
EX LIBRIS H.H. EDMONDSON
SEMPER FIDELIS
C.J.B.

THE ANTIQUARY.

VOL. XXIX.

THE ANTIQUARY:

A MAGAZINE DEVOTED TO THE STUDY OF THE PAST.

Instructed by the Antiquary times,
He must, he is, he cannot but be wise.
TROILUS AND CRESSIDA, Act ii., sc. 3.

VOL. XXIX.

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The Antiquary.

JANUARY, 1894.

Notes of the Month.

THE index to vol. xxviii. will be issued with the February number of the *Antiquary*. The large number of important archæological books received from the publishers towards the end of the year has caused us to devote a larger space than usual to reviews, with the result that "Notes on Archæology in Provincial Museums" and other matters have to be held over. In the February number Mr. Roach le Schonix will write on the York Museum, and in March Mr. John Ward, F.S.A., will give an illustrated description of the Museum at Caerleon.

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When antiquarian interest is so largely aroused concerning the Roman walls in Britain, when excavations on the Antonine Vallum in Scotland have proved so suggestive and valuable, when the Ordnance Department is so much impressed by the importance of the matter as to set on foot a re-survey of the Vallum, so as to make the 25-inch survey a fairly complete record of the actual facts of the structure as still subsisting, it is absolutely deplorable to hear that a gentleman, who owns a large estate near Falkirk, traversed by the Vallum, should actually have feued out—that is, sold for a ground rent—a most interesting and exceedingly well-preserved portion of the wall for building purposes. Already a smug bourgeois cottage stands squat across the great fosse of the Vallum, the fosse which in that part had beneficently been left undisturbed since the legions of Lollius Urbicus dug it until now. It is distressing that at this time of day such barbarities are possible, and that, for a mere vulgar consideration of a few pounds more or less of ground rent, a great landed proprietor should barter away so priceless a relic of British history. The portion of the Vallum in question is between the camp at Rough Castle and the town of Falkirk, close to the south side of the Bonnybridge Road. The precious cottage is planted fairly in the midst of a particularly fine and representative bit of the rampart, where the ditch is magnificent in its proportions, and the northern or outer mound large and prominent. We have no doubt our friends the Antiquarian Societies in Edinburgh and Glasgow will soon be on the war-path to assert a strenuous protest against this vandalism. Something must be done, and done soon, to guard the rampart from the attacks of those whose plain duty is to defend it, and who, if they had a spark of public spirit, would be eager to protect what they now so wantonly destroy.

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With regard to the present and immediately contemplated dealings with the fabric of the Cathedral Church of Norwich, to which we referred in our last issue, two or three communications have reached us from Norwich, although the Dean and his advocates remain silent. One of the Norwich letters that we have received says: "During all the months that the choir has been closed, and the workmen have been scraping and cleaning and making a complete clearance of everything in the two transepts, not a word has been heard about dilapidation and decay. If this decay is a new discovery, it ought to have been so stated in a straightforward way. It is quite time that some definite information were given as to future intentions." Our correspondent is one of the most capable ecclesiologists and antiquaries in the county. We are glad to note criticisms adverse to the Dean's scheme both in the *Athenæum* and the *Builder*.

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Since our note on the intended destruction of Osmaston Church, near Derby, in the December number of the *Antiquary*, we learn that the Midland Railway Company have decided not to include this scheme in their Bill for next session, but it is only post-

poned in order to come to some agreement with the authorities. From what we can learn, Sir Robert Wilmot (the patron) is the sole cause of this reprieve, as strange to say both the Bishop and the vicar appear to be perfectly content, and the parish had never been consulted. We most sincerely trust that Sir Robert Wilmot will persevere in his opposition, so that the old church and churchyard may be left undisturbed, and that he will be handsomely backed by others. The ecclesiastical powers appear to have been bribed by the company offering more than the "market value" of the sites. To what a level can some minds descend! The market value of an ancient historic church, and of a churchyard full of the dust of centuries of Christians! Not having the pen of an ancient Hebrew prophet, nor of that nineteenth-century seer, Thomas Carlyle, we can only take refuge in a pregnant silence. Why, by-the-bye, does the vicar of Osmaston call himself "rector"?

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Considerable excitement has recently been stirred up in the little township of Mistley, Essex, by what seems to be a high-handed and ill-judged attempt to abolish one of the few ancient fairs that yet remain in rural England. From "time immemorial" (we believe from the reign of Edward II.), the inhabitants of Mistley and Manningtree and the neighbouring villages have been wont to enjoy a two-days' pleasure fair on August 8 and 9. However, the Rev. Canon Norman, who is patron and rector of the parish, and also chairman of the Mistley petty sessional bench, has induced his brother justices to join with him in a requisition to the Home Secretary, praying that the fair may be suppressed, in accordance with the provisions of the Fairs Act, 1871, on the ground that it is "altogether unnecessary, and the cause of grievous immorality." On this becoming known, a public meeting was held at Mistley, when resolutions were passed by the crowded and highly respectable audience, protesting against the charges of immorality as absolutely baseless, and setting forth the pleasure-giving and commercial attractions of the fair. A considerable number of trustworthy householders stated that they had for years attended the fair and taken with them their wives and children. Eventually a requisition containing 900 signatures was sent up to the Home Secretary on November 18, protesting against the petition of the justices. We sincerely trust and confidently expect that Mr. Asquith, M.P., will not interfere with this ancient fair so long as it is conducted (as we believe it to be) with due regard to decency. The oldest inhabitants of the district have been in the habit of dating events as before or after Mistley fair, whilst the Essex boys and girls and lads and lasses look forward to it as one of the brightest spots in their usually monotonous life.

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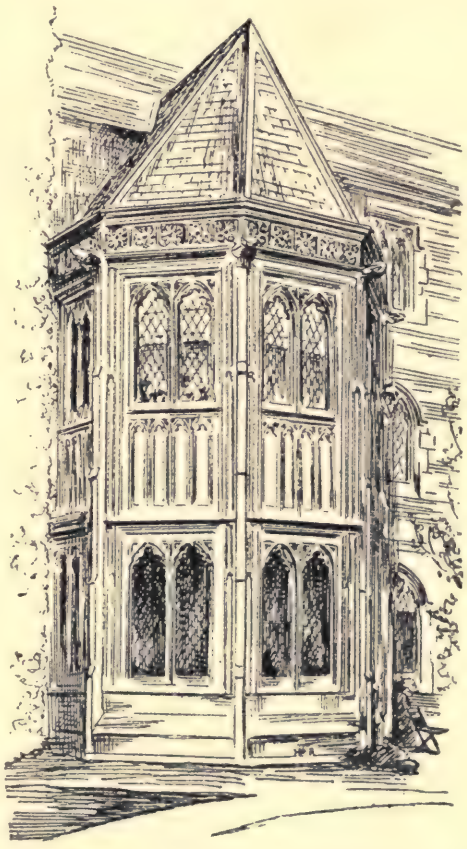
Mr. C. C. Hodges, of Hexham, who is singularly successful with his camera in the



production of architectural details, has forwarded to us a very good series of eight views

of Watton Priory. He has been good enough to allow us to give two reduced reproductions of these fine photographs, which give, however, a somewhat poor idea of the clearness of the originals. The inhabited part of the priory lies to the west of the great church and the mass of the conventual buildings, and evidently formed a principal part of the infirmary or farmery close. This portion combines various dates of the thirteenth, fourteenth, and fifteenth centuries. The most striking feature is the great two-storied oriel of the guest-rooms attached to the farmery hall. It is a beautiful piece of work of the latter part of the fifteenth century, when there was a general fashion throughout England for great oriels of this description, particularly in secular buildings. The high-pitched pointed roof springing from the oriel is a comparatively modern addition and much spoils the effect.

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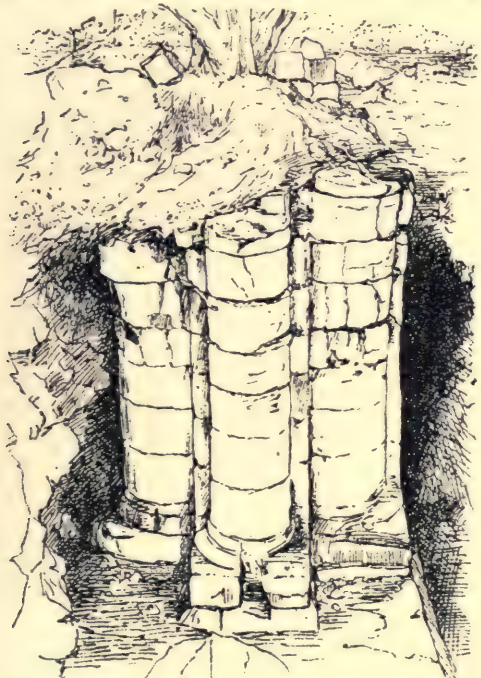
The other view is of a highly interesting bit of late Norman work unearthed on the south



or canon's side of the nave of the great church towards the east end. The corresponding pier was also uncovered. The most probable conjecture as to this remarkable opening, for there were but few foundations on the outer side of the church, was that it had been designed to open into a south tower which was apparently never completed. The bases and two next courses of the stones of these piers are of hard stone brought from a considerable distance. The courses above these, which are much cracked by the intrusion of roots, are of local chalk. A groove will be noticed cut in the base of the centre pier, and there was a like groove in the corresponding pier on the other side of the archway. These were no doubt cut at some time to receive a closing screen. These piers as well as all the other exposed details are now safely covered up again to preserve them from frost, until the work is resumed in the ensuing summer.

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The pattern tiles, chiefly of late thirteenth-century date, found at Watton, though not numerous, are somewhat unusual. Among the figure patterns was a good one of the double-headed eagle, somewhat rudely executed. There seems little doubt that this represents the badge of the great Earl of Cornwall, Richard, second son of King John. He was crowned King of the Romans at Aix la Chapelle in 1257, and died in 1272. He was a great benefactor to religious houses, and particularly of nunneries. He was founder of the small Benedictine Nunnery of Nunburnholme in the East Riding, and was probably a benefactor of Watton. The tile is undoubtedly of late thirteenth-century date. Other tiles are small ones bearing single bold letters in Lombardic capitals on their surface, possibly for the formation of inscriptions. The letters A, H, O, S. V, and X were found; we are not aware of the existence of others similar to these. Quite a different and very unusual tile was a small one of grey stone-like substance with a conventional pattern marked on the surface (and not bedded in a matrix) in clear black.

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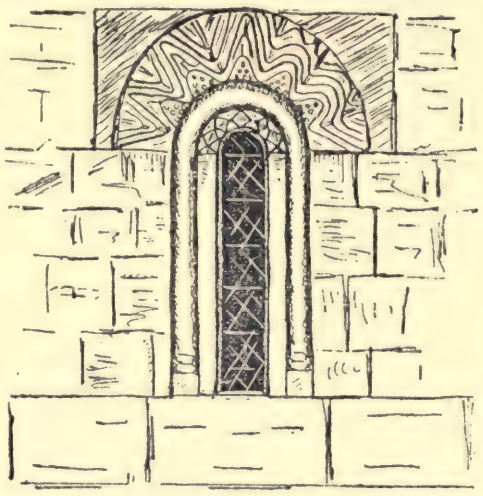
In *Truth* of December 7, we are glad to note a communication from Mr. W. H. St. John Hope respecting the agent of a rascally Farm Pupil Agency for Canada, who dubs

himself "Henry Howden, F.S.A." We drew attention to the falsity of these initials some time ago, and now Mr. Hope authoritatively states that Henry Howden is not and never has been a Fellow of the Society of Antiquaries. In this connection it is also desirable to warn two gentlemen with voluminous pens, who used to belong to the Society of Antiquaries, but who severed their connection some years ago, that it is obviously unfair to continue to use the Society's initials in contributions (apparently paid for) to provincial newspapers. One of these defaulters was a contributor to the earlier volumes of the *Antiquary*. If this offence is repeated they will be exposed.



NUNBURNHOLME CHURCH.

At a Registration Court held at the late revision in Mid Lothian, the validity of about a hundred votes turned upon the question whether the objection could be "signed" by a stamp bearing the objector's usual signature, or whether an actual autograph must be written each time. The Court decided that the stamp was sufficient. This decision was quite in accordance with ancient precedent. It has recently been shown by Mr. Hardy, F.S.A., in his *Royal Handwritings*, that Henry VI., when sixteen years old, made use of a wood-block stamp bearing the word "Henry" in an official document of 1437. We are not in accord with Mr. Maxwell Lyte in considering this use of a stamp a mere boyish freak, and that the wood block was simply a toy. The officials would never have permitted such a trifling with State documents.

On the north side of the nave of the little aisleless church of Nunburnholme, near to the chancel, is a curious small Norman window. The large headstone of the exterior is noteworthy, if not unique, in the irregular pattern with which it is carved. The width of the window opening is 6 inches, and the height 3 feet 6 inches. This window was originally in the west wall of the tower, and was moved to its present position when the church was restored in 1873. We are indebted for the sketch to the Rev. M. C. F. Morris, the Rector of Nunburnholme.

A correspondent has pointed out to us that certain difficulties as to marshalling occur in the arms of Richard Beauchamp, Earl of Warwick, A.D. 1401-1439. We shall be glad to record any solution of these difficulties from our heraldic readers. Four of his seals, as described by Mr. de Gray Birch in the second volume of his *Catalogue of Seals* in the MSS. Department of the British Museum, are as follows:

First seal, A.D. 1403, bears the Beauchamp arms only, a fesse between six crosses crosslet.

Second seal, A.D. 1412, bears quarterly: 1 and 4, chequy, a chevron Newburgh; 2 and 3, Beauchamp.

Third seal, A.D. 1426, some years after his second marriage with Isabelle, daughter and co-heiress of Thomas le Despenser, Earl of Gloucester, bears quarterly: 1 and 4, Beauchamp; 2 and 3, Newburgh; and in pretence the arms of his wife; quarterly: 1 and 4, De Clare (three chevrons); 2 and 3, Le Despenser (quarterly, in second and third quarter, a fret; over all a bend).

Fourth seal, the same arms.

This mode of marshalling calls for no comment, except that it is a very early example of the escutcheon surtout, or inescutcheon in pretence *as used for a wife's arms*. The same

arms are borne in pretence on the garter-plate at Windsor, and on the monument at Warwick; they were also in a window at Baginton, but the glass is now destroyed. There is, however, another seal, which comes in date between Nos. 2 and 3, which is attached to the Llantrissaint Borough Charter, the date of which is 1424 (it is figured in the *Archæological Journal*, vol. xxix., p. 354). The mode of marshalling here is peculiar and very different from the later ones. It bears quarterly of four grand quarters: 1 and 4, Beauchamp *impaling* Newburgh; and 2 and 3, De Clare *impaling* Le Despenser. From this it will be seen that Richard Beauchamp's arms are quartered with those of his wife, but the contents of each quarter are *impaled.*

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Another arrangement of the same arms is found on a tile, which was probably made for the great house of Malvern Chase at Hanley Castle. The full arms were displayed on a set of four tiles, forming a scutcheon of large dimension, of which the lower quarter *only* seems to have been distributed for decorative purposes. About thirty examples of this lower corner tile still exist in the churches of Great Malvern, Claines, St. Peter's, Droitwich; Leigh and Cotheridge, and in Canynge's House at Bristol; but no trace of the other three has yet rewarded a most diligent search. Enough, however, remains on this corner tile to show with absolute certainty what the complete bearing has been. Briefly these were the arms of Richard Beauchamp *impaling* those of his wife. Quarterly: 1 and 4, Beauchamp; 2 and 3, Newburgh, impaling, Quarterly: 1 and 4, Clare; 2 and 3, Despenser. This mode of marshalling is very difficult to explain in view of the other modes already noticed. Two suggestions, however, are possible:

(1) That these arms are those of Richard and Isabella Beauchamp before the death of the coheiress, Elizabeth Despenser, the date of whose death is unknown, though it has been ascertained that she died young and was buried at Cardiff.

Or (2) That these are the arms of Henry, Duke of Warwick, the only son of the Earl and Countess. There are a few early instances in which a man used an impaled coat, not to indicate his marriage, but his parentage; and this suggestion is to some extent borne out by the arms of the Duke as sculptured on a shield in the chapel at Warwick. Quarterly: 1, Beauchamp; 2, Clare; 3, Newburgh; 4, Despenser, which is practically the same as the arms of his father and mother impaled.

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On the summit of Cold Kitchen Hill, near Kingston Deverill, in South Wilts, is a tumulus, which was opened early in the century, and then yielded nothing to its explorers. Since then a colony of rabbits have taken possession of it, and have been continually turning out pieces of pottery, animals' bones, and occasionally a bit of iron or worked bone. It was resolved, therefore, to open it again. A trench was cut through it down to the level of the original surface, and afterwards another trench at right angles to the first. The base of the mound, a low irregular spreading one, was found to consist of earth, in which a multitude of fragments of pottery—chiefly of Romano-British make, but none apparently of ruder and earlier manufacture—and quantities of animals' bones were scattered without arrangement. No trace of any interment could be found on the original surface level, but a portion of a skeleton was discovered lying within about 1 foot 6 inches of the surface in the centre of the mound. The skull, however, could not be found. Amongst other articles found at various depths in the mound were two bone gouges, a bone button, a small square flat bone object, which may be a counter for playing some game, a little branch of red coral, an uncommon find in England, portions of bracelets of Kimmeridge shale, a curious oval object of burnt clay, pointed at both ends, which may be a sling-stone, and several small iron objects, mostly too much rusted to identify, one, however, being an arrow head, and one or two rudely-worked flint scrapers, and three coins of Valens, Constantine, and Carausius. The surface of the Down for perhaps 50 yards in every direction round the mound is covered with irregular depressions, which seem to be the site of ancient habitations. One or two of these were opened, the rich black mould

varying in depth from 1 to 3 or 4 feet. In one spot a large deposit of oyster shells was found just under the turf, and in others pottery and bones, as in the mound itself; a small bracelet of twisted bronze wire, a bronze pin and circular brooch, and a few other objects, all going to prove that this is the site of a Romano-British village similar to those at Rotherby and Woodcots, excavated by General Pitt Rivers, though no traces of foundations or walls were found. One of the most interesting finds was a spoon of white metal, with the crooked handle characteristic of later Roman work, in singularly perfect preservation. It is rather difficult to understand how the pottery, bones, and numerous other objects came to be mixed up together in the mound as they are now, but doubtless the previous diggings in the mound, both by men and rabbits, have been so extensive as to account for objects originally lying on the surface being now buried several feet below it.

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According to a recent issue of the *Western Mail*, further investigation has been made on the site of the extemporized bell-foundry in Llantrisant Church (Glamorganshire). "Seven bells appear to have been cast, the largest one being the last, the core being left *in situ*. It was constructed in the orthodox manner on the rock on which the church is built, strengthened with an iron skeleton, and with the usual gas vent from the inside. Only small fragments of the mould of this bell were found, but these showed that it had been cast, for the loam, sand, charcoal dressing, stopping clay, and other necessaries in bell-casting, were all lying about. The pit, after use, had been simply filled in and paved over, and all resemblance of the casting had died out in the town." The statement in the former notices now turns out to be an error, due to confounding this church with that of Llantrisant in Monmouthshire. The bells in the Glamorgan church are marked "E. E. 1718," and have the figure of a bell. It is suggested that this E. E. was a Chepstow bell-founder, whose name has been variously given as Evan Evans, or Edward Edwards. But under any circumstances there is no doubt at all, as we suggested in our last issue, that the present bells were those cast in the basement of the tower, "and" (as the paper puts it) "that at so late a date as 1718," a prosaic contrast to the story of early Irish or Saxon bells, and the primitive Welshman who was so enrapt with their music that he must needs direct his remains to be laid in the ground beneath them! Towers and rings of bells in Glamorganshire in pre-Norman times were a rather too revolutionary archæological discovery.

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The Rev. A. S. Porter, F.S.A., vicar of Claines, Worcester, writes that the paragraph in our last issue as to the casting of the bells of Llantrisant Church in the basement of the tower is of great interest. It has often been a puzzle how the work of bell-founding was done, as it certainly often was, far away from any foundry. The following entry from the Claines register is very much to the purpose:

Anno dni 1589.
The great bell was cast at Claynes in the Church House, the 7th of November.

This bell is no longer at Claines, nor is there any other mention of it. The present tenor bell was cast in 1623.

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The Yorkshire Archæological Society is printing in its journal some of the late Sir Stephen Glynn's Church Notes of the county without any note or comment. That is all very well, but surely the editor might see that obvious nonsense is not made of the great ecclesiologist's descriptions. When we read "roof left" instead of the obvious "rood-loft," there can be no doubt as to considerable editorial carelessness.

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When noticing the lapses of another editor, it will be well to be candid about one of our own, and to offer to our readers an apology for having overlooked a statement in the December number (p. 266) which makes it appear that a coin at Denstone of Julius Cæsar, bearing the words *veni, vidi, vici*, is genuine. On the contrary, this is a fairly well-known forgery. Sir John Evans, K.C.B., who has been recently writing a most interesting article on the subject of the forgery of antiquities in *Longman's Magazine*, has kindly pointed out to us the blunder.

The library of the late Rev. T. Lees, F.S.A., of Wreay, was sold by auction at Carlisle recently, when some interesting prices were realized. A complete set of the Transactions of the Cumberland and Westmorland Antiquarian and Archæological Society, twelve volumes, went for £16, and some odd parts fetched £6; the Yorkshire Archæological and Topographical, vols. i. to x., £6; Roy's Military Antiquities, £2 10s.; the Lonsdale Magazine, £2; Nicolson and Burn's Cumberland and Westmorland, £5 15s.; Foster's Cumberland and Westmorland Visitation Pedigrees, 17s.; the Pipe Rolls for Cumberland, Westmorland, and Durham, 21s.; Chronicon de Lanercost, £2 2s.; Warburton's Vallum Romanum, 14s.; Jefferson's Carlisle Tracts, eight in number, £2; Visitation of Cumberland, Harleian Society, £2 2s. 6d.; nearly 200 locally-printed Chap-Books, £7 5s.; 48 volumes Surtees Society, £9 5s.; 32 volumes Camden Society, £2 2s. 6d.; Archæologia, vols. 47-53, £2 10s.; the Byble, Imprinted by Jhon Daye and William Seres, London, 1549, £9; A Summary of the Lives of the Vetriponts and Cliffords and Earls of Cumberland, by Hon. Countess of Pembroke, MS., 9s. This last lot, and the Chap-books, were presented by the purchaser to the Bibliotheca Jacksoniana in Tullie House.

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The memorial to the late Dr. Bruce is to take the form of a recumbent effigy in St. Nicholas's Cathedral. A committee has been appointed to make the necessary arrangements, consisting of Lord Ravensworth, Lord Percy, Sir Gainsford Bruce, Mr. Sheriton Holmes, Mr. C. Mitchell, and Mr. C. J. Spence. Mr. Blair will act as secretary, and Mr. Hodgkin as treasurer. Subscriptions will be received by any of the Newcastle banks.

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By the death of Mr. W. H. King, hon. secretary to the Essex Archæological Society, the association has suffered a very great loss. Mr. King has filled for many years the position, and the society will have very great difficulty in replacing him with a successor equally competent. His knowledge of local history, of architecture, and of the archæology of the county was of a very high order, and he was probably the best antiquary Essex has produced during this century. In addition to his immense knowledge of antiquities, which he was always ready to impart to those also learned in these matters, he was ever willing to assist beginners with advice and explanation; this, coupled with a very genial manner and good conversational ability, endeared him to a very large circle of friends outside the society he so ably led. He was a good lecturer, and his ability in this respect was often called in requisition, his lectures on church history being very interesting and instructive. For the last few months his health has not been good, otherwise he was a very strong, active man, on whom seventy-eight years appeared to have had little effect, mentally or bodily.

Knightlow Wroth Silver.

By G. Laurence Gomme, F.S.A.

THIS ancient custom is discussed in the papers year by year, but with little help towards the elucidation of its origin. It appears to me, however, that an analysis of its principal features supplies an unlooked-for clue in the early history of the village community in reference to the evolution of rent. I have already drawn attention to some of the points presented in this view of the custom in my little book on *Primitive Folkmoots*, published in 1881; but since that date other evidence has come under my notice, which renders it advisable to restate the whole problem.

The last record of the custom was on November 11 last.

At sunrise the Duke of Buccleuch, through the intermediary of his agent, observed, at Knightlow Cross, Knightlow Hill, Warwickshire, the curious custom of collecting, as Lord of the Manor of the Hundred of Knightlow, "Wroth Silver," or "Wroth Penny," from various parishes in the Hundred. The ceremony, which, it is believed, dates from the Saxon times, was witnessed by a large number of people from Coventry, Leamington, Dunchurch, Rugby, and other

places. The Duke's agent read the Charter of Assembly, and then formally called upon the several parishes to make the payment. The amounts due vary from a penny to two shillings and threepence, and as the "Wroth Silver" is paid it is dropped into a hole in the stone of the cross. All of the parishes "called" on this occasion paid, with the exception of Long Itchington, and, according to the old custom, the Duke of Buccleuch can impose for non-payment of these fees a fine of twenty shillings for every penny not forthcoming, or else the forfeiture of a white bull with a red nose and ears of the same colour. This fine has been once enforced during the present century, a white bull having been demanded by the steward of the late Lord John Scott, the then Lord of the Hundred. After the ceremony at the stone, the steward, following the usual custom, invited those who contributed to a very substantial breakfast at an inn in the village of Stretton-on-Dunsmore. Upon the removal of the cloth, the guests were provided with hot rum and milk, together with pipes and tobacco, after which the company drank to the health of the Duke of Buccleuch, and went through a convivial ceremony of initiating the "colts."

The features of the custom as it is performed in modern times are as follows:

(1) The stone cross.
(2) The fine of a white bull.
(3) The walking round the stone.
(4) The time of the ceremony.
(5) The payment of rent.

In the stone cross, broken and disfigured as it now is, we have the undoubted successor of the prehistoric monolith. Many of the rude carved crosses represent the work of Christian carvers working on an ancient pagan monument *in situ;* and when, as in this case, we have connected with it a ceremony which is of itself prehistoric in origin, the evidence becomes of greater force. Elsewhere in the country, and especially in the Scandinavian districts, stone monoliths, not carved into the later cross, have been, down to recent times, the places of meeting by the assembly or "folksthing." The manorial ceremony at Knightlow has characteristics which show that it is an example of the ancient popular assembly which had developed in a special direction, and therefore its connection with the stone cross is of interest in pointing back to the rude, untouched monolith.

First of all, then, there is the payment of a fine in the shape of a white bull. The providing of a bull by the lord is a common incident in ancient manorial customs, and Mr. Seebohm has used it to illustrate his theory as to the development of the village community. But it was also a custom incidental, not to a lord, but to the community in its corporate capacity. Thus a bull was provided by the municipality at Marlborough,* by the gild at Leicester,† and by the court of the manor at Aston, in Oxfordshire.‡ When, therefore, we meet with a fine such as that imposed upon the defaulting tenants at Knightlow, it is certain that it does not stand alone among the survivals of the past. The importance of horned cattle to men in a particular state of society must, says Sir Henry Maine, be carefully borne in mind if we are to understand one of the most remarkable parts of ancient Irish law which relates to the "giving stock." How Sir Henry Maine illustrates the ancient Brehon law from this starting-point is well known, but I allude to it here in order to emphasize the importance of this part of the Knightlow ceremony. It is either the relic of an ancient agricultural custom, or of an ancient sacrificial custom, where the bull without blemish was sacrificed at the sacred stone; and I would go on to suggest that the colour of the bull seems to connect the rite with prehistoric times, inasmuch as the "wild white cattle" are known to be the last descendants of an almost extinct breed—*Bos primigenius.*

The next ceremony that interests us is not mentioned in this year's account. The present custom is for the party to stand round the stone, but the original custom was to walk three times round it. Now, there is no question about the significance of this. It is the survival of an ancient rite of worship at the sacred stone, and strengthens the belief that the modern fine of a white bull is the form which the ancient sacrifice of that animal has resolved itself into. No mention is made in any of the authorities I have been able to consult whether the way in which the

* *Municipal Corporation Commission*, 1835, p. 83.
† Thompson, *English Municipal History*, pp. 51, 52.
‡ Gomme's *Village Community*, p. 163.

party walked round the stone was sunwise or not, and it would be interesting to know whether any tradition as to this exists in the neighbourhood.

The significant fact that the ceremony always takes place at sunrise links the preceding evidence together in a remarkably close fashion. Here we are, at all events, in touch with a rite that had originally something to do with the sun; and when it is considered that the fragments of this custom which are preserved now seem to form a connected whole and not disjointed, there is ground for believing that the evidence, slight in itself when taken piecemeal, assumes the importance of an accumulative tendency when taken together.

What, then, are the rents payable at this tumulus by coins dropped in a hole in the stone cross? Let it first be noted that dues were paid by members of the ancient community to the common chest, and that one of the purposes for which these dues were devoted was that of the worship of the tribal deity.

In using the terms "community" and "tribal deity," it will be seen that I am going far back in the past to find the original of this modern Knightlow custom. And yet there seems no other evidence which so exactly fits the facts as the ceremonies of the prehistoric past. Dues payable to the community were always paid at the meeting-place of the tribe or village. Originally they were in kind, and cattle, as is well known, were the last and most enduring form in which dues were paid. *Pecunia*, as Sir Henry Maine observes, was probably the word for money which was employed by the largest part of mankind for the longest time together. But in this Knightlow ceremony we have the actual equivalent of cattle for money in existence still. That money has taken the foremost place now that cattle have sunk back into an equivalent in default of money is only a transaction due to the silent working of modern economic conditions, but these do not hide the far more ancient conditions which show cattle as being the equivalent for, and hence at one time the substitute for, money.

Everything, then, in this Knightlow ceremonial takes us back to a very ancient past. There is scarcely a modern characteristic about the whole performance; it is rather an ancient ceremony shorn of most of its details rather than an ancient ceremony which has developed into a modern one. The interpretation of cattle as money bridges over centuries of economic development, and in the early period thus arrived at, we are met with sunrise as the time appointed for commencing the rite; with a thrice encircling of the stone; with a white bull which belongs to a prehistoric stock of cattle; with an ancient cross erected on a tumulus with all the characteristics of a prehistoric monolith. It may be that there are still traditions, details of ritual, or other characteristics of the custom which are yet discoverable, and which would settle whether my suggestions may be taken as proved evidence.

On an Early Norman Tympanum in Cornwall.

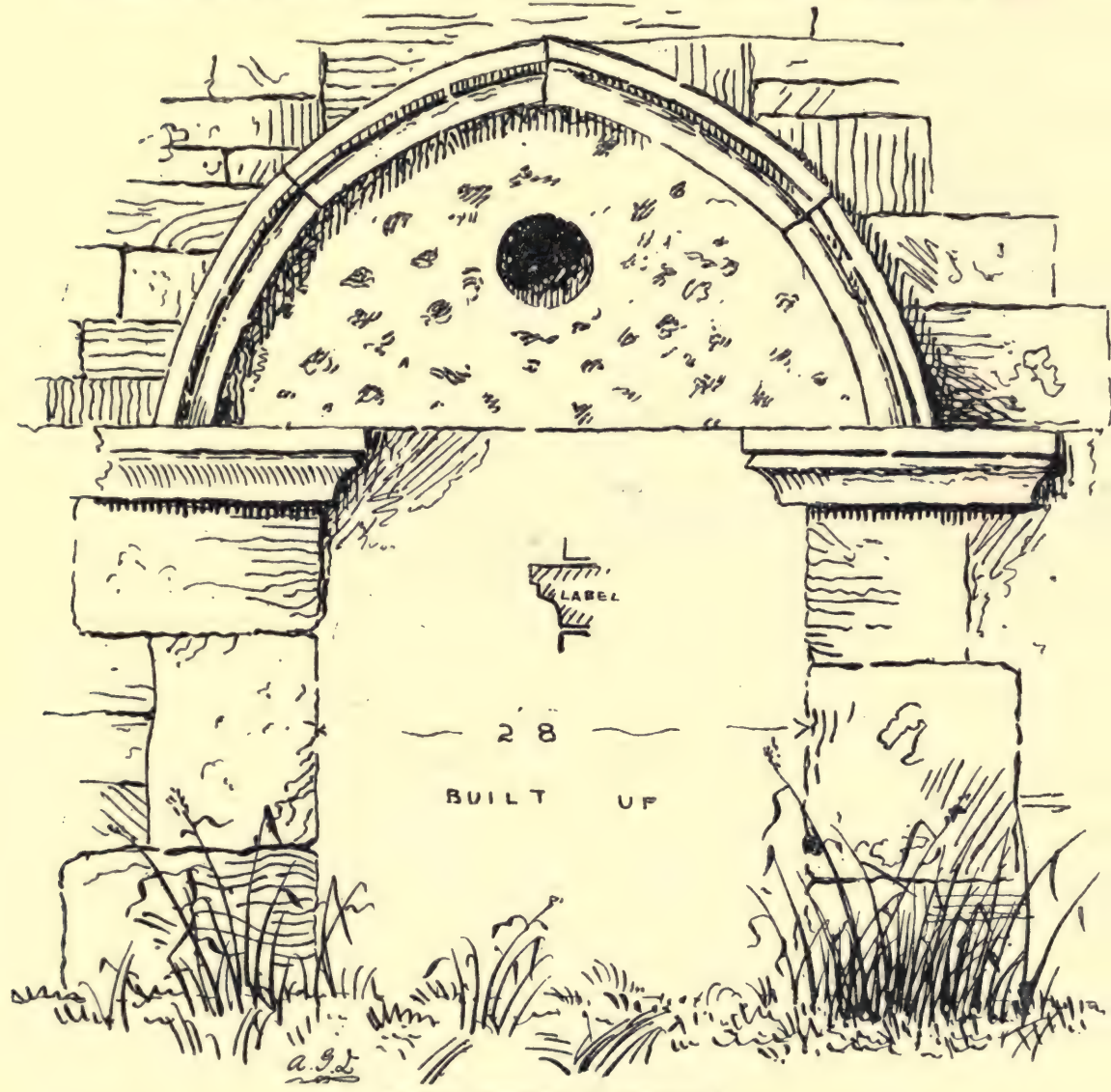
By Arthur G. Langdon.

THE *Antiquary* so often points out the misuse, damage, or destruction to which our architectural relics are constantly subjected, that I am encouraged to bring yet another instance of mutilation before its readers. At present the only means we have of endeavouring to prevent such mutilations in future, is by giving publicity to those cases which take place from time to time, in the faint hope that the fear of the criticism to which he will be open may deter the modern Goth from his destructive habits.

Great strides are now, fortunately, being made in cataloguing our ancient sculptured stones, a point so often urged by Mr. J. Romilly Allen, F.S.A. (Scot.). Should this system be continued, we shall be enabled to keep the various monuments thus recorded in mind, and, by paying a visit when in the locality, see if this or that stone is still in its place. If it is not, or if it has sustained damage of any kind, let the facts be reported *at once* to some influential archæological paper.

I have lately been making notes of Norman tympana in Cornwall with figure sculpture upon them, and have, so far, ascertained that the following examples are still in existence,

viz., at Egloskerry (two), St. Thomas the Apostle Launceston, Treneglos, St. Michael Carhayes, and Perran-arworthal. In addition to these, mention is made of another having a dragon upon it at Tremaine. This information is obtained from a printed sheet, No. 26 (1863) of the Exeter Diocesan Architectural Society, entitled "Rough Notes," and containing short descriptions of the Cornish churches, arranged in their different deaneries. Again, in vol. iv. (1873) of *A Complete Parochial History of Cornwall*, by Polsue, a similar reference to the dragon is made, as if it were still in exis-



NORMAN TYMPANUM AT TREMAINE.*

* Mr. Langdon supplied this sketch intending it to be reduced to the size of one of our columns, but by a mistake which we regret it has been reproduced full size.—ED.

tence. Lysons, in his *Magna Britannia* (1814), p. ccxxviii., omits, however, to include the Tremaine example amongst others he mentions.

Tremaine, or Tremayne, as it was formerly spelt, is situated eight miles west of Launceston. The church is very small, and in a somewhat ruinous condition. The doorway with the tympanum in question is on the north side, and is built up. The form of the arch, its label, and impost mouldings all point to a very early date.

While staying at Launceston in September last, I went to Tremaine, provided with materials to take a rubbing of the stone.

The accompanying sketch is the result of my excursion.

The whole of the carving has been hacked off, and, from the undressed appearance of the stone, this would seem to have been done with a "vizgy"—a sort of Cornish pickaxe—if we may judge by the numerous pits in the face of the stone. The tympanum is further disfigured by a round hole, cut right through it, an engineering feat performed for the accommodation of an iron flue-pipe, the outer portion of which is now removed, but remains can be seen within the church (and, to those interested in ecclesiastical heating apparatus, the stove as well). When the damage was done no one knows —nobody ever *does* know when these things happen. At any rate, the carving is so entirely obliterated that not even an outline of the dragon is left. Owing to the surface of the churchyard having, in course of time, become very much raised, the tympanum is at present only about 3 feet from the ground, a nice comfortable height for the destructive demon, especially as he might sit down at ease to complete the destruction of the lower portion of the carving.

Braich y Ddinas on Penmaenmawr.

By the late Mr. H. H. Lines.

THERE are few places so well known to modern tourists along the coasts of North Wales as the great promontory of Penmaenmawr, with its vast stone quarries, which are slowly but effectually destroying this "Ultimum Refugium of Snowdonia." It may take many years to accomplish this, but the sappers and miners of modern civilization will never rest till they turn the "Great Head Rock" into merchandise, and lay its spoils to be trodden underfoot in our modern cities and towns. Penmaenmawr no longer shows his stern, bluff physiognomy as it used to be. His noble features no longer possess the dignity of their natural aspect; his rugged, hoary face is now as clean-shaven as that of an Oliverian Roundhead. He is, in fact, being utilized and brought down from his ancient pride to be literally trampled into dust. Thanks be to that great landscape-painter, David Cox, for having transmitted to us in his most poetic manner the grand features of this noble headland as it was more than fifty years ago.

The word Penmaenmawr does not to my mind so correctly describe this rocky headland as Welsh topographical names usually do. The word means the "Great Head Stone." Had it been Pengraigmawr, I could have understood it as the "Great Head Rock." Maen means a stone, more especially a memorial stone, and its plural is Meini. The most remarkable example in North Wales of these Meini is a group of five stones, the remains of a circle of ten stones, each from 5 to 6 feet high, about one mile east of Penmaenmawr. In Camden's great topographical work it is stated that eleven stones were then standing, and that it was one of the most remarkable monuments, called Meini Hirion, in all Snowdon. Observe in Camden the correct meaning of Maen appears from the use of the plural Meini, also that the name Penmaenmawr was spelt in his day as it is now, showing that if the name is wrong now the error crept in before Camden's time. My own opinion is that the letter "e" has been substituted for "o" in the middle syllable, and that the name was Penmaonmawr. The meaning of the word "maon" is "the city," or the "mount of the people." Camden gives the name of the fort on Penmaenmawr as "Braich y Ddinas," that is "Arm of the City." This unusual prefix to Ddinas, which is the ancient equivalent for "a city," shows what I had long anticipated, that not only was there a great fortress on Penmaenmawr, but that the fortress was an acropolis in the midst of

a city. Abundant proofs of this being the case are obvious to those who will look with observant eyes. If I show that it is so, then we shall be aware that the name Penmaenmawr, as applied to the place in question, is an absurdity, as much so as Barmouth for Aber Mawr, Aber Mawr meaning the "Great Estuary."

In confirmation of these views I have thus advanced, I quote from two poems in the ancient books. First we find in the fiftieth book of Taliessin, twenty-fourth line, the following:

There will be troubled the Gath Vreith and its strange language.
From the ford at Taradyr as far as the Porth Wygyr in Mona.
A youth brought them to Dinas Maon.

This evidently refers to some proceedings carried on in a strange language, and conveyed from Mona to Dinas Maon, which place, we may suppose, was in the vicinity of Mona or Anglesey. I shall next quote from the fifteenth poem in the *Black Book of Caermarthen*, which, from its containing the name of Maelgwn, who began his reign in 516 A.D., must have been written after that date. The city named has not been identified, but it must have been known at that period. It commences:

Dinas Maon, may God the blessed sovereign defend it.
Dinas Maon, the dislike of sovereigns, where kings were hewed down in obstinate conflict,
Dinas Maon, the security of the country, may the protection of God surround it!
The Fort of the brave will defend me.

This poem alludes to obstinate conflict and the overthrow of kings. The place mentioned was the "Fort of the Brave" and the security of the country; it was also connected with Maelgwn, in whose dominions it was the strongest bulwark he possessed. Now, the question is, Does not this poem indicate Penmaenmawr as the site of Dinas Maon? On its uplands and turbaries are unnumbered indications of its battle-fields, many of which I have planned and sketched. There are numerous carneddau, Meini Hirion, stone rings, burial-cists, etc., all showing the vast extent of warlike contest, which has left its many groups of sepulchral monuments scattered over the face of the surrounding country.

The two poems from which I quote certainly refer to the same place. The latter shows Dinas Maon as connected with the dominions of Maelgwn; the former shows Dinas Maon to be situated near to Anglesey; and the youth therein mentioned who brought troubles to that fortress and the city of the people, I believe may be identified with a personage named Coll, who is mentioned several times in different Triads, and who appears to have sailed from Cornwall to North Wales, touching at various places on the voyage. One of these spots on the coast of Arvon is called Rhiw Gyverthwch, the "Panting Cliff in Eryri," where he left a wolf with the Gwyddelian chief of Dinas Pharaon. May we not also identify the "Panting Cliff and Dinas Pharaon" with the fortress city on Penmaenmawr? There may have been another Pharaon near Beddgelert, but the Triads point to a place on the coast as Coll's destination.

In one of the Gododin poems of Aneurin, fifth book, Maon is spelt Manon; thus:

The victor gazed towards Manon of bright and prominent uplifted front
On the ruddy Dragon, the Palladium of Pharaon,
Which in the air will accompany the people.

Here Pharaon and Manon appear identical, but I imagine the middle "n" in Manon is a clerical error.

In the fifty-seventh triad we read:

The three closures and disclosures of the Isle of Britain.
The third was the Dragon which was concealed by Llud in the fortress of Pharaon in the rocks of Eryri.

This dragon, concealed by Llud, the son of Beli, about the year 47 B.C., is evidently the same as the Ruddy Dragon, the Palladium of Pharaon, and doubtless the national standard, used in assembling the confederated tribes, who were concerned in the Gododin wars. It was very likely esteemed as an emblem, consecrated and connected with the existence of the Celtic nationality, and deposited for security in some secret place in Pharaon.

Skene makes no attempt to identify either Maon, Manon, or Pharaon with any locality; all he says about them is that Maon signifies the "city of the people." If he could have located them in any part of the old forgotten country of Manau Gododin in Scotland, he probably would have done so; but he leaves

them in silence, and I think I may safely and correctly claim the three names for the great rock of Penmaenmawr.

Coming to more recent times, I find that in the latter part of the seventh century, Ivor, grandson of Cadwalader, King of Wales, was invaded by Inas, King of the West Saxons, "who made war, and laid siege to the Castel of Snowdon, compelling the Britons to flee to their ships." Another account of the year 643 says that "Kenwald gained a victory over the Britons at Pen-num," probably a clerical error for Pen-maon. Our Ordnance Survey gives the name Dinas Penmaen. We naturally inquire where in the seventh century was the Castel of Snowdon located? There is now to be found in Snowdonia the castles of Conway, Caernarvon, Dolwyddelan, Llanberis and Harlech; but none of these were in existence in the time of Inas and of Kenwald, whose victories, moreover, refer to sea-coast castles. It therefore appears probable that the "Castel of Snowdon" was on the rock of Pen-num or Pen-maon, from whence the Saxon chiefs had driven the Britons to their ships.

I have already mentioned that in Camden's history we find this fortress named Braich y Ddinas, the "Arm of the City," applying the name merely to the fortress, and apparently not aware of the existence of a city of which it was only the "arm." This name had for some time excited my curiosity and raised my expectations that some vestiges of the ancient city would surely be yet remaining, of which the fortress was the citadel. Upon my first ascent to the ridge of this Celtic acropolis I found my anticipations fully realized, far beyond what I had thought probable. The base of the fortress rock and the narrow plain extending from thence to the perpendicular front of the sea-cliff was entirely covered by the remains of a prehistoric period. Apparently the ground was strewed with boulders and great blocks of the native rock in chaotic confusion, which, on careful inspection, I found to consist of stone circles, stones of adoration or of memorial, remains of ancient huts, burial-cists, and reservoirs for water. These remains are traversed daily by persons without being recognised as the remains of a town, yet there they are and very little disturbed, except where the materials have been required for a long enclosure wall. The upland plain, at least 1,000 feet above the sea level, is singularly protected and secluded, and the town which covers it was inaccessible on three of its sides by reason of the perpendicular rocks and the protecting arm of the fortress towering to 1,540 feet above the beach. One of the first requisites of a fixed population is that of water, and I found here not only a well excavated in the centre of the fortress for the use of the garrison in times of exigency, but also ample provision for the retention of water outside the fortress walls, especially on the south slopes of the town. Towards Llanvairfechan are several good springs, which show that in former times they had been collected into small pools, the embankments remaining in good preservation. The care thus bestowed upon one of the great requirements of a community proves this place to have merited the name Maon, "City of the People," and that it was a place of permanent abode.

Before giving details of the city, it will be much better that I should endeavour to convey some idea of its acropolis. Of its size I cannot speak with any certainty, nor even of its exact shape, though I believe it to be an oblong. Its defence-walls, with many a breach through them, are to be traced all round; in many places they are 9 and 10 feet high along the west front. Hut dwellings stand thickly grouped against both the inside and the outside of the wall; some of them are now 6 feet high. The whole of the interior of the fortress was originally crowded with these huts or cittiau, like honeycombs in a bee-hive, and many have been thrown down and lie in confusion. In addition to these there are on the south side within the walls stone rings of 20 or 30 feet diameter. The walls which once surrounded some of these are prostrate, forming a circle, around which lies a confused ring of heaped stones, the ring 5 feet thick. What were these rings? do they mark the quarters for the chiefs? Were they places of assemblage of the people, for purposes of tribunal, for feasting and carousal? or were they for the purpose of sacrifice and divination to the national gods? They may have been set apart for all these purposes. Some of them

show a great flat stone in the centre of the ring, or a 5-feet conical stone, sharply pointed, placed on the circumference of the ring itself. I much doubt if any of these stone rings were of sepulchral character, as we find carneddau of large size on the ridge of the fortress; one is 60 feet in diameter at the base, and sustains a large ordnance cairn on its highest part. Likewise on the high ridge and near the carnedd is the well excavated in the rock, about 5 feet by 4 feet, with a descent into it of two steps.

I regret having no plan of this Celtic city and fortress in its entirety. I only obtained a few sketches of its remarkable conical stones, and a plan of one group in the town and outside the fortress walls, as a sample of many other groups, which cover all sides of the mountain-peak. I found several equally interesting, showing as much geometric and artificial skill in construction; but the ground plans are too intricate to be worked off without full time for correct measurement. The group in question has the appearance of having served a double purpose—one for pagan rites, and the other for interment of the dead. It measures 200 feet in length and 120 feet wide. On the south-west side the circles are much destroyed, as unfortunately a long enclosure wall has been built close by. The north-eastern side, including the centre of this double group, is in a remarkably good state of preservation, and gives a good idea of the opposite side when it was entire. The most remarkable object in the group is a great wedge-shaped stone 7 feet high and 10 feet wide, rising to an apex, the radius of which is about 35 degrees. I passed a straight line across this stone, which I take to be a representative or idol-stone. In a north-west direction, and at 40 feet distance, lies a flat angular slab, slightly concave on its surface towards its outward point, and having the characteristics of an altar. Between this and the idol-stone is an elliptic double row of stones, giving demarcation to an adytum or sacred enclosure, 15 feet wide, and projecting from the base of the idol in front of it 12 feet. This space was probably consecrated to pagan rites, and entered only by those who were initiated into the mysteries there practised. Continuing the straight line just mentioned, behind the idol in a south-east direction, at 20 feet distance, are two pointed stones, standing respectively 4 feet and 3 feet high. Surrounding the idol-stone, the conical stones and the altar, we find an intricate series of stone rings. These form one group all in connection with, and subservient to, the idol-stone. Adjoining these, on the south-east, is the second division of the group, out of parallel with the first section about 15 feet, and its great circle has the appearance of intruding upon the south-east boundary of the first division. If it is so it indicates a priority of construction in this first division. The second section appears to possess some features not found in the first. There is a four-sided cone, 4 feet high, with a small rock basin, 8 inches across, placed on the apex of the cone. These most certainly are the work of the old Celtic tribe. There is also a three-sided cone, 2 feet 6 inches high, which may be an emblem of fire or the sun. Also we find a cell, 5 feet by 3 feet inside, formed by four stones, each 3 feet high, and much thicker in substance than what are usually found forming a burial-cist; they more resemble the supporting sides of a cromlech, of which the table-stone has been removed. The first section shows decided evidence that idolatrous observances were carried out within its intricate rings; its altar, its great pointed idol-stone, with the consecrated adytum in front, and its two smaller pointed wedge-shaped stones, all speak of idolatrous practices. The other section of the group has a pointed four-sided cone, with lustration basin on its apex the cist portion of a cromlech, with a three-sided conical stone in front. These speak of sepulchral customs and ancestral worship. On the eastern boundary of this second section are the prostrate walls of an elliptic area of 10 feet by 8 feet; the walls lying round it are 5 feet across. Another oval adjoining measures 15 feet by 8 feet.

Such are the details of only a small portion of these extensive remains, which display to our investigations records which, although in some respects shrouded in mystery, yet reveal the social arrangements and customs of a race at one time powerful enough in Britain to keep the Roman legions of Julius Cæsar, of Suetonius Paulinus, of Ostorius

Scapula, of Agricola, and many other renowned Roman commanders at bay for generations, and afterwards to supply some of the best fighting men to those legions, when they were allowed by their conquerors to carry their well-known badge, the Celtic circle, with them. This badge we see figuring on the old sepulchres of New Grange, and others in Ireland; on one of the stones of Long Meg, near Penrith; at Old Berwick and Rowton Lynn, in Northumberland; on the rocks of Auchnabreach, in Argyleshire; and at Muriau Gwyddelod, near Harlech.

The Guanches.

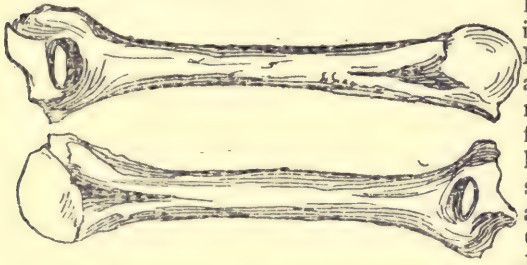
THE ANCIENT INHABITANTS OF CANARY.

By Captain J. W. Gambier, R.N.

MUCH has been written of late and much said of the merits of the Canary Islands as health resorts, but as yet the attention of the general public does not seem to have been drawn to the extremely interesting problems as to the remote past of the human race which a study of the manners and customs of the ancient inhabitants of these islands affords. Various spots on the face of the earth have been claimed by scientific men as the cradle of the human race, and different nations adopt different names for the three or four recognised types which have been discovered in long barrows and round barrows, in caves, and deep under the soil; but practically it comes to the same thing, by whatever name they may be known, if we can only identify these people with others bearing the same structural peculiarities, and this, as regards the Guanche race of the Canary Islands, we are enabled to do. We trust, therefore, that the following remarks and sketches may enable those who are unable to visit those extraordinarily interesting places in person to form some idea of what our earliest ancestors, or at least their contemporaries, were like.

The habitations of these ancient people, who were of what we call the Iberian race, were mostly caves excavated in the sandstone rock, which crops out in some parts of these otherwise almost entirely volcanic islands. But the stone implements of ruder form, preserved in the museum of Las Palmas, were no doubt the workmanship of people long antecedent to those who scooped out these very symmetrical caves. Who or what they were is lost in the dim uncertainty of the past, and nothing but their bones and their skulls and their rude implements remains to us. In some few instances, the caves were hollowed out of the easily-worked tufa, or volcanic deposit; but as to the great majority of these caves in the tufa, it may be said that they are merely accidental holes utilized by the earliest aborigines, and are not nearly so interesting as the sandstone dwellings. As to these sandstone caves, it must have been a most laborious work for people to produce them whose only tools were implements of stone. It may be accepted as a generally well-ascertained fact that in some of these caves we are actually standing in the cave-homes of those inhabitants of our globe who lived in the Paleolithic Age—that is, the age of the unpolished stone; the age immediately succeeding the most primeval race of which we have any trace at all; a race whose antiquity is measured by the light of modern science as co-existent with the last glacial epoch, and which possibly existed even before that period. Nor is this, in the case of the people we wish to describe, mere supposition, for by anthropometrical observation, as well as by craniology (the twin sciences of human measurements of bones and skulls), we are brought face to face with the fact that, in the slow and eternal evolution of the human race, certain structural peculiarities belong to these early races, whose remains we find in these islands, which have either been modified to suit an altered environment, or have entirely disappeared, as no longer necessary either in the struggle for existence, or in the enjoyment of life—the two most potent factors in all the complex processes of evolution. As regards this structural alteration, it may be briefly said that a certain peculiarity in the elbow-joint—which doubtless served some purpose to our arboreal progenitors,

but which in parts of Europe where races have been more rapidly mixed, or where civilization has made more rapid strides, and consequently the process of evolution become more determined, has ceased to exist—existed amongst the Guanches, and is still found amongst their descendants to this day in a proportion far exceeding that in any other known race. In England, in our days, this peculiarity is practically extinct—in some parts of the world it reaches two per cent. of the population — but here, amongst the Guanches, it has been ascertained by actual observation to reach to the astonishing number of 20 per cent., showing a race who have been so little intermixed and so direct in descent from the Stone Age as it would be difficult to find except in the most isolated parts of the world, amongst races such as the Aztecs, or the inhabitants of some of the Pacific Ocean islands, or amongst the natives of Australia. This is one of the peculiar interests of the Guanche race.



PERFORATED ARM-BONES OF THE GUANCHES.

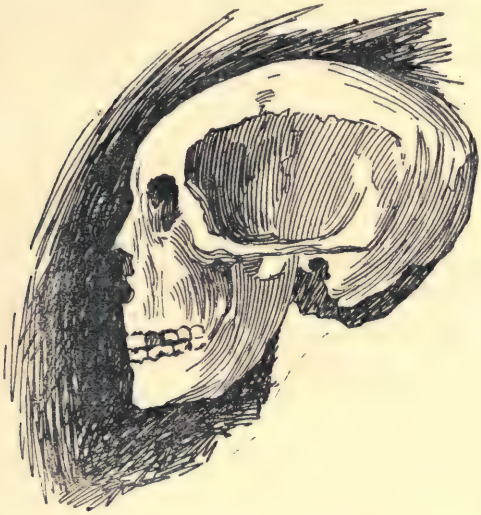
This sketch of the arm-bones shows the peculiar bone structure referred to above. It should be observed that the ordinary arm-bone has no hole in it at all.

Again, the craniology of these people has been identified by Dr. J. Cleasby Taylor, the resident English physician at Las Palmas, as proving their Iberian descent, belonging as they did to the Dolichocephalic branch of the human race. So that, whether the Guanches owe their origin to some primordial race of men coexistent with the earliest genesis of man, or whether they brought these strongly-marked structural characteristics from Berber or other mainland races, does not affect the question of their antiquity.

The skulls of our illustration are drawn from specimens in the collection of the museum of Las Palmas. The first is a purely Iberian type, belonging to one of the three or four great divisions of the human race — those large groups or nationalities which had gradually formed from out of the primordial and half-simian swarms that had preceded them. These Iberians inhabited the greater part of Western Europe in an infinitely remote period, probably towards the termination of the last glacial epoch, which some would place at 80,000 to 90,000 years ago. These men lived and died amongst the gigantic animals now extinct: amongst mammoths, the giant elk of Iceland, the cave bear, and so forth. In England, and in most parts of Western Europe (except Germany, where they never penetrated), the remains of this race have been found in what are termed the long barrows, as distinguished from the round barrows, which belonged to the round-headed, a stronger race who gradually eliminated the weaker. This long-headed race are known as the Iberian; they inhabited the Basque provinces, Spain, Northern Africa, Sicily, Sardinia, Corsica, and the Canary Islands, and it is the same race who, by some yet unsolved problem, found their way to Mexico. These Iberians, however, gradually gave way before the stronger races—the Aryan, the Scandinavian, and the Ligurian — but in these remote Canary Islands they lived on less molested, less influenced by more dominant races, and hence have transmitted to a comparatively recent time their structural peculiarities. For this reason the caves and places of sepulture, which the Spanish discovered here in the early part of the fifteenth century, still retained the remains of the most ancient race known to us—still indicated their modes of life, and brought down the manners and habits of the Stone Period to within 300 years of our time.

A glance at the two skulls as drawn here will show the difference between the two types of skull. The first, it will be observed (an ancient Guanche skull of the Iberian race), is long behind, low in front, and has the jaw hardly at all advanced from a perpendicular line down from the eye-socket. This, in scientific parlance, is the Dolichocephalic and orthognathic type—that is, long-

headed and weak, or slightly protruding chin. The other skull, it will be at once seen, is of a different type—rounder, bolder, with more frontal development, and with the jaw



I.—DOLICHOCEPHALIC SKULL.

coming well forward. This is called the Brachycephalic and prognathic type, two words describing the above properties. Now, these Brachycephalic types of the human

II.—BRACHYCEPHALIC SKULL.

race are those that have superseded the weaker race almost all over Europe, and it is from these that the great Anglo-Saxon, Scandinavian and, generally speaking, Teutonic and Latin, races have come. Of course, there existed intermediary types, brought about by inter-marriage; but these are few, and in the eternal process of evolution the stronger naturally prevailed.

III.—HEAD OF A GUANCHE MUMMY.

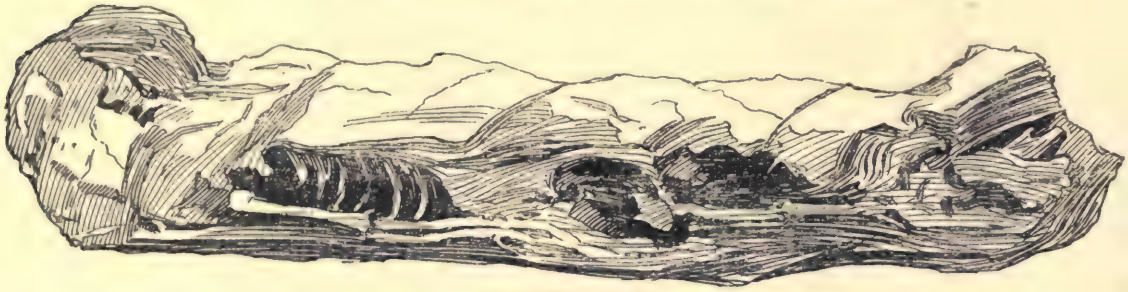
The mummified head, of which we give a sketch, is that of an ancient Iberian. It is quite impossible to assign a date to any of these Guanche mummies, for they have no accompanying writing of any kind, and have left no record behind them.

The mummies of the Canary Islands present some very interesting peculiarities, and have been found in great numbers in the caves that have been used indifferently as places of sepulture and as the abodes of the living. The art of embalming must have been learnt from stray Egyptians or Phœnicians, and there is a legend that in the thirteenth century before Christ, the then Egyptian ruler sent a colony to these islands, who settled here. The Guanche mummies, however, differ from the Egyptian in several respects. The bodies were sewn up in many folds of goat-skin (twenty to twenty-five in some cases), and the legs were sometimes bent back and doubled on to the breast. The bodies, after a little preparation, were sun-baked, and were then sewn up with lumps of balsam laid in the folds. They have been found in a perfect state of preservation, though many cannot be less than 3,000 years old. Up to what date the Guanches continued to mummify their dead, it is difficult to say; but there is reason to suppose that the practice has been extended here far longer

than anywhere else in the world. All their dead were not, however, mummified. The lower orders of the people were buried in cairns, the body laid on a heap of lava, and covered over with stones. Thousands of these have been found, and have afforded most valuable anthropometrical information.

Our sketch shows the mummy of a young woman of the early type, long-headed, and with non-projecting jaw. She must have been about 5 feet 1 inch, and apparently in perfect proportion. She was a mother, and her infant baby was found in the case with her, and still lies near her. The covering-skins have been opened for examination.

(*To be continued.*)



GUANCHE MUMMY.

King Henry VI.: Proceedings relating to his Proposed Canonization.

By Edward Peacock, F.S.A.

WAS Henry VI. murdered, or was his death the natural result of grief acting on a weakly constitution? We do not purpose to investigate the question afresh. No new light has been cast on the subject by modern research, and the evidence which has been long before the public does not, in our opinion, warrant a positive conclusion. The Scottish verdict "not proven" meets the case better either than an acquittal or a verdict of "guilty." His life had been for years one long agony. The assumption that he died from natural causes does not in itself present any great difficulty to the modern student. It must, however, be borne in mind that almost all those who wrote nearest his own time had no doubt that he perished by assassination, and a legend soon grew up pointing out whose "felon hand" it was that struck the blow. Hume, when his prejudices against organized religion or in favour of his native land do not warp his judgment, is usually fair in his historical judgments; he sums up as follows:

"King Henry expired in that confinement [the Tower of London] a few days after the battle of Tewkesbury, but whether he died a natural or a violent death is uncertain. It is pretended, and was generally believed, that the Duke of Gloucester killed him with his own hands; but the universal odium which that prince has incurred inclined, perhaps, the nation to aggravate his crimes without any sufficient authority. It is certain, however, that Henry's death was sudden, and though he laboured under an ill state of health, this circumstance, joined to the general manners of this age, gave a natural ground of suspicion, which was rather increased than diminished by the exposing of his body to public view. That precaution served only to recall many similar instances in the English history, and to suggest the comparison."*

The late Mr. John Richard Green seems to have been in accord with Hume. It was part of the plan of his great *History of the*

* *Hist. of Eng.*, ch. xxii., edit. 1791, vol. iii., p. 250.

English People to give but slight attention to the lives of the sovereigns with whom he came in contact in his panorama of upwards of 2,000 years of history. He does not allude to the belief that Henry was murdered, but contents himself with saying that by "the mysterious death of King Henry VI. in the Tower . . . the direct line of Lancaster passed away."*

On the other hand, Dr. Lingard, whose history of the period known as the Wars of the Roses is still in our opinion unequalled in breadth of research, accuracy, and freedom from prejudice, seems to have had no doubt that the unhappy King's death was hastened by the hand of a murderer. He says:

"In the morning of the eve of the Ascension Edward made his entry into London; in the evening of the same day Henry perished in the Tower. To satisfy the credulous, it was reported that he had died of grief; but though the conqueror might silence the tongues, he could not control the belief or the pens of his subjects; and the writers who lived under the next dynasty not only proclaim the murder, but ascribe the black deed to the advice, if not to the dagger, of the younger of the three brothers, Richard, Duke of Gloucester. The body was surrounded with guards and torches, was conducted to St. Paul's, and thence to the Abbey of Chertsey, where it was buried. By the friends of the House of Lancaster, Henry was revered as a martyr. It was soon whispered that miracles had been wrought at his tomb, and Richard III., apprehensive of the impression which such reports might make on the public mind, removed his bones from Chertsey to Windsor. Henry VII. placed, or intended to place, them among the tombs of his ancestors in Westminster Abbey."†

Shakespeare was not an historian, but he reflected the popular feeling of his own day more truely than anyone else has ever done, and he lived at a time when

> The ruthless wars of the white and the red

had not become ancient history, but flourished as a vivid tradition in the minds of the people. He had no doubt that good King Henry met a violent death, and as little as to who was his murderer. In *Richard III.* Anne says:

> Set down, set down, your honourable load—
> If honour may be shrouded in a hearse—
> Whilst I awhile obsequiously lament
> The untimely fall of virtuous Lancaster.
> * * * * * *
> Be it lawful that I invocate thy ghost,
> To hear the lamentations of poor Anne,
> Wife to thy Edward, to thy slaughtered son,
> Stabb'd by the self-same hand that made these wounds.*

And then some few lines further on, she says, addressing the Duke of Gloucester, and alluding to the belief that a dead body in the presence of the murderer will bleed afresh:

> Behold the pattern of thy butcheries.
> Oh, gentlemen, see, see! dead Henry's wounds
> Open their congeal'd mouths and bleed afresh.
> Blush, blush, thou lump of foul deformity,
> For 'tis thy presence that exhales this blood
> From cold and empty veins, where no blood dwells.
> Thy deed, inhuman and unnatural,
> Provokes this deluge most unnatural.

Dr. Lingard somewhat understates what occurred after Henry's death, when he says that he was revered as a martyr. That it was so does not admit of doubt, but he was regarded in many quarters as something beyond this. There can be no doubt that the people in many widely separated parts of England, though only in exceptional cases with the approval of ecclesiastical authority, invoked Henry with the same full confidence as if he had been a canonized saint.

Among the priceless treasures of the Vatican library, of which transcripts have been forwarded to the National Record Office by Mr. Bliss, are two papers on this subject. They were printed in full, in the original Latin, by the Society of Antiquaries in 1891.† The first is a commission issued by Pope Julius II., dated 13 Kal. Jun. 1504. To inquire into the merits of the late King Henry VI., whose canonization had been proposed, the commissioners nominated were the Archbishop of Canterbury, and the Bishops of Winchester (Fox), Durham (Sever), and London (Barnes). Letters of Henry VII. are referred to, as also the fame, beyond a common report—"fama quadam non vulgari"—as to the holy life of Henry, and that he had founded two great and important colleges in honour of God and His most glorious Mother the Blessed Virgin. Most eminent miracles are reported to have

* 1st edit., ii. 47.
† *Hist. of Eng.*, Paris edit., 1826, v. 240.

* Act I., sc. ii.
† *Proceedings of Soc. Ant.*, 2nd series, xiii. 227-239.

been performed on those who visited the King's sepulchre. The blind have been made to see, the deaf to hear, the lame to walk—"Ceci videre, surdi audire, claudi, ambulare." These words no doubt follow the usual form in documents of this character, but in reading them we cannot but recall the words of the grand old Benedictine Sequence:

> Cœci, claudi, surdi, muti,
> Sunt ad usum restituti
> Divinâ clementia.

There had, moreover, been a great concourse of pilgrims to the King's grave, not only from England, but also from the neighbouring regions. The Pope then proceeded to give his commissioners power to take evidence to report on the same, and to forward the document to himself under their seals by a faithful messenger.

The second is a faculty, dated the same day and year, authorizing the King then reigning to remove the body of Henry VI. from Windsor to Westminster so that it might, as he had desired, rest with his father and mother and other ancestors. The document proceeds further to state that his enemies had procured the burial of the dead King at the monastery of Chertsey, an obscure and unfrequented place—"loco quidem abdito et a concursu hominum remoto"—and that after miracles had occurred there, it had been removed to Windsor.

There cannot, we apprehend, be any doubt that the bishops made the report that was required of them. We have never seen or heard of it. Should a copy be in existence, in Rome or elsewhere, it is much to be desired that it should be given to the world. That the Holy See never formally examined the case seems probable; certain it is that no canonization ever took place, but Henry continued to be an object of popular devotion in this country until the separation from Rome, and probably for a few years after that event, for we learn from Foxe's account of Robert Testwood of Windsor, who was put to death in 1543, that one of the charges against him was that he, observing pilgrims especially from Devonshire and Cornwall come "by plumps, with candles and images of wax in their hands, to offer to good King Henry of Windsor"; and how they had come so far "to kiss a spur, and to have an old hat set on their heads," took upon himself to rebuke them for what he considered their misdirected devotion. No precise date is given, but the event most probably occurred not very long before his trial.* It is worth noting that the opinion of Henry's sanctity lingered in poetry beyond the middle of the last century. In Gray's Seventh Ode, written on the occasion of the Duke of Grafton's installation as Chancellor of the University of Cambridge in 1769, Henry VI. is spoken of as "the murdered saint."†

A note of miracles attributed to the King was printed by Hearne as an addition to Otterburn's *Chronicle*, and a curious picture did exist, in which the sufferings of Henry are contrasted with those of Job. Where it is at the present time we do not know. A somewhat rude engraving of it is given in the *Gentleman's Magazine*.‡ It is much to be desired that this curious relic, if it has come down to our time, should find its way into one of our national collections. In his case, as in that of many popular saints, the pilgrims visiting his tomb were furnished with little badges as memorials of their pilgrimage. One of these is engraved in the *Journal of the British Archæological Association*.§ Henry is represented with a globe in his left hand, and a sceptre in his right. He is standing on a stag, the badge of his race, and wears an open crown. Another object of the same class, which almost certainly relates to Henry also, is figured in a succeeding number.‖ In this the Tower of London, the place of his death, is represented, rising above which is a crowned bust. John London, one of the visitors sent by Henry VIII. to report on the monasteries, stated that the Augustinian Canons of Caversham, in Oxfordshire, possessed "the dagger that kyllyd Kinge Henry, the schethe and all."¶

Some years ago Dr. Sparrow Simpson published a prayer to the royal martyr, in

* *Acts and Mon.*, edit. 1858, v. 467.
† *Works*, 3rd edit., 1807, i. 36.
‡ Vol. lvi., part i., p. 205.
§ October, 1845, p. 205.
‖ September, 1868, p. 228.
¶ *Lett. on Suppr. of Monasteries* (Camd. Soc.), 224, 226.

which he is addressed in terms commonly applied only to those whose sanctity could not be called in question.* There is a portrait of Henry with a nimbus round his head, inscribed "Hen. Rex.," in Eye Church, Suffolk.† The statue which is to be seen on the screen of York Minster is a modern work. The old statue, which had been an object of devotion, was removed in the sixteenth century. Images or other representations of the King cannot have been by any means uncommon. A bequest of "iij^{s} iiij" occurs in the will of William Bornett, of Alford, Lincolnshire, executed in 1525, "to King Henry Light, and to Sainct Anthony Light, in Alford Church";‡ and ten years after this, Sir Robert Awbray, priest, one of the chantry chaplains of Lincoln Cathedral, bequeaths to a Master Thorpe "an ymage of Kyng Henry."§ In the Ripon Chamberlains' accounts, 1502-3, and 1525-6, there occur mention of offerings to King Henry VI.,‖ and among the valuables belonging to the church of Pilton, Somerset, in 1499-1500, there were "iij brochys off King Henry."¶ These were probably badges brought by pilgrims from Windsor, and given to the church. Many other notes of a character like the foregoing might be produced if search were made for them. We have, however, furnished sufficient evidence to prove that, though never canonized, Henry was long regarded as numbered among the saints. The late Mr. Halliwell-Phillips, in his edition of Warkworth's *Chronicle*, gives a Latin hymn in the King's honour, which is by no means devoid of beauty. The opening lines are:

Salve, miles preciose
Rex Henrici generose.**

We have not met with any examples of the *cultus* of King Henry VI. beyond the limits of his own realm. If any such occurred, it is much to be wished that a record thereof should be made in the pages of the *Antiquary*.

* *Journ. of Brit. Arch. Assoc.*, December, 1874, p. 370.
† *Ibid.*, December, 1880, p. 432.
‡ *Lincolnshire Notes and Queries*, vol. i., p. 5.
§ A. R. Maddison, *Lincolnshire Wills*, p. 11.
‖ *Memorials of Ripon*, Surtees Soc., vol. iii., pp. 264, 267.
¶ *Somerset Churchwardens' Accounts*, ed. Hobhouse, p. 64.
** Page xx.

Churches in Kent at 1086.

By Arthur Hussey.

ALTHOUGH the Domesday Survey had nothing to do with the condition of the Church or her ministers, nor can we obtain positive proof as to the existence of parish churches when the survey was compiled, and as a rule a church was only mentioned if some payment was due from its lands, such as services, rents, or produce for the King, we know, however, that in the county of Kent the survey was carried out with greater care and minuteness, and that the bishops and religious houses held lands which had been given to the ancient English Church which William the Conqueror did not attempt to alienate.

The following is a list of the manors where there was "a church" recorded. The modern name is given, with the way it was written down in the survey in a bracket, thus showing the change it has undergone. There is one church, unless more are denoted.

Belonging to the Archbishop of Canterbury:

Aldington (Aldintone).
Bexley (Bix).
Bishopsbourne (Burnes).
Boughton (Boltone).
Brasted (Briestede).
Erith (Erhede).
Gillingham (Gelingham).
Hastingleigh (Estotingles).
Herne (Nortone), two churches.
Lyminge (Leminges), three churches.
Maidstone (Meddestane).
Malling, East (Metlinges).
Mersham (Merseham).
Northfleet (Norfleut).
Petham (Piteham).
Reculver (Roculf).
Saltwood (Salteode).
Sundridge (Sondresse).
Ulcombe (Olecumbe).
Westgate-Canterbury (Estursete).
Wrotham (Broteham).

Belonging to Christ Church Monastery, Canterbury:

Appledore (Apeldres).
Chartham (Certeham).
Clyffe (Clive).
Farleigh (Ferlaga).
Godmersham (Godmersham)
Hollingbourne (Holingeborde).
Ickham (Gecham).
Meopham (Mepeham).

Monkton (Monocstone), two churches.
Orpington (Orpuntun), two churches.
Peckham (Pecheham).
Preston-Faversham (Prestetone).
Sesalter (Seseltre).

Belonging to St. Augustine's Monastery, Canterbury :

Chislet (Cistelet).
Kennington (Chenetone).
Littlebourne (Liteburne).
Mongeham, Great (Mundingeham).
Selling (Setlinges).
Sibbertswould (Siberteswalt).
Sturry (Esturai).
Thanet (Tanet).

Belonging to the Bishop of Rochester :

Cuxton (Coclestane).
Denton-Gravesend (Danitone).
Fawkham (Fachesham).
Frindsbury (Frandesberie).
Halling (Hallinges).
Malling, West (Mellingetes).
Offham (Oldeham).
Snodland (Esnoiland).
Southfleet (Sudfleta).
Stoke (Estoches).
Stone (Estanes).
Trottescliffe (Totesclive).

Held by Odo, Bishop of Bayeux :

Acrise (Acres).
Addington (Eddintune).
Allington (Elentun).
Aylesforde (Pellesorde).
Badlesmere (Badlesmere).
Barham (Berham).
Bekesbourne (Burnes).
Benenden (Benindene).
Bilsington (Bilsintone).
Birling (Berlinge).
Boughton Malherbe (Boltone).
Boxley (Bogelei).
Burham (Borham).
Chalk (Celca).
Chatham (Ceteham).
Chilham (Cilleham).
Cray (Craie).
Cudham (Codeham).
Denton (Danetone).
Ditton (Dictune).
Doddington (Audintone).
Eastling (Eslinges), two churches.
Elham (Alham).
Elnollington-Hollingbourne (Alnoitone).
Farleigh, West (Ferlaga).
Folkestone (Fulchestan), five churches.
Frinstead (Fredenestede).
Goldwell-Great Chart (Godeselle).
Gravesend (Gravesham).
Hadlow (Haslow).
Hardres (Hardes), two churches.
Harrietsham (Hariardesham).
Herne (Nortone).
Hoo (Hou), six churches.
Horton Kirby (Hortune).
Ightham (Hecham).
Leeds (Esledes).
Leybourne (Leleburne).
Luddenham (Dodeham).
Luddesdown (Ledesduen).
Langley (Languelei).
Midley, (Midelea).
Milton-Gravesend (Meletune).
Nettlestead (Nedestede).
Norton (Nortone), three churches.
Nursted (Notestede).
Oare (Ore), "half a church there."
Ospringe (Ospringes).
Otham (Oteham).
Palster-Wittersham (Palestrei).
Patrixbourne (Borne).
Pevington (Piventone).
Ryarsh (Riesce).
Stalisfield (Stanefelle).
Stockbury (Stockingeberga).
Sutton Chart (Certh).
Sutton, East (Sudtone).
Sutton Vallence (Sudtone).
Throwley (Trevelai).
Thurnham (Turneham).
Tong (Tangas).
Tudely (Tiuedele).
Vanne-Crundale (Fanne).
Wateringbury (Otringeberge).
Wichling (Winchelesmere).
Wickhambreux (Wickeham).
Wickham, West (Wickeham).

Belonging to the Abbey of Battle (Sussex) :

Wye (Wi).

Belonging to Hugh de Montfort :

Ashford (Essetesford).
Bonnington (Bonintone).
Boughton Aluph (Boltune).
Brabourne (Breburne).
Eastbridge (Estbrige), two churches.
Ewell (Etwelle).
Monk's Horton (Hortone).
Newington-Hythe (Neuentone).
Orlestones (Orlanestones), two churches.
Poulton-Folkestone (Poltone).
Sellindge (Sedlinges), two churches.
Sevington (Sevetone).
Street-Lymne (Estraites).

The above list gives 135 manors with "a church," although some have more than one, making 157 churches, of which Odo, Bishop of Bayeux, held by far the largest number. Certain manors had been given to him, which he increased by his own spoliation, seizing lands belonging to the See of Canterbury, before Lanfranc arrived in this country, in 1071. Odo had 220 manors in Kent, and 340 in other parts of England. Having been made Earl of Kent, to guard against any invasion or revolt, when William went,

in 1067, to Normandy, Odo's oppression of the men of Kent made them seek help in the person of Eustace of Boulogne. This brought William back to England, and it should be remembered that it was as Earl of Kent—a lay vassal—that Odo was arrested, and not as Bishop of Bayeux, for then the Church would have opposed such an affront. At Penenden, in 1074, the trial took place, and Lanfranc recovered his manors.

Hugh de Montfort had come over with William from Normandy, and was entrusted with important offices, receiving for his fidelity more than 100 manors. He was also one of the barons present at Penenden in 1074, when the controversy between Archbishop Lanfranc and Bishop Odo was settled.

Printers' Marks.*

MR. ROBERTS, the editor of the *Bookworm*, has struck one of the very few unexplored veins in typography in making choice of the subject of printers' marks, and has followed it up after a painstaking and withal readable fashion. "This subject is in many respects one of the most interesting in connection with the early printers, who, using devices at first purely as trade-marks for the protection of their books against the pirate, soon began to regard them as having an ornamental value, and consequently employed the best available artists to design their marks." Many of these examples are of much bibliographical value, and also form an important chapter in the history of art. Only one book on printers' marks has hitherto appeared in England, Berjeau's *Early Dutch, German, and English Printers' Marks;* but besides being out of print, it is destitute of letterpress.

This useful and entertaining handbook is divided into eight chapters. The introductory chapter deals in a happy manner with the *motif* of the pictorial embellishment of printers' marks. Mr. Roberts points out that the majority of them carry their own *prima-facie* explanation. The number of punning devices is very large. The earlier printers were specially enamoured of devices of this character. A striking example is that of

GILLET COUTEAU.

Michel le Noir, whose shield carries his initials surmounted by the head of a negress. The cunning device of the Paris printer, Gillet Couteau (1492), involves a double pun, firstly on his Christian name, the transition from which to *œillet* being easy and explaining the presence of a flowering pink, and secondly on his surname, by the three open knives, the largest of which is broken at the tip.

The question of the mottoes of printers' marks is also discussed. The greatest number of these mottoes proclaim the printer's faith to God, and loyalty to his king. For instance, Robert Macé, Rouen, has for his motto: "Ung dieu, ung roy, ung foy, ung loy." Latin, Greek, and Hebrew mottoes of a religious character are not unusual.

Under the head of "The Printer's Mark in England," all the earlier examples are noted as well as most of the notable ones of later times. Caxton's puzzling mark, generally interpreted as "W. 74. C.," and referring to the date of the introduction of printing into England, is here engraved, as well as

* *A Handbook of Printers' Marks*, by W. Roberts. George Bell and Sons. Imp. 16mo., pp. xvi, 261. Two hundred and sixty-three illustrated examples. Price 7s. 6d. net. We beg to acknowledge the courtesy of the publishers in lending blocks.

those of Wynkyn de Worde, Pynson, and Notary. The mark of Richard Fawkes (1509-1530), who also appears as Faukes, Fakes, and Faques, has a good deal of artistic merit, and differs much in style from its predecessors.

RICHARD FAWKES.

The marks of Peter Treveris, John Scott, Robert Copland, Robert Wyer, Andrew Hester, Thomas Berthelet, John Biddell, Thomas Vautralier, Richard Grafton, William Middleton, and John Wolfe, are all described and illustrated. John Day, one of the best-known and most prolific of our sixteenth-century printers (1546-1584), used a punning device, which is supposed to have a twofold reference, namely—(1) to himself, and (2) to the Reformation. "Arise, for it is Day," strikes us nowadays as singularly irreverent in its personal application. Another of his marks has the motto: "Etsi mors in Dies accelerat."

JOHN DAY.

An interesting and excellently illustrated chapter on the printers' marks of France is followed by a still fuller one on those of Germany and Switzerland. The mark of Jacob Stadelberger, of Heidelberg, is well worth noting as one of an unusual and elaborately heraldic character. It consists of three shields, surmounted by a helm, crest, and mantling. On the right are the arms of Bavaria, on the left those of Heidelberg, whilst the centre shield is supposed to represent, with some freedom, the arms of Zurich.

JACOB STADELBERGER.

There are some elaborate and large pictorial "marks" given in the section that treats of those of Flemish and Dutch origin. The marks of Italy and Spain are next treated of, with special attention to those of Venice. The Aldine family come in at the head of the Venetian printers, not only in the well-known beauty of their typographical work, but also in the matter of marks. The first Aldine anchor is that of Aldus Manutius

(1494-1515), the founder of this dynasty of printers. The first and rarest of his productions was "Musaei Opusculum de Herone et Leandro," 1494; but it was not until 1503, in "Le Terze Rime de Dante," that Aldus adopted as his mark the now generally recognised anchor. Three beautiful examples

THE FIRST ALDINE ANCHOR.

of the later Aldine anchors are also reproduced by Mr. Roberts. This famous mark had been suggested by the reverse of the beautiful Vespasian silver medal, which had been presented to this printer by his friend Cardinal Bembo.

Some modern examples bring to a conclusion an admirable volume, for which we heartily thank both author and printer. It will prove a joy to every true book-lover.

Notes on Armour in the Tower.

No. I.

By Viscount Dillon, V.P.S.A.

WHEN Benedick speaks of Claudio's folly in falling in love, he compares his then condition with the time when "he would have walked ten mile afoot to see a good armour." Such energy is no doubt most commendable, but it is not necessary for the dwellers in London. A short trip by the underground railway will set them down almost at the gates of the Tower of London, where they may see many a good suit. To the older generation the Tower had, of course, a partly zoological flavour; but to us nowadays who visit the Palace, Prison, Fortress, and Mint, of English history, the chief associations are those of military architecture and military ways and means. The institution of two free days in each week should by now have made the Tower familiar to all classes. But as the light has been thus let in on this most historic spot, so, many of the old and familiar shadows have faded away. The warders' tales are less wonderful, and, indeed, most visitors are left to themselves to evolve from their own imaginations, more or less active, the stories of blood and terror which so delight adults as much as Helen's babies.

The national collection is not a very large one like those of Paris, Madrid, or Vienna, but it is, especially to an Englishman, one of very great interest and value, for there are some suits in it which can be indubitably attributed to famous personages. Of these suits perhaps the most valuable in point of art, execution, and personal interest, is that which has been supposed to have been a wedding present from the Emperor Maximilian to our Henry VIII. when he first embarked on the stormy sea of matrimony. Recent researches have, however, shown that, though a present from Maximilian to Henry VIII., this suit was only made and sent to him in the year 1514. The accounts of the Imperial treasury, as well as those of the town of Vienna, Augsburg, and other places, many of which have been printed in the sumptuous volumes of the *Jahrbuch* (of the *K. Kunst Historisch Sammlung*), show that the suit was made to order, by Conrad Seusenhofer, one of a famous family of armourers, and was sent over to England in the charge of Hans Seusenhofer, another member of the same family. This Hans arrived in England about May, 1514, and delivered the Imperial present to the bluff king, who was, more than most princes, qualified to appreciate the fine design and workmanship of the suit. For, Henry himself was an inventor in the matter of armour, as we know from Hall, the chronicler, when describing the narrow escape the king had when jousting with his stout brother-in-law, Charles Brandon, and wearing a helmet of

his own design. But there is good ground for supposing that this horse armour did not form part of the gift, and indeed was made later, and in England perhaps, by Paul Van Ureland, Henry VIII.'s bard-maker. Anyone examining the suit will see how cleverly the artist has managed to give an appearance of the metal being covered with engraving, while at the same time not making the designs too close or intricate. If, then, we turn to the horse armour of the same suit, we shall see that the same effect has been produced, but in a less artistic manner, for the designs are much more crowded and involved. The method of executing the lines also seems to indicate a different hand, for on examining the body armour with a magnifying glass, it will be seen that each line is not a straight furrow, but has been produced by working a broad-pointed tool forward one corner at a time, as a pavior moves a heavy paving-stone, and so producing a sort of zigzag line like this ~~~~. The lines on the horse armour indicate a different tool and manner of working. The treatment of the St. George on the breastplate is also different from that of the figures in the groups on the bard or barbe. In the accounts for payment the body armour, *kuriss*, only is mentioned, and we are told that there was a more than usual amount of metal used, the king being of large build. The body armour, as well as the horse armour, was originally silvered over, and this was effected by means of tin, lead, and copper, which occur in the account of expenses. Portions of the silver may still be seen where it has not been rubbed off by the exertions of the armoury attendants up to within some few years; since when nothing harder than flannel and oils, etc., have been permitted. It may seem very barbarous to have cleaned armour with emery and sand-paper, but there is no doubt such was the treatment for white armour in former times, for in the account of the necessary stores to be laid in for the Earl of Northumberland when going to the wars in the fifth year of Henry VIII. occur *emmery and oyle*. Still, it must have been only for plain white armour that such heroic treatment was in use, unless we are to suppose that the owners and wearers of rich suits often went to the expense of regilding their armour.

Another suit, or rather part of one, of Henry VIII. which is well worthy of note is that which has been called the tonlet, or, as in the Tower inventories it is written, the trundlet suit. This includes at present a very stout bascinet, such as was used for combats in the lists or champ clos, and weighing with its vizor some 13 lb. This bascinet, which bears the mark twice repeated of the famous Missaglia, a Milanese name of note among armourers, has lost the spring attachment for keeping the vizor down; but the same vizor has been strengthened by small plates of metal with circular holes in them, being riveted behind the slits intended to give passage for sight and air. This bascinet, in which the head could move with comparative freedom, was bolted on to the breast and back-plates, and would be lined with padding and silk. We know from payments by this king that some of his armour was lined with yellow silk, covering a wadded protection of carded wool. There was perhaps nearly as much freedom for movement of the head as the modern diver has in his helmet, which also is made to rest on his shoulders, for no human neck could for any time have sustained the weight of metal to give the necessary protection which is afforded by such a headpiece as this. Round the neck of the bascinet is engraved the collar of the most noble Order of the Garter, and on the shoulder-pieces of the arm defences are figures of the Virgin, etc.

The most curious part of the present suit is the tonlet, a system of lames or half-hoops of steel, which, supported by leather straps inside, descend nearly to the knees in form of a short petticoat. These lames or plates can be raised just as the laths of a modern Venetian blind might be, by the hand. Unfortunately the proper gauntlets and the whole of the leg defences are wanting.

The suit of tilting armour of Robert Dudley, Earl of Leicester, is remarkable in many ways. It is a fine one as regards construction, and the ornamentation which takes the form of indented representations of the *ragged staff*, gives a personality to it which is further accentuated by the occurrence of the initials of the noble owner, R.D., repeated in many places. It has also the two extra pieces especially used for the tilt-yard, namely, the grand guard and volant piece, and also the

elbow piece, which, as has been shown in the *Archæological Journal*, vol. xlvi., p. 129, is the real *pasguard*. That name has been wrongly applied to those upright plates of metal which, sometimes forming part of the shoulder defences, at other times, as in this suit, merely attached thereto by pins with linch-pins, served to protect the sides of the neck from blows of a sword or lance. In the present suit these upright guards are wanting, but in the drawing by Zucchero of the Earl in this very suit, they are seen attached to the shoulders. But a very notable detail in this suit, and one of great use in fixing its date, is the engraving round the neck, of the collar of the Order of St. Michael, with which Dudley was invested at Whitehall in 1566. We all know how jealous the Virgin Queen was on the subject of her sheep being marked with another shepherd's mark, and this suit shows what very great favour the earl enjoyed, when he was thus permitted to display the collar of a foreign sovereign at the tilt-yard. The date of his death, 1588, thus forms a limit of twenty-two years within which we know the suit must have been made. Another curious point is the occurrence in every case of the crescent as a mark of cadency on the *ragged staff*. Dudley, though a younger son, was to all intents and purposes the head of his own family, and this confession of cadency is not a little remarkable. Of the suit attributed to his stepson and successor in the favour of the queen, Robert Devereux, Earl of Essex, we need only say that it has been a very good suit, having been, as also was Leicester's, much gilt, though both have lost nearly all that enrichment by the severe course of cleaning to which the whole collection was formerly subjected. The motto engraved on the so-called Essex suit—*Futura Præterita*—has not been specially associated with the unfortunate favourite, and the only thing known for certain is that at the coronation of George II. the champion wore it.

There is another suit which has a great interest and value for all military students of past times, and that is the small one made for Charles I. as prince. We here see the real armament of the cavalry soldier or cuirassier of the early part of the seventeenth century, and if the helmet, arm, and leg defences be removed, and the pikeman's, pott, and taces be substituted, there is the equipment of the ordinary infantry soldier. The suit is richly ornamented, but the design is not sacrificed to the ideas of art. The gilt suit presented to Charles when king, shows us how much and how fast the real practical art of the armourer had fallen in a few years, its gorgeous appearance lacking the good useful forms of the early suits. In James II. we see all that survived to the days of the Revolution in the way of armour, the steel cap, breast-plate and back-plate, and the long metal gauntlet defending the left arm as far as the elbow. These pieces all bear the marks of royal ownership. After this period armour fell out of use, and though at one period of Marlborough's wars the cuirass was revived, yet we are told that Corporal John sent home the back-plates as not being necessary for his men. Not again till on the occasion of King George IV.'s coronation (July, 1821) did the breast and back plate reappear on English soldiers, and since then only for *corps d'élite*. Many schemes have been proposed to protect *our frail bodies* from the effects of musketry, but it is not likely that any metal defence will again be worn in actual war.

There are probably no objects in the Tower more sought for and gloated over than the beheading axe, the block, and the so-called instruments of torture. Of these we may say a few words, as to how much authentic history belongs to them. There was in the collection in 1679 "a heading axe," and if this be the one then mentioned, it may have served at the execution of the aged Lord Stafford, one of the many victims of the infamous Titus Oates in December, 1680. The failure of the Rye House plot in 1683 supplied more patients for the sharp medicine of this or another axe when the freedom-loving Algernon Sidney and William Lord Russell, so touchingly assisted by Lady Rachel, perished on Tower Hill. Monmouth, indeed, escaped, but in two years all but six days, he "tried the edge of the axe with his nail to see whether it were sharp enough." The axe was indeed sharp enough, but the executioner, the Jack Ketch who gave his name to so many successors, lost his nerve, and despite the handsome presents he received from the Duke, only completed his

dreadful work in five blows. Had James stayed longer on the throne than he did, the axe had probably done more work in his reign, but as it was, some thirty years elapsed before the Earl of Derwentwater and Lord Kenmure suffered the extreme penalty of the law on February 24, 1716, for their share in the rising of 1715. Yet another thirty years elapsed ere the heading axe again vindicated the cause of the House of Hanover, and Lords Kilmarnock and Balmerino died, the former with one blow, the latter, who previously, according to Walpole, had felt its edge, with three blows, but we are told that the first blow took away all sensation. This was in August, 1746,* and in April of the following year the axe performed its last duty by, at one blow, dividing the short stout neck of "the old fox Lovat." These executions the axe before us *may* have assisted at, but what of the axe shown as used at the executions of Anne Bullen and the handsome Robert Devereux? Well, Anne Bullen and Catherine Howard suffered death by the sword, the former at the hands of the executioner of St. Omer, not, as has been supposed, him of Calais; and a heading axe does not appear in the Tower inventories before the year 1679. Surely the victims mentioned above were famous enough to give a possible interest to the axe we see nowadays, without importing the impossible into its history.

As to the block, the late Mr. Doyne Bell, in his "Chapel in the Tower," states that a new block was provided for the execution of the Lord Lovat. Now, the history of the block shown in the Tower is but slight. Lieut.-General Milman, C.B., the present major of the Tower, possesses a letter dated March 15, 1825, in which Mr. Bayley, the historian of the Tower, acknowledges the offer on the part of John Poynden, Esq., of the block on which the Lord Lovat was beheaded. We do not know how the latter gentleman became possessed of such an interesting object, but it is clear that the account given in the catalogue of 1859, in which Mr. Petrie is stated to have received the block from Mr. Lysons, and to have presented it to the Tower authorities, is incorrect. On most occasions when there was any sentiment attaching to the victim, the block and all things connected with the execution were burnt. Such was the case with regard to the executions of Mary Queen of Scots, and of Charles I., and it only seems an ordinary precaution to avoid the preservation of mementoes; but the victims of 1745 must have had as many and indeed perhaps more sympathizers than the two sovereigns mentioned.

The so-called "collar of torture taken from the Spanish Armada" appears to have been in the Tower at the end of Henry VIII.'s reign, and was, indeed, only a specimen of the class of instruments placed on prisoners not with a view to torture, but for detention. Hall speaks of such a collar being put on a man's neck, and being "very grievous to be borne," but as we now see the object filled with lead and labelled, it gives an exaggerated view of the hard and severe habits of the Middle Ages. The lead has been added in comparatively modern times, probably about 1660, from which period most of the extravagant tales connected with the collection date. Another instance of this *omne ignotum pro terribili* is the helmet with ram's horns, for very many years called that of Will Somers, the jester of Henry VIII. This was a present from the Emperor Maximilian to Henry VIII., and is a fine armet which was originally silvered over, the horns being gilt. It was probably for use in one of those grotesque tournaments often mentioned in those days, and the vizor in form of a human face may or may not be original. Anyhow, it is not until the inventory of 1660 that the absurd attribution, and the rather coarse tales supplementing the same, appear. The public are in a great degree responsible for many of the shortcomings of the Tower collection. They like stories to be told them about each object, and the inventive faculties of Tower warders and others have been fully exercised in pandering to this depraved taste. Then, again, it is a question whether, except for horsemen's armour, figures are suitable, but the public like to see a figure covered from top to toe, from head to foot, with metal, and to meet this taste figures have been made up, in some cases from as many as five distinct suits of armour. It seems to us that the foreign way, as at the Musée d'Artillerie, is far preferable. There the armour of foot is

* On December 8 Charles Ratcliffe, brother of the Earl of Derwentwater, was also beheaded.

shown on stands of plain form. When there are only portions of a suit they only show the portions of that suit, and besides this, for purposes of examination, it is far better to have the armour on stands to which it can be affixed without the addition of dust-collecting clothes, grotesque faces and robust legs, which have to be spokeshaved down, unless the armour is strained, to encompass them. In former days, when the armour of the Tower went out on Lord Mayor's days, and other occasions, it did not receive that care which it deserves, plume-holders were fixed on anyhow, and, indeed, the splendid engraved suit of Henry VIII. still suffers from such ill-usage, the armet having been strained to close it over a plume-holder above the nape of the neck, the proper place for attachment of a plume, near the top of the crest, having been ignored. It is earnestly to be hoped that on no future occasion will the historically priceless suits in the Tower be lent out to make a show for a wealthy body like the City of London, who, if men in armour are necessary, should and could have suits made for such displays.

This note is already too long, but with our editor's permission I will again some day return to the charge, and refer to some other noteworthy objects in our national collection.

Holy Wells of Scotland: their Legends and Superstitions.

By R. C. Hope, F.S.A., F.R.S.L.

(*Continued from* vol. xxviii., p. 265.)

AYRSHIRE.

MAYBOLE: PENNYGLENS CROSS, OR LADY CROSS WELL.

This well enjoyed a great reputation for the cure of cows "taken with the severe ill, and was carried great distances, as by 'drinking thairof they are healed.'"

KIRKCOLM: ST. COLUMBA'S WELL.

In this parish (Kirkcolm) there is a well of very pure water, where, according to tradition, St. Columba used to baptize the early Christians. None of the histories tell of S. Columba having been in this part of Galloway. Still, from the reverence in which he was held, many churches were dedicated to him, this among the number. The parish is named after him (Kirk Columba), and, according to Sir Herbert Maxwell, our best and safest archæologist, the name of this estate (Corswall) was originally Crosswell, a cross having been erected here from its peculiar sanctity. There is a cross here (in Mr. Carrick Moore's grounds) which is figured by the late John Stuart in his great work, *The Sculptured Stones of Scotland*, supposed to be of the seventh or eighth century. But this cross is known to have been built into a church three miles hence, which was pulled down at the Reformation, when it was built into the church of Kirkcolm, which last, being ruinous in 1822, was pulled down, and Mr. Moore's father secured the stone and placed it where it now stands.

ARGYLESHIRE.

There is one other "Witches' Well" on the flank and nearly at the top of the Hithanslinghan, a hill overlooking the small hamlet of Newton, some few miles lower down Loch Figune than Inverary, and on the opposite side. It was long a "holy well," but has now fallen into disuse.

PERTHSHIRE.

STORMONT: GREW'S WELL.

One of these still sacred springs of healing is situated in the Stormont district of Perthshire, near the foot of the mountains of Benachally, and the wondrous power of Grew's Well was at one time bruited far and wide. "Its waters, like those of Logiebryde Well," writes Dr. Marshall in his *Historic Scenes in Perthshire*, "were endowed with miraculous healing virtue; and both of them were resorted to by multitudes, some of them from great distances, for the cure of diseases with which they were afflicted. . . . The records of the Presbytery of Auchterarder bear the labour and travail which it had in dealing with the devotees who repaired for healing to those Bethesdas. . . . But the custom was too old and inveterate to be stopped by ecclesiastical censure. An Auchtergaven friend, resident near the village of Bankfoot, writes us [about the year 1880]: 'I do not remember of any-

one to my knowledge applying to Logie Well (for a cure); but I have known them go to Grew's Well, near Dunkeld. Indeed, I remember remonstrating, only a few years ago, with the grandmother of a sick child for taking it, in cold weather, to Grew's Well; but she had her answer ready: "The Bible tells us o' the pool o' Siloam!" I said that when the Bible told one of Grew's Well curing people I'd believe it, but not till then.'"

From an old woman who was born within a few miles of this well, in the second or third year of this century, the present writer has gleaned the following facts. During her girlhood large numbers of people annually visited the well, with a serious belief in its efficacy. *The* day of virtue was the first Sunday of May, not according to the new reckoning, but Old Style, which seems to suggest that in mediæval times the date coincided with Pentecost, or Whit-Sunday. The visitors came from a considerable distance, from all directions, beginning to arrive on the Saturday, and camping overnight on the adjoining hillside. Booths were erected for selling liquor, more solid refreshments being presumably brought by each. They brought children in great numbers, and on the eventful Sunday bathed them in the well, the child's "shift" being left as an offering in each case. They also left pennies and halfpennies, and the poorest or most miserly left pins. [Pins, rags, and halfpennies are the recognised offerings in many other instances in the British Isles.] No good whatever was expected to result from the bathing if no offering was left. Although it was chiefly understood to cure children's diseases, the well, or the stones beside it, had also a miraculous effect upon grown-up people, who obtained relief from rheumatism, for example, by leaning backwards over a certain stone. The account given by this old woman refers to a time when great faith was placed in the healing powers of this magic spring; but even at the present day that faith is not quite dead. It is true that the modern picnic is now the representative of the "holy fair" previously described, and if these festive pilgrims do drop anything into the well, or test the virtue of the anti-rheumatic stone, it is only as a part of the day's fun. But the writer of these lines remembers seeing a woman engaged in washing her child, who was afflicted with some skin disease, in the waters of this well, she and her husband having travelled thither for this express purpose from a place fifteen or twenty miles off. This took place about seven years ago. Fortunately for the child, there happened to be no fewer than three doctors in the party that witnessed this proceeding, and their combined wisdom afforded the good woman a prescription which, without working a miracle, would doubtless cure the child. Yet we may be sure that the mother would still cherish a secret belief that the recovery was the result of her pious pilgrimage, which, indeed, would be, in one sense, a correct deduction.

It is easily understood that springs possessing medicinal properties would, in a superstitious age, be regarded with reverence by those who had experienced their genuinely curative effects. But it is more difficult to account for the origin of the belief that certain waters could "minister to a mind diseased."—David MacRichie, 1893.

ST. FILLAN'S WELL.

Sir Walter Scott, in referring to

> Saint Fillan's blessed well,
> Whose spring can frenzied dreams dispel,
> And the crazed brain restore,

states that "there are in Perthshire several wells and springs dedicated to St. Fillan, which are still places of pilgrimage and offerings, even to the present day. They are held powerful in cases of madness; and, in some of very late occurrence, lunatics have been left all night bound to the holy stone, in confidence that the saint would cure and unloose them before morning." Of course, the various saints in the calendar have separate attributes ascribed to each, and the cure of insanity appears to have been St. Fillan's special *métier*. But the origin of this faith must be looked for in an earlier age than that which witnessed the foundation of the Church of Rome.—*Ibid.*

SUTHERLANDSHIRE.

LOCH MANAAR.

Close to Dun Vider is Loch Manaar, where dozens of people come twice every

year for the cure of diseases. They come before sunrise, bathe in the loch, walk round it, drink from a holy well, and throw some pieces of money into the loch. There is a legend about this loch, which I forget; but a woman was chased by a priest, and threw something in it, and called out that it was Loch Manaar—that is, the loch of my shame.—*Proc. S. of A., Scot.*, vii. 273.

ISLANDS OF SCOTLAND.

ISLE OF MAY: LADY'S WELL.

Some curious stories are told about this well; one of the most curious, too long to quote here, will be found in *Historical Sketches of the Island of May*. This consecrated fountain was guarded by a priest set specially apart for the purpose, and only one patient was admitted at a time. The revenues derived from the sale of its waters seem to have been very considerable, and belonged entirely to the church on the island. It would seem, however, that the waters were not always effectual in curing the disease, in which case the despotic lords of the poor unfortunates very often devised means to sever the sacred knot that bound them together; and too often, in those days of debased and perverted justice, the manner of getting rid of the victim was not too strictly or too often called in question; then, after the tree that "bare no fruit" was cut down, the survivor took to himself a more "fruitful vine." This well is still spoken of in the east of Fife, all round that portion of the coast facing the May; and "wherever, amongst the constantly unfolding secrets of futurity, a human being of dubious parentage exhibits itself on the stage of existence (a circumstance by no means so rare as a Christmas butterfly), the common remark is still familiar to all, that it has come from the island of May."

ISLE OF SKYE: LOCH-SIANT WELL.

"Loch-siant Well, in Skie, is much frequented by strangers, as well as the inhabitants of the isle, who generally believe it to be a specific for several diseases, such as stitches, headaches, stone, consumptions, megrim. Several of the common people oblige themselves by a vow to come to this well and make the ordinary tour about it, called *Dessil*, which is performed thus: they move thrice round the well, proceeding sun-ways, from east to west, and so on. This is done after drinking of the water; and when one goes away from the well it is a never-failing custom to leave some small offering on the stone which covers the well. There is a small coppice near it, of which none of the natives dare venture to cut the least branch, for fear of some signal judgment to follow upon it." He speaks of a well of similar quality, at which, after drinking, they make a tour, and then an offering of some small token, such as a pin, needle, farthing, or the like, on the stone cover which is above the well.—Martin's *Hist. of the Western Islands of Scotland*, p. 140.

ISLE OF ST. KILDA: TOUR-BIR-NIM-BEAG.

In this isle are plenty of excellent fountains or springs; that near the female warriors' house is reputed the best; it is called *Tour-bir-nim-beag*, importing no less than the well of qualities or virtues; it runs from east to west, being sixty paces ascent above the sea. A writer says: "I drank of it twice—an English quart each time; it was very clear, exceedingly cold, light, and diuretic; I was not able to hold my hand in it above a few minutes for its coldness. The inhabitants of Harris find it effectual against windy-cholics, gravel, and headaches. This well hath a cover of stone. There is a very large well near the town called St. Kilda's Well, from which the island is supposed to derive its name; this water is not inferior to that above-mentioned; it runs to the south-east from the north-west. The taste of the water of those wells was so agreeable to me that for several weeks after the best fountains in the adjacent isles seemed to have lost their relish."

NEDRONE WELL.

Here was an altar, on which those who sought by invocation the presiding genius laid down their offerings—shells, rags, pins, etc.

ISLE OF ARRAN: THE SIMMERLUAK WELL.

"A spring of pure water, this bath, much resorted to in the age of superstition, and celebrated for the healing virtues alleged to have been communicated to it by the prayers and blessings of the saints."

ISLE OF ISLAY: TOUBIR-IN-KNAHAR.

A mile on the south-west side of the cave Uah Vearnag is the celebrated well called *Toubir-in-Knahar*, which, in the ancient language, is as much as to say the well has sailed from one place to another; for it is a received tradition of the vulgar inhabitants of this isle, and the opposite isle of Colonsay, that this well was first at Colonsay, until an impudent woman happened to wash her hands in it, and that immediately after the well, being thus abused, came in an instant to Islay, where it is like to continue, and is ever since esteemed a *catholicon* for diseases by the natives and adjacent islanders, and the great resort to it is commonly every quarter-day. It is common with sick people to make a vow to come to the well, and after drinking it they make a tour sun-ways round it, and then leave an offering of some small token, such as a pin, needle, farthing, or the like, on the stone cover which is above the well. But if the patient is not like to recover, a proxy is sent to the well, who acts as above-mentioned, and carries home some of the water, to be drunk by the sick person. There is a little chapel beside the well, to which such as had found the benefit of the water came back and returned thanks to God for their recovery.

ISLE OF LEWIS: CHADER WELL.

Those who drank of the Chader Well, in the island of Lewis, two hundred years ago, made a bold experiment, for if convalescence did not immediately follow the draught, death would do so. It was kill or cure!

SHADAR: ST. ANDREW'S WELL.

St. Andrew's Well, in the village of Shadar, is by the vulgar natives made a test to know if a sick person will die of the distemper he labours under. They send one with a wooden dish to bring some of the water to the patient, and if the dish, which is then laid softly upon the surface of the water, turn round sun-ways, they conclude that the patient will recover of that distemper, but if otherwise that he will die. — Martin's *Western Islands*, p. 7.

ISLE OF GIGHA: WELL OF TARBAT.

The well is famous for having the command of the wind. Six feet above where the water gushes out there is a heap of stones, which forms a cover to the sacred fount. When a person wished for a fair wind, this part was opened with great solemnity, the stones carefully removed, and the well cleaned with a wooden dish or clam-shell. This being done, the water was several times thrown in the direction from which the wished-for wind was to blow, and this action was accompanied by a certain form of words, which the person repeated every time he threw the water. When the ceremony was over, the well was again carefully shut up, to prevent fatal consequences, it being firmly believed that were the place left open it would occasion a storm, which would overwhelm the whole island.—Martin's *Western Islands*, p. 230; Sinclair's *Stat. Acc*, viii. 52.

ISLE OF GIGHA: TOUBIR-MORE.

There is a well in the north end of this isle called *Toubir-more*, *i.e.*, a great well, because of its effects, for which it is famous among the islanders, who, together with the inhabitants, used it as a *catholicon* for diseases. It is covered with stone and clay, because the natives fancy that the stream that flows from it might overflow the isle, and it is always opened by a *Diroch*, *i.e.*, an inmate, else they think it would not exert its virtues. They ascribe one very extraordinary effect to it, and it is this: That when any foreign boats are wind-bound here (which often happens), the master of the boat ordinarily gives the native that lets the water run a piece of money; and they say that immediately afterwards the wind changes in favour of those that are thus detained by contrary winds. Every stranger that goes to drink of the water of this well is accustomed to leave on the stone cover a piece of money, a needle, pin, or one of the prettiest variegated stones they can find.

Proceedings of Archæological Societies.

THE first meeting of the new session of the SOCIETY OF ANTIQUARIES was held on November 23, Mr. A. W. Franks, President, in the chair. Sir T. N. Deane exhibited a remarkable object in the shape of a cock or fowl, formed partly of ivory and partly of bronze.

The object is about 3 inches long, and is pierced by a bronze rod or staff for affixing it to something. It was found in the space between the high altar and the east wall of Innisfallen Abbey during recent excavations. Its purpose and date are alike doubtful. Mr. J. Davies, on behalf of the Woolhope Naturalists' Field Club, submitted a paper "On an Archæological Survey of Herefordshire," accompanied by maps and a topographical index of discoveries. Mr. Micklethwaite read a paper descriptive of some mediæval pottery found at Fountains and Kirkstall Abbeys, with special reference to a peculiar variety decorated in slip with stripes, flowers, leaves, and other ornaments. This pottery, which has hitherto been found only in a few Yorkshire abbeys, seems to have been unnoticed hitherto by collectors. In illustration of Mr. Micklethwaite's paper a fine series of examples was exhibited: those from Fountains through the kindness of the Marquis of Ripon; those from Kirkstall by the courtesy of the Mayor and Corporation of Leeds. [A few fragments of the same kind of pottery were found last autumn at the excavations of Watton Priory by the East Riding Antiquarian Society.—ED.]—At the meeting on November 30, the following exhibitions and communications were laid before the society: A German *Biblia in rebus* of the sixteenth century, belonging to the Earl of Denbigh, by Mr. Everard Green, F.S.A.; matrices of mediæval seals in the Birmingham Museum and Art Gallery, by Mr. Whitworth Wallis, F.S.A.; and exploration of a Saxon cemetery on High Down, Sussex, by Mr. C. H. Read, Sec. S.A.—The subjects discussed at the meeting on December 7 were: A pair of gofering irons, by W. Money, F.S.A., local Secretary for Berks; on the seals of archdeacons, by W. H. St. John Hope, M.A.; on a St. John's head in alabaster from Ratisbon, with notes upon other continental examples, by Albert Hartshorne, F.S.A.

At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE on December 6, Mr. J. Gooden Chisholm exhibited a black-figured amphora, which had previously belonged to the late Professor T. L. Donaldson, representing the combat between Athena and a heavy-armed warrior, presumably Enkelados, on which a paper was read by Mr. Talfourd Ely. After discussing the origin, style, ornament, and probable date of the vase, Mr. Ely proceeded to give a sketch of the versions of the myth in question as treated by ancient authors and artists. He pointed out that Apollodorus incorporated various traditions in his account of the giganto-machia; and that while the vase painters (with one exception) kept to the epic conception of anthropomorphic giants, the sculptors and gem engravers soon began to introduce more sensational types, a tendency much developed under the influence of the Pergamene school. Mr. Ely distinguished the scheme of single combat (as in the vase under review) from those representations in which Athena forms one of a triad of deities in the giganto-machia. Some account was then given of the other vases (for the most part black-figured), on which Athena and Enkelados may be recognised, and also of the chief sculptural representations of the subject. Mr. J. H. Round read a paper on the "Introduction of Armorial Bearings into England," in which he opposed the accepted view that the close of the twelfth century was the date of their first appearance, and showed that an equestrian seal exists, on which the well-known Clare coat is found not later than 1146, its evidence being confirmed by two other Clare seals of about the same date. Mr. Round also showed that the Count of Meulon's seal, with its chequy bearings, could not be later than 1150. Planché was shown to have been misled in the matter, and the reign of Stephen was suggested as the most likely time for the introduction of distinct armorial bearings.

At the first meeting of this session of the BRITISH ARCHÆOLOGICAL ASSOCIATION, held on November 15, Mr. R. Quick exhibited some interesting antiquities recently found in Egypt, among which was a finely-carved face in sycamore wood. Mr. Oliver described the brass of William Brian, ob. 1395, at Seal, Kent. The monument is in perfect condition, and the figure is represented in plate armour. Mr. Loftus Brock, F.S.A., reported that the recent demolitions close up to the Roman Bath, Strand Lane, had not revealed any evidence of Roman work adjoining to it on any part of the south side. Mr. Cecil Davis described the curious seat in St. Nicholas Church, made for the craft of Bakers—"Baxters" in 1607. It is remarkable for having each of its panels filled with a merchants' mark. A full-sized drawing was exhibited. Mr. J. M. Wood described some excavations now in progress for the waterworks supply at Colchester, and exhibited a large collection of fragments of Samian ware, ornamented with figures of gladiators, etc., which were found during the progress of the works. The first paper was "On the Parish Church of Leeds, Kent," by the Rev. J. Cave Browne. The fabric is an interesting building containing some good features of Norman work, but in the recent restoration several Saxon windows were found, each having deep splays inside and out. Some of the masonry is formed of what has been called tufa, which proves to be a light deposit of lime which is dug in the locality. The fine screen, now partially restored, was described by Mr. Saunders, who exhibited a drawing showing it in its perfect condition. Several photographs of the church were also exhibited. The fabric is close to the site of Leeds Priory, of which there are no remains visible above ground, but the church was shown by documentary evidence to be of earlier foundation. The second paper was "On Merchants' Marks," by H. Syer Cuming, Esq., F.S.A. (Scotland). The history of these curious signs was traced, and the paper was illustrated by sketches of various examples, most of which were found either in the river Thames, or in excavations on the site of old Steelyard in Thames Street.

At the monthly meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE, held on November 29, the following papers were read: (1) "Obituary Notice of the late Richard Cail, a vice-president of the society," by Rev. E. H. Adamson; (2) "The Advertisement Columns of old Newspapers," by Mr. W. W. Tomlinson; (3) "Notes on Hesleyside MSS.," by Messrs. W. L. and O. J. Charlton; (4) "Notes on the Roman Military Organization, and the Roman's daily life in Northumberland, with

lantern illustrations from the Trajan and Antonine columns, and from objects found in Northumberland," by Mr. J. P. Gibson.

The members of the EAST RIDING ANTIQUARIAN SOCIETY met in the Council Chamber of the Town Hall, Hull, on December 4 to hold the first winter meeting of the session of 1893-94. The Mayor, Councillor Charles Richardson, presided over a large attendance that completely filled the chamber. After the election of several new members, Mr. J. H. Hirst exhibited two brass rubbings from Cottingham, a carefully-measured ground plan of the church of Watton, and an exceedingly ingenious model, showing how the reversible windows of the Gilbertine might be disposed to work. Mr. J. G. Hall showed and described a large cinerary urn from Sancton, with other Anglo-Saxon remains, including the fragments of a drinking-cup of bronze. The Rev. H. E. Maddock showed several prehistoric weapons found at or near Patrington, and some mediæval coinage of great rarity. Rev. Dr. Cox (the President) exhibited and described a number of tiles from Watton, with designs of the double-headed eagle, alphabets, etc., several fine fragments of carving of a merit similar to that of the celebrated Percy shrine. He also spoke as to the peculiarities of the ground plan of Watton, and gave an abstract in English of the remarkable statutes of the Gilbertine Order. The Mayor welcomed the members of the society, and remarked how pleasurable it was to him to meet them in the Council Chamber. It was the first meeting he had attended of the Antiquarian Society, but he knew that the study of antiquities and the historical associations of the East Riding, was a very interesting subject. The town of Hull itself was very rich in these associations, and he sometimes thought it would be of great advantage if tablets were placed on interesting buildings, so that strangers would be able to see what the town actually possessed, and what it was noted for. In the absence of Mr. W. H. St. John Hope, Secretary of the Society of Antiquaries, Dr. Cox read on his behalf a paper upon the "Insignia of the Corporation of Kingston-upon-Hull," and whilst he was doing so, Mr. Wildridge, the Secretary, handed round the various portions of the insignia now in existence for inspection by the audience. The paper was exceedingly interesting, alike to the members of the society and visitors, a number of ladies being amongst the latter. After referring to the granting of the first royal charter to the town in 1299, the paper stated that the town of Kingston-upon-Hull was made a county in itself in 1440. The insignia of the town consisted of two swords, a great mace, two lesser maces, two water-bailiff's staves, several seals, two garters, and other things. In 1440 Henry VI., by charter, conferred the privilege of having a sword, "bourn before the Mayor," upon the town, and in July of the same year, the privilege of wearing "gowns, hoods, and cloaks, in manner and form of the Mayor and Corporation of the City of London," was conferred upon the civic dignitaries of the town. A sword of state was immediately bought, and in the various accounts of the borough for that period were such items as "one cloth of gold 16s. 8d.," "one piece of blue velvet 3s. 4d.," "black velvet 5s. 8d.," all for the sword; whilst to the goldsmith was paid £4 7s. 10d., and to the armourer for the sword 12s. The existing sword of state, although it had lost its original blade, still had some of the original article about it, the guard especially, which was distinctly of the period of about 1440. Local traditions stated that this sword was given to the town in 1551 by Henry VIII., but the lecturer remarked there could be no doubt that it was made in 1440. The second sword, which was 3 feet 2 inches long, bore the date of 1636. At one time, the bearers of the swords used to wear special caps upon their heads, but this had been discontinued; and Mr. Hope thought, if the "cap of maintenance" was still in existence, it would be a graceful act if the present owner would give it to the town, and restore it to the insignia of the borough (applause). The maces were next minutely described, and various items quoted from old accounts, referring to the regilding of them. In 1618 it was decided that "a new gilt mace should be made, because the old one was smaller than that of towns of meaner account than Hull." The large mace at present in use was made in 1776, and was made of silver gilt, and bore upon it, besides the town's arms, the royal arms, and the hall mark of 1776. Besides this great mace there was a lesser one, made in 1440; and in 1667 this was ordered "to be remade somewhat bigger, as it was in great decay." This particular mace was in existence as late as 1798, but it had since disappeared. There were now only two maces. The Mayor's gilt chain of office was next dealt with, and the paper stated that this was originally given in 1564 by Sir William Knolles, the Mayor. In 1570 this was remade, and then contained 576 links, which weighed in all 11¾ ounces. In 1654 it was again re-fashioned, and in 1680 it was still of the same weight. In 1835 it contained 294 links, and weighed 13 ounces. Several additions had been made to it since then by some of those who had worn it, Alderman Bannister and Alderman Moss, for instance, having added "bosses" or ornaments to it, and Mr. Pearson the handsome pendant. Up to 1836 the town also possessed a Mayoress's chain of office, but in that year, along with other articles, this chain was sold. The staves of the water-bailiffs were also described, one of these being made of a Brazil wood mounted on silver, and the water-bailiff's oar was made of a dark-coloured Brazil wood, with a round handle and pointed blade, with a shield of the town's arms. The different seals of the town were next minutely dealt with and described, and the Sheriff's chain was described as entirely modern. Reference was also made to the Mayor's "waits," or town's minstrels, who were two in number in 1429-30. From the earliest times these gentlemen were decked out in a livery with silver collars. In a 1519 inventory it was stated that these "waits" were increased to three, and in the seventeenth century they were increased to four. The Corporation plate was next dealt with, and every piece of plate owned by the Corporation described. Amongst the silver were six cups, forming three pairs, which, strictly speaking, were not Corporation plate proper, but originally belonged to the incorporation of merchants of Hull, but which eventually passed into the hands of the town in the eighteenth century.

Amongst the plate proper of the town, however, were two silver flagons, which were found mentioned in an inventory of 1680, two salvers, a wine bowl, a beer bowl, two tankards, and a large covered cup, standing 16 inches high. There was also a silver gilt box, which contained a piece of the first sod of the Hull and Barnsley and West Riding Junction Railway and Dock, which was given by Colonel Gerard Smith, chairman of that company. Throughout the paper was listened to with great interest, and at the close Mr. Bethell, of Rise, formally moved a vote of thanks to Mr. Hope for his paper, which was seconded by Dr. Stephenson, of Beverley, and carried unanimously.

An evening meeting of the FOLK-LORE SOCIETY was held on November 15 at No. 22, Albemarle Street, the President (Mr. G. L. Gomme) in the chair. A note on "Rescuing a Person from Drowning," by Mr. W. B. Gerish, was read by the Secretary. Mr. E. Sewell, District and Sessions Judge of Chittoor (North Arcot), read a note on some incidents in two trials for murder which had taken place before him in South India, and exhibited a photograph of a magic charm for causing the death of a person. A short discussion followed, in which the President, Dr. Gaster, Miss Lucy Broadwood, and Miss Burne took part. Mr. Fred Fawcett then read his paper "On some of the Earliest Existing Races of South India," and at the conclusion of the paper some questions were put to him by the President, Mr. Nutt, and Miss Burne, and answered. In the course of reading his paper, Mr. Fawcett exhibited the following articles, viz. : A Hindu marriage-card, showing the trident-like marks of Vishnu ; a string of beads ; a silver ornament embossed with gold worn by Kullen women and no other caste ; heavy earrings ; Kullen boomerangs, and an Australian boomerang for comparison ; short drawers used by the Kullens during certain festivals ; a Kullen handkerchief tied round loins or head ; and other Kullen clothes. Mr. Nutt then read his paper on "Some Recent Utterances by Professor Newell and Mr. Jacobs," and a short discussion ensued, in which Dr. Gaster, Mr. Kirby, Mr. Higgens, the Hon. John Abercromby, and the President took part. Papers by Mr. E. Peacock on "Magpie Folk-Lore," by Miss Burne on "The 5th of November," and by Mrs. Murray Aynsley on "Masōck," and a game played by Cingalese fisher-boys near Colombo, were also read.

At the last meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY held on December 1 in Chetham College, Professor Boyd Dawkins, F.R.S., in the chair, many interesting exhibits were made, amongst them being a fine perforated stone hammer, 8 inches by 4 inches, recently discovered at Mottram, near Manchester. Professor Dawkins also exhibited and described a similar stone hammer, and a hammer-stone found at Baguley, Cheshire, and a small stone battle-axe (bronze period) from Northenden, Cheshire. Mr. George Henderson exhibited some interesting autograph letters of Princess Augusta. Mr. J. P. Earwaker, F.S.A., exhibited the original marriage registers of Over Peover Church from 1704 to 1812. The same had been purchased at a booksellers', but were to be returned to their lawful owners through the intervention of Mr. Earwaker. Dr. Renaud, F.S.A., exhibited, and read a short communication on, two Exchequer tally sticks or foils. The writing on one stick records the fact that, on January 5, 1809, an unknown person paid a sum of money into the Exchequer for conscience' sake when the Right Hon. Spencer Percival was Chancellor. The other stick bears date April 5, 1809, when Sir Stephen Cottrell was Chancellor, and represents a written acquittance from him to one William Fawkner for a supernumerary fee in the Privy Council office for the quarter ending as above, and discharged April 19. Mr. Dean exhibited and described a copper plate made by Philip de la Motte in the year 1786, and was copied from the painted glass, which at that time was in the window in the north aisle of Middleton Church, Lancashire, and which was removed by Dr. Durnford in 1847 for better preservation to the chancel, where it is still to be seen. It represents figures of some of the principal persons of Middleton and its neighbourhood who accompanied Sir Richard Assheton to the Flodden fight. Mr. William E. A. Axon then read the paper of the evening on "The Library of Richard Brereton of Ley in 1557," Mr. George Yates, F.S.A., following with a paper on "Lancashire and Cheshire Eighteenth-century Tokens," which he illustrated with specimens from his cabinets.

On December 8 Mr. William Scruton, author of *Pen and Ink Sketches of Bradford*, delivered an interesting paper before the members of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY on "John James, F.S.A., the Historian of Bradford." Mr. James was born at West Witton, in Wensleydale, and came to Bradford, where he lived for many years and wrote his history of the borough. He died at Sheffield, and was buried in the churchyard of his natal place. Not many years ago a granite monument was raised to his memory by his Bradford friends, who wished to show some mark of esteem to one whom they so highly honoured. The lecture was illustrated by a portrait of the historian, a view of the monumental cross erected at the head of his grave, and several other things, which greatly interested the audience.

A meeting of the OXFORD UNIVERSITY BRASS-RUBBING SOCIETY was held on November 15 in Mr. Stampa's rooms at Magdalen. A description was given by several members of a brass in the church of St. Peter in the East, Oxford, which had been taken up, and had proved to be palimpsest, the reverse side showing portions of a Flemish plate. Mr. Haines read a paper "On the Brass of Sir Simon de Wenslegh, Wensley, Yorkshire," which was followed by an animated discussion as to the date of the brass. —A meeting was held on November 27 in Mr. Still's rooms, Christ Church. Mr. Sarel read a carefully prepared paper "On Some Brasses Exhibited at the Ecclesiastical Art Exhibition," held at Bedford, July, 1893. Rubbings of all the brasses mentioned in the paper were shown. Mr. Dimont (Vice-President) condoled with the society on losing Mr. Haines (ex-Vice-President) as a resident member.

A meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY was held on December 5 at 37, Great Russell Street, Bloomsbury, at eight p.m., when a paper was read by Rev. Dr. Gaster on "The Hebrew Text of one of the Testaments of the Twelve Patriarchs." Nine new members were elected.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

A HISTORY OF ENGLISH DRESS. By Georgina Hill. *Richard Bentley and Son.* Demy 8vo., vol i., pp. xvi, 322. Eight plates. Vol. ii., pp. vi, 342. Six plates. Price 30s.

To open these pages is a luxury, at all events to a reviewer who has turned the prime of life, and who is often wearied with the almost necessary smallness and closeness of type that characterize many a volume in these days of much and cheap printing. Here we have the best and clearest of Messrs. Bentley's well-spaced printing, excellent paper, highly-finished portrait-plates of delicate touch, and the whole bound into two volumes suitably clad in smooth cloth covers, garnished after a unique fashion with a light lace-like pattern.

In the brief introduction to this history of English dress from the Saxon period to the present day, the author puts well two points that are not novel, but are here tersely expressed. The analogy between costume and speech is no more fanciful than that between architecture and costume, which can certainly be worked out with considerable truth.

"Crudity of ideas and language is reflected in grotesque attire. In later eras we see the same characteristics that mark costume appearing in both written and spoken speech. The high-flown language of the last century is reflected in the elaborate form of dress that prevailed then. Speaking was as grandiloquent as writing. The oratory of the House of Commons, of Pitt, and of Burke, was as different from the oratory of to-day as the costume of those statesmen was from the costume of the present leaders in Parliament. . . . The simplicity of modern speaking and writing has its counterpart in the plainness of modern costume, in its unadorned utilitarianism." This argument might be followed up, though this is not the place for its pursuit, by pointing out that exuberance of rhetoric seems to require, even in these days, some special embellishment, whether it be the full-blossomed English rose of Mr. Gladstone, or the straggling foreign orchid of Mr. Chamberlain's choice.

The second preliminary reflection in the introduction is that, in studying the course of English costume, it has to be recollected that we have never been an æsthetic people, with any quick perception for harmony and fitness in outward things, and that this has always caused us to be imitators rather than originators, accepting continental fashions that have come to us, filtered, through France.

The antiquary must not expect in these volumes to find any fresh evidence as to costume that might be gleaned from a patient comparison of effigies and a careful research into inventories, but the usual authorities have been consulted, as well as some little-known papers and treatises, the whole being pleasantly worked up into accurate and most readable chapters. The volumes are both easy to read, and, at the same time, well worth a permanent place on the library shelves.

Occasionally, we do not at all agree with the reflections and deductions found in these pages. It would be difficult to prove that the moral horizon of England, as is here contended, was extended by the Crusades, and the incidental reference to leper-houses is historically incorrect. The brief sketch of village life, as it affected the labourers (vol. i., pp. 170, 171) in the Tudor period, is an absolutely mistaken one. It would be rather difficult to pen another sentence of equal length so absolutely at variance with the true social life of those days than the following: "Rents might go up or down, according to the caprice of the lord of the manor, and fines might be inflicted for trifling offences" Every student of England's social history knows that, however true such a sentence may be of the present day, or of a not remote past, it is ludicrously contrary to the nature of land tenure and to the working of manorial courts in the Tudor days.

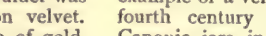
It is, however, only in these broad general reflections that have no real concern with costume, that we find the author tripping. All that relates to dress is well-put, accurate, and entertaining. We had marked several passages for quotation, but can only spare space for two in an abbreviated form:

"When, at the age of fourteen, Princess Margaret went to Scotland, as the affianced bride of James IV., she carried with her all sorts of splendours in the way of costly velvets and damasks. The bridegroom presented his bride with her wedding gown, which was white-flowered damask and crimson velvet, lined partly with taffeta and partly with cloth. James IV. was evidently fond of dress, for he celebrated the marriage by adding to his own wardrobe a number of richly-embroidered and furred garments, and very soon after the wedding pleased his young Queen by giving her a crimson velvet robe and a velvet riding-dress. The Queen quite shared her husband's tastes, and even when too ill to rise from her bed, and suffering great pain, the only thing that gave her any pleasure was to gaze at her fine clothes, and she insisted on having new gowns of velvet, silk, cloth of gold and tissue made and brought to her bedside."

After the Italian ambassador had first visited Henry VIII. he wrote down the following account of his gorgeous apparel: "He wore a cap of crimson velvet in the French fashion, and the brim was looped up all round with lacets, which had gold-enamelled tags. His doublet was in the Swiss fashion, striped alternately with white and crimson satin, and his hose were scarlet and all slashed from the knee upwards. Very close around his neck he wore a gold collar,

from which there hung a round cut diamond, the size of the largest walnut I ever saw, and to this was suspended a most beautiful and very large round pearl. His mantle was of purple velvet, lined with white satin, the sleeves being open, and with a train verily more than four Venetian yards in length. This mantle was girt in front like a gown with a thick gold cord, from which there hung large glands entirely of gold, like those suspended from the cardinal hats; over this mantle was a very handsome gold collar with a pendant St. George, entirely of diamonds. On his left shoulder was the Garter, which is a cincture buckled circlewise and bearing in its centre a cross *gules* on a field *argent*, and on his right shoulder was a hood with a border entirely of crimson velvet. Beneath the mantle he had a pouch of cloth of gold, which covered a dagger; and his fingers were one mass of jewelled rings."

It does not seem very gracious to the author of this charming work to end with a grumble; but why is there no index? If the writer thought it too troublesome, a publisher's clerk would have done it for a guinea or two.

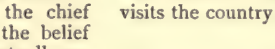


THE MUMMY: CHAPTERS ON EGYPTIAN FUNEREAL ARCHÆOLOGY. By E. A. Wallis Budge, Litt.D., F.S.A. *Cambridge University Press.* Demy 8vo., pp. xvi, 404. Eighty-eight illustrations. Price 12s. 6d.

Dr. Wallis Budge has produced a fine monograph on the funereal archæology of Egypt. The chapters were originally written as an introduction to the catalogue of the Egyptian collection in the Fitzwilliam Museum, Cambridge, but it is a most happy thought to reproduce them in a separate handsome volume. There is something rather pathetic in the thought that the presence of those sepulchral memorials of ancient Egypt which are found in all the chief museums of Europe are entirely owing to the belief of the Egyptians that the soul would eventually revivify the body, and to the care, consequent on this belief, with which they embalmed the bodies of their dead, so that they might resist the action of decay, and be ready for the soul's return. "The preservation of the embalmed body, or mummy, was the chief end and aim of every Egyptian who wished for everlasting life. For the sake of the mummy's safety tombs were hewn and papyri were inscribed with compositions, the knowledge of which would enable him to repel the attacks of demons; ceremonies were performed, and services were recited. For the sake of the comfort of the mummy and his *ka* or genius, the tombs were decorated with scenes which would remind him of those with which he was familiar when upon earth, and they were also provided with many objects used by him in daily life, so that his tomb might resemble as much as possible his old home."

The volume opens with a brief sketch of the race, language, land, and chronology of Egypt, together with an admirable epitome of the history of Egypt through its thirty dynasties, its Persian and Macedonian rulers, the Ptolemies, Romans, Byzantines, and Mahommedans. Illustrated lists are given of the homes of Upper and Lower Egypt, and of the cartouches of the principal Egyptian kings. The oft-told, but most fascinating, story of the Rosetta Stone, that wondrous key to Egyptian hieroglyphics, engraved B.C. 195, discovered in 1799, and brought soon after to the British Museum, has never been better or more accurately told than by Dr. Budge. Twenty pages are given to a graphic account of the details of a high-class Egyptian funeral, followed by explanations of the various methods of mummifying under the different dynasties, and of mummy cloth and embroideries. The oldest mummy in the world, about the date of which there is no doubt, is that of Seker-em-sa-f, son of Pepi I., B.C. 3200, which was found at Sakkârah in 1881, and which is now at Gîzeh. A remarkable example of a very late Græco-Roman mummy, of the fourth century A.D., is in the British Museum. Canopic jars, in which the principal intestines of a deceased person were placed, and their cases, are next described and illustrated.

The "Book of the Dead" (recently so fully treated of by Mr. Le Renouf for the Society of Biblical Archæology); the small, mummy-shaped figures of the god Osiris, of glazed faïence, stone, alabaster, wood, or clay, termed Ushabti; the larger-sized class of wooden figures termed Ptah-Seker-Ansar; the sepulchral stelæ, or inscribed tablets of granite, wood, or faïence; the objects of the toilet; the thousands of models of beetles or scarabs, and their modern forgeries; the small idols or figures of gods in various metals, wood, and faïence, with cuts of the whole series; the figures of animals sacred to the gods; the sarcophagi of black or green basalt, granite, and limestone; the tombs of Mastaba, the Pyramids, and Thebes; the writing materials and writings of Egypt; and the mummies of animals, reptiles, birds, and fishes, are all described with clearness and scholarly precision. The curator of every museum should insist on his committee obtaining this book, and no intelligent Englishman who takes the least interest in Egyptian affairs or visits the country should be without it.



SOCIAL ENGLAND. Edited by H. D. Traill, D.C.L. Vol. i. From the Earliest Times to the Accession of Edward I. *Cassell and Co.* 8vo., pp. lvi, 504. Price 15s.

In editing this record of the progress of the people in religion, laws, learning, industry, arts, commerce, science, literature, and manners, from the earliest times to the present day, Dr. Traill has undertaken a phenomenal task, and has assuredly made a good beginning. He has associated with himself a considerable staff of fellow-workers. The following are those who contribute to the opening volume: Mr. W. Laird Clowes, Colonel Cooper-King, Mr. W. J. Corbett, Dr. C. Creighton, Mr. Owen Edwards, Mr. Hubert Hall, Mr. H. F. Heath, Dr. Reginald Hughes, Rev. W. H. Hutton, Dr. F. W. Maitland, Mr. A. H. Mann, Rev. J. H. Maude, Mr. P. H. Newman, Mr. C. Oman, Dr. Reginald Poole, Mr. F. York Powell, Mr. F. T. Richards, Mr. A. L. Smith, and Rev. R. Williams. One or two names in this list, we confess, a little surprise us (though we will not be so invidious as to mention them), but others, such as Mr. Hubert Hall, Dr. Reginald Poole, and Rev. W. H. Hutton, are the best possible men for their respective subjects. Dr. Traill's general introduction

gives a good idea of the conception of the work, and is written with much power and breadth. It is with the career of England as a Society, and not as a Polity, nor as a State among States, that this history is concerned. In strictness of language, the social history of any country cannot be altogether separated from the history of its political events or its international fortunes.

"Yet, although," says the writer, "we cannot entirely detach the history of the Society from that of the Polity and the State, although we cannot escape the necessity of combining with our narrative of the material, moral, and intellectual progress of the people some parallel record of their politics at home and abroad, we can approximate sufficiently for our present purpose to a separation of the two subjects. It is open to us, and it has been the object aimed at in these pages, to *abstract* from the political and to *isolate* the social facts of our history wherever this can be done; to deal as concisely as the demands of clearness will permit with matters of war and conquest, of treaty and alliance, of constitutional conflict, and dynastic struggle; but to treat at length and in detail of the various stages of our English civilization, whether as marked by recognisable epochs in moral and intellectual advance, or as indirectly traceable through those accretions of wealth which, by increasing comfort and enlarging leisure, do so much to promote the intellectual development, and, within certain limits, the moral improvement of peoples. It is possible, and it is here intended, to dwell mainly on such matters as the growth and economic movements of the population, the progressive expansion of industry and commerce, the gradual spread of education and enlightenment, the advance of arts and sciences, the steady diffusion, in short, of all the refining influences of every description which make for the 'human life.'"

Notwithstanding the ability and grasp of this introduction, we cannot always agree with its broad assertions, or coincide with its general deductions. The Romano-British antiquary cannot, for instance, possibly accept the statements of Dr. Traill on page 23 as to the four centuries of Roman domination being surely a period of "arrested growth," so far as our "civil progress" was concerned. Let him study what has recently been revealed of Silchester, a well-ordered provincial town, the centre of a district almost entirely destitute of any show of military force; let him reflect that the conditions of Silchester were repeated in many parts of England, and he will abandon the old-fashioned notion that the Roman rule of England was but an affair of camps and military stations. That section, too, of the introduction which deals with "Religion," prepares us to expect not a little of Dr. Traill's well-known bias when the work reaches the sixteenth century.

In the first chapter, "England before the English," we have the like complaint to make of a lack of thorough knowledge of Romano British antiquities displayed by the several writers who treat of Roman Britain, its art and architecture, and its trade and industry. No reference is made to some of the best of museums for such a purpose, such as those of York and Colchester; whilst in the account of the houses and public buildings it is clear that no use has been made of the admirable plans and descriptions recently printed of Silchester in the *Archæologia*. It would have been far better if such sections had been left to competent pens such as Mr. G. E. Fox, or Mr. W. H. St. John Hope.

This first chapter is the weakest; the three that follow and complete this volume are, on the whole, excellently done. The list of authorities at the end of each chapter are most useful and full, though here again we have to make an exception of the first chapter. No doubt every one with a special subject of his own will be able to see how certain matters might have been better and more carefully treated, still the true way to test such a book as this is to regard it as whole; judged after this fashion, there is no doubt that the book is a very considerable success, and that when completed it will be of the greatest possible service to students of history, and a desirable and (broadly) reliable work for the general library.

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OLD DORSET: CHAPTERS IN THE HISTORY OF THE COUNTY. By. H. J. Moule, M.A. *Cassell and Co.* 8vo., pp. vi, 240. Price 10s. 6d.

Mr. Moule has given us a good book on Dorset, written much after the fashion of Mr. Elliot Stock's interesting series of "Popular County Histories," as will be seen by the following list of contents: Dorset Geology; Dorset in Palæolithic Times; Dorset Ibers and Celts; Dorset Invaders; the name "Dorset"; Dorset in Historic Times; Dorset Saxons and their Danish Foes; Dorset during Saxon Times; Dorset under the Normans, Plantagenets, and Tudors; Dorset in the Civil War Time; and "The Praise o' Do'set, for us Do'set only." An author is, of course, a far better judge than a critic as to that which he can best accomplish, but it certainly seems to us that Mr. Moule would have been better advised had he left out a good deal that he has written on the different races of men who have been the forerunners of the present men of Dorset, and had he written more on the historic days of the county that he loves. His speculations on geological and ethnological matters are, as he himself states (and we accept him at his own estimate), "simple and unlearned." Nevertheless something can be learnt from the opening section of the volume, whilst the remainder is distinctly good, and we only wish it was longer. Throughout the writing is pleasant and free from dogmatism. We had marked two or three passages for gentle criticism, but on second thoughts they shall not be given, for the lapses are but venial. It may, however, be mentioned that it would be well for Mr. Moule to read up the question of Norman castle architecture, and to make some study of it before a second edition appears. The statements about "awful Norman prisons," and one probably buried under ruins in the basement of Corfe Keep, are of the nursemaid order of history. The last place where a Norman baron would keep his prisoners would be the basement of the keep. It was windowless and doorless, for defensive purposes, and not to make a gloomy dungeon.

This book is sure to be much appreciated by Dorset folk, if only for the intense love of his shire displayed throughout by Mr. Moule. This love culminates and is sweetly expressed in the page or two at the close of

the volume, and it closes with words most aptly borrowed from the county poet:

We Dorset, though we mid be huomely,
Ben't asheamed to own our pleäce;
An' we've zome women not uncomely,
Nor asheamed to show their feäce;
We've a meäd or two wo'th mowen,
We've an ox or two wo'th showen,
In the village
At the tillage.
Come along an' you shall vind
That Dorset men don't sheäme their kind.
Friend an' wife,
Fathers, mothers, sisters, brothers,
Happy, happy be their life!
Vor Dorset dear,
Then gie woone cheer,
D'ye hear? woone cheer!

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MEMORABLE PARIS HOUSES. By Wilmot Harrison. *Sampson Low, Marston, and Co.* Crown 8vo., pp. x, 276. Numerous illustrations. Price 6s.

Mr. Wilmot Harrison, already well known for his book on *Memorable London Houses*, has now produced a readable and useful handbook of the like sort for Paris. Each of the 375 houses noted in these pages has been visited by the author, and the descriptive, critical, and anecdotal notices, derived from a great variety of sources, with regard to their famous occupants, have been culled with diligence, and served up in an acceptable form.

He divides the city into nine different routes, that cover on an average some five miles. We can best give our readers an idea of the pleasant and interesting nature of Mr. Wilmot Harrison's excursions, by opening at haphazard on one of the routes, and giving in a very abbreviated form a page or two illustrative of his manner of treatment.

Route VI. starts from the Place de la Bastile. No. 9, Rue Lesdiguières, was the first lodging of Honoré de Balzac, in Paris; for a garret here he paid three halfpence a day, was his own housemaid, warmed himself with charcoal, and wore flannel shirts to save a laundress. Passing along the Boulevard Henri IV., we reach the Rue de Sully; at No. 1 lived, for twenty years before his death, Paul Lacroix, known as Le Bibliophile Jacob, and best remembered by his magnificent illustrated books on the history of arts, manners, and customs in France. Here, also, for many years, lived Charles Nodier, the librarian, author of *Le Roi de Bohéme*. The Quai des Celestines, No. 4, bears a tablet inscribed: "Louis Barye, sculptor, born at Paris, September 24th, 1795; died in this house, June 25th, 1875." Barye was one of the sculptors of the lions on the column of July. The Hôtel de Lavalette was formerly the Hôtel Fieubert, constructed in the regency of Anne of Austria, for the Chancellor, Gaspard Fieubert, a man of intellectual tastes. No. 17, Quai d'Anjou, was the residence of the Duc de Lauzun, whose history reads like a romance. High in favour with Louis XIV., he quarrelled with his royal master, and was sent to the Bastile. In 1660 he won the affections of the Princess Anna, daughter of the Duke of Orleans, and heiress of the immense estates of Montpensier. Their marriage was broken off by the interference of the princes of the blood, though it is supposed to have taken place later in secret. In 1661 the Duke was again in prison, through the envy of Madame de Montespan, and on his liberation in 1663, was forbidden the royal presence. In 1678 he visited England, and was well received, and entrusted by James II. (Mr. Harrison by a slip says James I. !) with the delicate commission of conveying the Queen and Prince of Wales to France, when he again was taken into royal favour. In 1690 he commanded the French troops in Ireland, in support of James II., and was present at the battle of the Boyne. He died in 1723. Here, at the Hôtel Pimodan, in 1849, resided Théophile Gautier and Charles Baudelaire, author of the *Fleurs du Mal*, poet and opium-eater.

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THE ORIGIN AND GROWTH OF THE HEALING ART. By Edward Berdoe. *Swan, Sonnenschein and Co.* 8vo., pp. xii, 509. Five plates. Price 12s. 6d.

This popular history of medicine in all ages and countries fills up a decided gap in English literature. With the exception of monographs on particular periods, nothing worthy of the name of an English history of medicine had been printed until Dr. Berdoe undertook the laborious and careful treatise that has just been issued. The production of this encyclopædic work will be welcomed by all those who are thankful to have trustworthy books of reference at hand, and many parts can be read with much interest by those who are not themselves students of medicine or surgery.

Dr. Berdoe usefully divides his subject into six main divisions, or books. Book one deals with the medicine of primitive man; two, with the medicine of ancient civilization; three, with Greek medicine; four, with Celtic, Teutonic, and Mediæval medicine; five, with the dawn of modern scientific medicine; and six, with the age of science. In an early chapter of the first book, the three chief theories of disease amongst savages are described with care, and their general prevalence indicated and illustrated. These theories are (1) the anger of an offended demon, (2) witchcraft, and (3) offended dead persons. "Disease-demons are driven away from patients in Alaska by the beating of drums." Of this there is a vivid representation in the frontispiece. The size of the drum and the force of the beating are directly proportioned to the gravity of the disease. A headache can be dispelled by the gentle tapping of a toy drum; concussion of the brain would require that the big drum should be thumped till it broke; if that failed to expel the evil spirit, there would be nothing left but to strangle the patient. It is still believed in the West of Scotland that if a bird used any of the hair of a person's head in building its nest, the individual would be subject to headaches and become bald; of course the bird is held to be the embodiment of an evil spirit, or witch. When Professor Bartram, the anthropologist, was in Burmah, his servant was seized with an apoplectic fit. The man's wife, of course, attributed the misfortune to an angry demon, so she set out for him little heaps of rice, and was heard praying: "Oh, ride him not! Ah, let him go!

Grip him not so hard! Thou shalt have rice! Ah, how good that tastes!" The Tasmanian, when he suffers from a gnawing disease, believes that he has unwittingly pronounced the name of a dead man, who, thus summoned, has crept into his body and is consuming his liver. The sick Zulu believes that some dead ancestor he sees in a dream has caused his ailment, wanting to be propitiated with the sacrifice of an ox. The Samoan thinks that the ancestral souls can get into the heads and stomachs of living men, and cause their illness and death. Curious, indeed, are the facts vouchsafed for under the account of treatment by magic and sorcery. The happy patients of the island of Timor have no occasion to "throw physic to the dogs," for their doctor does it for them. When the medicine-man of these tribes calls to see a patient he looks very closely at him, to endeavour to perceive the sorcerer who is making him ill. Then he returns to his home and makes up some medicines, and the drugs having been packed by the doctor into a bundle, with a stone attached to it, are forthwith flung away as far as possible from the sick man!

Primitive surgery, the origin of which is probably much older than that of medicine, is here discussed, such as the early efforts to arrest bleeding, and the use of stretchers, splints, and flint instruments; showing that massage, trepanning, the Cæsarean operation, inoculation, and ovariotomy are not in their ruder stages the product of civilization. Dr. Berdoe has also a useful habit of keeping the reader awake by occasional reflections of a modern turn that occur most unexpectedly. Thus in his account of the universality of the early use of intoxicants, he says: "Anacreontic poetry and Bacchic rites were merely intellectual developments of sentiments which the savage feels and expresses in a coarse animal way, just as the alderman's sense of gratification and perfect contentment after a civic banquet is not altogether different in kind from that felt by a replete quadruped." The last chapter of the first book chiefly deals with the extraordinary custom of the Couvade, or the father lying-in directly the child is born, and submitting to a variety of treatments, whilst the mother speedily resumes her usual duties. This custom prevails or prevailed among the Carib Indians, the Arawaks of Surinam, the land Dyaks of Borneo, the Zuccheli in West Africa, in the Eastern Archipelago, and in parts of China. In Europe even it held its own in modern times among the Basques on each side of the Pyrenees, "the women rising immediately after childbirth and attending to the duties of the household, while the husband goes to bed, taking the baby with him, and thus receives the neighbours' compliments." We refer our readers to Dr. Berdoe's pages for some surmises as to the origin and meaning of this strangely prevalent and paradoxical custom.

The other divisions of this work, which is, we feel sure, destined to become the standard book of reference, are equally interesting. Our space will only allow us to indicate the nature of the contents by just citing the headings of two or three of the subsections or chapters. *Amulets and Charms in Medicine.*—Universality of the Amulet; Scarabs; Beads; Savage Amulets; Gnostic and Christian Gems; Herbs and Animals as Charms; Knots; Precious Stones; Signatures; Numbers; Salisa; Talismans; Scripts; Characts; Sacred Names; Stolen Goods. *The School of Salerno.*—The Monks of Monte Cassino; Clerical Influence at Salerno; Charlemagne; Arabian Medicine gradually supplanted the Græco-Latin Science; Constantine the Carthaginian; Archimatthæus; Trotula; Anatomy of the Pig; Pharmacopœias; The Four Masters; Roger and Rolando; The Emperor Frederick. *The Fifteenth Century.*—Faith-healing; Charms and Astrology in Medicine; The Revival of Learning; The Humanists; Cabalism and Theology; The Study of Natural History; The Sweating Sickness; Tarantism; Quarantine; High Position of Oxford University.

With the latter portion of the work antiquaries have no special concern. But as we suppose no antiquary altogether despises recent knowledge, it may interest him to learn that he will find the latest condensed information on such subjects as: The Disease-Demon reappears as a Germ; Phagocytes; Ptomaines; Lister's Antiseptic Surgery; Sanitary Science or Hygiene; Bacteriologists; Faith Cures; Experimental Physiology, and the Latest System of Medicine.

ENGLISH COUNTY SONGS. By Lucy E. Broadwood, and J. A. Fuller Maitland, F.S.A. *The Leadenhall Press.*

No excuse is necessary, as is remarked in the preface, for bringing forward a new collection of English traditional songs, as the number of existing collections is comparatively small, and those which are of real value are often out of print, and refer to only one district or county. It has often been alleged that England, as compared with Ireland, Scotland, or Wales, is poor in traditional music, but this volume is a further proof that such a view completely breaks down under examination. The tunes that remain even yet among the English peasantry—such for instance as the reviewer has heard at Martinmas hirings or statute fairs in the smaller towns of Yorkshire—have not by any means been yet exhausted by the collection of Chappell, or in the highly interesting and comprehensive collection now before us.

The attempt, successfully made in this book, has been to localize a number of traditional songs of different periods and styles, all of which are still current among the people. "In no case is it asserted that a particular song is the exclusive property of a particular county, nor is it possible from internal evidence to assign any tune to any one county. It is possible, however, to trace in the songs of one group of counties a family likeness, and to realize peculiarities of cadences, modulations, and the like, as undoubtedly characteristic of one part of England rather than another. This book does not profess to be a scientific treatise on such points as this, which it would be a useful and interesting work to establish; before this can be done, materials must be collected, and the present volume is only to be regarded as the groundwork of such a study."

A considerable number of the songs here given have not before been printed, and the same may be said of a few quaint tunes, and one or two really good melodies. They are divided into different districts. The following are assigned to the group of the Midland Counties: *Staffordshire*, "Lord Thomas," from

Miss Brown's "Shropshire Folk Talk." *Derbyshire*, the well-known and entertaining "Derby Ram," of which three versions are given, but which possesses many other variants; and "The Spider," from Miss Mason's "Nursery Rhymes and County Songs." *Nottinghamshire*, "The Nottingham Poacher." *Leicestershire*, "I'll tell you of a Fellow," printed for first time. *Rutlandshire*, "Now, Robin, lend me thy Bow," from "Pammelia," published 1609. *Northamptonshire*, "In Bethlehem City"; "The Seeds of Love," first time, but with several known variants; "The Beautiful Damsel," found in many ballad-sheets; and the oft-printed ballad of "Lord Bateman." *Oxfordshire*, "It was Early One Morning," from ballad sheets; "The Good Old Leathern Bottle"; "The Threshar and the Squire"; and "Turmut-hoeing," which is well known in a rather different form in the North Riding. *Warwickshire*, "Bedlam City," for first time; and "The Garden Gate." *Worcestershire*, "Sweet William," for first time; "Poor Mary"; and "The Three Dukes." *Hertfordshire*, "A Virgin Unspotted." *Gloucestershire*, "Feast Song," for first time; and "The Shepherd's Song," for first time.

We think it would have been better to have omitted from this collection old carols such as "In Bethlehem City," "A Virgin Unspotted," as well as "Dives and Lazarus," given under Middlesex. These are known throughout England in different forms wherever old ballads linger; the last-named we have heard in Derbyshire, Somersetshire, and Yorkshire. It is remarked with regard to the song of "Sweet William," that the best singer among the boys of Bewdley, where it is much used, when the song is ended, "always turns to the audience, remarking emphatically 'Till apples growe on an orange-tree' (the last line), probably the usual custom of the old ballad-singers." Two years ago the writer of this notice entertained a number of Yorkshire farm lads at a cricket supper, near Malton; each one of them adopted this practice (whether the song was new or old) of repeating the last line loudly in a natural voice directly the song was over.

Perhaps it is as well that only the briefest notes are given, but several of the songs now given for the first time will excite much speculation in the mind of the intelligent reader, and tell of extinct customs. An Isle of Man song "Ny Kirree Fo-Sniaghtey," which is here translated, is full of interest. Here are the first and last verses:

One very keen winter and spring-time of frost,
The young lambs were saved, and the old sheep were lost;
Oh! rise now, my shepherds, to the mountains up go!
For the sheep are all buried deep under the snow.

I've one sheep for Christmas, two for Lent I'll put by,
And two or three more for the time when I die.
Oh! rise now, etc.

For our own part we are charmed with this volume. The authors say that they have abundant more material for a second series, provided this one is favourably received. Surely the sale will be sufficient, it certainly ought to be, to encourage them to persevere.

CUSTOMS AND FASHIONS IN OLD NEW ENGLAND. By Alice Morse Earle. *David Nutt.* 12mo., pp. 387. Price 7s. 6d.

This book is a happy idea, and happily carried out. Miss Earle treats, after a pleasant fashion, the Child Life, Courtship and Marriage Customs, Domestic Science, Home Interiors, Table Plenishing, Supplies of the Larder, Old Colonial Drinks and Drinkers, Travel, Tavern and Turnpike, Holidays and Festivals, Sports and Diversions, Books and Bookmakers, Artifices of Handsomeness, Raiment and Vesture, Doctors and Patients, and Funeral and Burial Customs that formerly prevailed in New England. Reviewers cannot be perpetually coining new phrases, and as space does not permit of a long notice, we are forced to fall back on the hackneyed, but in this case really true phrase—"there is not a dull page from cover to cover." The diary of Judge Sewall (the New England Pepys), and other less known journals, as well as the local newspapers and kindred records, are judiciously drawn upon, whilst the words of comment and the shrewd observations are characterized by not a little dry humour, as well as a keen appreciation of both the sterling good qualities and the mean bigotries of the descendants of the Pilgrims. It is a book from which we long to quote, but can only give one or two brief extracts. The Puritan growth of New England had but a sorry choice of literature. Here are the titles of one or two culled from early advertisements:

"Small book in easey verse Very Suitable for children, entitled The Prodigal Daughter or the Disobedient Lady Reclaimed: adorned with curious cuts, Price Sixpence."

"Spiritual Milk for Boston Babes in Either England: Drawn out of the Breasts of both Testaments for their Souls' Nourishment. But may be of like Use to Any Children."

"Some Examples of Children in whom the fear o God was remarkably Budding before they died: in several parts of New England."

The chapter on "Child Life," thus concludes: "I often fancy I should have enjoyed living in the good old times, but I am glad I never was a child in colonial New England—to have been baptized in ice water, fed on brown bread and warm beer, to have had to learn the Assembly's Catechism and 'explain all the Quaestions in the conferring Texts,' to have been constantly threatened with fear of death and terror of God, to have been forced to commit Wigglesworth's 'Day of Doom' to memory, and after all to have been whipped with a tattling stick!"

The almost incredible drinking habits of New England, specially in the matter of punch, are duly chronicled. Here is the tavern-keeper's bill in the formal record of the ordination of Rev. Joseph McKean, in Beverley, Mass., in 1785:

	£	s.	d.
30 Bowles of Punch before the People went to meeting - - - - -	3	0	0
80 people eating in the morning at 16*d.* - - - - - - - -	6	0	0
10 bottles of wine before they went to meeting - - - - - -	1	10	0

68 dinners at 3s. - - - -	£10	4	0
44 bowles of punch while at dinner -	4	8	0
18 bottles of wine - - - -	2	14	0
8 bottles of Brandy - - - -	1	2	0
Cherry Rum - - - - -	1	10	0
6 people drank tea - - - -	0	0	9

Part of the great interest in this book to us in England is that much of it is a record of the customs and habits of our own middle classes at the time when the New Englanders left our shores. The civil economy of these early colonies does not come within the scope of this book, or it would have been interesting to note just now, when the air is full of the question of Parish or rather Township Councils, how the New Englanders took over with them the old town-meetings and communal habits of the English, and still retain them, habits to which, after a lapse of two centuries, modern legislation is again introducing us.

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THE GOLDEN ASS OF APULEIUS. Translated out of Latin by William Adlington, anno 1566; with an introduction by Charles Whibley. *David Nutt.* Small 4to., pp. xxx, 249. Price 12s.

THE METAMORPHOSIS OR GOLDEN ASS OF APULEIUS. Translated from the original Latin by Thomas Taylor, 1822. *Alfred Cooper*, Charing Cross Road. 8vo., pp. xix, 213. Price 15s.

Mr. David Nutt has now issued the second number of his "Tudor Translations." It is, like its predecessor, a fine and handsome piece of modern printing, which reflects great credit on all concerned. It is a most pleasant volume to handle, and the type is in every way refreshing. The text is reprinted verbatim and literatim from the edition of 1639. Adlington's first edition came out in 1566, and so great was the popularity of the story now for the first time Englished, that it passed through six editions in seventy years. The *Golden Ass* had previously been translated into French, Spanish, and Italian. Neither this translation nor any other that has been attempted in English does real justice to the original. We much prefer, however, the vigour and power and quaint language of Adlington to the more correct periods and occasionally closer rendering of Taylor. The latter rather rudely charges his predecessor that "he everywhere omits the most difficult and the most elegant passages," and calls his work "a rude outline or compendium." This is too wholesale an indictment, but Adlington certainly followed the French version too closely, and in several places seems to have been careless as to the Latin text. Mr. Charles Whibley adds much to the value of this volume by his spirited introduction, with which, however, we do not always find ourselves in accord.

Mr. Cooper has produced, in good print, on thick antique paper, and bound in suitable boards, an almost exact copy of Thomas Taylor's translation of the *Golden Ass*, which was published in 1822. Of this reissue only 600 copies have been printed, 100 of which are on more expensive paper. Taylor's scholarly introduction to this work of "the greatest of the ancient Latin Platonists" is reproduced in full, in which he gives an interesting account of the Metamorphosis. A considerable part of this weird fable of the young man transformed into an ass is a paraphrase of the Ass of Lucian, which was originally derived from a work of Lucius Patrensis, a Greek writer of Achaia. The more important parts, however, of the Metamorphosis, namely the beautiful fable of Cupid and Psyche, and the eleventh book, wherein he gives an account of his being initiated into the mysteries of Isis and Osiris, are not derived from any known sources. Taylor saw in Cupid and Psyche "the very ancient dogma of the pre-existence of the human soul, its lapse from the intelligible world to the earth, and its return from thence to its pristine state of felicity." We are entirely of opinion that Taylor is also right in the surmise he formed as to the moral to be drawn from the singular adventures of Lucius, both before his transformation and after he became an ass, as well as from the means whereby he was enabled to recover his original shape. "Is it not most probable that the intention of the author in this work was to show that a man who gives himself to a voluptuous life becomes a beast, and that it is only by becoming virtuous and religious that he can divest himself of the brutal nature, and be again a man? For this is 'the rose' by eating which he was restored to the human, and cast off the brutal form; and, like the moly of Hermes, preserved him in future from the dire enchantments of Circe, the goddess of sense." To this we would add that the terrible pain and tortures that he endured when in ass's form were probably intended to denote that it is only through much anguish and humility that the lost path of uprightness can be regained. Parts of the ass's suffering so realistically portrayed might well be issued as a booklet by the Society for the Prevention of Cruelty to Animals.

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THE STORY OF THE NATIONS—SPAIN. By Henry Edward Watts. *T. Fisher Unwin.* Crown 8vo., pp. xxvii, 315. Thirty-four illustrations and two maps. Price 5s.

Mr. Watts has been well advised, when dealing with the history of so interesting a country as Spain, in not attempting to give any general sketch of the whole of its history. This volume, which is the thirty-sixth of Mr. Fisher Unwin's excellent series, gives a summary of Spanish history from the Moorish Conquest to the fall of Granada—that is, from 711 to 1492 A.D. The object, which has been well achieved, is to give the general student a sketch of the process by which the Spanish nation was formed. "The story of early Spain, from its loss to Christendom to its recovery, is really the story of some four or five nations, which, though springing from the same root, followed each its separate law of development, blending finally into one nation rather through the accidents of war and policy than by deliberate choice or any natural process of concretion. Their unity, when finally achieved, was thus rather an agglutination than an association, which, indeed, remains true of the Spain or Spains of the present day. Leon has become merged into Castile, Catalonia in Aragon; but each of the great provinces composing the Spanish nationality has had its independent history, and each retains its individual character, formed by its own struggle for existence, and developed by its peculiar

natural conditions." In the following up of these various threads, Mr. Watts can fairly claim to be without any English predecessor—in fact, we are destitute of any true history of Spain in our own tongue save the cumbersome and inaccurate effort of Dr. Dunham, which was published in five volumes sixty years ago as a part of Lardner's Cabinet Cyclopædia. Spain is fortunate in having two sources for its history—the scanty chronicles of the early Christian ecclesiastics, and the fuller and more ornate records of the Moorish historians. Of both of these Mr. Watts seems to have made good use.

The stirring and curious incidents that are often dealt with in these pages are well told. In the sixth chapter there are some interesting and accurate remarks on the striking independence of Rome, which was for so many centuries a special characteristic of Spanish Christians. The Goths, for the greater part of their reign, were Arians; even after they were restored to the Catholic fold under Recared I., they claimed and exercised entire liberty in their own country, using for many generations an independent ritual that differed much from that of Rome. Mr. Watts is clearly not a sound ecclesiologist, and he seems to consider that "auricular confession" is a part of "ritual"; nevertheless, he gives a good account from the native historians of the change from the Mozarabic or national liturgy to the use of Rome. The national liturgy was in force throughout all Christian Spain until the reign of Alfonso VI. in the twelfth century. Under the influence of the Frenchman Bernard, the first Archbishop of Toledo, the king insisted upon the Roman missal being used in all the churches. But before that decision was arrived at the matter was submitted to "the judgment of God," or trial by battle. As a concession to the people, a champion was selected on the Mozarabic side to fight against the advocate of Rome. After an even fight before the king and his court, the Mozarabic champion, to the delight of the people, overcame his Roman adversary.

The king, however, insisted on another trial, but this time the combat was between two bulls, one named "Toledo," and the other "Rome," with the result that the Mozarabic bull slew the one of foreign name. The obstinate king then insisted on a further ordeal of fire. A fire was kindled and duly consecrated. Into the flames were cast a Roman and a Mozarabic missal. The Roman book was much scorched by the flames, whilst the national pages remained unharmed. Yet, notwithstanding all these indications, the king in a passion flung back the Mozarabic missal into the flames, and insisted that the Roman office should be everywhere used. From that date the king's will has prevailed, and the use of Rome prevails everywhere in Spain, save in a single chapel of the cathedral church of Toledo.

We are much pleased with this book as a whole. The illustrations of architecture and old buildings, arms and armour, portraits and effigies, are well chosen, and the maps showing the political divisions of Spain at the death of (1) Alfonso III., 910, and (2) of Fernando III., 1252. The appendix contains a calendar of leading events in the history of Spain down to the fall of Granada; a genealogical table showing the connection between the royal houses of Castile and England; table of the kings of Spain from Pelayo to Isabel and Fernando. The index is not quite so full as it should be.

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WHERSTEAD: TERRITORIAL AND MANORIAL. By the late Rev. F. Barham Zincke. *Simpkin, Marshall, Hamilton, Kent and Co.* 2nd edition, greatly enlarged. 8vo., pp. xii, 410. Eleven plates and map. Price 15s.

The first issue of this book was for private distribution, but this much enlarged edition is offered for general circulation. In Part I. the materials for the history of Wherstead, which appeared in book form in 1887, are reprinted without any omissions, but with certain additions. Part II., which now appears for the first time, consists of comments on the Domesday entries of the Suffolk manors, comprised in what became the parish of Wherstead. To Domesday literature the writer of this notice has paid special attention, and has a fairly wide general knowledge of the subject. He has not the least hesitation in saying that the hundred pages which treat of "Wherstead in Domesday" comprise the most intelligent, correct, and popular account of the condition of things at that great period in our national history that has yet appeared. It ought to prove of the greatest service to all those who desire to read or write of the Domesday times in whatever part of England they may reside. The late Mr. Barham Zincke treats with clearness and in a pleasant style of tenants and villans and other social grades; of the place of the ox in Domesday economy; of the ox's four-footed fellow-sufferers; of church matters and land measures; of money then and now; and of the manor outwardly and inwardly.

The parish history is charmingly written by the author's cultured pen, and is all that a parish history should be in the way of information about the church, incumbents, registers, antiquities, geology, flora, fauna, and dialect. Those interested in folk-lore will find two good chapters on "local superstitions and misbeliefs," all of the vicar's own noting, and treated, by way of explanation, after a philosophic and original fashion. Here are some remarks of the author's on cutting broom, which illustrate his method of dealing with superstitions; we have selected one of the shortest examples:

"Formerly I used to hear the rhyme:

'Sweep with a broom that is cut in May,
And you will sweep the head of the house away.'

Is it possible that this meant no more than that it was a bad time to cut broom when, from being in flower, the shoots were tender; and also that it was wiser to let the plant flower and shed its seed, so that there might be a good stock for future use, and, too, that the beauty of its profuse golden bloom in the early spring was an appeal to your forbearance which it would be unfeeling and unwise to neglect? If so, the rule would be good, and the punishment denounced against those who violated it would be the superstitious element in the belief. This would be intelligible."

This delightful book—we feel sure it will please every intelligent purchaser—has also a freshness and vitality that some of the dry parish histories of the

present day utterly lack. It is brightened by later incidents than are usually recorded. The chapter, for instance, on "Poaching in Wherstead eighty years ago" is quaint and thrilling. Amongst local worthies, he gives a striking account of the late Sir Robert Harland, a remarkable and original character. He gives two portraits of him; one when, as a young man, "he discharged Jerry Double for refusing to do harvest work on Sunday"; and one fifty years later, when "he pensioned Jerry Double for having refused to do harvest work on Sunday!" The two following among Sir Robert's recorded sayings are proofs of his shrewd power of observation:

"One of his sayings was that 'it was cheque-books that made people extravagant, because if they were obliged to look out and count the sovereigns they were spending, they would be much more careful of them.' Another of his sayings was that 'many complained of the ingratitude of the poor. Of course, there were such cases, but to his mind they were as nothing compared with the heartlessness of the rich; for that day after day and year after year those he had ruined himself in entertaining and providing with shooting would, when on their way to and from the Houses of Parliament, pass his door in Richmond Terrace, and never give so much as five minutes to enliven the dull hours of an old friend.'"

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SCHOOLS AND MASTERS OF FENCE, FROM THE MIDDLE AGES TO THE END OF THE EIGHTEENTH CENTURY. By Egerton Castle, M.A., F.S.A. *George Bell and Sons.* Post 8vo., pp. lxxviii, 355. Seven plates, and one hundred and forty text illustrations. New and revised edition. Price 6s.

Messrs. Bell have been well-advised in adding this book to the Bohn Library series, for there has of late been a considerable revival of interest both in the practical and historical aspect of the art of swordsmanship. The text of the new edition has been carefully revised by Mr. Castle, and the bibliography of fencing which precedes the treatise considerably enlarged and rendered practically perfect. Upwards of 500 works on fencing were published between 1516 and 1884, but many of the number are excessively rare, having been only printed in a very limited edition for the writers' pupils. Mr. Castle's new list, extending only to the beginning of the century, contains no fewer than 125 different books that have hitherto been unnoticed.

The first chapter deals with the "Early Schools of Fence," and is brimful of interest to the antiquary. One of the illustrations is very remarkable, representing two knights on foot, with a stout octagon fence, fiercely contending "under the judgment of God," a recording angel hovering over them. It is taken from a fifteenth-century miniature in the Bibliothèque Royale at Brussels. The second chapter treats of "The Great Bolognese Schools," with illustrations of Agrippa's guards. The systems of Sainct Didier and Viggiani, with abundant reproductions of old cuts, occupy the next section. The fourth chapter treats of "The Spanish and German Schools," illustrated *inter alia* with quaint pictures of Meyer's fencing school. The fifth chapter is given to an interesting account of Elizabethan fencing. "The great Italian masters of sword and dagger in the seventeenth century" occupy the next two chapters, with many painfully realistic cuts from Fabris and Capo Ferro. Girard Thibault, of Antwerp, with his absurdly stilted system, has a chapter to himself. This is followed by an account of the decline of the rapier and the dawn of the French school, whilst the development and fortunes of the French school occupy two more divisions. The decline and fall of the Narvaez school, the development of the modern Italian sword-play, and an account of the Kreusslersche Schule of Germany, are all treated of in the twelfth chapter; whilst the two last chapters contain an account of the art of fence in England during the seventeenth and eighteenth centuries, Angelo's school of arms, and the latter-day English schools. A useful and interesting appendix deals with the sword during the sixteenth, seventeenth, and eighteenth centuries, illustrated with six plates from photographed groups of Baron de Cosson's magnificent collection of such weapons, now unhappily dispersed. Our only quarrel with this book—and that a small one—is the exceeding thinness of the paper between these plates, upon which is printed the letter-press description. The whole is well indexed.

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THE HANDWRITING OF THE KINGS AND QUEENS OF ENGLAND. By W. J. Hardy, F.S.A. *Religious Tract Society.* Impl. 8vo., pp. 176. Seven photogravure plates, and one hundred and twenty-three facsimiles. Price 10s. 6d.

Most of this work has appeared in the pages of the *Leisure Hour* for 1889 and 1891, "but some of the most interesting examples of royal penmanship, here figured, have not before been made public; indeed, their existence was unknown until recently, when they were discovered, amongst some uncalendered documents, at the Public Record Office." These new discoveries include some writing of Richard II.; a whole letter in the hand of Henry IV.; a curious form of the signature of Henry VI. impressed from a wood-block stamp; and a long sentence penned by Edward IV., of whose writing, save the usual "E.R.," no example was hitherto known to exist. Many other additional examples of royal handwriting, illustrative of the religious history of England, are also here given for the first time. Mr. Hardy's letter-press is as accurate and interesting as might be expected from an antiquary of such versatile powers, and from a record expert of such tried ability.

This is not only a handsome and desirable addition to a library, but specially commends itself to us as a suitable gift to the youthful student, tending to impress upon the mind the reality of English history and the personality of its sovereigns. It is no mere dry collection of autographs, but the whole letters and parts of letters of our princes and princesses have been cunningly selected for their special interest. There is something pathetic in one of the letters here given of poor credulous Mary Tudor. Her signature is attached to a document relative to a very curious passage in her history, namely, the delusion under which she laboured during a portion of the first year of her married life that she was about to be delivered of a child. The strength of this delusion, and how

she impressed others with the genuineness of her conviction, are most strikingly emphasized by the following letter written in May, 1555, signed beforehand, and having a blank only left for the actual date, which was intended to convey to Pope Paul IV. the joyful news of the birth of a Roman Catholic heir to the English crown.

"To the most holy father our lord, Pope Paul IV., by divine providence Chief Pontiff, Mary, by the grace of God, Queen of England, France, Naples, Jerusalem, Ireland, etc., Eternal Greeting and our most humble obedience. We are so strongly assured of your paternal love and affection for us as to think that no happiness can befall us without affording your holiness singular gladness as well. Therefore we consider that nothing more behoves us than that we should first signify to your holiness that God has, at this time, blessed us by a labour as easy to ourself as propitious to our subjects, and has in his marvellous goodness towards us given unto us the child we so much wished for. We therefore desire your holiness that in like manner as your holiness will rejoice at this our sure happiness, so you will, with us offer up your pious prayer to God for the benefit thus vouchsafed unto us. May God long have your holiness in his Holy keeping. From our place of Hampton, —— 1555. Your holiness' most humble daughter

MARY."

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ERMENGARDE: A STORY OF ROMNEY MARSH IN THE THIRTEENTH CENTURY. By Mrs. Hadden Parkes. *Elliot Stock.* 8vo, pp. 274. Eight full-page illustrations.

The story is an attractive one and fairly full of incident. A great variety of local detail is introduced, whilst considerable pains have obviously been taken to make the descriptions and details tally with the times in which the events are supposed to take place. The result is that a good general idea can be gained from these pages of the Kentish coast life of those days. Here and again, however, it is not difficult to point out occasional slips and errors. It is pedantic to print *Wynchelse* instead of Winchelsea, and to justify it by citing a document of 17 Richard II., which, by-the-by, is late fourteenth and not thirteenth century. We could give Mrs. Parkes over a score of diverse ways of spelling this name in those two centuries. The natural history is rather shaky. Cranes don't occupy a heronry, nor would a heronry be found amid the reeds of a marsh! You might as well expect to find a rookery in a hedgebottom. But the cleverest antiquary would be puzzled to find many anachronisms, and after careful reading we are much more inclined to praise than to blame this effort.

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STUDIES OF TRAVEL—GREECE. By Edward A. Freeman. *G. P. Putnam's Sons.* 12mo., pp. vi, 286. Price 5s.

STUDIES OF TRAVEL—ITALY. By Edward A. Freeman. *G. P. Putnam's Sons.* 12mo., pp. iv, 321. Price 5s.

These two small and wholly charming volumes are formed from papers that have been brought together by the late Professor's daughter, Miss Florence Freeman, as the results of three several journeys to Greece and Italy. They are collected from the columns of the *Guardian*, *Saturday Review*, and *Pall Mall Gazette*, where they first appeared. To our thinking, as admirers of the great gifts of Professor Freeman, or rather of the use to which he put his powers, there are no better examples of his measured, clear, and forcible style than can be found in these pages of his lighter writings; and yet they lack the recasting that he would doubtless have given them had his life lasted. Opening the first volume, we light upon the following passage, and it is but a fair specimen of the whole: "Holding, never a first, but always a high secondary place, alike in Greek legend and in the most brilliant times of Grecian history, Corinth came to be the centre of all Grecian history in the days of the second birth of Grecian freedom; it was swept from the earth by Roman vengeance as none other of the great Grecian cities ever was; it arose afresh as a Roman colony, again under the influence of sky and soil to change into a Greek city; it kept on its Greek character through the ages of Slavonic invasion, to become one of the points most fiercely struggled for in the warfare of Turk and Venetian, to be taken and retaken by the patriots and the oppressors of yet later warfare."

Or we take up the volume on Italy, and speedily light on a passage such as this, which even in its isolation it is a joy to read, and so well fulfils, even in this curtailed quotation, the object with which it was written, namely the bringing of the untravelled reader to the side of the entranced spectator of historic beauty: "The view from Velletri is beyond words. We look over the fertile plain, dying away to the right into the Pomptine Marshes, and fenced in by the mighty limestone bulwark of the Volscian Mountains. To the right of all, the height of Anxur's temple looms in the distance; Circeii, with its following of islands, rises nearer and more plainly, almost itself like a great island, reminding the visitor from the West of England of Brean Downs and the Holms in the Severn Sea. But the mountains draw the eyes towards them by something more than their bright masses, something more than a light and shade upon their sides. Several of their strong points are crowned with castles and whole towns; and one point so crowned stands out as the centre of all. We see one spur of the mountain far lower than the heights beyond it, crowned by a little city coming some way down its sides, with a tall tower rising well from the midst when the sunlight catches it. There stands one of the chief objects for which Velletri is the starting-point; there we have to look for—

> . . . the gigantic watch-towers,
> No work of earthly men;
> Whence Cora's sentinels o'erlook
> The never-ending fen.

Watch-towers, perhaps, in the strictest senses, we do not see, and we shall hardly find them when we come nearer; but Cora still keeps the mightiest of walls, which it was no wonder that men looked on as too mighty to be the work of such mortals—in Homer's phrase—as we now are, and looked on them as reared by no hands weaker than those of the forgers of Jove's own thunderbolts."

To *Italy* is prefixed a good portrait of the fine bearded face of the Professor; to *Greece* is prefixed a delicious plate of the south-west corner of the

Parthenon, from a drawing made by H. W. Williams in 1829.

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TESTAMENTA CARLEOLENSIA. By Chancellor Ferguson, F.S.A. *T. Wilson*, Kendal. 8vo., pp. xiii, 182. Price 10s. 6d.

Chancellor Ferguson's rare industry has brought out another of the valuable "Extra Series" of the publications of the Cumberland and Westmoreland Antiquarian Society. The wills in this volume are taken from the Episcopal Registers of the See of Carlisle between 1353 and 1386. The wills and grants of probate between those dates are 157, all of which are printed in full, with the contractions expanded, from transcripts made by Mr. Brigstocke Sheppard. A brief glossary of unusual terms, not found in an ordinary Latin dictionary, is conveniently added. The Chancellor tells us that this collection is not addressed "to the professed antiquary, to the expert in mediæval wills, or to the genealogist," but we can only say that one and all of these will be sure to welcome the volume as a useful addition to the tools of their trade. We entirely agree that "to the student of North-country ways and manners the collection is one of the deepest interest from the glimpses it gives into the social and religious manners of the day." The wills in this volume are for the most part those of the clergy and persons of the middle class. Funeral customs are well illustrated, and there are many instances of the mortuary fee. There are numerous bequests for church lights, and for the repair of bridges. The popular idea of the almost invariable hostility between the secular clergy and the preaching friars is further disproved by various bequests from the clergy to the four orders. Robert de Byx, clerk, leaves in 1380 his body to be buried in the porch of St. Peter-in-the-East, at Oxford. He makes also various bequests to the North-country college of Queen's, that closely adjoins St. Peter's, *e.g.*, to the college common room on the day of his funeral, 13s. 4d.; to the manciple, 2s. 6d.; to the cook, 1s. 6d.; to the cook's page, 6d.; to the undergraduates (*pueris commorantibus in Aula Regine*) who should say a psalm for his soul, 4d.; and twelve silver spoons for daily use in the college hall. Another interesting entry in the same will is the gift of two books to the library of Blessed Mary of Carlisle, viz., *unum par Clementinarum et unum par Decretalicum*. Chancellor Ferguson's brief notes, as one who has the most intimate acquaintance with the whole diocese, are very helpful. In one place we do not agree with him. The will of Adam de Bostenthwayt, 1358, leaves to the chapel of St. Cuthbert (Plumbland) six marks *pro fluestris vitreis faciendis*. The editor remarks "this is an interesting legacy showing that the chapel had unglazed windows at the date of the will." We believe contrariwise, judging from like expressions in later wills, that the phrase only refers to reglazing.

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INVENTORY OF THE PARISH CHURCHES OF LIVERPOOL. By Henry Peet, F.S.A. *Thomas Brakell*, Liverpool. 8vo., pp. viii, 128. Two plates. Price 5s.

This book is a most useful inventory of plates, register books, and other movables of the two parish churches of Liverpool (St. Peter's and St. Nicholas), together with a transcript of the earliest register (1660-1672), a catalogue of the old library in St. Peter's Church, and some extracts from the vestry records. Mr. Peet, a well-known antiquary, and one of the Liverpool churchwardens, has fulfilled his praiseworthy task with much faithfulness, and has, moreover, managed to impart a real interest to many of his pages. The unused library at St. Peter's was founded by John Fells, a mariner, in 1715, by a donation of £30, and has received various additions from time to time from successive rectors. The books are in number 305, chiefly of divinity, and their very existence seems unknown to the present generation of Liverpool folk. Mr. Peet's catalogue is well and concisely annotated. Some of the books are good specimens of early printing; there are volumes by John Petit (1524), Frobesher (1527), Rembolt (1527), and a Bible by Froschover of Zurich (1543), with fine initial woodcuts. The works of St. Augustine, printed in Paris 1531, is another early example. From the vestry records we give one or two extracts:

"1690. Candles at ye Coronacion 1*s.* 2*d.*
1703. Paid Benj. Brancker for Chaining ye Books 1*s.* 2*d.*
1748. Ordered that 240 Tokens made of Brass or Copper be forthwith made with the Lion on one side for the use of the Watchmen.
1733. Loss in Broad Gold 16*s.* 3*d.*
1755. Paid for finding the Mitre 1*s.* 0*d.*"

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THE ENGLISH RELIGIOUS DRAMA. By Katharine Lee Bates. *Macmillan and Co.* Cr. 8vo., pp. 254. Price 6s. 6d.

This volume embodies a course of lectures delivered in the Summer School of Colorado Springs in July, 1893. There are five lectures and an appendix. The lectures are: Latin Passion Plays and Saint Plays; Miracle Plays, Description; Miracle Plays, Enumeration; Miracle Plays, Dramatic Value; and Moralities. It is far the best and most reliable sketch of the subject that has yet been published. The appendix, which gives lists of (1) books of general reference, (2) Latin Passion Plays and Saint Plays, (3) English Miracle Plays known to be extant, and (4) English Moralities, is admirable, and a good deal fuller than anything of a like kind that has preceded. Save that the author bungles slightly in her descriptions of mediæval ritual, we can detect nothing in these lectures but what is praiseworthy. The style is bright and pleasant to follow, whilst many of the remarks give proof of the general grasp of the subject attained to by the author. The following is a very true sentence that occurs in the discussion of the dramatic value of the Miracle Plays: "After all, in the depths of the English heart there is, and ever has been, a sense of the Divine—the saving salt of any literature and of any nation. It was this sense which, working obscurely and often dubiously, guided those rude old playwrights in their selection of dramatic subjects and in their handling of the subjects chosen. Badly as they bungled the Christian story, the person of Christ was always sacred to them. With the minor characters, as Joseph and

the Christmas shepherds, they did not hesitate to take enormous liberties; but no touch of burlesque mars the majesty of that central figure. It is true that the speeches assigned to Christ are sometimes stiff and dull—at their best a weak dilution of the Gospel text—but this was due to inadequacy of literary art, not to irreverence of spirit."

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The sixth volume of the *Bookworm*, an illustrated treasury of old-time literature (Elliot Stock), well maintains its former high reputation. Its 380 pages are full to the brim of interesting book-lore.—*Antique Terra-Cotta Lamps* (Charles J. Clark) is a short but interesting and well illustrated monograph descriptive of the Cudworth collection of antique lamps. The collection comprises 9 Egyptian, 13 Cyprian, 13 Greek, 10 Roman, 10 Etruscan, 13 Judæan, and 11 lamps of the Christian period. Price 2s. 6d.—*Archæologia Oxoniensis*, part iii. (Henry Frowde), contains Notes on the Heraldry of the Oxford Colleges, by Mr. Perceval Landon; Greek and Italian Influences in Præ-Roman Britain, a thoughtful paper by Mr. Arthur J. Evans; a Description of a Picture in an Early Saxon MS. at Cambridge by the editor. We are amazed to read a brief defence of the disgraceful treatment of the north transept of Lichfield Cathedral by Mr. J. O. Scott. However, Mr. Scott is going to write on the subject himself in the spring. He has certainly taken his time about it.—The 3rd number of the *Illustrated Archæologist* (Charles J. Clark), price 2s. 6d., is of the greatest value, whilst type and illustrations continue to be of exceptional merit. Mr. Gilbert Goudie describes the excavation of a Pictish tower in Shetland; Mr. Arthur Elliot gives illustrations of some old towers at Liège; Mr. J. Romilly Allen (the editor) describes the Celtic brooch and how it was worn by the aid of abundant illustrations; and Dr. Munro writes on Flint Saws and Sickles. The most interesting of the shorter subjects is a brief account by Professor Flinders Petrie of the painted pavements at Tell-El-Amarna, about 1400 B.C., of which a beautiful coloured plate is given.—We have received from Hon. Mrs. Bulkeley-Owen the fifth chapter of *A History of the Parish of Selattyn*, which continues to make steady progress and to give evidence of the most painstaking industry.—*Avery's Ancestral Tablets* (Elliot Stock), with a memorandum of instruction for their use, ought to be much appreciated by genealogist and pedigree hunters.—The *Builder* of November 25 has a paper on "A Parish Church during Service-time in the Fifteenth Century." The Scotch cathedral in the issue of December 2 is that of Dunblane, the nave of which has been recently re-roofed; it is well illustrated and described. Both of these issues have, we are glad to note, some adverse criticisms on the present and threatened doings at the cathedral church of Norwich.—In addition to the usual magazines, we have received a variety of December and Christmas numbers of magazines that are but little concerned with antiquarian pursuits. Of these we have only space to name the *English Illustrated Magazine*, which we desire to again cordially commend.—Mr. Thomas Hardy writes an excellently illustrated article on "Ancient Earthworks at Casterbridge."

Correspondence.

THE CORTON ALTAR.

The September number of the *Antiquary* has only to-day come under my eye, and honesty bids me correct a mistake therein.

You have a very good notice of the August meeting of the Dorset Field Club. In it you give me the honour of having discovered the Corton altar. This is over-praise, for it is mentioned in Hutchins' *History of Dorset*, 3rd edition, but in such a bald, slight way that it never seems to have drawn the attention of any archæologist. I was sketching the house of which Corton Chapel is now an outhouse. I asked a ploughman, who was watching me, about what I had dimly heard of as (it seemed to me) a bit of a stone reredos in some ruin of a church thereabouts. "Church," said he; "bain't nar church here. Be chaap'l—what you be a-drawen of 'pon peaper." "Anything to be seen inside?" "Well, come to that, there be kin' o' wull stwonen tiable." And so I found Corton altar, but hardly discovered it. By-the-by, the supports are not "slabs," but are built of several stones. The door-head of the chapel is a curious one—a polygonal arch—of very doubtful date.

H. G. Moule.

Dorchester,
November 27, 1893.

COLNE AS A RIVER NAME.

There has been a smart passage of arms in the *Academy*, on the name of Lincoln as a colony, on which I need not dwell; it is called Lindum Colonia in the Ravenna list, but there is a general disposition to disregard this slight evidence. However, it has sufficed to raise up the side issue of the origin of Colne as a river name. On this point I am perfectly satisfied, viz., that its true source is the Latin *colonus*, as at Cologne on the Rhine.

There is but one English colony of Roman foundation known to history, viz., Camalodunum Colonia, now Colchester; and here, in Essex, we find a river Colne. If this stood alone there would be no dispute, but the Ravenna list also gives us Glebum Colonia for Gloucester, and there is a river Colne in that county. The same geographer (Ravenna list) gives us also Colanica and Coloneas. Ptolemy names a Colania, but these do not exhaust our English Colnes.

The following seems to be a full list:

I. Colnbrook, Bucks and Middlesex, near *Pontes*, or Staines.
II. Colne River, Hertfordshire, connected with *Verulamium*, or St. Albans.
III. Colne River, in Essex, as above.
IV. Colne River, in Gloucestershire, connected with *Corinium*, or Cirencester, rather than with "Glebum Colonia."
V. Colne River, in Yorkshire, connected with *Cambodunum*, or Slack.

VI. River Clun or Colun-wy, Montgomeryshire, connected with *Bravinium* or *Brannogenium*, Leintwardine.

VII. Cellan or Kellan, Cardiganshire, connected with a supposed *Loventium*, Llanio, near Lampeter.

VIII. Celnius, possibly the *Kelnius* of Ptolemy, Banffshire; it is now the Doveran, and Bertram manufactured his "Ad Selinam" therewith.

IX. Colne parish, Lancashire, a supposed *Colonia*.

X. Colne parish, in Hunts, connected with *Durolipons*, Godmanchester.

XI. Colney, Norfolk, connected with *Venta Iceni*, Caister-by-Norwich.

XII. Colneis Hundred, Suffolk, connected with *Combretonium*, or Burgh, and "Villa Faustini."

The crucial question is, Why so many Colnes and but one historical Colonia? My suggestion is, that these Colnes, all of them, were military colonies, not *municipia*, not walled towns, but the scattered estates of time-served veterans, who received their grants of land and settled near by, along the course of a neighbouring stream, on fertile land, and under the protection of their fellow legionary soldiers, in the respective towns I have identified.

A. HALL.

13, Paternoster Row,
December 5, 1893.

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*

TO INTENDING CONTRIBUTORS.—*Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.*

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Communications for the Editor should be addressed "Antiquary, Barton-le-Street, Malton." All business letters should be addressed to the Publisher, 62, Paternoster Row.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

The Antiquary.

FEBRUARY, 1894.

Notes of the Month.

AMONG the antiquarian discoveries lately made in relation to Roman Britain, none is more stimulating and suggestive than the recent find on the Roman wall near Newcastle. For details we may refer to Mr. Haverfield's "Quarterly Notes" in this number, but the general result may be briefly stated. The find, it must be premised, stands as yet alone; subsequent finds may contradict it. But this is not likely, and, assuming it not to occur, we have definite proof that the vallum is older than the wall. Dr. Bruce thought otherwise, and devoted a life of labour and learning to establishing his own view. Now, a few weeks' digging has swiftly overthrown it. This is, as Mr. Haverfield observes, a striking and somewhat pathetic testimony to the value of excavations. We trust the lesson will not be lost on members of archæological societies.

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The daily newspapers have added a comic side to the discovery. They have heard of it, and this is what they have made of it:

"SOMETHING FOR ANTIQUARIES.

"In the neighbourhood of Newcastle an active verbal warfare is being raged over a Roman wall, described as of first importance, which has been discovered near there. The balance of opinion is that it is the wall which Hadrian built to keep back the northern barbarians; but with regard to the earthwork attached to it there is much dispute. Dr. Bruce, the great northern authority on these matters, has given it as his opinion that the earthwork was a rear defence for the stone wall; but this theory has been challenged by Mr. Haverfield, who believes it to be older than the wall, and devoid of military importance. The rival sides are now busily engaged with axe and spade cutting through the earthwork in all directions to find proof in favour of their respective theories."

Truly this is "something for antiquaries." No one, we suppose, but a journalist, would commit himself to the statements that Hadrian's wall has been just discovered, or that Dr. Bruce is still alive. We are, we believe, an antiquarian people in England, and our daily journalists have obviously mistaken us.

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Another inscribed stone of Roman date has occurred at Carlisle, the *locus* of the find being the well-known cemetery at Gallows-hill, now, out of respect to the feelings of residents, by base innovation called Sunny-side. The stone is a fragment about 4 feet 3 inches by 18 inches, and is the broken off top of a larger stone. It contains two lines of nscription in rather shallow lettering, thus:

DEOMARTIOCEIOET
NVMINI IMP.....AVG

One would expect the word following MARTI to be COCIDIO, but our informant was unable to twist the letters into that word. The last letter but three in the first line may be L, not I. The gap in the second line seems an erasure. More may perhaps be made out when the stone arrives in the shelter provided in Tullie House. A shivering archæologist, up to his knees in a half-frozen clay puddle, is apt to be sluggish-minded.

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The same city now possesses the base of a statuette inscribed:

DEO . CAVII .
ARCHIETVS.

It was found in English Street, Carlisle, six feet below the surface some years ago, but its existence has only just become known to local antiquaries.

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At Abernethy, Perthshire, on December 27 last, the sexton, when opening a grave in the

churchyard, unearthed a stone slab, bearing on both sides an incised cross of Celtic form. As described by Mr. Butler, the parish minister, the stone is sandstone conglomerate, 27 inches in length by 21 inches in breadth, and 7½ inches in thickness. The obverse side has carved on it the shaft of a cross the full length of the stone and 7½ inches in breadth, with Celtic work upon it, but so weatherworn as to be scarcely visible. Unfortunately it is broken at the semicircular hollows where the shaft joins the arms and the part containing the arms, and the summit is not yet discovered. At the part of the stone near the semicircular hollows the evidences of tracery are very clear indeed. On the reverse side is a cross 16 inches long and 7 inches from arm to arm.

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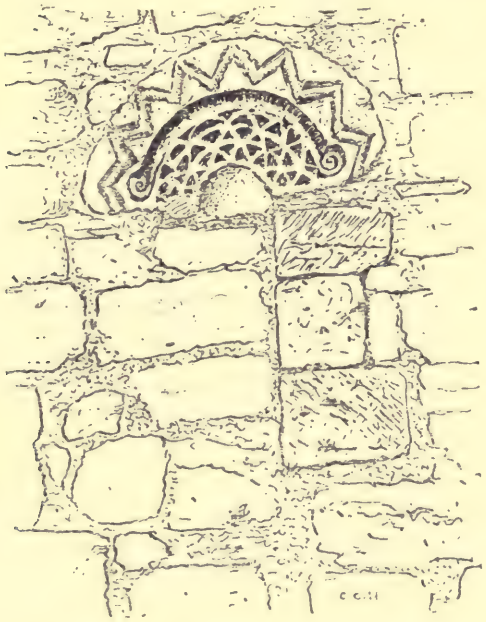
The Norman window at Nunburnholme illustrated last month somewhat resembles in the ornamentation of the head the example from Kirkby Sigston, of which we give a sketch.



It is interesting to note in this the conjunction on the same stone of two totally different principles of ornamentation, viz., the sculptured and the incised. The latter is the oldest form of decoration, and occurs all over the world. It is naturally the first method that would occur to man whereby any plain surface could be relieved. It is common on savage weapons of wood, on Roman altars, all through the Gothic periods, on both wood and stone, and is still used in the case of the Norwegian handboxes. In the Sigston window the incisions are in the form of three-sided pyramids, and are disposed on a regular plan governed by radial and tangential lines. A sunk chamfer, terminating in rounded scrolls, intervenes between the incised ornament and a line of ordinary zigzag formed by a sunk half-round bead. This window is still *in situ*, though blocked. Three of the original jamb-stones, with the axed tooling of the period, are seen on the right-hand side of the sketch.

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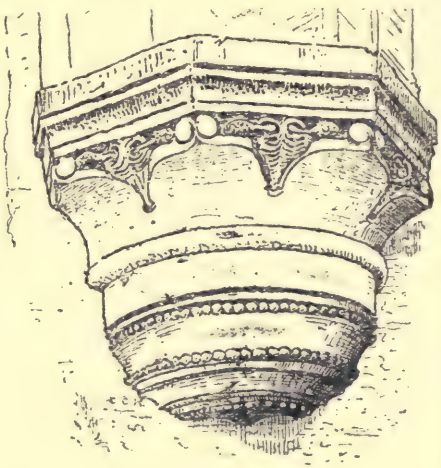
From the same church we cull an example of a moulded corbel. This carries the inner order of the eastern arch of the nave arcade, there being a north aisle only. It is characteristic of Yorkshire work of the period of the Transition, and dates about 1180. The



volutes closely resemble those on the fine capital unearthed at Watton Priory last year, and remind one of the carvings in similar positions in the Cistercian abbeys of Fountains, Furness, Byland, Jervaulx, and Rievaulx.

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A few weeks ago some men ploughing in a field at Rockbourn, near Fordingbridge, dis-

turbed and broke a vase containing upwards of 4,000 small brass Roman coins, ranging, apparently, from Gallienus to Aurelian. It is to be hoped that an offer made on behalf of the Hampshire Field Club to classify and catalogue this find, prior to any dispersal of the hoard, will be accepted by the owner of the field, in whose possession these coins now are.

Mr. G. F. Lawrence sends us the following interesting note: "On looking through a number of barrow flints, etc., purchased by me at the Bateman sale, I found that (overlooked by that famous antiquary) he had discovered a 'flint and steel' with an interment in the large barrow at the south-east corner of the southern entrance to the stone circle at Arbor Lowe, in Derbyshire. Of course, at that time attention had not been called to the probability of a half-nodule of pyrites and a flint having been used for that purpose; but since then, at Rudstone and Lamborne Down, such things have been identified as fire-producing agents. My 'steel' is a half-nodule of hæmatite, and instead of being scored down the centre of the flat face, as the pyrites are, it has been broken away from the edge. The flint is of the usual 'fabricator' form, but bears marks of bruising and stains of iron along the sides, notably the inner, for it is somewhat curved, the point being smoothened and unstained, as though used originally for the enigmatical purpose for which 'fabricators' were fashioned. With these were found a well-formed small scraper, which has been partially burnt, and a broken flint of uncertain shape. The flint, steel, and broken flint have not passed through the fire apparently. The flints, etc., were found in a cist, with a bone pin, amongst a deposit of calcined bones, strewn about the floor of the chamber. At the west end of the cist were two urns of coarse clay. For account of opening, see *Vestiges Ant. Derb.*, pp. 64, 65, etc. In several other barrows pieces of hæmatite were found with interments, but those I have are tubular pieces, and do not appear to have been used, neither do any flints show iron stains, as though by use as 'strike-a-lights.' It is also worthy of notice that many of the so-called 'calcined flints' mentioned in *Vestiges* and *Ten Years' Diggings*, as found with interments, do not appear to have been near the fire at all, but are just whitened with age, as are most implements found in barrows."

"Placed boulders," a question of considerable interest to antiquaries, has recently been debated with much ability in the columns of the *Oban Telegraph*. In the issue of December 15 descriptions are given of large boulders at Inverliver, Lochetiveside, at Totamore, the highest of the Coll Hills, at Appin, as well as at several other places, all of which are supported on three small stones set in triangular fashion. It is contended by Colonel Stewart and others that these flat boulders were placed in their present position in prehistoric times by artificial means. It is argued, however, on the contrary, that these ice-carried boulders have accidentally settled into such positions through natural causes. When the multitude of these boulders in certain districts is considered, as well as the motive action, the wonder is not that some should be strangely situated, but that more of them should not have been tossed into striking situations.

A very considerable stir has recently taken place in the city of Norwich with regard to the skull of Sir Thomas Browne, the celebrated and pious author of the *Religio Medici*. On his death, in October, 1682, Sir Thomas' remains were buried in the chancel of the church of St. Peter Mancroft, Norwich. In 1840, Mrs. Bowman, the wife of the then vicar of St. Peter Mancroft, died. Whilst the workmen were preparing her grave, an adjacent coffin was broken. Unfortunately a local antiquary, Mr. R. Fitch, was present, and through his prying it was ascertained that the remains were those of Sir Thomas Browne; but we will let Mr. Fitch tell his own tale, as he communicated it to the *Gentleman's Magazine* for January, 1841: "In August, 1840, some workmen, who were employed in digging a vault in the chancel of the church of St. Peter Mancroft, Norwich, accidentally broke with a blow of the pickaxe the lid of a coffin, which proved

to be that of one whose residence within its walls conferred honour on Norwich in olden times. This circumstance afforded me an opportunity of inspecting the remains. The bones of the skeleton were found to be in good preservation, particularly those of the skull; the forehead was remarkably low and depressed, the head unusually long, the back part exhibiting an uncommon appearance of depth and capaciousness. The brain was considerable in quantity, quite brown, and unctuous, the hair profuse and perfect, of a fine auburn colour, similar to that in the portrait presented to the Archæological Institute in 1847, and carefully preserved in the vestry of St. Peter which is Mancroft. The coffin-plate, which was also broken, was of brass, in the form of a shield, and bore the following:

Amplissimus Vir
Dns. Thomas Browne Miles, Medicinæ
D Annos Natus 77 Denatus 19 Die
Mensis Octobris, Anno Dni 1682, hoc
Loculo indormiens, Corporis Spagy-
rice pulvere plumbum in aurum
Convertit.

I succeeded in taking a few impressions from the plate, and presented one, with a counter impression, to the Institute, to be deposited amongst the collection of the society."

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The sexton at this time improved upon Mr. Fitch's example by abstracting the skull, and sold it to Dr. Lubbock. In 1847 Dr. Lubbock, or his representatives, presented the sacrilegiously stolen skull to the Norfolk and Norwich Hospital, where it has since remained. At this hospital is a small pathological museum, where, it will be scarcely credited, the skull of Sir Thomas Browne, together with some of his hair and a bit of his skin, is on view. In the same assortment of bits of dead humanity are the remains of criminals who have been executed in front of Norwich Castle, and a selection of human monstrosities.

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Attention having recently been directed by a London paper to this gross treatment of parts of the body of that most reverend Christian, Sir Thomas Browne, the Rev. W. P. Burn, vicar of St. Peter's Mancroft, most properly approached the board of the Norwich Hospital, and begged for their restitution. To our astonishment, and, we should hope, to the surprise and indignation of right-thinking men, this request has been flatly refused. We sincerely trust that the subscribers to the hospital will, ere long, instruct their council to amend its ways, or it may be found that the law is sufficiently strong to compel the restitution of this stolen property. The skull is admitted to be of a most ordinary type, so that it can only be placed in the hospital museum to gratify a low and morbid curiosity. The cruel shame thus to make sport of the skull of the pious writer of *Urn Burial* adds aggravation to the offence. Here are three quotations from his book, which read strangely in the light of the treatment that Sir Thomas Browne's bones are now receiving: "But who knows the fate of his bones, or how often he is to be buried? Who hath the oracle of his ashes, or whither they are to be scattered?" . . . "To be knaved out of our graves, to have our skulls made drinking bowls, and our bones turned into pipes, to delight and sport our enemies, are tragical abominations." . . . "Christians have handsomely glossed the deformity of death by careful consideration of the body and civil rites which take off brutal terminations; and though they conceived all reparable by a resurrection, cast not off all care of interment. And since the ashes of sacrifices burnt upon the altar of God were carefully carried off by the priests, and disposed in a clean field; since they acknowledged their bodies to be the lodging of Christ and the temples of the Holy Ghost, they devolved not all upon the sufficiency of soul existence; and, therefore, with long services and full solemnities concluded their last exequies, wherein with all distinctions the Greek devotion seems most pathetically ceremonious."

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The old parish church of St. John the Evangelist, Hertford, has long since entirely disappeared from public view. Probably the last notice of it was on a map of the town made in 1766, when a few parts were standing, marked "Church in ruins." In 1853, the estate, which belonged to the Marquis of Townshend, was cut up and sold in building lots, Priory Street and St. John Street being formed upon it. The portion then known as Priory Wharf was purchased by the late Mr. S. Andrews. No one knew where the church

had been, and not a single plan or illustration of it was in existence. It remained for the sons of Mr. Andrews—Messrs. R. T. and W. F. Andrews—to make a highly interesting discovery towards the end of the year just closed. The opening of some ground for laying on a water supply disclosed two thick flint walls. Messrs. Andrews, suspecting their nature, followed up these walls, and, by means of extensive excavation, gradually found the east and west angles of the south transept, and then the north wall of the nave, establishing its width at 29 feet. They next found the north-west angle of the nave, proving that its length from the junction with the transept was 87 feet, or exactly three times its width. All the walls were 4 feet thick.

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This exhausted the discoveries possible on Messrs. Andrews' ground, but, obtaining the consent of their neighbours, the work was followed up, and the existence of a north transept of corresponding size to the south one—viz., 30 feet long by 20 feet wide—was established. The entrance to the chancel was found 24 feet 8 inches wide, but the chancel foundations seem to have disappeared in former gravel digging. The total length of the church inside, from the west end to the chancel arch, was 107 feet, and the width inside the transepts 90 feet, so that the building was of an exceptionally regular cruciform plan. The foundation upon which the stonework of the chancel-pier rested was just 6 inches above the floor-line of the nave, and as this foundation was very broad, and no other indication had elsewhere appeared of the foundations for a tower, and that in the angle of the south transept and the nave a circular foundation was found on the outside (indicating that a circular staircase had existed at that angle in the thickness of the wall), the conclusion was drawn that the tower had stood at the junction of the nave and chancel with the transepts.

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In the prosecution of the excavations, more especially towards the east end of the church (which, by the way, stood nearly east and west, and the transepts nearly north and south), were found many pieces of highly glazed ornamental paving-tiles of beautiful design, from which the several patterns have been built up, and show that they were made as soon as the first half of the thirteenth century. No moulded stones of any kind were met with to show the style of architecture which was adopted in the church, but from a small block of moulded clunch-stone, which was found some fifteen years ago in a disused well on the premises, it is judged to have been Early English. Part of an old stoup, or holy-water vessel, a door-head, and a stone coffin-lid have also been found from time to time.

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It is of great interest to note that in further excavations a small subsequently-built church has been found within the area of the larger nave, having walls of flint and mortar, and angles, both internal and external, formed of thin red bricks, and about 20 inches only in thickness. It consists of a nave, supposed to be about 36 feet long and 25 feet 9 inches in width, and a chancel of half an octagon, 22 feet in length and 21 feet 6 inches in width; and there is also part of a cross wall, which shows the width of the chancel-arch to have been about 10 feet. The south wall of this building stands upon the south wall of the larger nave, but no remains are left to show its architecture, and it is supposed that the larger building having become ruinous, some of the materials were used for the smaller building, and that this was the one which is mentioned by Turnor as having been repaired by Willis in 1629, and that fifty years after, or thereabouts, it was demolished by order of the Bishop of Lincoln, the parish having been added to that of All Saints in the year 1645 by Sir John Harrison. The *Antiquary* desires to thank Messrs. Andrews on behalf of ecclesiologists generally for the care and public spirit that they have shown in conducting these excavations.

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The winter exhibition by the Royal Academy of "Works of old masters and deceased British artists"—the twenty-fifth of the series—is distinguished by the excellency and merit of the British section. The collection is of special interest, as a large number of the pictures have not previously been exhibited.

"The Wedding of Mr. Beckingham and Miss Corbett" is an example of Hogarth's that has hitherto been unknown, as it is not mentioned in any catalogue of his works. The wedding occurred in 1739, and the best critics agree in accepting this picture as genuine. There is a delightful collection of nine Gainsboroughs, whilst Sir Joshua Reynolds is represented by eleven portraits.

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The exhibition of Early Italian art at the New Gallery will prove more attractive to the antiquary. As to the pictures, there are some charming Botticellis that in themselves amply repay a visit. The specimens of a great variety of art and handicraft from 1300 to 1550, in ivories, ceramics, medals, plate, bronzes, armour, furniture, embroideries, illuminated manuscripts, and printed books, form a most noble collection, and are well worthy of close and continuous study. The catalogue is somewhat paltry, being a dry descriptive list. Surely it might be worth while to prepare for publication a critical and illustrated catalogue before this invaluable gathering is dispersed.

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The Department of Science and Art have just brought out a useful catalogue of 94 pages on Japanese art. It catalogues the whole of the Japanese books and albums of prints in colour which are in the National Art Library, South Kensington. Part II., dealing with original drawings, prints, stencils, etc., is in preparation, and will be issued shortly. This catalogue, which has been compiled by Mr. Edward F. Strange, is divided into seven sections, and seems to be well arranged. An index is given of the names of authors and artists.

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Mr. Christopher A. Markham, F.S.A., will shortly publish (through Mr. Joseph Tebbutt of Northampton) an Inventory of the Church Plate of the County of Northampton. It will form a royal octavo volume of about 350 pp. The particulars have in every case been obtained by the author's personal inspection, so that there is good promise of it being a thoroughly satisfactory work. The book will contain numerous illustrations, which will be reproduced by the typographic process from drawings, or by the autotype process from photographs. The Communion plate in the private chapels in the county will also be described, by the kindly permission of the owners. Short notes will be added of such of the donors as can be identified, and reference made to their wills whenever possible; and in every case where arms or inscriptions occur they will be carefully recorded.

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A Winchester correspondent writes: "Historic antiquaries will rejoice to hear that Mr. F. J. Baigent's History of Winchester, which has occupied him, amongst other labours in the Record Office, and wherever MSS. are to be examined, now some ten years, will be published this year, during the mayoralty of Alderman T. Stopher. This is a happy decision, for the idea of such a book was conceived ten years ago, when the Alderman celebrated in almost a national way the seven hundredth anniversary of the granting of the charter of the privilege of the mayoral office and title by Henry II. in 1183, giving Winchester the position of premier mayoralty of the English-speaking race. It need scarcely be said that Mr. Baigent is highly qualified to produce this memorial of the seven hundredth anniversary and history of a city the cradle of the monarchy from the days of Cerdic, the mausoleum of the Saxon kings, and a place whose history for long was that of the nation."

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Rev. Canon Church, F.S.A., will shortly publish by subscription *Chapters in the Early History of the Church of Wells*, A.D. 1136—1333, which are drawn from unpublished documents in the possession of the Dean and Chapter of Wells. The papers which form the bulk of this volume were first published in *Archæologia*, and are now reprinted by permission of the Society of Antiquaries. They have, however, been recast, corrected, and largely added to, and will be presented in a form at once more convenient and generally accessible. These chapters will also be illustrated with several facsimiles of seals, a representation in colours of a twelfth-century crozier, and plans and drawings of the cathedral church at various stages of its history. The whole will be fully indexed. The work will be printed in

a demy 8vo. volume, on good paper, and in large clear type, and will be issued in cloth, with uncut edges. The edition will be limited to 500 copies, and the price to subscribers will be 12s. 6d., post free. Subscribers' names are now being received, and copies will be assigned in order of date until the edition is exhausted. The publishers are Messrs. Barnicott and Pearce, 44, Fore Street, Taunton. It is a pleasure to cordially recommend this work by anticipation.

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The death is announced of Mr. John Plant, for upwards of forty years librarian and curator of Peel Park Museum, Salford, which post he resigned in 1892. He died in Anglesey in the first week of the new year at the age of seventy-four.

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We regret to chronicle the death at Hull, at the advanced age of 79, on December 23, of Mr. James Joseph Sheahan, a well-known local historian. He was a native of Ireland, and originally an actor. Marrying a Yorkshire lady, he settled at Hull, in 1841, and a few years later turned his attention to the careful compilation of works on local history. The list of his works includes histories of Cambridgeshire, Oxfordshire, East and North Ridings of Yorkshire, Buckinghamshire, and Northamptonshire, as well as a Guide to Beverley. But his best work was the *History of Hull*, two editions of which were published. The last of these, issued in 1866, still remains the chief history of the town. It is a royal octavo volume, and covers upwards of 800 closely-printed pages.

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The Rev. Dr. Cox, F.S.A., President of the newly-formed East Riding Antiquarian Society, which has made so successful a start, is removing this month from his Yorkshire benefice to the historical village of Holdenby, Northamptonshire, just vacated by the preferment of Rev. Canon Alderson to Lutterworth. There is a certain fitness in the living of Holdenby coming into the hands of another antiquary. The Rev. Charles H. Hartshorne, F.S.A., the distinguished Northamptonshire antiquary, was for many years Rector of Holdenby. The church of Holdenby abounds in interest of an exceptional character, though it suffered a quarter of a century ago somewhat severely at the hands of Sir Gilbert Scott. Holmby House, a portion of which has recently been rebuilt by Viscount Clifden, has been immortalized by Whyte Melville in the novel of that name. Dr. Cox has no intention of abandoning the East Riding Society, and hopes to attend most of its meetings.

Quarterly Notes on Roman Britain.

By F. Haverfield, M.A., F.S.A.

No. XIII.

THE last four months of the year 1893 produced one find of first-class importance, which was made in the course of Dr. Hodgkin's excavations on the Wall of Hadrian. These excavations, it will be remembered, were commenced last summer, and have, so far, been directed to an examination of the Vallum at certain selected spots—such as Heddon and Down Hill, between Newcastle and Chollerford. The Newcastle Society of Antiquaries will doubtless publish in due time all proper details and plans of the work; but there is one feature revealed which merits especial attention. At one point, where wall and Vallum are close together, a road, which is presumably the communication road of the wall, has been detected crossing the Vallum. In other words, the Vallum had fallen into disuse when this road was made, and, as the road seems to belong to the wall, this latter structure must be later than the Vallum, and must, indeed, have superseded it. More excavation is needed to prove that we are not here dealing with some exceptional instance, but, assuming for the moment that such is the case, two conclusions may be drawn. In the first place, we have now clear evidence that the wall had behind it, in its immediate proximity, a communication road, a fact which has hitherto been asserted, but never properly authenticated. In the second place, Dr. Bruce's

theory of the Vallum, as a rear defence of the wall against southern insurrection, falls abruptly to the ground. It will be a striking and, indeed, a somewhat pathetic testimony to the value of excavations if a theory, on which Dr. Bruce spent much time and thought and trouble, shall now be tossed aside by a few weeks' digging. For myself I may perhaps be egoist enough to confess that I have never believed the Vallum to be intended for military use, as, indeed, I have said already, both in these columns and elsewhere (*Academy*, October 28, 1893), and the new results, if they prove to be real results, will confirm my views. Further, I have only to congratulate the Newcastle antiquaries on the very interesting and valuable results which their labours have so soon attained, and to hope that the work will be carried through till the problems of the Vallum become a thing of the past.

South of England.—Besides these somewhat exciting discoveries in the North, I have little to record from elsewhere. Silchester has produced no new ogam or church, and work there is suspended for the winter. At Keston, in Kent, a structure, which is called a Roman temple, has been discovered, or rather rediscovered, but without any conclusive result. At Brookheath, near Fordingbridge, on the property of Mr. Eyre Coote, a hoard of coins has been discovered, in all 4,020 "small brass," in an earthen vessel. I do not yet know the dates of the coins, but it is very probable, *a priori*, that they belong to the end of the third century. I understand that the coins are now in the possession of Mr. Eyre Coote, and that he will take steps to publish details. In Southwark a Roman cemetery has been noticed with bronze and jet ornaments.

Wales.—At Caerwent in Monmouthshire, the restoration of the church has resulted in the discovery of a tessellated pavement, five feet below the present surface, and within the area of the Roman walls. Several walls have also been found, as well as other indications of a building of some size, more probably a private house or baths than a temple of Vesta, as someone has suggested. Here, again, further search will no doubt repay the effort. More traces of walls are also reported from Cardiff Castle.

Midlands and North.—At Long Wittenham, Mr. Hewett has continued his diggings with satisfactory results. Three or four more walls, and, inside them, a bit of a leather shield, bones, a piece of Purbeck marble, and pieces of coloured plaster have rewarded his labours. The general character of the place seems to me much what it was when I wrote my last report: that is, the finds belong to a British and Romano-British farm-settlement, with wattled enclosures, sheds, and dwellings. A correspondent of the *Times* (September 30) discusses at some length the road system of the vicinity, but I do not think we are yet in a position to dogmatize on this point.

In Lancashire, some rather undatable discoveries at St. Anne's-on-the-Sea have raised the question of Roman roads in the Fylde. A letter in the *Blackpool Times* (September 13) gives details of a road which ran from Poulton le Fylde past Weeton and Kirkham to Preston. An archæological survey of Lancashire is promised among the announcements of the Society of Antiquaries.

Scotland.—In Scotland a small hoard of over fifty silver coins has been made at the Lion Foundry, Kirkintilloch, near the line of the Wall of Antonine. The coins have not, so far as I know, been very fully deciphered, but it seems certain that Vespasian and Hadrian are represented. It is to be hoped that the hoard has been properly preserved. With respect to the Annandale road mentioned in my last Quarterly Notes, I ought to say that Dr. James Macdonald, of Glasgow, one of the excavators, tells me he does *not* consider the work to be Roman "in the sense of having been engineered and built by the Romans." He thinks that no real trace of any road between Carlisle and the Clyde Valley can anywhere be found North of Birrens, itself only an outlier of Carlisle. If this is true, and it may well be so, we shall have to modify our map of Roman Scotland. In any case, antiquaries owe a great debt to Dr. Macdonald's labours, and may look forward to the publication of his views.

Literature.—Literature, so far as I know, has been confined to a letter by Mr. Arthur Evans on early Greek and Roman influences in Britain (*Times*, September 23, reprinted in the *Archæologia Oxoniensis*), and a controversy in the *Academy* on the

rank of the Roman city of Lindum and the derivation of the name Lincoln. Whatever be the truth as to the latter problem, there can, I think, be no doubt that Lindum was one of the few *coloniæ* in Britain. In the last part of the *Journal* of the Chester Archæological Society I have adapted in English an article by Professor Domaszewski on the "Origins of Deva," which I noticed in my last report.

Christ Church, Oxford,
December 20, 1893.

On Roads and Boundaries.*

By J. R. Boyle, F.S.A.

Part I.—Roads.

THE unit of English territory is the township, and the English township originated with the Teutonic invasion. Both the British Celts and the Roman colonists in Britain had towns and cities, but they had nothing akin to what we know as a township. The core of the township is the village community, dwelling in the village street, and going forth day by day to cultivate the lands which belonged to the "tun." To understand the plan of a mediæval English township we have only to take the map of a normal village of the present day, and erase the outlying farmsteads and the hedgerows.

Usually the oldest things about a township are its name, the roads by which it is intersected, and the boundaries by which it is divided from other townships. An assertion of so sweeping a character, of course, needs qualification. The name may have become so strangely corrupted as to bear little resemblance to its original form. The roads may have been diverted. The boundaries may have been altered, and the township may include features which are far older than either name, roads, or boundaries. We may find within its limits prehistoric earthworks or burial mounds, or evidences of Roman occupation. But the inquirer who would study the history of a township will do well to commence his investigations, not with written records, but with the large scale Ordnance map. He should next perambulate the boundaries, making careful note of every feature by which these are indicated. Then he should traverse all the roads, keeping an observant eye on every side. Lastly, he should interview the oldest inhabitants—especially the more unlettered ones—and ascertain what they call the place where they live. This last element in the investigation should on no account be omitted. Local pronunciation has often preserved a place-name in a form far more venerable than that in which it is given in *Domesday*.

I have said that names may have been corrupted, roads diverted and boundaries changed. My own impression is that names, roads, and boundaries are usually exceedingly persistent. What the inquirer wishes to ascertain, however, is, how ancient roads may be distinguished from modern ones—how original boundaries may be distinguished from those which have been changed or modified. In inquiries of this kind it is the exception to find any help in documents.

The construction of English roads, as these exist to-day, covers a period of at least 2,000 years. No road, of course, now remains in the state in which it existed 2,000 years ago. But there must be many roads which, despite centuries of repair and improvement, are identical with those traversed by the inhabitants of this island before the coming of the Roman. There are, on the other hand, roads which are the work of yesterday. And, to merely casual observation, all roads seem pretty much alike, and present, to a great extent, the same features.

I have to confess that it would be idle to dream of the possibility of dating a road, as by its architectural features we can date a building, to within a quarter of a century. It would be vain to imagine that the dates of roads can be ascertained, save in exceptional

* As this paper was prepared to be read at a meeting of the Hull Field Naturalists' Society, the whole of my illustrations are taken from the county of York, and chiefly from the East Riding. The principles, however, which I have attempted to lay down are just as applicable to any other part of England, except that, for those districts in which there are no Scandinavian settlements, my fourth period must be omitted, and the third period made to cover the whole interval from the Teutonic Conquest of the district in question to the Norman Conquest.

cases, to within a century. But if I succeed in laying down rules by which the great majority of roads may be allocated to one or other of seven periods, covering in the whole, as I have said, 2,000 years, I shall have accomplished all that I propose.

The seven periods to which I refer are the following:

1. Pre-Roman, or British.
2. Roman.
3. Anglo-Saxon, covering the period from the early Teutonic invasions to the arrival of the Danes.
4. Danish, covering the period from the Danish invasions to the Norman Conquest.
5. Mediæval, extending from the Norman Conquest to the great period of enclosure (1450-1550).
6. Recent, from the period of enclosure to the middle of the eighteenth century.
7. Modern, from the middle of the eighteenth century to the present time.

For the purpose of our present inquiry these periods cannot be divided from each other by exact dates. A road, for instance, in one part of the country, made before the enclosure of adjoining arable lands, would be classified as belonging to the fifth period, although it may be fully a century later in actual date than a road in another district, made after the enclosure of that district, and therefore ascribed to the sixth period. But granting all this, the possibility of definitely ascertaining that any given road was constructed in one of these seven periods, although the periods themselves overlap, is valuable, and may be made extremely serviceable in the study of local topography.

Every township in England has its boundaries, and though these are often marked on the Ordnance maps as "defaced" or "undefined," this merely means that the ancient boundary-marks have disappeared, or the features by which the boundary was formerly recognised can no longer be discovered. In point of fact, the limits of townships are perfectly well known, and though litigation as to boundaries of a minor character is very frequent, those of townships are very rarely questioned. Now, the original boundaries of a township must have been contemporary with the settlement itself. The boundaries may have been subsequently extended, or contracted, or in other ways modified, but almost from the very day of settlement the township must have had boundaries. If we think of a community settling in the centre of a vast unoccupied district, then the limits of the portion of territory on which they commence their operations will form their boundaries. But the Teutonic village settlement did not originate in this way. Throughout a whole district settlements were being formed at the same period. Communities were planting themselves down, and making preparation for their own system of cultivating the soil, which, wherever there were neighbouring settlements, necessitated the recognition of well-defined boundaries. It must be remembered that, at the period to which I refer, a township was a whole, and that within its limits there were no divided or separate properties. The lord of a township might grant a number of acres within it to a church or a convent, and in his charter he would carefully define the boundaries of the township, to indicate that the acres in question must for ever be found within that ring; but the system of intermixed lands — to say nothing of changeable allotments—prevented the possibility of any narrower definition of land so granted.

But from the existence of large numbers of charters of the eighth and later centuries, in which the boundaries of townships are defined, we know how carefully, even in those early times, boundaries were maintained. But we also learn that for boundaries objects were generally selected which, on the one hand, could be readily described, and, on the other, were not liable to change. Rivers and brooks were chiefly preferred. Watersheds were sometimes adopted as boundaries, and roads very frequently. When none of these objects was available, it was usual to set up crosses, so that the boundaries could be described as running from cross to cross. Of such crosses, the ordinary boundary-stones in use at the present day are the degenerate representatives.

Now, therefore, we have arrived at one principle which will serve as a first test of the date of roads. The Teutonic invasions of England may be regarded as a sort of central point from which to start our investigations. When a road constitutes a boundary between township and township, there is

strong presumptive evidence that it is older than the settlements which it thus divides. But when it continues, mile after mile, to be such a boundary between successive townships, this evidence may be accepted as absolute. Such a road is either British or Roman. If it has obviously been constructed to lead from one known Roman station to another, or if its course is a straight line, or a succession of straight lines, it is a Roman road. If it takes a more or less wandering and wayward line it is a British road.

I take an example from East Yorkshire. There is a road which, leaving York by Walmgate Bar, takes a more or less direct course to Fridaythorpe, and is clearly part of an ancient track towards Bridlington. Now, the whole way from York to Fridaythorpe, a distance of about twenty-two miles, this road forms a boundary between contiguous townships. In this distance it divides eight townships on the north from nine on the south. The road must therefore have been in existence before any one of these settlements was formed. But of these seventeen townships ten are Anglo-Saxon, whilst seven are Scandinavian. I have no hesitation, therefore, in saying that these boundaries prove that the road from York to Fridaythorpe belongs to a period which preceded the Teutonic invasions of England. It must, therefore, be Roman or British. We apply our tests. It does not connect Roman camps. It does not run in straight lines. It is, indeed, tortuous throughout its whole course. It is, therefore, a British road.

There are one or two other Yorkshire roads, which, for considerable distances, were adopted either by the Anglo-Saxons or the Northmen as township boundaries, and to which I wish to refer. There is, for instance, the branch of the Watling Street which, entering the county near Bawtry, passes through Doncaster, Castleford, Aldborough and Catterick, and leaves Yorkshire by crossing the Tees at Piercebridge. From Castleford to Hazlewood the course of this road is almost as straight as that of an arrow. The distance between these places is about nine miles, and for seven of these miles the road constitutes a boundary between adjoining townships. The directness of the same road between Aldborough, the Isurium of the Romans, and Catterick, their Cataractonium, is remarkable. The distance is twenty-two miles, and for about one half of this distance the road has been adopted as a line of boundaries between several townships. Six miles north of Catterick the road divides, the chief branch making straight for the Tees at Piercebridge, whilst the second branch takes a north-western direction, again bifurcating just before reaching the Tees. But both these branches, the main one for a distance of seven miles, and the second one for a distance of three miles, are township boundaries. Again, therefore, we may safely say that the roads were in existence before the period of the Teutonic invasions. Are these roads British or Roman? Two facts supply the answer. In the first place they lead from one Roman station to another. In the second place their chief characteristic is their straightness. Therefore they are Roman.

We shall afterwards find that roads of later date than those just described have been very frequently adopted as township boundaries. But I have met with no instance in which one of these later roads constitutes a boundary between *a succession of townships.* And the townships of which roads later than Roman form boundaries are invariably either of Scandinavian or still later origin.

But in attempting to ascertain the date of a road of post-Roman origin, the first question to be determined is, What was the purpose for which that road was constructed? It was formed as a means of communication between two places. But what are these places, and during what period or periods were they founded? Having ascertained these facts, in the great majority of cases we know the period of our road. But we must proceed carefully. We are beset by a two-fold danger: first, of accepting some settlement as the terminus of a road, when it is in reality a later growth, only planted where we find it because the road already existed; second, of regarding some place as a road-side settlement which is really a terminus. We have, then, first to ascertain whether a settlement has been formed on an already existing road, or the road was made as a means of reaching the settlement; in other words, whether the road preceded the town, or the town the road. Now, if we find two places, say, of practically equal antiquity, connected by a fairly direct road, and inter-

mediate between these we find a third place, stretching along the roadsides, it is clear that the two places at the extremities of the road are the older settlements, that the road was formed to connect them, and that the intermediate place was formed at a later date, and, indeed, owes its existence to the presence of the road. It does not follow, because we can go into a town at one end and out at the other, that we depart by a continuation of the road by which we entered. We can go from Hull through Beverley to York, or from Hull through Beverley to Driffield. But in neither case have we kept a direct road. A road through Beverley, in fact, does not exist, and never has existed. But this is only another way of saying that Beverley is not a roadside settlement. At Beverley, then, we must fix one of the termini of each of the roads by which the town is entered. Beverley, as both name and history show, is an Anglo-Saxon settlement. A road to Beverley from another Anglo-Saxon settlement is therefore in all probability an Anglo-Saxon road, and to be ascribed to my third period. Take one exceptionally interesting instance—the road from Hessle to Beverley. This road is as direct as any road neither constructed by Roman engineers nor in the nineteenth century can reasonably be expected to be. In the whole distance from Hessle to Beverley, eight and a half miles, the road only passes through one village, the Danish village of Willerby, although several other settlements, Anglo-Saxon and Scandinavian, are left at short distances on the right or the left. But the village of Willerby has so obviously been founded on the roadside as to afford indubitable proof that, in the Danish period, when the village of Willerby was founded, the Hessle and Beverley road already existed.

But why was the Hessle and Beverley road formed, and why does it ignore the village of Cottingham, far the most important settlement in the lower valley of the Hull, when by a slight divergence of its course it might have passed through it? Was this road formed that merchandise might be conveyed to and fro between Hessle and Beverley, to be shipped or landed in Hessle haven? Certainly not, for Beverley has always had direct access to the Humber through the river Hull. Rather the Hessle and Beverley road is evidence of the great antiquity of the waterway across the Humber, between Hessle and Barton, which we find as a fully established ferry, with distinct prescriptive rights, in the very dawn of the history of Hull. To the question, For what purpose was the Hessle and Beverley road formed? only one answer can be given. It was constructed for the use of those who, coming northwards, and crossing the Humber at Barton, were on their way to the great and famed shrine of St. John of Beverley. Around that shrine the successive minsters of Beverley, Saxon, Norman and mediæval, have been raised. Around that shrine the town of Beverley sprang up, a minster town exclusively in its earlier centuries. And the roads which lead to Beverley from Hessle, from Walkington, from Newbald, from Market Weighton, from Middleton-on-the-Wolds, from Driffield, and from Leven, were all formed as roads to the church founded by the great saint of East Yorkshire.

Take another example—the road from Bridlington to Nafferton, both Anglo-Saxon settlements. The fact that its termini are such settlements suggests that the road is an Anglo-Saxon one. But that it is such a road is proved by the fact that, since its formation, four settlements have been formed upon it, all of which are of Scandinavian origin. These are, Bessingby, Carnaby, Haisethorpe and Thornholme.

If a road has been formed to connect an Anglo-Saxon with a Scandinavian settlement, or to connect two Scandinavian settlements, it may be safely assumed, unless evidence of later date exists, to belong to my fourth period. As an example we may take the road from Barmston to Carnaby. Barmston is Anglo-Saxon, Carnaby is Danish. But as the road was formed to connect the two places, it must be at least as late as the second settlement. That it is not a post-Conquest road, which would in any case be improbable, is proved by the fact that the Scandinavian village of Fraisthorpe has been founded upon it.

(*To be continued.*)

The Book-Hunter in Paris.*

THERE is a delightful freshness and common-sense breeziness in Mr. Birrell's introduction to this translation of M. Uzanne's pleasant volume. He rejoices in the fact that this easy-writing Frenchman discards the traditional, affected, sham-emotional style of the book-lover, first brought into fashion in the cumbersome periods of Dr. Dibden. "There is surely no need," says he, "for a lover of old books to write about them in a strain of maudlin sentiment. The fact is, almost as much nonsense has been written about books as in them. To listen to some people you might almost fancy it was within their power to build a barricade of books, and sit behind it mocking the slings and arrows of outrageous fortune. It is all, or nearly all, a vain pretence. Book-hunting is a respectable pursuit, an agreeable pastime, an aid to study, but so are many other pastimes and pursuits; and well would it have been if the historians of book-hunting had caught but a little of the graceful simplicity and sincerity of an Izaak Walton or a Gilbert White."

After a characteristic letter dedicatory to the stall-keepers on the quays of the gentle river Seine, M. Uzanne in a preliminary saunter pleasantly discourses of the undying nature of the bookstall man, of the contents of the modern boxes, of the vicissitudes of this book, begun in 1886, and completed in 1892, of his co-workers, and of the changes in the bookstall world during the last six years.

AULUS GELLIUS AT BRINDISI.

The next section is entitled "Historic Prolegomena," and consists of researches regarding the second-hand booksellers of the past. Among the Romans there were bookstalls beneath the rows of porticos in the vicinity of the Forum and elsewhere for the display of *Scrinia* or round boxes wherein were stored the second-hand cylindrical manuscripts.

Aulus Gellius, in the fourth chapter of

* *The Book Hunter in Paris: being Studies among the Bookstalls of the Quays.* By Octave Uzanne. With an introduction by Augustine Birrell. Elliot Stock. Large 8vo., pp. xxv, 232, one hundred and forty-four text illustrations. Price 26s.

the ninth book of his *Attic Nights*, relates that, landing at Brindisi on his return from Greece to Italy, he found at a bookstall a remarkable opportunity for enriching his library without undue impoverishment of his purse.

"I was walking," he says, "after leaving the ship at this famous port, when I noticed a bookstall. Immediately, with the eagerness of a book-lover, I ran to examine it. There was a collection of Greek books, full of fables, prodigies, strange and incredible narratives. The authors were old writers whose names are but of mediocre authority. I found there Aristæus of Proconesus, Isigonos of Nicea, Ctesias, Onesicritus, Polystephanus, Hegesius, and others. These books, much dilapidated and covered with ancient dust, looked wretched enough, but I asked the price of them. Its unexpected reasonableness led me at once to purchase them, and I carried away a great number of volumes, which I looked through during the two following nights."

The Roman booksellers found no difficulty in finding a supply. The multiplication of books was already such that poets like Sammonicus Serenus, grammarians like Epaphrodites of Chæronea, who lived a little after the reign of Nero, were able to form private libraries of more than fifty thousand volumes. The copyists daily put incredible quantities in circulation, and on the other hand the booty gained in the different conquests brought into the market works from all sources, which almost invariably found their way to the second-hand stalls.

After the decline of the Roman empire, the bookstall-keeper seems to have been overwhelmed, together with many another graceful trade, beneath the barbaric incursions. M. Uzanne considers that religious quarrels, civil wars, and schisms checked the second-hand book business during the confusion of the Middle Ages. The invention of printing completely changed the face of things in general, and by the middle of the sixteenth century the bookstall man was once more re-established, never again to be dislodged. A number of second-hand booksellers had by then effected a lodgment in the lanes of old Paris. It was not, however, till the beginning of the seventeenth century that the Pont Neuf began to be devoted to the sale of small wares, and the real ancestor of the modern bookstall-keeper of Paris can be detected. Soon the booksellers swarmed on this great bridge, the first stone of which was laid by Henry III. The outdoor trade in books became so lucrative that it evoked the jealousy of the large booksellers, who combined to set the law in motion against the stall-keepers. A decree in council of 1619 had granted the setting up of bookstalls from the Quai de l'École to the Rue du Trahoir, but in 1649 the monopolists gained the day, and a stern edict prevented bookselling on the Pont Neuf and its environs under penalty of imprisonment and confiscation of all goods. A man of letters, supposed to be Baluze, gave utterance to the general regret of the then literary world at this harsh action:

BOOKSTALL ON THE PONT NEUF, 1650.

"Formerly," said he, "a large proportion of the stalls on the Pont Neuf were occupied by booksellers, who had very good books at moderate prices, which was a great help to men of letters, who are not generally over-burdened with cash. On the stalls there could be found little treatises not often met with; others better known, but which were not worth asking for at the bookshops, and which were only bought because they were cheap; and likewise old editions of ancient authors at reasonable prices, and which were bought by the poor who could not afford to buy new ones." "And thus," concludes Baluze, whose judgment is in complete accord with our present ideas, "it seems to me that these stalls should be permitted as much for the sake of the poor people who are in great misery as for the benefit of the men of letters, who have always had much consideration shown them in France, and who have no longer the opportunity of obtaining books cheap."

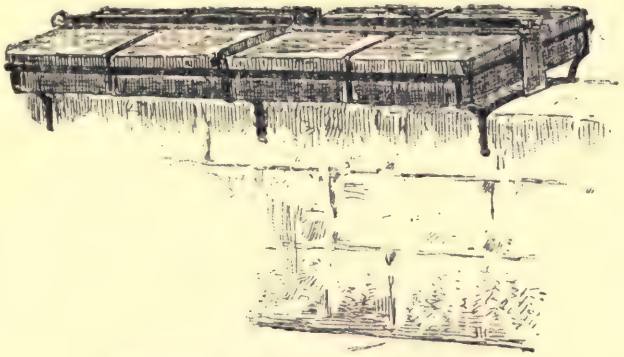
The stall-keepers, driven from the quays, took to hawking books about, whilst some of the more fortunate secured small shops. The rigour of the decree was gradually relaxed, and about 1670 many reappeared on the Pont Neuf, and on the primitive parapets of the Seine without let or hindrance. At the beginning of the eighteenth century the second-hand bookseller inundated Paris; his temporary shop was met with everywhere—on the quays, on the bridges, and at all the cross-roads. George Wallin, the Swede, gives a full and entertaining account of the trade in books at Paris in 1721, 1722, under the regency of Philippe d'Orleans. "Regarding those booksellers whom I will call *minorum gentium*—that is to say, those who sold books more of the past than the present, under temporary shelter on all the quays of the Seine, and in all the squares and open spaces, I do not speak, and their number I cannot estimate. I say nothing of the amateur booksellers, who trade not in public, but at their own houses. When I arrived in Paris, there was yet another kind of bookseller quite as attractive, and never in want of customers. On tables, on planks, placed in the street, were displayed books of all kinds,

BOOKSTALL DURING THE REGENCY OF PHILIPPE D'ORLEANS.

and the vendor in a loud voice invited the bystanders to look at them and buy them. I have still ringing in my ears the words which I so often heard on every side of me—*Bon marché! Quatre sols, cinq sols la pièce! Allons! vite! toutes sortes de livres curieux!* I was astonished that they could sell at so low a price books which were often very rare and in good condition, but I soon learnt the reasons: First, this sort of bookseller has no knowledge of books; second, they are satisfied with a small profit, and without further notice they sell cheap what they have bought cheap; for in Paris the libraries of people who die are not always sold by public auction, but books are to a certain extent sold by the yard to those who

will take them away." Soon after, however, stern decrees against the bookstalls were again issued and enforced. Under the Revolution the stall-keepers obtained complete liberty, a position which, with slight modifications, they have since maintained. For the last ten years the quays of Paris have been positively loaded with books.

The characters and oddities of the stall-keepers of to-day afford plenty of material for another bright chapter, charmingly illustrated by small sketches of the originals. So firmly established do these outdoor booksellers believe themselves to be, that some of the more wide-awake have fitted up flat rectangular zinc-lined boxes with lifting lids, which are



LOCKED-UP BOOKSTALL ON THE PONT NEUF.

To-day there is not a vacant place on the left bank between the Pont Royal and the Pont Notre Dame, and already even the right bank possesses a few stalls in places hitherto unassailed.

In "a few types and portraits of the stall-keepers who have disappeared," which is the title of the next section, M. Uzanne tells the story of Haussmann's attempt to clear the stalls, and of the Emperor's personal visit, and then quietly gossips about celebrated stallmen of the past, such as Père Foy, Raquin, Gustave Boucher, Delahaye, and a score or so of others.

solidly clamped to the parapet. These are locked down every night to the iron bars embedded in the granite. Thus the daily bringing and removing, the loading and unloading of the handcart, and the continuous rubbing and knocking about of the books, are all avoided. One of the stall-keepers,

THE BANQUET OF THE BOOKSTALL MEN.

who has a horror of disorder, displays the following notice:

The Bookseller, distressed
at seeing his books damaged without pity,
appeals to the consideration of the Public
to handle the books as little as
possible, and only with the
intention of buying.

M. Uzanne next takes his readers from the tradesmen to their customers, and gives us another admirable chapter on "Book-Hunters and Book-Huntresses," with an excellent headpiece. Space does not permit us to do more than give the titles of the three concluding chapters — "The Book-Stealers," "Physiology of the Bookstall-Keeper," and "The Trade in Books."

The appendix is, to our mind, one of the best parts of this excellent work. The true hero of the book is not a stall-keeper, but a book-hunter. The late M. Xavier Marmier, a scholar, an academician, an author, and a Christian, was moved by the kindliness of his disposition and by happy memories, to insert in his will a bequest of 1,000 francs to the bookstall-keepers of the quays of the left bank to be spent in a good dinner. "This," concludes the testator, "must be my acknowledgment for the many hours I have lived intellectually in my almost daily walks on the quays between the Pont Royal and the Pont Saint Michel." The pious wish of this good old man was first observed on November 20, 1892, when ninety-five stall-keepers dined together in one of Véfour's rooms. In the appendix will be found the menu and the admirable speech of the chairman, M. Choppin d'Arnouville.

Notes on Archæology in Provincial Museums.

No. XXXIII.—YORK MUSEUM.

By Roach le Schonix.

THE York Museum is well worthy of the ancient capital of Northern England. Its site is by far the most interesting of any museum in the United Kingdom, probably in all Europe; its arrangement is clear and comprehensive; its curator (Rev. Canon Raine) is one of the most able and many-sided men that could be found for such a purpose; whilst the handbook and catalogue are the best of the kind with which we are acquainted.

To this handbook we are greatly indebted for the brief summary that is here given of the history and contents of the York Museum. We can claim to be well acquainted for many years with this collection of antiquities, but have found ourselves unable, save in a few minor and quite recent points, to improve upon or to supplement the published account of its contents.*

It is now more than seventy years since the Yorkshire Philosophical Society was founded, chiefly through the energy of the Rev. William Vernon Harcourt. A department for antiquities was an important feature of the new society from the very first, and had the good fortune to begin under the fostering care of an able and cultured antiquary, Rev. Charles Wellbeloved. The society originally secured, for the purposes of a museum, five rooms in a house in Low Ousegate, in one of which the antiquities were exhibited. The first gift was that of a small number of Saxon cinerary urns from a cemetery on the Wolds, but so inexact at that period (1824) was the science of archæology that they were described as "Roman or British." The progress of the collection was slow. In 1829 the society removed to the present museum, which was built by public subscription, and the antiquities were housed in part of the long room, then divided into two. Additions came in but rarely for some years, and no money was expended on the purchase of antiquities. But in 1837 an altogether exceptional opportunity occurred, which was happily seized. The works in connection with the station and depots of the North Eastern Railway Company, which were begun in this year, involved considerable excavations, which exposed extensive baths and other Roman buildings, as well as parts of a large cemetery. At the same time, the city authorities began the building of Parliament Street, which brought about the discovery of a variety of antiquities pertaining to different periods. Not a few of these discoveries enriched for a time private collec-

* *A Handbook to the Antiquities in the Grounds and Museum of the Yorkshire Philosophical Society.* Eighth edition, pp. vii, 246. John Sampson, York. Price 1s. 6d. To Mr. Sampson's courtesy we are indebted for the loan of two illustrations which appear in the text.

tions, but the great majority of them eventually found their way to the York Museum.

The congress of the Royal Archæological Institute, held at York in 1846, gave a considerable impetus to antiquarian study. One happy result of the visit of the Institute was the purchase, for the sum of £379, of the collection of local antiquities made by Mr. William Hargrove, of the *York Herald*. More space was now requisite, and this collection was placed in the upper room of the Hospitium, which it still occupies; the lower room had been utilized at an earlier date for the reception of sculptured stones, especially the mediæval remains found in St. Mary's Abbey during 1827-29.

In 1852 Mr. Wellbeloved issued an admirable catalogue of antiquities. He was succeeded in 1858 in curatorship by his son-in-law, Rev. John Kenrick. In the year 1870, Rev. Canon Raine became associated with Mr. Kenrick in the care of the antiquities, and since Mr. Kenrick's death in 1877, at the great age of eighty-nine, he has had the sole charge of this important and ever-growing collection. Between 1872 and 1876 the works of the North Eastern Railway Company, when building a new station and hotel, disclosed further portions of the Roman cemetery and other remains. In 1875 the Philosophical Society purchased a good collection of stone and flint implements from the Wolds, which had been gathered by Mr. Monkman, of Malton. This formed the foundation of the prehistoric collection. In 1882, Mr. Edward Hailstone made a valuable donation of bronzes, early pottery, and matrices of seals. A further and still larger gift was made in the same year by the relatives of the late Mr. George Alderson Robinson, which consisted chiefly of curiosities gleaned in the neighbourhood of Richmond. During the last ten years many valuable additions have been made, but no other collection has been presented or purchased. We cordially re-echo the wish expressed by the present able curator when he says, "It is to be hoped that collectors generally will regard this museum as the proper home for any relics of the past discovered in York or Yorkshire. There are many at the present time in private hands. In their present position they are little better than waifs or strays. In a great central museum like that of York every addition falls at once into its proper place, and gains a meaning and an importance which it did not previously possess."

The grounds wherein this museum stands occupy a considerable portion of the enclosure of the Benedictine Abbey of St. Mary, a part of the adjacent Hospital of St. Leonard, as well as a section of the ancient city wall and moat. A part of the wall and the lower portion of a remarkable multangular tower pertain, beyond all doubt, to the second or third century of the Christian era, when fortifications were erected round the Roman station of Eburacum, the capital of Roman Britain. The remains of the important Hospital of St. Leonard and of the great York Abbey of St. Mary are most interesting, but we must confine ourselves on this occasion to the objects of antiquity that are sheltered in the extensive grounds of the Philosophic Society, or in the special buildings reserved for that purpose.

Immediately to the right on entering the gateway to the grounds are the remains of the infirmary of the Hospital of St. Leonard. Beneath the groined roof of the lower portion of the building are placed a variety of the less important ponderous stone coffins of Roman date that have been found in considerable numbers round York; a large British coffin (discovered in 1856 at Sunderlandwich) hollowed out of an oak-tree, which contained several skeletons; and some fragments of mediæval slabs and tombs.

The Hospitium, to the west of the abbey church, in the lower part of the grounds, is a fifteenth-century building of two stories, in good repair; the ground-floor is supposed to have served as the refectory, and the upper story as the dormitory for the entertainment of strangers. The antiquities in the lower part of the Hospitium belong to the Roman, Anglo-Saxon, Norman, and Mediæval periods, and have, with very few exceptions, been found in York or in the immediate neighbourhood.

One of the most noticeable objects in this apartment is a Roman tessellated pavement, 14 feet 3 inches square, of labyrinthine fret and five heads; the central head is Medusa, and the others symbolical of the seasons; it

was discovered in 1853 near Micklegate Bar, 14 feet below the present surface. The collection of Roman altars, votive tablets, and inscribed stone coffins, is a noble one, and thoroughly described in some thirty pages of Canon Raine's catalogue. One of the most interesting of these is a large inscribed tablet of limestone, discovered in 1854 in King's Square (the old Curia Regis), York, at a depth of 28 feet. The inscription, which is beautifully cut, may be thus rendered: "The Emperor Cæsar Nerva Trajan, son of the deified Nerva, Augustus, Germanicus, Dacicus, Chief Pontiff, invested the twelfth time with the Tribunitian Powers, Consul the fifth time, Father of his country, caused this to be performed by the Ninth Legion (called) the Spanish." What this imperial work done by the Ninth Legion was cannot now be ascertained, but it is quite possible that the tablet recorded the erection of the Imperial Palace. This is one of the most ancient inscriptions in Britain, and is figured by Dr. Hubner; the circumstances in the history of Trajan mentioned on the tablet give the year 107-109 of the Christian era. It is therefore evident that York was a walled city and a place of importance in Britain, probably the capital, at that date; it has from this been assured that the Roman station of Eburacum owed its origin to the genius of Agricola some forty years before the date of this tablet.

The most interesting of the sarcophagi in this apartment is the one numbered 40 in the catalogue. It is a fine-wrought coffin, 4 feet by 2 feet, found in the excavation for the North Eastern Railway near Holgate Bridge. It bears the following beautifully simple inscription:

D.M. SIMPLICIAE FLORENTINE
ANIME INNOCENTISSIME
QUE VIXIT MENSES DECEM
FELICIUS SIMPLEX. PATER FECIT.
LEG. VI. V.

"*To the Gods, the Manes. To Simplicia Florentina, a most innocent being, who lived ten months, Felicius Simplex her father, of the Sixth Legion Victorious, dedicated this.*"

No mother's name appears, a circumstance which suggests the probability of the birth of this darling child having been marked by a lamentable event, that gives still greater interest to this tribute of paternal affection. It is remarkable, also, that the words "anime innocentissime" are found on the Christian tombs in the Catacombs, a fact which opens out a most interesting field of thought.

There are also two large Roman coffins of lead, found in 1840 and 1873, respectively, by the North Eastern Railway Company, and the remains of another coffin, originally of wood lined with thin lead, and bound together with strong clasps and bars of iron. Several other tombs found of bricks and covered with tiles have been carefully re-erected. Here, too, are numerous fragments of Roman pillars, capitals, and pediments, that have formed part of the more important buildings of the city.

The Anglo-Saxon relics are but few, although that race held possession of York as a capital city for over four centuries. They probably occupied, for the most part, the buildings of their Roman predecessors. There are several stones, slabs, and portions of crosses of undoubted Saxon workmanship, including two having portions of inscriptions. The original font of the church of Hutton Cranswick, in the East Riding, which was shamefully discarded at a recent restoration, has been recovered from a rockery and placed here. This font bears a remarkable series of rude sculptures arranged in panels; they have been figured and described by Mr. J. Romilly Allen in his *Early Christian Symbolism.*

The Roman and Transitional periods of architecture are illustrated by numerous carvings from the first abbey of St. Mary and from the various churches of York. The later periods of English architecture are also well represented, occasionally pieces that certainly ought never to have left the respective churches. Surely the minster is large enough to preserve "part of the tomb of Archbishop Rotherham, who died in the year 1500, erected on the north side of the Lady Chapel, and nearly destroyed in the fire of 1829." It is described as "deposited by the Deans and Chapter of York, 1862."

The upper room of the Hospitium, with the exception of a long case filled with mediæval and more recent pottery and tiles, is now exclusively devoted to the smaller Roman remains which have been discovered in York. It is claimed that "no other

museum in Great Britain can exhibit such a collection, and no Roman city or camp in the country has yielded so vast a number of articles." Colchester museum, now that the Josslin collection has been gained, runs York very close, and Reading, when the systematic Silchester excavations are completed, bids fair to quite surpass it. In one respect York is easily ahead of all possible rivals. The *perfect* Roman vessels in this department amount to the large number of 750. The centre of the room is occupied by two Roman tessellated pavements. The largest of these was removed in 1857, by permission of Sir George Wombwell, from his estate at Oulston, near Easingwold. Its present length is 23 feet, but it had originally extended to 36 feet, and had evidently been the floor of a corridor in a Roman villa. Its most remarkable peculiarity is the semicircular apse, originally raised between 7 and 8 inches above the level of the pavement, and containing the figure of a vase within a labyrinthine border. It is not improbable that it supported a statue or a bust, as it appears to have stood near the entrance. Nothing was discovered by which the age of the pavement could be ascertained. The same enclosed space contains a portion of the Roman pavement found, in 1854, near Collingham. Portions of five other pavements are also preserved in this room.

Case B contains a noble collection of Romano-British ware, of every variety, discovered at York. It comprises cinerary urns of various shapes and sizes; two examples of three cups conjoined, to which reference has so often been made in the *Antiquary;* a series of jugs, including three *gutturnia;* several double-handled *ampullæ;* a number of bottles of dark clay; various fine vessels with ornaments in relief, representing hunting and floral subjects; and a quantity of exquisitely-shaped vessels, with a glaze of shining black or brown.

Case C is given up to specimens of Roman glass. The chief features are a number of small unguent bottles from tombs, which used to be known by the wholly fanciful name of lachrymatories; a large jug, 12 inches high, but much injured; a small armlet of green glass; and a considerable variety of handles and fragments of various glass vessels, some of which must have been of much beauty.

Cases D and F have a grand assemblage of Samian ware, both embossed and plain. Many of the designs are most charming, and could hardly be surpassed. No other collection of Samian ware in England comes anywhere near this. Case F also contains three perfect *mortaria*, which are so very rarely found, save in a broken condition. There is a very large collection of potters' marks. Case H has further examples of Roman pottery, chiefly of light-brown, Durobrivian, and "frilled" ware. It also contains four vessels in the shape of a human head.

Cases E, G, I, and J are chiefly occupied by examples of a peculiar mode of sepulture adopted at York. The body, probably for sanitary purposes, was laid in a coffin in which liquefied gypsum had been poured, and was then covered to a certain height. The material, as it hardened, retained an impression of the body. These impressions, taken from stone coffins, as well as other sepulchral details, are here exhibited.

Case K holds the specimens of Roman metal-work, implements, and ornaments of bone and jet. They include a small votive tablet of bronze, inscribed in Greek; gold earrings, and armlets both of gold and silver; a variety of finger-rings; a great number of *fibulæ;* a large collection of enamelled ornaments; a series of jet ornaments unexampled in number and beauty; needles, skewers, counters, and many small implements in bone and ivory; and bronze scale-beams, locks, spoons, rings, and armlets.

Case L contains a model of the Roman baths discovered in excavating for the old Railway Station, several pieces of sculpture in white marble, and the back hair of a Roman lady (which still retains its auburn colour) arranged in a coil, with two fine jet pins in it.

Case M is occupied by a collection of playthings of Roman children, such as a child's whistle, and bases of Samian glass vessels rounded off to play hop-scotch; several feeding-bottles for children, and some bronze lamps and bowls.

Case N contains one of the choicest specimens of Romano-British workmanship in the kingdom. It is the boss of a Roman shield, dredged up in the river Tyne, 12 inches long by 10 inches broad, with a circular nob in the centre. The material is bronze, coated

with tin, and the figures have been made by scraping off the tin. In the centre is the Roman eagle, and round it are most spirited representations of the four seasons. The shield, from its inscription, belonged to one Junius Dutertatus, of the Eighth Legion. In the same case is a fine series of bronze vessels, found, in 1864, by some drainers between Knaresborough and Ardborough. The farmer on whose land they were found brought them into Knaresborough, and sold them to Mr. Thomas Gott, ironmonger and founder, who presented some of them to this society soon after he purchased them. In 1876 the curator, hearing that Mr. Gott had several other vessels, went over to see him, and was permitted to bring away to the museum what he still had. The curator was told by Mr. Gott that the vessels which came to him in the first instance would almost have filled a cart. Of these he sent some to York, and took others to his own residence, whilst the rest were laid in a corner of his warehouse. In an unhappy hour the foreman, falling short of some metal for the foundry, carried off these vessels, which he considered to be useless, and they went into the melting-caldron. The find must have been one of unexampled importance, and the fate of the greater part of the vessels was a very sad one. A bronze cup, Mr. Gott told the curator, was still in the possession of the farmer, whose name, as well as the exact site of the find, he was unwilling to disclose. These vessels are too thin to be placed on a fire. It has been conjectured that they were used for mixing and cooling wines with ice and snow. There have been several finds of Roman bronze vessels of a like character, the chief of which are conveniently mentioned in the catalogue.

The contents of Case O consist chiefly of fragments of white stoneware, *mortaria* and *amphoræ*. The latter, which were used for holding olives, oil, honey, and more especially wine, varying in size from 6 inches to 3, and even 4, feet in height.

Case P preserves three *omaria* of lead, and also the contents (chiefly pottery) of fourteen Roman graves, kept apart by themselves. The chief contents of Case Q are a large series of bricks and tiles of the Ninth Legion and other stamped tiles, whilst Case S has bricks and tiles of the Sixth Legion. Case R is filled with lamps and candlesticks found in York and made there; they are chiefly sepulchral lamps formed of terra-cotta.

Case T has a good and varied series of English encaustic tiles, chiefly from the Yorkshire religious houses of St. Mary's, York, Meaux, Selby, Fountains, Gisborough, Watton, and Byland. In the same great case is "the largest collection in existence of English pottery of the earliest periods. The pots of early English make are very inferior to the Roman workmanship. They are of thick, light-coloured, coarse clay, and are often partially or entirely covered with a yellow or green glaze. In addition to earlier examples there are a variety of cruses and tygs of black and brown ware used in York in the sixteenth and seventeenth centuries. They average from 3 inches to 5 inches in height, and most of them have two handles and a wide mouth. One fine black cruse, 10 inches high, was found in High Petergate, and was presented by the Rev. C. B. Worcliffe in 1882. Another, which has had three handles, and was about the same size, was found in Precentor's Court. Vessels of the smaller kind are often found in York in a fractured state. It is presumed that these are the vessels which in the reign of Elizabeth are called black cruses, in the accompts of the churchwardens of All Saints, Pavement.

A fairly representative series of specimens of English coloured glass of different dates has recently been acquired by the society, and has been fixed in the windows of the upper room of the Hospitium.

The original museum and lecture hall of the Yorkshire Philosophical Society stands in the upper part of the grounds. It is a building of some little pretensions, designed in the classic style; the foundation-stone was laid October 24, 1827; and the building opened on February 22, 1830. The hall contains an Egyptian mummy, brought from Thebes in 1839; two pieces of Egyptian sculpture, and a slab of granite, 2 feet square, with figures and characters upon it, which was one of the many slabs that lined the great hall in the temple of Bast (Bubastis).

In this entrance hall is also placed the celebrated martial statue of a Roman, in remarkably good preservation, which was illustrated on p. 24 of the last volume of the

Antiquary. It is probably an ideal statue, and not a memorial or personal representation; it is indisputably one of the most noteworthy specimens of Roman art that has been found in Britain. A few of the more remarkable Roman sculptures are likewise to be found in this hall, such as the exceptionally interesting tablet representing the sacrifice and mysteries of Mithras, which was found in Micklegate in 1747, and the fine sarcophagus of Julia Fortunata, of which a drawing was given recently in the *Antiquary* (vol. xxvi., p. 186).

A beautiful example of mediæval art in metal is specially worthy of notice. It is the mortar of the infirmary of the Abbey of St. Mary, which is made of bell-metal, and weighs 76 lb. It bears the following inscription:

"*Mortarium Sancti Johannis Evangelistæ de Infirmaria Beatæ Mariæ Ebor, Frater Willelmus de Torthorp me fecit* A.D. MCCCVIII."

After various vicissitudes this mortar fell, in 1811, into the hands of Mr. Rudder, a Birmingham bell-founder, amid a large quantity of old metal. Unwilling to melt up so beautiful a relic, he presented it to a local antiquary—Mr. Blount, a Birmingham surgeon. On his death, in 1835, it was sold by auction, and purchased by Mr. Kenrick for this museum, being thus restored to its original destination.

MORTAR OF THE ABBEY OF ST. MARY, YORK.

In the theatre, or lecture-hall, may be noted in a bad light a wall-case on the right hand, containing portions of armour and swords. It also contains the heavy fetters worn by Dick Turpin and other celebrated prisoners at York Castle, a branding-iron, thumb-screw, spring-gun, and a brank for scolds. The case on the opposite side of the door is filled with a collection of pottery from Crete and Cyprus.

In the council-room are a large collection of Roman and English coins, tokens, medals, and impressions of seals. "This portion of the museum," says the handbook, "is necessarily kept under lock and key; but it may be inspected by any member of the society, or any visitor introduced by a member, on application to the curator of the antiquities."

On the staircase and in the hall are various portraits of local antiquaries and other worthies of York. Ascending the stairs, entrance is gained into a large apartment termed the Ethnological Room, which contains (in addition to a large gathering of curiosities, carefully labelled, pertaining to life and manners of foreign countries), the palæolithic, British, and Anglican curiosities, together with a considerable gathering of objects connected with English life down to a comparatively recent period.

Case A is chiefly palæolithic, comprising

rude-stone implements from the drift gravel of Suffolk, from the valleys of the Somme and Seine, and from Flènu, Belgium; also some bones and flints from the Dordogne caves, with a small set of casts of implements of bone found in those caverns. In the same case are a large number of neolithic implements from America, and stone axes, etc., from Germany and Mexico, including some very fine specimens from Sweden and Denmark.

Case B contains an Irish collection of neolithic weapons and implements, and a very large collection of axes, hammers, knives, arrow-heads, etc., from the Yorkshire wolds. On the floor of the case, below, are four rude coffins, formed by splitting trunks of oaks longitudinally, which are of the Anglo-Saxon period. On the top of the case is an ancient British dug-out canoe, found in the bed of the Calder, near Wakefield, in 1837. It is 17 feet 9 inches long, by 3 feet 10 inches broad in the widest part.

Case C is devoted to British pottery, consisting of cinerary urns, food vessels, and the so-called incense-cups. Almost all of these are from Yorkshire, but one or two were purchased at Derby in 1883, on the death of Mr. Jewitt, Derbyshire, to its shame, being utterly destitute of any antiquarian museum. In the same case are a small but representative collection of English bronze implements; a good collection of Irish bronze; various articles of the late Celtic period; and a typical assortment of objects from the Swiss lake-dwellings.

Case D has a large number of Anglo-Saxon relics, such as spear-heads, shield umbos, *fibulæ*, buckles, and beads, as well as a variety of urns of this period. The most interesting and exceptional relic of this date is a cup or basin formed of two thin plates of metal, one copper and one silver, but both gilded. The exterior silver plate is ornamented in relief with a pattern of foliage, fruit, and birds. The vessel is in other ways beautifully ornamented, and was at one time richly jewelled. It was found in the churchyard of Ormeside, Westmoreland, in 1823. In the same case is a very large and remarkable collection of

SEAL OF THE ABBEY OF ST. MARY, YORK.

Scandinavian or Danish curiosities, discovered in 1884 in Clifford Street, York, when rebuilding the Quaker meeting-house.

In Case E, which is a large flat case with a double front, is arranged an extensive and varied collection of objects illustrative of English life and manners. They have all been acquired, with very few exceptions, in York, and most of them have been made and used in that city. The more important are: ancient skates formed of horse leg bones; early axe-heads and horse-shoes; knives, and forks, and spoons of various ages; a large collection of keys; baked clay wig-curlers; watchman's rattle; constable's staff; specimens of enamelled Christian art; pilgrims' signs; a sepulchral chalice of latten; a

number of *bullæ*, or papal leaden seals; a good collection of matrices of mediæval seals, chiefly ecclesiastical; a small collection of finger and signet rings, and another of ancient watches, and various candlesticks.

Case F contains a variety of Egyptian curiosities, and in Case G are a number of Roman and other skulls for ethnological purposes.

Examples of the old wood-carving and of the plaster work of York are preserved in various parts of the building; and we leave off what we fear has been a somewhat dry enumeration, fully conscious that we have only briefly indicated some of the leading features of this extensive and most highly interesting collection.

The price of admission to the grounds and various museum buildings is sixpence, but the catalogue and handbook, without which no intelligent visitor could possibly enter, is, in the new edition, one shilling and sixpence. This is rather a heavy fee, a two shilling admission. The catalogue used to be only one shilling, and if the society find it necessary to sell it at one shilling and sixpence, might not its purchase at the lodge entitle to a single admission? We also venture to suggest to the learned curator and to the council of the Yorkshire Philosophic Society, whether something might not be done to popularize this noble museum and the fine grounds, both for the citizens of York and for occasional visitors, by opening them now and again either free or at a much reduced entrance, and also by giving popular lectures on the different features of the collections, with gratis ticket admission.

The Guanches.

THE ANCIENT INHABITANTS OF CANARY.

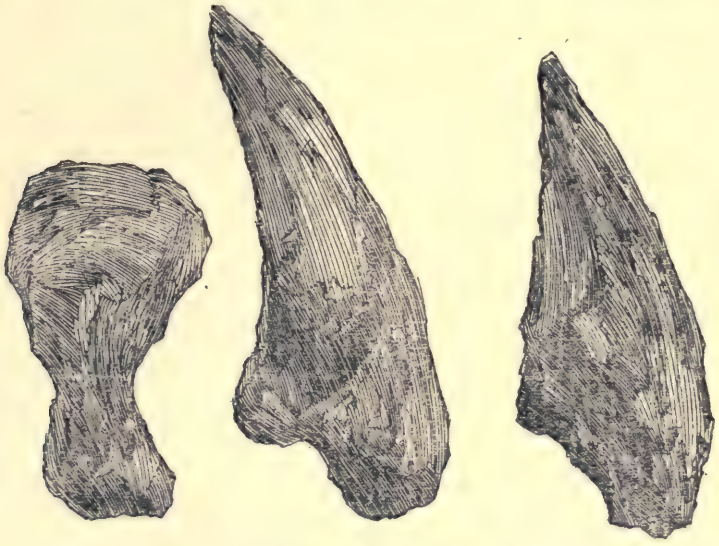
By Captain J. W. Gambier, R.N.

(*Continued from* p. 18.)

WE must picture to ourselves the ancient Iberians slowly giving up cannibalism, slowly learning to use fire, which the volcanoes of these islands, that were active until recent days, must have early taught them to apply to some purpose; or we must think of them as struggling with gigantic animals, which by constant warfare through thousands, possibly millions, of years they finally exterminate, and we must watch them gradually improving in such rude arts of fashioning stones as we know them to have possessed. Then the next stride would have been by making their cave-homes, employing still better implements of stone, polishing basalt, and shaping many things which indicate both skill and imagination in their design—and so on until they begin to adopt pastoral habits, to breed flocks and herds, and, with some gradually dawning ideas of what we term modesty, stitching the skins of their goats and sheep into garments. Thus slowly these islanders drift on, forming themselves into families, and into village communities, and unconsciously evolving some patriarchal kind of government; take to having one wife, and one only; discover and enforce those main principles of virtue, to which even all our civilization has added nothing, namely, courage, truth and chastity. We must also picture to ourselves that in other parts of the world infinitely more rapid strides were being made; for whilst these ancient Canarians were only beginning to polish their basalt hatchets, the Etruscan and pre-Hellenic races, the Ligurians and our own Celtic ancestors were already fashioning bronze; Homer's heroes were fighting, and were being buried at Hissarlik; and warriors, whose mythical names seem to have reached our day, were conquering still earlier races in our own islands. And still greater changes soon took place amongst more forward races in Europe and Asia. Iron was supplanting bronze; the mythical personages of pre-Hellenic days were giving way to historical men and women; civilization was rushing forward; the perfect government of early Greece was forming itself; dynasties in Egypt were rising and falling; the Phœnicians were peopling Spain, and driving out, or becoming identified with, the Iberians of that land; and even the Celts in our islands were giving way before the powerful red-haired, strong-jawed Scandinavians. But here in Canary things stood still. The people were apparently perfectly content with their own mode of life, and lived on in their cave dwellings, un-

disturbed by the strife and bloodshed which inevitably accompany civilization.

The sketches we give illustrate the rude stone implements used by these people in excavating their cave homes—the very same caves that are still inhabited by the islanders of this day. They were held in one hand,

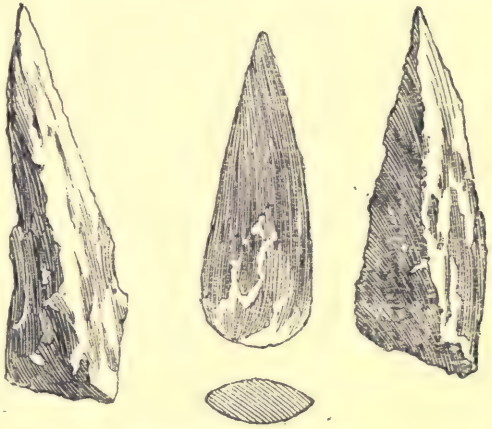


PALÆOLITHIC IMPLEMENTS.

and used as we use a pick; but from the shape of one of these sketches it will easily be observed that a hammer-shaped instrument was also used. These all belong to the palæolithic age. They are generally chipped roughly out of blue lias, weighing four or five pounds each. A larger kind weighed as much as eight pounds.

The next group belong to the neolithic age, and it would seem that in this age greater precision of workmanship was obtained in cave-making, as is only natural with improved instruments. What interval of time elapsed between these periods is naturally merely conjecture. These neolithic instruments are generally of lava or some hard trap. They were smaller, and many were of the ordinary spear and arrow head form found all over the world.

But now we come to a classic period in this Guanche life. For though they remained untouched by what was going on in the world, the world itself already began to feel a deep interest in these "Fortunate Islands," especially the Greeks and Phœnicians, to whose influence it is not to be doubted the islanders owed some advance in their ceramic art, and possibly improvements in their mode of life. For these were the Islands of the Hesperides, and the peak of Teneriffe was the Atlas that bore up the heavens; and to these very islands Homer



NEOLITHIC IMPLEMENTS.

made Jupiter send Menelaus as a reward for all his wrongs, and all that he had suffered.

They were the Elysian Fields, "those blessed isles where the bitterness of winter is unknown, and where the winds of the ocean for ever freshen the balmy air." This, too, is the home of Plato's vanished Atlantis, his ideal republic.

It thus becomes a strange speculation as to how around the lives of these simple islanders, people only half emerged from the actual condition of primordial man, the most exquisite myths, and the most deeply suggestive legends of old days have grouped themselves. Here were a people who scarcely knew vice. Paid vice was unknown; and the Spaniards record with wonder that they never lied! But to return to the historical: In later days Pliny, historian of Pompeii, mentions an expedition sent to "the fortunate islands," which brought back its "golden apples" (oranges), and alludes to those wonderful dragon-trees, whose age has been computed by Humboldt as not less than 10,000 to 12,000 years. One of these enormous trees stood within recent times at Orotava. It was the largest tree probably in the world, and was considered especially sacred. It was the meeting-place of all the islanders on religious and political occasions. We give a sketch of it, which has been copied from a small original sketch in the museum at Las Palmas, taken before the tree was destroyed in 1868 by a storm. But before this nearly two-thirds of the tree had already been cut down.

And now for upwards of 1,300 years after Pliny's account of them these islands are lost to sight, emerging again by their rediscovery in the first years of the fourteenth century, when a Norman of the name of Bethencourt once more visited their shores, and took possession of them in the name of the King of Spain.

Bethencourt's peaceful epoch was, however, followed by a cruel and bloodthirsty extermination by the Spanish, who, between the years 1402 and 1520, slowly subjugated the Guanches. Of all Spain's bloody conquests, none can equal in horror this dark page of her history. By treachery, cunning, force, and fraud, these harmless islanders, armed only with clubs and stones, were gradually exterminated. But there is ample evidence in the physiognomy of the present Canarians to show that the Guanche women were spared when the men were slaughtered. By no other process of reasoning can the distinctly Egyptian type that one constantly encounters amongst these people of to-day be explained.

THE OLD DRAGON-TREE OF OROTAVA.

We would draw attention to the peculiarly Egyptian type of face of one of the women given in our sketches. Both these women belong to cave-dwelling families, and though neither can be said to be a real Guanche, as none of that race now exist, still, it can easily be seen in comparing them that the type has been transmitted in a much higher degree in the one than in the other. No one with ordinary observation can fail to be struck by the peculiarly "native" gait and gesture of the present dwellers in the caves. There is distinctly something un-European in all their gestures, and they seem to have reverted to the modes of sitting, the expression of face, and possibly the voice of their Guanche ancestors, precisely as in the United States we see people of pure British descent developing or reproducing the features and walk of the Red Indian—the high cheek-bone, thin hooked nose, arched instep,

slouching gait, and nasal intonation. But alas! if the physical qualities of their Guanche ancestresses have been transmitted, their purity and sweet gentleness have not been so successfully handed down.

When the Spanish invaded these islands, they found a condition of affairs that must have been quite ideal, and possibly unique in the world's history. To the simplicity of the savage these people had added all the highest virtues; indeed, viewed from the standpoint of nineteenth-century morality, it is a mere travesty to describe the customs and habits of the Guanches as in any way pertaining to what we are pleased to consider as civilization. The men were brave, a lie was an unheard-of crime, and the treachery and fraud of the Spaniards a revelation to them. The women were notoriously chaste. Men had but one wife, and paid the profoundest respect to their fathers. Their food was simple—the flesh of goats, with milk and fruit, and gofio (still the main food of the islands), which consists of the grain of barley crushed and roasted, and mixed with milk or with water, according to their circumstances. Life in every form was as precious as it is to a Brahmin, and they looked with horror on those whose vocation it was to destroy it. As is the case in China to this day, a butcher was an outcast, generally a criminal, who expiated the enormities of his crimes by having to imbue his hands in the innocent blood of animals.

The consequence of this extended humanity was that the very birds of the air in these islands were tame, and the astonished Spaniards saw, not unmixed with awe and superstition, Nature's most timid creatures playing amongst the feet of the children. These people had no professional priests, and in consequence had no idols and no fetich. They believed in one Supreme Being, in future punishment and rewards, and all their God asked of them was a pure life and a reverent attitude of mind.

CAVE-DWELLER OF CANARY (EGYPTIAN TYPE).

CAVE-DWELLER OF CANARY (SPANISH TYPE).

(*To be continued.*)

Remains at Muriau Gwyddelod, near Harlech.

THE WALLS OF THE IRISHMEN.

By the late H. H. Lines.

ON referring to the Annals of Ireland, as collated by the Four Masters, we are amazed at the extravagance of their chronology, as well as at the extraordinary nature of the events which they have chronicled. But if the Irish have added a nought too many to their dates in the exuberance of their patriotism, it would be unwise to reject the Annals altogether, as by carefully sifting the incredulous chaff from the more substantial residuum of common-sense, we may extract information as to the social habits and doings of the old Irish tribes which will cast some light upon the Welsh triads, chronology, and stone remains.

The Welsh triads are presented to our notice under a different aspect from that of the Irish Annals. Both are founded upon tradition, which, after all, is the real father of history. Both have passed through the manipulating hands of Christian monks, but the Welsh triads come to us in a far more original shape than the Irish Annals. They have always retained that peculiar form of grouping historical events in small sections of threes or triads, from the earliest prehistoric times till far into the period of written history. The events thus classed may not have been consecutive, or have had any bearing on each other, except that of a strong similarity in their nature and character, for which reason they are grouped in the form of triads, to be the more easily retained in the memory. They have no dates, a fact which, in itself, is a strong argument in favour of the remote antiquity of the system, also some of them have a strong infusion of mythological obscurity, totally at variance with the principles of Christianity, with no attempt, as in the Irish Annals, to denounce paganism.

Those of the Welsh triads which appear to have some bearing upon my present subject, and which show an apparent correlation with the Irish Annals, are numbered respectively 8, 9, 10, 11, and 17. These five triads state that the Gwyddelians, or Irish, occupied certain parts of Wales either with the consent of the natives or by forcible invasion, three of them saying that the Gwyddelians never departed from the land.

The 8th triad says:

"The three refuge-seeking tribes that came into the Isle of Britain in peace, and by consent of the nation of the Cymry, without weapons or violence, one of these was the Gwyddelian tribe, who dwell in Alban" (the Highlands of Scotland).

The 9th says:

"Of the three invading tribes that came into the Isle of Britain, and who never departed from it," one was "the Gwyddyl Ffichti, who came to Alban by the sea of Llychlyn."

The 10th triad says:

"One of the three invading tribes that came into the Isle of Britain and departed from it was the host of Ganvel the Gwyddel, who came to Gwynedd, and were there twenty-nine years, until they were driven into the sea by Caswallon, the son of Beli" (the Cassivellaunus of Cæsar).

The 11th triad says:

"Of the three treacherous invasions of the Isle of Britain, the first was that of the Red Gwyddelians of Ireland, who came into Alban; they came in peace, and by consent of the Cymry, on whom they made an attack through treachery and outrage, and they never departed, but remain to this hour."

This seems to be a recapitulation of the 8th triad, with additions.

The 17th triad says:

'One of the three dreadful pestilences of the Isle of Britain was that from the carcases of the Gwyddelians, who were slain in Manubia, after they had oppressed the country of Gwynedd for twenty-nine years."

This correlates with the 10th triad, to which it is evidently a sequel, and both relate to the expulsion of the Irish tribes about the year 55 A.D. by Caswallon. This gives a fixed point to start from. The Irish Annals do not mention any event in connection with the Cymry at this time, nor are they likely to have done so, seeing that the Irish were all driven into the sea and exterminated, after an occupation of twenty-nine years.

The 8th, 9th, and 11th triads refer to certain Gwyddelian tribes who came into occupation either by consent of the Cymry or by invasion, and my impression is that these all refer to the same tribe and period, and also that they refer to the Irish Celtic dynasty known as the Tuatha dé Dananns, whose great cemeteries of New Grange, Dowth, and Nowth, on the banks of the Boyne, occupying an extent of two miles along its north bank near to Drogheda, show various examples of the well-known circular spiral device which can be traced wherever the Gwyddelian tribes obtained any settlement. It has been found among the remains of Muriau Gwyddelod by Dr. G. Griffiths, of Llanbedr, who removed it in order to place it between the Meini Hirion, near Llanbedr Church. It is found in Scotland on a stone at Coilsfield, on the Ayr; at Auchnabreach, in Argyle; on the stone called Long Meg, near Penrith; on stones at an old camp near Berwick; and on stones at Rowton Lynn, in Northumberland. We are thus sure of eleven examples of this circular Celtic device, and doubtless there are many others which have escaped research, but which, if looked for, might be traced through the Northern counties of England to Wales, where I have also found one example of the cup ornament so common on the stone remains on the banks of the Boyne. I find that Pinkerton, in his remarks upon Niall, who made many invasions into Britain in the fourth century, states that the Attacotti who were in his army deserted to the Roman legions, and when at Rome carried the circle as their badge. From this we may infer that the circle was a distinctive national emblem of the Aitheach Tuatha, or Attacotti, transmitted to them by the Tuatha dé Dananns from the period when they first made to themselves a name, according to the annals 3303 A.M. The acceptance or rejection of this date does not in the least affect the fact of the transmission of this national emblem through the long vicissitudes of Irish history, until we trace it at Muriau Gwyddelod, and these walls of the Irishmen no doubt represent the headquarters of the Gwyddelian tribe who came "refuge-seeking, in peace and by consent of the Cymri, without weapon or violence," under the name of the Red Gwyddelians of Ireland.

The Rev. W. Basil Jones (now Bishop of St. David's) states his views of the Gaelic occupation of Wales in *Camb. Arch.*, vol. ix., second series 5.

He says, "The Gaels, then, upon my view, were assailed on three sides, and the Cymry must have radiated subsequently from these points, viz., the north-east, the south-west, and the south-east." His argument is that the Gaels might be the aboriginal inhabitants of Wales, and were driven out by the Cymry. Of this we have no record either in history or tradition, but on the contrary, both history and tradition in Ireland and Wales assert that the Irish Celts were the interlopers.

Amongst the various Celtic remains in Wales it is somewhat difficult to decide which may be assigned to the aboriginal Cymry, and which to the Gwyddelian immigrants and invaders; indeed, after some years of practical examination of these remains, I confess that I have doubts if it be possible to discriminate between the work of these two cognate branches of the original Celtic stock. My impression is that the old remains of the Cymri have become absorbed into the Gwyddelian settlements. Until the time of Cunedda, the conqueror, the Cymry were the weaker, and were dominated over by the Irish, who would, naturally, introduce their own political and religious customs. In some of the Irish incursions, the men who landed, and are mentioned as "treacherous invaders," drove the inhabitants of the secluded vale of Ardudwy into the mountain fastnesses of Snowdon, and then established themselves in the fat lands of the valley. In the meantime, the women of the country had fled with their fathers, husbands, and brothers, and the newcomers found life rather flat, in spite of the many advantages around them. Such, at least, is indicated in an old tradition of Ardudwy. One of the most accessible approaches to Ardudwy from the eastern side of its protecting range of mountains, is the ravine of Bwlch Tiddiad, guarded on one side by Arrenig Vawr, and on the other by the gloomy Ddwrg. Here is a flight of 610 stone steps from the little hollow of Cwm Bychan and its dark lake, overshadowed by Craig y Saeth, or Rock of the Arrow. Toiling up these stone steps, the fugitives of Ardudwy entered a wide expanse

of open country, and, leaving Drws Ardudwy (Doors of Ardudwy) with heavy hearts, dispersed towards Snowdonia. Soon the invaders, not liking the position in which they found themselves—without any women—made a raid into the valley of the Clwyd, and carried off a number of the women. Just as they were in sight of the redoubtable Doors of Ardudwy on their return, they were overtaken by the outraged warriors of the Clwyd, who avenged themselves on the treacherous invaders, while the captive ladies, rather than return with their former lords and relations, rushed into a neighbouring lake, called from that event Llyn-y-Morwynior, or the Maidens' Lake. This wholesale elopement certainly possesses the character of an Irish transaction, and the probability is that it was carried out by that Irish tribe named in the 11th triad as the Red Gwyddelian, who came in peace and by consent, and afterwards behaved with treachery and outrage; and may we not also connect these with the same red-haired Irishmen, named in the Irish Annals as heroes of great valour, called Craebh Ruadh, or the Red Branch of Ulster?

In the genealogy of the Gaelic chiefs of Gwynedd, among other names there occurs those of "Cathal" and "Cathbalug," which appears to have been mythologised by the Welsh into the Balug Cat, thrown by Coll into the Menai, which became one of the three molestations of Mona.

The lowland hundred of Ardudwy is a seacoast valley, with the bay of Harlech forming its western boundary, and the range of mountains named the Llawllech, the Ddwrg, the Great and Lesser Rhinog enclosing it along its eastern boundary. The greatest width of the vale is not more than 5 miles, its length about 12 or 14 miles, extending from Barmouth to the great estuary Traeth Mawr. It is doubtful if the Romans ever occupied Ardudwy. At the period of their invasion of Wales there were only three accessible points of approach—one from the north along the estuary of Traeth Mawr, another through the rugged Drws Ardudwy, and one through the pass of Bwlch Tiddiad, down 610 stone steps. In fact, Ardudwy was out of the way, it led to no place, except the great rock upon which was built Twr Bronwen and Dinas Colwyn, the predecessors of its Edwardian fortress. There was no road of access in the olden times at Llanaber, or Barmouth, as the bare rocks plunged direct into the sea, where there now exists a broad and safe road. The Romans either overlooked Ardudwy, because they did not think it worth acquiring, or they might have considered it a convenient *cul-de-sac* into which they could coop up the unruly natives. The only people, in fact, who appear to have coveted this pleasant vale were those called by the natives Gwyddelians, but by their own annalists Goidel, or Scotti.

The first reliable account we get of this Irish occupation of the seacoast is from Llwyd, an old Welsh historian, who tells us that about the year 540 A.D. Cunedda, the conqueror, a Cumbrian prince, finding himself inheritor of Wales through his mother, Gwawl, wife of Edeyrn ap Padarn, resolved to repossess his inheritance, and giving battle to the Irish, chased them from the land.

Bishop Basil Jones calls the invasion of Cunedda the Cuneddian migration, on the supposition that it was a national, and not a mere family, migration.

Whether the Gael were intruders or not, it is clear that the ancient civilization was broken up, and had disappeared before the conquest by Caswallon. The Cuneddian migration is the first chapter in the history of North Wales, "the fountain of their genealogies." Previous history we have none; the earliest Welsh legends are nearly all connected with South Wales, or with North Britain.

He then divided his conquests between his eleven sons, and gave the name of each son to his respective portion, Meirion giving name to Merionethshire.

In the Iolo MSS. we are told that "Tybion, the son of Cunedda Wledig, won the Cantref (Merionethshire), routing the Gwyddelians, and in that he was slain, when the nobles of the country conferred the sovereignty on Meirion, his son, who was called Meirion Meirionydd."

After this the Irish overran Mona, but were driven from thence before they had time to settle themselves by Caswallon Lawhir, grandson of Cunedda.

Dunod, son of Cunedda, delivered the commot of Ardudwy, in Eifionydd, and received it as his inheritance, calling it Dunodig. See *Vestiges of the Gael in Gwynedd*, by the Bishop of St. David's.

This event is laid in the same century, the sixth. From this account it is evident that the remains at Muriau Gwyddelod must have been erected prior to the year 540, but how much earlier it is not easy to decide. If the invasion of the hosts of Niall in 379 A.D., when he carried war into Britain, had anything to do with this occupation, his people must have remained in Wales 161 years before they were driven out by Cunedda and Caswallon. But I believe that we ought to go back to an earlier occupation, when the Red Gwyddelians "were received by consent and in peace," and afterwards showed the cloven foot of treachery and outrage. If this particular tribe is identical with the Red Branch of Ulster mentioned in the Irish Annals, we are taken back to 715 years B.C.; and though we may hesitate to accept this chronology, it is through this channel that we probably find the unique concentric circle at Muriau Gwyddelod, and which is so commonly found on the stones of the sepulchres at New Grange and at Nowth, in Ireland. Most of these great Irish burial-places were despoiled and plundered in the ninth century by Danish pirates, and by referring to the Welsh chronicles of the princes, called *Brut-y-Tywysogion*, we find that at that same period the Danes, or, as the *Brut* calls them, the Black Pagans, began to ravage Wales. In 961 A.D. the sons of Albrick, King of Ireland, are said to have taken Holyhead and ravaged the district of Lleyn from Bardsey Island to Caernarvon, the Irish evidently trying at this time to regain that footing in Wales which they lost to Cunedda in the sixth century. At last Rodric the Great being killed by the Irish, his brother, Iago, took such revenge that the Irish were overcome and driven by him from Arvon, Lleyn, and Ardudwy to South Wales, where they were conquered by Einion, grandson of Hywel the Good, who not only overcame them, but slew the Black Pagans, who came to the assistance of the Irish" (*Brut-y-Tywysogion*).

This appears to have been the last attempt of the Irish upon the maritime borders of Wales, for which experiment they paid the penalty of extirpation, and I am inclined to think that in the tenth century the Irish element was as thoroughly rooted out from among the native country as it could possibly be.

The Bishop suggests that neither the Gael nor the Cymry were the first inhabitants of these islands, and that the Welsh were prompted by vanity to claim a precedence to which they had no right, and that probably the same vanity would lead them to pervert the traditions concerning the Gwyddelian occupation of North Wales. He admits this is mere conjecture, yet he also admits the importance of the fact of a Gwyddelian occupation resting on indisputable evidence.

Ardudwy was, as I have before remarked, well protected on the east by a range of mountains: it possessed a sea-fort on the rock where Edward afterwards erected Harlech Castle, and it had a safe port of anchorage behind Mochras Point, at the mouth of the Artro. Commanding this port is an old dry stonework fortress, Caer Gethin, now called Pen-y-Sarn. The walls of the old castle are still about 20 feet high, and its two remaining towers are square. No mortar or cement is used in its construction.

It was at or near to Harlech that Bran ap Llyr, father of Caractacus, kept his court, and we are told that a tower, or fortalice, called Twr Bronwen, named after his ill-fated sister, who was married to Matholwch, King of Ireland, also stood here. Bran ap Llyr was an idolater of the original stock of the Cymri. In the sixth century Maelgwyn Gwynedd is said to have built a castle on the same rock, and probably incorporated Twr Bronwen into his own stronghold, which was again incorporated by King Edward with his own royal castle. This is evident from one of Maelgwyn's square towers being enveloped in the casing of one of Edward's round towers.

To return to Muriau Gwyddelod. The name means walls, or, more properly, dwellings of the Irishmen (Gwyddelians). The Welsh gave the designation of Bod to their dwellings, and great numbers of the oldest houses in Wales still retain that prefix. When these Bods were surrounded by an enclosure of earth or stones with a ditch,

they were called Caers. It is, therefore, clear that the Welsh did not lay out Muriau Gwyddelod, they would never have given their Irish conquerors the credit of forming a settlement in Ardudwy if that fact had not really taken place.

There are at least twenty-six localities bearing the name Gwyddel in Wales. Those in Anglesey are on low ground, intersected by creeks on the west coast. Two others are on the point of the promontory of Lleyn; one is at the entrance of the pass of Llanberis from Capel Curig, one near Harlech, one near Maentwrog, one near Towyn, and there is Gwyddel-wern. Places of this name are also to be found in Montgomeryshire, Radnorshire, Pembrokeshire, Glamorganshire, and in Monmouthshire.

The remains consist of *cittiau* or semi-subterranean hut-dwellings of uncemented or dry stonework, surrounded by stone circles and ovals, with an oval amphitheatre, and at the distance of a quarter of a mile from these are a group of three caers containing several *carneddau.* In the first section are several low stone walls, of 8, 4, and 3 feet high respectively. The central object is a walled enclosure, circular, and about 30 feet in diameter, the walls of which measure 4 feet thick at the base, narrowing upwards to about 8 feet high in the highest part. This is built without any regularity, and simply to give sustaining strength, there being larger blocks of stone placed at intervals on the inner side of the wall. Inside this circle and against its east side is placed a stone 5 feet long; its flat top stands 3 feet 5 inches from the ground, its under side 18 inches. The stone itself projects from the inner line of the circle about 5 feet into the area, which is perfectly flat and unoccupied. This first section of the Muriau is the centre, around which all else is subordinate. I cannot think it to have been the base of a *carnedd*, and the stone on the east side the place of sepulture, though at first such an idea might suggest itself. The external surroundings of this 30-feet circle indicate other purposes than those of interment. The most important of these was to obtain a pathway clear all round outside of the walls in connection with the public road from the exterior. This pathway isolates the 30-feet circle from a series of about thirty circles, ovals, oblongs, and other eccentric forms which are grouped around it, and which communicate one with another. The appearance is that of a group of dwellings and the requisite offices which would appertain to a Gwyddelian chief. On the south side of the 30-feet circle and adjoining it are two rectangular structures, the largest 17 feet by 12 feet inside, the smaller one 12 feet by 6 feet, the walls 8 or 9 feet high and 4 feet thick in parts. Exterior to these are the remains of a strong enclosure wall 65 feet in extent, showing within its substance thirteen small *cittiau* or stone cells of from 6 feet to 4 feet in diameter, apparently adapted for sentries on guard. On the south side of this group is a large space of ground covered with partially-destroyed stone rings, and a few *carneddau.* One of these, an oval, is 17 feet by 12 feet, with a flat tablestone 6 feet long and 1 foot high at the south-east end. Here may have been located the general cemetery of the tribe, as there are dispersed among the stone rings heaps of earth and stones like the remains of *carneddau.*

On the east side of the 30 feet circle is an oblong enclosure with rounded ends, 35 feet by 15 feet; another similar, 20 feet by 15 feet; then a circle 12 feet across with a single stone in its centre. On the south of this lies a ponderous stone on the ground, 9 feet by 4 feet. This small circle is entire, and is introductory to a very peculiar stone stile entering upon another section of these remains—viz., the field of the amphitheatre. The stile is evidently the ancient barrier, and gives transit through a wall 9 feet in thickness, and is used now for the same purpose for which it was originally constructed by the ancient inhabitants. Passing through this narrow passage, and at 30 yards distance we enter an oval amphitheatre, excavated in the hillside, measuring east and west 200 feet, north and south 150 feet. The exterior boundary consists of a mound of earth and loose stones. From this enclosure the area slopes in two concentric terraces, the whole surrounding a circular construction of dry stonework of about 40 feet diameter, and standing 10 feet nearer the west end than it does on the east end of the amphitheatre. This 40-feet circle is bowl-shaped, about

5 feet deep, with its sides lined with stone-work, and exhibiting twenty-one small detached rings of the average diameter of 4 feet each, some being placed on the interior slope, while others are on the exterior. Of those on the outside about ten have been destroyed. The entrance to the circle is well defined and funnel-shaped, the wider part being outside. In front of it is a stone wall projected to the north-west now much disturbed. It is about 3 or 4 feet wide and 50 feet long, and carried across the enclosure till it meets the boundary mound, at which point it terminates in a group of stone rings, these apparently forming the entrance to the amphitheatre. At the eastern end of the enclosure is an arrangement of single stones standing close one to another, occupying the inner rim of the oval boundary for 50 feet, and placed so as to overlook the whole of the area both of the amphitheatre itself, as well as of the bowl-shaped structure in its centre. The whole of this section is very curious; it has been entirely formed by excavating the required shape out of the hillside, and is exceedingly regular in its design, quite unlike the previous section. The conclusions I drew were that the 40-feet circle of stonework was the basement of a *carnedd* of a somewhat unusual style of construction, that it was an unfinished work, and had never received its intended occupant. It might seem strange to place a mausoleum in the centre of an amphitheatre, but Celtic ideas are not to be judged by our very proper mode of conducting such arrangements; they had their own way of doing things, and I believe this is one of their eccentricities. I will recapitulate the peculiarities of this singular construction. By supposing ourselves within the boundary mound of the 200-feet amphitheatre, we find upon looking around that the hollowed area has upon its sloping sides two terraces rather broad which overlook the whole space, and also the surrounding country north, south, and west, comprising the entire bay of Harlech from Bardsey Island, and along the whole coast-line of the peninsula of Lleyn, wherein are the towns of Pwllheli and Criccieth in full view, backed by a range of mountains culminating in the Yr Eifl. The open bay presents in its centre, for twenty miles towards the sea horizon, that strange and mysterious spectacle which has been named Sarn Badrig, the rough ridged back of which lies at ebb tide like the twisted form of a huge sea-serpent upon the calm surface of the unruffled sea. Thus looking around it occurred to me that probably this amphitheatre may really have been the cemetery of a chief of note, and that the unusual style of construction it offers may have been connected with certain stately periodic ceremonies, when accommodation was required for a large assembly of people engaged in ancestral worship. The funnel-like shape of the entrance and the general form of the area appear to indicate arrangements for such an assembly.

A List of the Inventories of Church Goods made temp. Edward VI.

By WILLIAM PAGE, F.S.A.

(*Continued from* p. 215, vol. xxviii.)

COUNTY OF OXFORD.

Chalgrave.
(*Ex. Q. R.*, *Miscl. Ch. Gds.*, $\frac{1}{149}$.)
Bensington.
(*Ibid.*, $\frac{1}{150}$.)
Swyncombe.
(*Ibid.*, $\frac{1}{151}$.)
Aston Rowen.
(*Ibid.*, $\frac{1}{152}$.)
Stratton Awdley.
(*Ibid.*, $\frac{1}{153}$.)

Oxford City:
St. Nicholas.
St. Giles.
St. Mary Magdalene.
(*Ibid.*, $\frac{1}{154}$.)

1. Myxsbury.
2. Weston.
3. Godington.
4. Shelleswell.
5. Hardwick Audley.
6. Charneton upon Otmore.
7. Hethe.
8. Burcestr'.
9. Mydleton.
10. Ardley.
11. Hampton Gaye.
12. Fringeford.
13. Odington.
14. Fritwell.
15. Launton.
16. Cottisford.
17. Wendelburie.

COUNTY OF OXFORD (*continued*).

18. Noke.
19. Islippe.
20. Filmore.
21. Somerton.
22. Blechesdon.
23. Newnton Persell.
24. Southerne.
25. Bucknell.

(*Ibid.*, $1\frac{7}{55}$.)

1. Heyford ad pontem.
2. Hampton Poyle.
3. Curtlington.
4. Chesterton.
5. Heyford Warren

(*Ibid.*, $1\frac{7}{56}$.)

Lillingeston Lovel.

(*Ibid.*, $1\frac{7}{57}$.)

Southbye.
Glympton.

(*Ibid.*, $1\frac{7}{58}$.)

1. Cawsham.
2. Rutherfilde Peparde.
3. Henley upon Thames.
4. Shiplake.
5. Rotherfylde Gray.
6. Mapledurham.
7. Harpden.
8. Byxgybwyn and Byxbrond.

(*Ibid.*, $1\frac{7}{59}$.)

1. Cromershe Gyfforde.
2. Northe Stoke.
3. Goryng.
4. Newnam Moorren.
5. Chakynden.
6. Wytchmerche.
7. Ipsden.
8. Mongwell.

(*Ibid.*, $1\frac{7}{60}$.)

1. Dorchester.
2. Clyfton.
3. Chyslehampton.
4. Drayton.
5. Ippwell.
6. Culnam.
7. Stodham.
8. Sowthstoke.
9. Woodcott.

(*Ibid.*, $1\frac{7}{61}$.)

1. Watlyngton.
2. Stoke Talmage.
3. Sherburne.
4. Pyrton.
5. Pyssill.
6. Whytfeld.

(*Ibid.*, $1\frac{7}{62}$.)

Ewelme.
Marche Hold . . . glo.
Warborow.
Was . . . .
. . . ethe.
. . . ham.
. . . . . .
Barwike of Chalgrave.
Newington.
Baldewyn Bryghtwell.

COUNTY OF OXFORD (*continued*).

Bryghtwell Folam.
Haseley.

(*Ibid.*, $1\frac{7}{63}$.)

Cawsham.
Harpden.
Rotherfield Graye.
Rotherfield Pippard.
Shiplake.

(*Ibid.*, $1\frac{7}{64}$.)

. . . . . .
Thame.

(*Ibid.*, $1\frac{7}{65}$.)

Great Mylton.
Waterstocke.
. . . . . .
Toursay.

(*Ibid.*, $1\frac{7}{66}$.)

[Four inventories with names of places gone.]

(*Ibid.*, $1\frac{7}{67}$.)

Stoke Talmache.

(*Ibid.*, $1\frac{7}{68}$.)

1. Chiselhampton.
2. Clifton.
3. Culham.
4. Drayghten in the parish of Dorchester.
5. Ipwell.
6. Stodham.
7. South Stoke.

(*Ibid.*, $1\frac{7}{69}$.)

Chynnor.
Emyngton.
Lewkenor.
Sydnam.
Ipstone.
Adwell.
South Weston.

(*Ibid.*, $1\frac{7}{70}$.)

1. Albury.
2. Hedington.
3. Ambresden.
4. Marton.
5. Pedington.
6. Darsyngton.
7. Waterpurye.
8. Horspathe.
9. Cuddesdon.
10. Ilsfeld.
11. Newenham Courtney.
12. Halton.
13. Forsthill.
14. Laurens Bauldyn.
15. Wode Eton.
16. Cowley.
17. Sandeford.
18. Whaytleye.
19. . . . . .
20. Becleye.
21. Staunton Saint John.
22. Marston.

(*Ibid.*, $1\frac{7}{71}$.)

1. Chekyngdon.
2. Cromershe Gyfford.
3. Goryng.
4. Ypsden.
5. Mapledyrham.

COUNTY OF OXFORD (*continued*).

6. Mungell.
7. Newnam Morren.
8. Northe Stoke.
9. H . . . hurche.
(*Ibid.*, $1\frac{1}{2}$.)
1. Whateley.
2. Laweraunce Baldwyn.
3. Merton.
4. Pedington.
5. Hedington.
6. Ambresden.
7. Elsfilde.
8. Wood Eton.
9. Sandford.
10. Albury.
11. Yfeley.
12. Halton.
13. Horsepathe.
14. Cuddesden.
15. Garsyngton.
16. Stanton Seynt John.
17. Fostill.
18. Waterpere.
19. Brygsett *alias* S. Clementes.
20. Beckeley.
21. Cowley.
22. Newneham Courtney.
23. Horton
24. Marston.
25. Christ Church, Oxford (?), and Osney Church.
(*Aug. Off. Miscl. Bks.*, *vol.* 496.)

Broken plate delivered into the Jewel House, 7 Edward VI. to 1 Mary.
Oxford County.
Oxford City.
(*Ld. R. R. Bdle.* 447, *No.* 1.)
(*To be continued.*)

Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

THE seventh volume of the new series of the Transactions of the ROYAL HISTORICAL SOCIETY comprises 323 pages of matter, which is for the most part well worthy of being printed. The presidential address of Sir Mountstuart E. Grant-Duff has for its text the works of Thucydides. Mr. Henry Elliot Malden contributes "Notes on the Family of Betoun in connection with some Royal Letters of James VI." "The Magyar Country: A Study in the Comparative History of Municipal Institutions," by Dr. Emil Reich, is of much value, though too brief. "The Druids of Ireland" is translated from the German of Professor Von Pflugk-Harttung. Mr. F. Liebermann writes on "The Instituta Cnuti Aliorumque Regum Anglorum," and gives a variety of information with regard to this little known Latin treatise on early English law. Mr. W. H. Russell has done good service in transcribing "The Laws of the Mercers' Company of Lichfield," to which the Rev. Professor Cuningham contributes an introduction. By far the most valuable as well as bulky part of this volume is the second instalment of "The Inclosures and Eviction Inquisition of 1517," by Mr. I. S. Leadam. Upon this we commented at some little length when noticing the last volume of transactions. This part includes the counties of Norfolk, Yorkshire, Herefordshire, Staffordshire, Hampshire, and the Isle of Wight.

The fourth quarterly issue of vol. iii. (5th series) of the journal of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND contains some excellent papers. The first part of "The Antiquities from Kingstown to Dublin," by Rev. G. T. Stokes, D.D., has two illustrations, one showing the present condition of Monkstown Castle, and the other giving a view of the coffee house, Dunleary, from a plate of 1803. Mr. W. Frazer writes an admirable paper on "Early Pavement Tiles in Ireland," with five plates of specimens. Examples are given of small single letter tiles (Lombardic) exactly like those recently found at Watton Priory. Mr. David MacRitchie contributes a scholarly paper termed "Notes on the word 'Sidh.'" Miss Margaret Stokes writes on "St. Beoc of Wexford and Lau Veox in Brittany"; two illustrations are given of the primitive ruined church of St. Beoc, Carn, co. Wexford. Mr. Robert Cochrane contributes a most interesting essay on "The Ecclesiastical Antiquities of Howth," illustrated by twenty-two cuts and plans; it concludes with an illustrated account of "The Garland of Howth," a seventh century copy of the four Gospels. Mr. Burtchaell continues his account of "The Geraldines of the County Kilkenny." The miscellanea of this number are varied, and of value. The proceedings give an account of the fourth general meeting of 1893 at Dublin, and the excursion to Howth. With this are issued index, title-page, and preface to vol. iii.

The second part of vol. ii. (new series) of the Transactions of the GLASGOW ARCHÆOLOGICAL SOCIETY forms a well-printed small quarto of about 125 pages. The first paper is a particularly interesting one on "Peel: its Meaning and Derivation," by Mr. George Neilson. It is by no means a dry etymological disquisition, but is in reality an entertaining historical tractate. Mr. Neilson subjects the word to a thorough investigation, such as it has never before received. The earliest examples of the word occur in the accounts of the Scottish wars of Edward I. The first peel on record is that of Lochmaben, the next at Dumfries, and the next three at Linlithgow, Selkirk, and Berwick. To these follow accounts of the English-made peels of Perth, Liddell, Kinross Fort, and Stirling between 1307 and 1336. Other early peels, and peels of the sixteenth century, are also described. The result is that the earliest meaning of the term was undoubtedly "a stake," which upsets the theories of the distinguished etymologists who have connected the word with the Latin *pila*. "I believe," says Mr. Neilson, "that 'peel' came to us through the French *pel*, which was the lineal representative of the Latin *palus*, a stake, a derivation in support of which history and philology offer most

distinct and mutually corroborative testimony." The next paper is a short one, with a plate, by Archbishop Eyre, on the inscription in the chapter-house of Glasgow Cathedral. A brief note on "Bute in Early Christian Times," by Rev. J. K. Hewitson, is followed by the introductory address of Professor John Ferguson, F.S.A., to the session of 1891-92. Three other short papers are "The Ramshorn Kirk and Kirkyard," by Mr. Colin D. Donald; "Note on a Broadsword found at Auchentorlie, Dumbartonshire" (illustrated), by Dr. David Murray; and "Note on an Old Sandal found at Kinning Park, Glasgow" (illustrated), by Mr. Robert Brydall. The next article is an elaborate and well-illustrated one, by Mr. R. M. W. Swan, on "The Ruined Temples in Central Africa, Zimbabwe in Mashonaland." [For some criticisms on the somewhat too hasty judgments of Messrs. Bent and Swan, by Sir John Willoughby, see *Antiquary*, vol. xxviii., p. 274.] The rest of the number is occupied with accounts of the excursions of the society for 1891 to 1892.

Part 3 of vol. iii. of the Transactions of the ST. PAUL'S ECCLESIOLOGICAL SOCIETY, in addition to a brief account of proceedings at meetings and visits, contains the following valuable articles: "The History and Early Development of St. Mark's, Venice," by Mr. R. P. Spiers, F.S.A., illustrated with three plans. "The Origin and Use of the word 'Triforium,'" by Mr. Edward Bell, F.S.A. This is a brief but very able paper, and is explained by outline sketches of triforium details at Canterbury, Bermay, Jumièges, Cérisy-la-Forêt, La Trinité, and St. Etienne, Caen, Waltham, Durham, Norwich, and St. Bartholomew, Smithfield. The next two papers are "Ecclesiology in Scotland," by Rev. James Cooper, D.D., and "Notes on Irish Architecture," by Mr. F. J. Beckley. Both are good of their kind, but of necessity very sketchy. If the society requires lectures of this kind, by all means let them hear them, but it seems a great mistake and a new departure of a faulty kind to print them in the Transactions. Mr. Charles Browne, F.S.A., has a good paper on "Ecclesiastical Head-dress."

Part 54 of the INDEX LIBRARY (British Record Society) has a large instalment of the "Prerogative Court of Canterbury Wills, 1383-1558," consisting of an able introduction by Mr. J. Challenor C. Smith, and forty pages of the index extending from "Kalf see Calfe" to "Longe, William, St. Botulph, Aldrychgate, London." Sixty pages suffice to conclude the index of "Lichfield Wills, 1510-1652."

The opening number of the EX-LIBRIS SOCIETY journal for the new year is a good one. The first article is on "The Royal Book-Plate of the Cambridge University Library," by Mr. Octavius Johnson; Mr. C. Dexter Allen contributes "Some American Notes"; Mr. R. Garraway Rice, F.S.A., writes usefully on "How to arrange Book-Plates." Among the illustrations are three book-plates of the Nuremberg family of Kress or Kressenstein. The finest of these, which is a noble example of heraldic mantling, is used as a frontispiece to this number, and has been assigned to Albert Durer. Among the editorial notes we observe a notice that the annual meeting of the society will be held on February 14 at St. Martin's Town Hall, Trafalgar Square.

The December number of the journal of the CORK HISTORICAL AND ARCHÆOLOGICAL SOCIETY completes the second volume. In addition to the separately-paged serials and matters of smaller moment, this issue contains several good articles—"The Lough of Cork" (illustrated), by Mr. C. G. Doran; "Cork Amusements in 1781," by Mr. Robert Day, F.S.A.; "The Old Dublin Bankers," by Mr. C. M. Tenison; "The Sarsfield Chalice of 1601" (illustrated), by Mr. Robert Day, F.S.A.; and "Fiants of Edward VI. relating to County Cork."

The eightieth number of the WILTSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY, published in December, contains a varied assortment of matter connected with the county in one way or another. First comes a short paper by Mr. W. Money, F.S.A., on "The Battle of Æthandine," reprinted from the pages of the *Antiquary*, in which he argues that Eddington in Berks, and not Edington in Wilts, is the true site of the battle. Mr. James Waylen follows with a paper on "The Struggle between Wilton and Devizes in the Seventeenth Century for the possession of the County Court," showing that the rivalry and jealousy between the northern and southern halves of the county which, as residents in Wiltshire know is by no means extinct at the present time, was even keener in the "olden days." A careful and accurate architectural description of the church of All Saints, the Leigh, near Crichlade, by Mr. C. E. Ponting, F.S.A., is illustrated by four excellent plates of drawings, showing the whole of the exterior of the church, and the interior details of the wooden turret, and of the very curious roof, Gothic in form, but Jacobean in detail, which was erected in 1638. The next item is a third contribution of twenty-five pages towards a Wiltshire Glossary by G. E. Dartnell and the Rev. E. H. Goddard, consisting of words and phrases not noted in previous notes of the magazine. We gather from a notice issued with the magazine that the English Dialect Society is now reprinting the whole of this glossary with considerable additions in separate form. The Rev. W. G. Clark gives three documents relating to the arrest of Sir William Sharington in 1549 from the stores of historical material at Lecock Abbey. One of these documents containing an inventory of Sir William's jewels, etc., is interesting as showing the extreme magnificence in dress and jewellery of the gentlemen of the time. Notes on an undescribed stone-circle at Coate, near Swindon, by Mr. A. D. Passmore, comes next, with a sketch-plan of the stones as they exist at the present time. This circle seems hitherto to have escaped the notice of archæologists altogether, doubtless owing to the insignificant appearance of such of the stones as still remain, which, however, are much larger than they appear to be, for though only showing 2 feet or so above ground, they are 5 or 6 feet long under the turf. Only nine stones out of a probable thirty or more are now existing. The eleven pages of small-print notes on archæology and natural history are of considerable interest, dealing with such matters as the opening of the

barrows at Liddington, the finding of skeletons at Kingston Deverill, of Roman coins at Mere in 1856, the opening of a Romano British pit at Corton, with notes on the animal bones found therein by General Pitt Rivers; old stained glass in Clyffe Pypard Church, a mediæval bell at Kemble, an oak-tree coffin at Christian Malford, the recovery of a seventeenth-century brass at Salisbury, notes on recent Wiltshire books and articles, a note by Mr. W. Cunington, suggesting that the so-called "incense cups" of the Wiltshire barrows were really used to hold tinder or something of the kind, and that two holes pierced in their sides were for the purpose of a string or sinew hinge for a lid to cover them. The natural history jottings include notes on the recent occurrence of the gadwall, the stormy petrel, and the puffin in Wiltshire. No less than six pages of small print are taken up with the record of the donations and additions by exchange or purchase to the society's museum and library at Devizes during the last six months, the greater part of them gifts to the library, showing that a real effort is being made to make this Wiltshire library a library of reference for *all matters* connected with the history of the county, and not merely for matters of strictly archæological interest. The number concludes with the first forty-eight pages of abstracts from the *Inquisitiones Post-mortem* for Wiltshire in the Public Record Office. These are paged separately from the magazine, so that when complete they may be bound together. They will be of the greatest value to those engaged in the study of genealogy, parochial and family history, field names, and other like subjects.

Part ix. of the Journal of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY extends from page 173 to 238 of closely-printed double columns, and contains a variety of excellent material. Mr. T. T. Empsall gives papers on "The Bolling Family," "Bradford Parish Church Register," "High Sunderland, near Halifax" (illustrated), and "Local Military Tenures." Mr. W. Samton supplies an account, with portrait, of Joseph Hinchcliffe, schoolmaster, Mr. W. Cudworth writes on "Old Bradford Records, and on Bradford in 1759." Mr. C. A. Federer contributes two papers, "Cartulary of West Riding Documents," and "Bibliography of Bradford and Neighbourhood."

Under the title of Transactions of the MONUMENTAL BRASS SOCIETY appears vol. ii., part 3, of the transactions of the old "Cambridge University Association of Brass Collectors." A meeting held on November 28 brought about the change of title, which on the whole seems a wise one. The association now "aspires to be a national society, not a mere University Club of brass-rubbers." In this number of some forty pages, Mr. H. K. St. J. Sanderson continues the "Brasses of Bedfordshire," and also additions and corrections to Haines' List. Mr. Mill Stephenson, F.S.A., gives a good description (illustrated) of the Brasses at Leigh, Surrey. Mr. A. Knox describes the 1662 brass to Bishop Rutter at Peel, Isle of Man. Rev. H. E. Field makes "Some Suggestions for Preserving Records of the Monumental Brasses of England." The brasses at Scrivelsby, Lincolnshire, one of which has been recently stolen or "lost," are described and illustrated by Rev. C. G. R. Birch. The remainder of the number is taken up with short paragraphs and official notices.

The January quarterly issue of ARCHÆOLOGIA CAMBRENSIS opens with the interesting account of the discovery of a megalithic sepulchral chamber on the Penmaen Burrows, Gower, Glamorganshire, by Colonel Morgan, K.G. This remarkable chamber, nearly buried in blown sand, was cleared out and investigated last July by the Swansea Scientific Society. The account is illustrated with two diagrams.—Mr. E. A. Ebblewhite, F.S.A., continues his Flintshire Genealogical Notes, treating this time the three parishes of Cwm (Combe), St. Asaph, and Yoceifiog, or Skiviock.—Mr. H. C. Tiernay describes and illustrates those unexplored and ecclesiastical ruins in Carmarthenshire, Capel Herbach, Capel Begawdin, and Capel Dyddgen. The ruins of these hardly known chapels seem full of interest, and merit further attention from some practical ecclesiologist.—Archdeacon Thomas, F.S.A., treats of "The Norwich Taxation of the Diocese of Bangor (1253)," and Mr. Edward Owen continues his historical account of the Premonstratensian abbey of Talle. The archæological notes at the end of the number (many of them are well illustrated) are exceptionally good. From them we take the following: "About the first week in October Mr. John Morris, of Rwyddfagatw Farm, in the parish of Llanegwad, Carmarthenshire, was extending a pond which supplies water to work a threshing-machine, and had to dig for some distance into the peaty soil adjoining. At a depth of 5 feet he found in the peat what appeared to him a very nice and curiously shaped smooth stone. He thought it would make a pretty ornament if painted. A servant had actually commenced to blacklead it, when a young visitor came forward, glanced at the stone, and gave orders that it should not be touched. 'That is one of the old stone things people used to fight with,' said the lad. 'I saw a picture of one in a book of my father's. It was buried with an old chieftain, the book said.' This lad of twelve years old is Horatio Thomas, a nephew of Mr. Morris, a son of Mr. J. Cerridfryn Thomas, science master of Carmarthen Grammar School. He carried home his prize triumphantly. It proves to be a finely-shaped, large-sized, and well-preserved celt, so smooth that it may almost be called polished. It is just 10 inches long, 8 inches round the thickest part, and 3½ inches along the knife-edge end. It is neither of flint nor jade, but of a kind of grey granite, in which some specks of felspar and mica are visible. Horatio Thomas took a second class (South Kensington) certificate in chemistry at the age of nine, and has gained several other certificates since. Now in his twelfth year he has turned archæologist. In his time, short as it is, he has played many parts." Archæology is certainly spreading amongst the rising generation!

PROCEEDINGS.

AT the meeting of the SOCIETY OF ANTIQUARIES held on December 14, the president in the chair, Mr. Blair communicated a note on a Roman altar of uncommon proportions found at Lanchester in July last.—Mr. Peacock exhibited a bell-metal mortar,

with four handles, bearing a curiously-bungled and reversed English inscription recording its making in 1577.—The president exhibited an ancient Mexican headpiece of wood, encrusted with mosaic of turquoise, malachite, and shell, which was formerly preserved in the Bateman Collection recently sold at Messrs. Sotheby's.—Mr. C. H. Read described the specimen before the society, the history of which dated only to 1854, when it was bought in Paris. By a comparison with the other known specimens of the same work, Mr. Read was able to show that its probable date was the first half of the sixteenth century. The existing examples in Europe number only twenty-two, and of these eight are now in the Christy Collection at the British Museum, the others being in Rome, Berlin, Copenhagen, and Vienna. The evidence brought forward was derived from accounts in the "Pyronarcha" of Liceti and the "Museum Metallicum" of Aldrovandus, and from entries in old inventories of the wardrobe of the Medici, and of the Schloss Ambras in Tyrol.—Mr. Rutland exhibited, through the president, a fine late-Celtic sword-sheath found in the Thames, and a beautifully-preserved bronze axe-head from Bisham.—Mr. G. Payne read a report, as local secretary for Kent, with especial reference to discoveries of flint implements and Upchurch pottery. He also exhibited, by permission of Mrs. Fielding, a fine early sixteenth-century cocoanut, mounted in silver-gilt, said to have belonged to the last abbot of Feversham. The foot is, unfortunately, not original.—Canon Cooke exhibited a fine psalter of the beginning of the fifteenth century, formerly belonging to the great abbey of Bury St. Edmunds, upon which the Rev. E. S. Devick read some descriptive and explanatory remarks. The ordinary meeting held on January 11 was for the election of fellows. In addition to the successful candidates at the ballot, the following distinguished foreigners were elected as honorary fellows: Dr. F. Kenner, of Vienna; Major Joaquim Philippe Nery Delgado, of Lisbon; and Professor Johann Rudolf Rahn, of Zurich.

At the meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION on January 3, Mr. C. H. Compton being in the chair, an interesting series of drawings was exhibited by Rear-Admiral Kemlett, of the Celtic Tumulus of Mont St. Michael, Carnac. The mount is wholly artificial, and it consists of a mass of stones piled around a chamber roofed with stone, the whole being covered with a layer of clay thick enough to prevent entrance of water. It stands nearly east and west, and a small ancient church is built on its summit, where are also a cross and the ruins of a semaphore station. Mr. Loftus Brock, F.S.A., exhibited a series of lamps which have recently been found at Jerusalem and its environs by the operations of the London Society for Promoting Christianity amongst the Jews. They are variously ornamented, one having a curious pattern of palm branches. They are of prehistoric date. The chairman exhibited a wall-tile of delft ware most probably made at Malines, obtained from an old house in the city of London recently demolished. A paper was then read on the Roman altar which has recently been found at Lanchester. It was prepared by the Rev. Dr. Hooppell, and read in his absence by Mr. W. de Gray Birch, F.S.A. Photographs of all the order were exhibited. The altar has recently been set up for preservation within the porch of Lanchester Church, not far from the place where it was found. A second paper, by Mr. F. H. Williams, was then read on "An Ancient Crypt," which has recently been opened out for observation in Crypte Court, Chester, the new buildings having been arranged by its owner to admit of its preservation. It is of fourteenth-century date, and groined with transverse and diagonal ribs. The deputy-mayor of Chester, Mr. C. Brown, reported the clearing out of a crypt of late Norman date on his property close to the above, which he is having repaired.

An evening meeting of the FOLK-LORE SOCIETY was held on December 20 at 22, Albemarle Street, W. The President (Mr. G. L. Gomme) in the chair. The following pamphlets were laid on the table, viz. (1) *Native Calendar of Central America and Mexico*, presented by Mr. D. G. Brinton; (2) *The Proceedings of the Woman's Anthropological Society*, presented by the society; and (3) *Several Russian Pamphlets*, presented by M. Eugene Auitchkof. The following short papers were read by the secretary, viz. (1) "A Valentine Day's Custom," by Mr. W. B. Gerish; (2) "Cursing Stones in Cos. Fermanagh, Cavan, etc.," by Mr. G. H. Kinahan; and (3) "A Note on Professor Haddon's Article on Irish Folk-Lore," by Miss Nora Hopper. In the absence of Mr. W. H. D. Rouse, the secretary read his paper, which was divided into two parts, Part I. dealing with "Scripture Tableaux in Italian Churches," and Part II. with "Italian Votive Offerings." Mr. Rouse exhibited two photos, illustrating his paper, one of "The Presipio," a representation of the Nativity, and the other of a "Bambino." In the discussion which followed the paper, Mr. M. J. Walhouse, Mr. Clodd, and the president, took part. Mr. York-Powell then read his paper on "Old Northern Folk-Lore and Folk-Faith," and a discussion followed, in which Mr. Clodd, Mr. Clive Holland, Mr. Kirby, and the president, took part. A note by Mr. J. R. Haig on some "Obeah Customs" was also read.

The monthly meeting of the NEWCASTLE-UPON-TYNE SOCIETY OF ANTIQUARIES was held on December 20. A number of objects of the Roman period found within the past two months while clearing out the rooms between the north-east corner at the Roman station of Cilurnum (Chester), and the east gateway. Mr. Blair, F.S.A., described a variety of coins, chiefly Scottish (Alexander III., Robert Bruce, David II., Robert II., James I.), found on the beach at South Shields, between the Fish and South Piers, by Mr. Ernest Blair. Dr. Hodgkin (secretary) then announced that the sum of £383 had been promised towards the Bruce memorial in St. Nicholas Church, and hoped that the balance of £120 asked for would soon be raised. Mr. Knowles then read notes of the old Fox and Lamb public-house in Pilgrim Street, Newcastle, recently pulled down. He placed on the table several drawings of the interior and exterior of the building. Mr. M. Phillips read his valuable paper on "The Old Bank, Newcastle," the first provincial bank in the kingdom. By the kindness of Mr. Boyd, of Benton, Mr. Phillips exhibited a quarto book containing specimens of old provincial bank-

notes, and a mass of printed and MS. material, relating to the Newcastle banks.

The Council of the CHESTER ARCHÆOLOGICAL SOCIETY are able to congratulate the members on the satisfactory work in the city during the year. The excavations in the city were continued under the superintendence of Mr. I. Matthews-Jones, by Mr. Haverfield, and later by Mr. E. F. Benson, and resulted in the discovery of a further number of Roman inscribed and sculptured stones of considerable interest. The work has now so far been completed. The archæological discoveries made in the city during the year include the following: On the property of Messrs. Dicksons, Limited, in St. John Street, a portion of the old Roman wall, which has been allowed, though at great inconvenience, to remain *in situ*. On premises at the rear of Messrs. Walker and Knight's property, Northgate Street, in making excavations for a new building, a Roman hypocaust (*in situ*), an Elizabethan room, and a chimney-top carved out of the solid sandstone, and enriched with the characteristic embellishments of the period, and several stone jugs. It is the intention of the owners of Axon's Buildings, Lower Bridge Street (Randle Holme's house), to preserve as far as possible this relic of ancient Chester. It is also probable that the authorities of the city will undertake the complete restoration of Pemberton's Parlour, which fell in the early part of the year. There are now 260 members belonging to the society.

The anniversary meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY was held on January 9 at the society's house, 37, Great Russell Street, Mr. P. Le Page Renouf (President) in the chair. A paper was read by Rev. Dr. Löwry upon "Tarshish and Navigation among the Jews." The secretary's report stated that the society has again suffered loss by the death of several of its honoured and distinguished members, but the number on the roll has been fairly maintained. The audited statement of accounts showed a balance of £140 15s. 1d. The report also made reference to the excellent series of lectures upon the language and literature of ancient Egypt delivered by the president during the past year, and announced that Mr. Renouf had kindly consented to deliver another series of lectures commencing in April or May next. There will also be a series of lectures by Mr. Pinches upon the language and literature of Assyria and Babylonia. These commenced on January 10, and will be continued each week until March 21. They will be held every Monday at half-past four in the rooms of the society, and like those of the president will be free. The archaic classes, which have been for so long a period in abeyance, are thus revived, and it is the hope of the council that they will be continued in the future.

The annual general meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held in Dublin on January 9, when the following papers were submitted: "The Crannog of Moylarg," by Rev. George R. Buick; "The True History of the Two Chiefs of Dunboy," by A. J. Fetherstonhaugh; "The Franciscan Priory of Ennis, co. Clare, and the Royal Tombs Therein," by T. J. Westropp; "'The Journey of Sir Henry Sydney, Lord Deputy of Ireland, against the Rebels in 1569,' from the Note-Book of Nicholas Narbon, Vlvester King-of-Arms," by G. D. Burtchaell; "On a Recently-Discovered Pagan Sepulchral Mound in the Grounds of Old Connaught, Bray," by W. F. Wakeman; "An Ancient Bone Comb and Tracked Stone found in a Prehistoric Mound at Kilmessan, co. Meath," by Owen Smith; "Irish Flint Saws," by W. J. Knowles; "The History of the Shamrock on Irish Tiles," by William Frazer; "The English Language: Its Origin and Progress to the Sixteenth Century," by Rev. D. F. M'Crea; "Slieve-na-Calliaghe," by George Coffey; "Structural Features of Lake Dwellings," by Robert Munro. On January 10 the members visited the recently-discovered pagan sepulchral mound in the grounds of Old Connaught, Bray, which were described by Mr. W. F. Wakeman. According to the annual report there are now in the society 189 fellows and 105 members, an increase of fifty over the number for last year. The financial condition of the society is also satisfactory.

A meeting was held of the ST. PAUL'S ECCLESIOLOGICAL SOCIETY on January 11 at the chapter-house, when a paper was read by Rev. C. L. Acland, F.S.A., on "Celtic Bells and Bell Shrines."

Correspondence.

CELTIC NUMERALS.

[Vol. xxix., p. 204.]

A contributor having lately drawn attention to this subject, I may perhaps be allowed to add that I met with these so-called *drovers'* "sheep-scorings" at a school in Kent, about the year 1830; there they were recited as a sort of patter-song, the numerals being mutilated, and shifted out of their proper order for rhyme and rhythm.

Our version ran thus:

"Ine, drie, deg,
tethera fib,
debera, pebera, digera, dig;
Inadig, diadig, driadig,
tethera, federa, diabumtig."

Which last, through every variation, was always final. It may be of interest to compare authorities.

1. Welsh, *un;* Gaelic, *aon;* German, *ein;* Greek, *en, oinos;* Sanskrit, *eka;* Hebrew, *echad.*
2. Welsh, *dwy;* Gaelic, *dha;* German, *zwei;* Sanskrit, *dvi;* Latin, *duo.*
3. Welsh, *tri;* Gaelic, *tri;* German, *drei;* Sanskrit, *trya;* Greek, *tria.*
4. Welsh, *pedwar;* Gaelic, *ceithir* (p=c); Sanskrit, *chatur;* Latin, *quatuor.*
5. Welsh, *pump;* German, *funf;* Sanskrit, *pancha;* Greek, *pente;* Gaelic, *cuig;* Latin, *quinque.*
6. Welsh, *chwech;* German, *sechs;* Hebrew, *shishah;* Sanskrit, *shash;* Latin, *sex.*
7. Welsh, *saith;* Gaelic, *seachd;* German, *sieben;* Hebrew, *sheveah* (v=b).
8. Welsh, *wyth;* Gaelic, *ochd;* German, *acht;* French, *huit;* Latin, *octo.*

9. Welsh, *naw;* Gaelic, *naodh;* German, *neun;* Sanskrit, *nava;* Greek, *ennea.*
10. Welsh, *deg;* Gaelic, *deich;* Sanskrit, *daça;* Greek, *deka.*
11. Welsh, *unarddeqq;* Gaelic, *aondeug;* Latin, *undecim;* Greek, *endeka.*
12. Welsh, *deuddeg;* Gaelic, *dhadheug;* Sanskrit, *dvadaça;* Greek, *dôdeka.*
15. Welsh, *pymtheg* (5+10); Gaelic, *cuigdeog;* Latin, *quindecim.*
19. Welsh, *pedwar-ar-bymtheg* (4+15). See above.

I dwell upon the Gaelic forms because when we find versions in Cumberland they may have been originated by Highland drovers; and it is of especial interest to note that they have been traced among the Cree Indians of North America. A. HALL.

13, Paternoster Row, E.C., January 5, 1894.

CAIRN AT LOUGH CREW.

I shall be much obliged if any of the readers of the *Antiquary* will please to tell me where I can find a good account of the exploration of "Cairn T. at Lough Crew by E. Cornwell in 1867-68," and a description of the sculptured stone called "Hagg's Chair" from the above-named mound (cairn).—J. R. MORTIMER.

Driffield, January 6, 1894.

"A HISTORY OF ENGLISH DRESS."

(Vol. xxix., p. 36.)

Will the able reviewer of my book, *A History of English Dress*, pardon my joining issue with him as to certain statements of historical facts? He says "the incidental reference to leper houses is historically incorrect." The reference is as follows: "From the time when our English king, Henry II., founded the houses for lepers at Rouen and Rouvrais in the twelfth century, we may date the germs of that system of benevolent enterprise for which in later ages England has become so famous" (vol. i., p. 111). In confirmation of this statement, see p. 390 of *Vie Militaire et Religieuse au Moyen Age et à l'Epoque de la Renaissance*, by Paul Lacroix: "Henri II., Roi d'Angleterre et Duc de Normandie (1133-1189) fonda à Rouen, pour les lépreux et pour les Pères chargés de les soigner, une maison hospitalière, et dans la forêt de Rouvrai non loin de Rouen, une autre maison pour les femmes lépreuses, dont les sœurs hospitalières devaient être d'extraction noble." If other authorities are needed there is Henri Fouquet, who in his *Histoire de Rouen* writes of Henry II.: "Il agrandit on construit le parc de Quevilly, bâtit un château et une chapelle sur la rive gauche de la Seine . . . et transforme ensuite ce château et cette chepelle et prieure de Saint-Julien on Salle-aux-Pucelles; c'était une maison de refuge pour les jeunes filles nobles atteintes de la leprè." Nodier, in his work on Normandy describing the situation of Saint-Julien, says: "Dès le règne des successeurs de Rollon, les ducs de Normandie y posséderient une maison de campagne et un parc où ils prenoient le plaisir de la chasse dans une vaste enceinte formée de pieux entrelacés dont on veut que le nom Normand produit celui de Quevilly. . . . C'est là que le conquérant de preparoit à chasser dans les bois de Rouvray quand un serviteur fidèle vint lui annoncer le mort d'Edouard le confesseur. . . . C'est là qu'Henri II. fit bâtir en 1160 cette nouvelle maison . . . qui devint le refuge des plus cruelles misères. . . . Lorsqu'Henri II. fonda en 1183 l'hôpital de Saint Julien, il renonçait pour l'établir á son propre palais." Charles de Beaurepaire, in his *Notes Historiques et Archéologiques*, speaks of "la Salle-aux-Pucelles, fondée pour les lepreuses nobles par le roi Henri II., duc de Normandie, dans son Manoir de Quevilly." This Quevilly institution, Nodier tells us, has been called by various names: "Ce fut un manoir, une maison de campagne, un palais, la chapelle de Notre Dame, le chapelle de Saint Julien, la Salle au Roi, à cause de son origine, la Salle aux Pucelles à cause de sa pieuse destination."

With regard to the remark of your reviewer that my sketch of rural life in the days of the Tudors (vol. i., pp. 170, 171) is "an absolutely mistaken one," I can quote in support of my statements, Mr. T. A. Froude, who, in his turn, refers to Strype, Latimer, Bernard Gilpin, Becon, etc., so if I have erred, I have, at least, erred in good company. Your reviewer says: "It would be difficult to pen another sentence of equal length so absolutely at variance with the true social life of those days than the following, and then quotes this sentence: 'Rents might go up or down according to the caprice of the lord of the manor, and fines might be inflicted for trifling offences.'" In vol. iv. of his great *History*, Mr. Froude, quoting Latimer, writes: "You rent-raisers, I may say you step-lords, you have for your possessions too much. That which heretofore went for 20 or 40 pounds by the year . . . now is let for 50 or 100 pounds by the year. . . . Such proceedings do intend plainly to make of the yeomanry slavery." Gilpin, quoted by Mr. Froude, says: "The poor are robbed on every side, and that of such as have authority: the robberies, extortions, and open oppressions of these covetous cormorants the gentlemen, have no end nor limits. . . . Torturing poor men out of their holds, they take it no offence, but say the land is their own."

Mr. Froude himself writes: "Leases as they fell in could not obtain renewal; the copyholder whose farm had been held by his forefathers so long that custom seemed to have made it his own, found his fines or his rent quadrupled, or himself without alternative expelled." Further on he says: "A change in the relations between the peasantry and the owners of the soil which 300 years have but just effected with the assistance of an unlimited field for emigration was attempted hastily and unmercifully with no such assistance in a single generation. Luxury increased on the one side with squalor and wretchedness on the other, as its hideous shadow." The commissioners appointed to inquire into the condition of the country reported that "Villages were destroyed, towns decayed, and the industrious classes throughout England in a condition of unexampled suffering. The occasion was the conduct of the upper classes." GEORGIANA HILL.

January 13, 1894.

[It is obvious that criticisms on criticisms by authors cannot, as a rule, be allowed; but in this case there seems reason to make an exception. We shall reserve a brief space for the reviewer to reply next month.—ED.]

The Antiquary.

MARCH, 1894.

Notes of the Month.

THE two Carlisle Roman inscriptions mentioned in our last issue have now been moved into Tullie House. We give an amended reading of the first as it now appears when set in a good light, expanding the ligatured letters:

DEO MARTI OCELO ET
NVMINI IMP ALEXANDRI AVG
. . . . . .
. . . . . DOM . .

The third line has been obliterated, but patience may make something out of it; the fourth line is mostly broken away. The other is as we gave it last month:

DEO . CAVII .
ARCHIETVS

Squeezes and photographs have been sent to Mr. Haverfield.

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Our correspondent, Mr. Blair, F.S.A., of South Shields, writes to us with regard to the discovery recently made at Wallsend in the allotment gardens, a little to the west of the Roman station of *Segedunum*. It will be remembered that in 1892 a fine altar with its loose base, and also the fragments of an inscription to Mercury, were discovered, which were described at the time in the *Antiquary*. The objects recently discovered are (1) the fragments of another inscription, apparently to Mercury, by the second cohort of Nervians, "pago . . . diorum." The inscription is in an oblong sunk panel, 10 inches by $2\frac{3}{4}$ inches, and reads:

D[E]O . M . C VD . F . P . COH
II NEP M PAGO
)IORVM

About it is a well-carved goat and the feet of a human figure. (2) Two fragments of an altar, of which little can be made. The name, or what remains of it, of *Cornelius* or *Cornelianus* may be made out. He probably was a *beneficiarius* of the *Augusti, pro prætore* of the province. The fragments seem to read:

VI
AEL
CPLPRPR
XI COH
IIIIII

The cohort named may be the second of *Nervii*, as in the other inscription.

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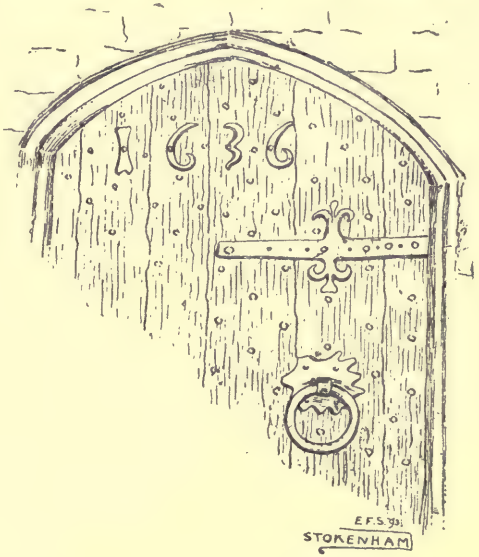
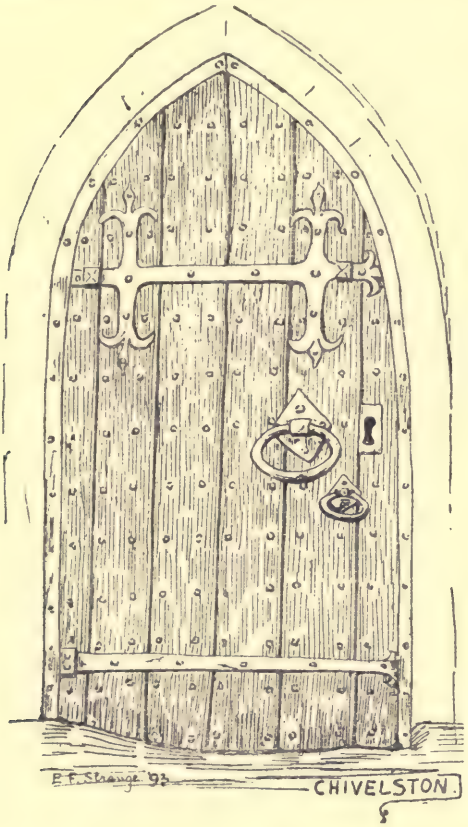
Specimens of dated English ironwork are so rare that it seems worth while to record them whenever they occur, however simple and



devoid of ornament they may be. The first sketch given is of the upper part of a disused door in the tower of the parish church of Stokenham, South Devon. The date tells

its own story, and is probably that of a restoration; the hinge and ring, however, are of a period perhaps so early as the thirteenth century. It will be seen that the former is incomplete, while the lower hinge corresponding is quite modern.

The second illustration is of a door, apparently in its original state, in the adjacent church of St. Sylvester, Chivelston. This is, perhaps, of a little later date than the early part of the Stokenham door. In this connection it is worth referring to the well-known door at Dartmouth, dated 1631, a curious instance of the survival of early forms in the West of England. The latest illustration of it is a sketch by Mr. C. G. Harper in his book, *Paddington to Penzance*.



Some members of the newly-formed Oxford University Brass-Rubbing Society have recently made a highly interesting discovery at the church of St. Peter's-in-the-East, Oxford. The brass on the altar tomb of Richard Atkinson, five times Mayor of Oxford, who died in 1574, with two wives, five sons and six daughters, proves to be palimpsest throughout all its parts. The reverses of the different parts seem to have all belonged to a great heraldic brass of rectangular shape of the early part of the same century. One of the smaller pieces has a mutilated inscription in Dutch. The alderman's inscription is as follows: "Here lyeth the bodie of Richard Atkinson late Alderman of Oxōn w^{ch} hath borne the office of the Mayoralty fyve tymes, and was both Justice of y^{e} peace & quorm and so Deþted out of this transytory lyfe in the faith of Christ the last of May in the yere of our lorde God MCCCCCLXXIIII. Together with his late wyfe Annes Atkinson." It is not a little remarkable that an inscription on a brass to Jane Fitzherbert of the same date (1574), which is in the chapel of St. Mary Magdalen, Oxford, also has a Dutch inscription on the reverse. It seems probable that it was part of the same great brass, which had been purchased by some Oxford brass worker, and was then being used up. We regret to learn that the Atkinson brass has now been laid down again, as funds were not forthcoming to provide hinges. Twelve careful rubbings were, however, previously taken of the reverses, one of which has been kindly forwarded to us.

Four golden platters of great artistic value, two of the number having at one time been in the possession of Mary Queen of Scots prior to her marriage with Bothwell, while the remaining two once belonged to the Empress Maria Theresa, were stolen from the family collection of the Esterhazy family at their castle near Oedenburg, in Hungary, last week. "The platters," says the *Chronicle* Vienna correspondent, "were bought in London by Prince Paul Esterhazy while he was Austrian Ambassador during the reign of George IV., the price paid for them being 12,000 guineas." It is believed that the thieves have taken their booty to London.

The seizure of the "best beast" on a farm as a "heriot" for the lord of the manor seems a strange survival of our mediæval land system to find alive and in full vigour at the end of the nineteenth century. A case involving the seizure of two horses and a cow as heriots on the alienation of copyhold property near Tunbridge Wells was disposed of by Mr. Justice Charles on February 12. The existence of the manor and of the alleged right was denied in vain; the aggrieved copyholder only succeeded in proving that one heriot too many had been seized. It would appear that in many out-of-the-way country places the manorial arrangements are still kept on foot, where the lord duly holds his courts, summons his jury, amerces offenders, exacts fines, and calls for his heriots very much as his predecessors did in the days of the Plantagenets and Tudors.

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A terrible disaster has befallen the fine old church of St. Mary at Shrewsbury. Perhaps no church in the county of Salop, from its history, its varied architectural features—Norman, Early English, Perpendicular—and the perfect symmetry and blend of them all, is of greater interest to the archæologist. For three months past the beautiful Perpendicular spire has been undergoing necessary reparation, and the work was all but finished. During the terrible gale on the night of Sunday, February 11, about fifty feet of the spire fell with a tremendous crash on to the roof of the nave, utterly destroying it, and wrecking the interior of the church. The spire is of unusual height, and is reputed to be the third highest in England. The damage is estimated at £6,000. The ancient glass is fortunately uninjured. Had the catastrophe happened an hour earlier, when evening service was being held, every person in the nave must have been killed. Donations towards the restoration of the church are urgently asked for, and will be gratefully acknowledged by the vicar.

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We are constrained once again to admit an appeal for church restoration. In this case the necessity for the restoration is obvious and most pressing. The village church of Misson, near Bawtry, is a building of fair proportions, extensively rebuilt towards the end of the fifteenth century. The west tower, the nave, clerestory, aisles, and south porch are all embattled. It has also several interesting features of earlier periods. By a most singular coincidence a double misfortune affected this parish last year from the disastrous action of lightning. On July 2, the vicar, whilst attending the Sunday-school, was struck by lightning and serious and dangerously injured. On September 3, the day he was returning to resume his duties after partial convalescence, the church itself (over which a considerable sum had been spent but a few years before) was struck and fired, the tower being completely gutted, two pinnacles thrown down, the clock destroyed, and the bells partly melted away and broken. The fittings of the body of the church and the organ were also grievously damaged. The amount needed is £1,511, of which £827 is covered by insurance. The balance of £684 is now being raised. The parishioners are all working folk, and the living one of the smallest in the diocese of Southwell. Mr. Hodgson Fowler is the architect. We really hope that some of our readers will be able to help the vicar, Rev. F. W. Keene, in his crying and exceptional need.

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Scarborough, like most of our old towns, is fast losing its old-time features and customs. It is not many years since that the Bar that crossed the main thoroughfare from the station to the harbour was removed, and now an ancient custom of the same quarter of the town seems likely to be suppressed. The tradespeople of Newborough Street are striving to secure the suppression of the ancient fairs, which, to the number of six, are held annually in that busy thoroughfare. The earliest charter authorising the holding of a fair at Scarborough dates from the beginning of the twelfth century, and further concessions in the same direction are recorded as having been made by Henry III. in 1253, by Edward II. in 1312, Edward VI. in 1551, and so on. The fairs are undoubtedly a serious obstruction to traffic, and doubtless to general business. But we cannot help feeling a pang of regret at their probable disappearance. The giving up of almost the entire street to Aunt Sallys, cocoa-nut shies, ballad-mongers, and every variety

of cheap stall, had a most curious look, and woke most interesting thoughts as to the fairs of the past.

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It was in connection with the holding of one of these fairs that an event, famous in the annals of this ancient town, took place. It is recorded that during the reign of Queen Mary a party of the Duke of Norfolk's insurgents, headed by a son of Lord Stafford, came to Scarborough on a fair day, under the pretence of being country people with produce for sale. "They thus," says the chronicler, "gained entrance to the castle, and having concealed their arms, they surprised and seized the sentinels, and then admitted their followers. So short and sharp was the attack that it gave rise to the proverb that yet remains current in the town in connection with an unlooked-for result—viz., "Scarborough warning—A word and a blow, but the blow first!" The fortress was, however, recaptured very shortly afterwards by the Earl of Westmorland, and Stafford and four of his coadjutors were beheaded.

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It is a pleasure to note the establishment of the "Northumbrian Small Pipes Society, for the cultivation and encouragement of the Folk-Music of the Borderland." The society has been formed to encourage the art of playing the Northumbrian small pipes, to preserve the melodies peculiar to the English Border, and to exhibit the musical pastimes of sword-dancing, and other traditional accompaniments of northern folk-music. The "pipe contests," carried on successfully for many years under the direction of the late Dr. J. Collingwood Bruce and a committee of management, will become a permanent feature in the society's operations. In this they will be assisted by the experience of those colleagues of the late Dr. Bruce who have associated themselves with the present undertaking. Alternating with the small pipes competition it is proposed to hold concerts, in which a varied programme of traditional tunes, local ballads, dance and pipe music, with illustrations, will be given. The committee already includes specialists in the study of our folk-music, who, with the assistance of corresponding members in all parts of Northumberland and the adjacent Borders, will collect the numerous examples of hitherto inedited melodies, and the words peculiar to each, with the object of publication, and issue to members as funds permit. The first public Northumbrian small pipes competition of the society was held in the Art Gallery, Newcastle-upon-Tyne, on January 31, when prizes were awarded to competitors, an exhibition of sword dancing given, and a variety of local ballads sung. Mr. Walter S. Corder, of 4, Rosella Place, North Shields, is hon. secretary. The annual subscription is five shillings.

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We are glad to learn that an attempt is now being made to enlarge the Salisbury and South Wilts Museum, which was so lately described at length in the columns of the *Antiquary*, in order to provide additional space for the exhibition of the many objects of interest which now, for lack of room, are hidden from sight. Adjoining the circular room is an old dilapidated building at present disused; this it is proposed to repair and enlarge as a memorial to the late curator, Mr. J. E. Nightingale, F.S.A., who took so keen an interest in all that concerned the welfare of the museum. The sum required to carry out the above scheme will be about £250; this, it is confidently hoped, there will be no difficulty in raising, seeing how much the existence of such a museum is appreciated, over sixteen thousand persons having visited it during the past year. Subscriptions may be paid in direct to the "Nightingale Memorial Account," Messrs. Pinckneys' Bank, Salisbury.

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Professor Cummings, on January 27, gave a most interesting discourse at the Royal Institution, on the work of our native madrigalists. The professor is engaged in the patriotic task of proving that the musical genius of England, as shown by the work of her dead composers, stands on an equality with that of the other nations whose claims to musical greatness have hitherto been regarded as superior. About the origin of the madrigal there are various theories, and more as to the derivation of its name. The most probable explanation of the name appears to be that it is derived from the Spanish *madrugada*, or

dawn, and was used in Italian as the equivalent of the *Mattinata*, or morning song. The name was first given to a certain kind of poem, but afterwards transferred to the music to which the words were sung. The special characteristic of madrigal music is that it is written for a plurality of voices, and always sung without musical accompaniment. It appears to have taken shape first amongst the Flemish composers, and thence travelled to Italy, whither, in the fifteenth century, many musicians migrated from Flanders and France. Its evolution may be described as resulting from the application of the musical principles of the ancient church modes to secular song. The madrigal flourished freely in Italy and the Netherlands during a portion at least of the fifteenth and the whole of the sixteenth century. During the latter period the English composers seized hold of it, and applied themselves to its perfection with such success that our native madrigal school holds its own beyond any fear of rivalry. Professor Cummings considers Richard Edwardes, a native of Somerset, to be one of the earliest madrigal composers of note. In 1563 he was tutor at the Chapel Royal, at a time when the choir boys there were carefully trained also as actors, and were constituted into a licensed player's company by the Queen.

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It is perhaps expedient that the *Antiquary* should briefly chronicle the interesting historical fact, without any particular comment, that on January 27, 1894, an extraordinary sitting of the Congregation of Rites was held at the Vatican, for the purpose of considering the proposed beatification of Joan of Arc. A favourable decision was taken, and the beatification will be promulgated by decree, the papal sanction having been obtained. Twelve cardinals, including Mgr. Langénieux, Archbishop of Rheims, recorded their votes. The decision of the cardinals will no doubt be highly popular in France, which has already testified its grateful admiration of its temporary saviour of nearly six centuries ago by the erection of various statues to her memory.

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Owing to our going to press unusually early last month, we were unable to make any reference to the lamented death, at a ripe age, of Mr. Henry Salisbury Milman, director of the Society of Antiquaries. The editor of the *Antiquary* has on many occasions profited by Mr. Milman's fund of general archæological knowledge, which he so readily and courteously put at the disposal of the Fellows. The following is the resolution passed by the society on the motion of the President, seconded by Sir John Evans: "That the Fellows of the Society desire to place on record their sense of the great loss they have experienced through the death of their director, Mr. Milman, to whom they have been so much indebted for the last thirteen years. They deeply grieve at his loss, and desire to convey to the members of his family the assurance of their warmest sympathy under so great a bereavement." The appointment of Lord Dillon as director, in the place of the late Mr. Milman, is an admirable one.

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The members of the Hull Literary Club have, at the suggestion of their secretary, Mr. William Andrews, decided to place in Holy Trinity Church, Hull, a monumental brass to the memory of James Joseph Sheahan, historian, of Hull, who died at the close of last year, and of whom a short notice appeared in our last issue.

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The people of Bath seem very unfortunate with their local antiquities. A little while ago (a correspondent writes to us) some discoveries were made on the site of the Old White Lion, now being pulled down to give place to new municipal buildings. The discoveries were at first said to be Roman, but are now affirmed to be a valueless oven, the base of a possibly Norman pillar and a piece of an octagonal shaft. Whatever the truth, it seems undoubted that these finds were ignored when first exposed, and that the workmen were allowed to break them up without any previous examination. Antiquaries have often commented bitterly on the stupendous indifference which the citizens of Bath show to the antiquities of their own city, but the comments have been as ineffective as they have been numerous. It may be mere crying in the wilderness to say more; yet one may utter one farther appeal to the antiquaries of Bath. Let them at least

leave to others the title of "the modern Vandals."

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We are glad to learn that the Cambridge Antiquarian Society have decided to bring out, in commemoration of the late Henry Richards Luard, D.D., Fellow of Trinity College, and Registrary of the University from 1862 to 1891, the Proctors' Accounts, Inventories, and Grace Books of the University, of which an almost unbroken series, extending from the year 1454 to the present time, is preserved in the Registry. The earlier Grace Books contain the receipts and expenses of the Proctors, who then acted as Bursars, receiving the fees for degrees, and making the payments required for the proper maintenance of the University. As the names of those who paid fees are set down, these receipts are a record, and at that date the only one, of the degrees taken; while, on the other hand, the disbursements throw much light on the general history of the University—the buildings, the studies, and the life of the place. In addition to these books, a number of the Inventories of the contents of the University Chest, made in each year by the outgoing Proctors, have been preserved. These are of considerable interest, as they contain lists of University records, and articles of value, as books, plate, or jewels, either belonging to the University or deposited in the chest as security for fees and fines. The names of the depositors, as well as the nature of the securities, are recorded. These inventories will be printed in the volumes to which their dates assign them.

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The volumes will be produced under the supervision of the following most capable editorial committee: John Willis Clark, M.A., formerly Fellow of Trinity College, Registrary; Francis John Henry Jenkinson, M.A., Fellow of Trinity College, Librarian; Stanley Mordaunt Leathes, M.A., Fellow and Lecturer on History of Trinity College; Frederic William Maitland, LL.D., Fellow of Downing College, Downing Professor of the Laws of England; and James Bass Mullinger, M.A., Lecturer on History and Librarian of St. John's College. The mode of editing will be similar to that of the Rolls Series; namely, a text without explanatory notes, preceded by an introduction, and followed by a copious index. The first volume, extending from 1454 to 1487, will be edited by Mr. Leathes. The price of the first volume will be, to subscribers, one guinea; copies that are not subscribed for will be sold to the general public at an advanced price. The MS. of this volume has been transcribed at the expense of the society, and will be sent to press as soon as a sufficient number of subscribers has been obtained. The society would be glad to see their way to the preparation of the subsequent volumes, probably four, extending as far as the year 1600. But, before making preparations for this larger work, they must have the assurance of adequate support. The work will be printed at the University Press, and published in octavo volumes, to range with the octavo volumes issued by the Cambridge Antiquarian Society. Subscribers' names should be sent to Mr. T. D. Atkinson, Great St. Mary's Passage, Cambridge.

The Guanches.

THE ANCIENT INHABITANTS OF CANARY.

By Captain J. W. Gambier, R.N.

(*Continued from* p. 75.)

SOCIAL problems amongst the Guanches seem to have been most admirably thought out. So as to insure an equality of wealth the land was distributed at the death of the head of a family. There also existed a peculiar order of self-directing Sisters of Mercy amongst them, devoted to a simple life of nourishing the poor and needy, clad like all the rest in their garb of goat-skin, and only distinguishable from their lay-sisters by lives of abnegation. They remained vestal to the end of their days, and were rightly esteemed to have merited, and were believed to have earned, the highest reward hereafter. And as there was no pelf for the priests, there was naturally no building set apart for mystic rites and ceremonies. They built dolmens as we see them in Wales, Cornwall, or at Stonehenge, and here the

people assembled and knelt in circles with their hands lifted to heaven in silent prayer. The Spaniards, whose method was to rattle off Aves and Pater Nosters, thought the Guanches must be worshipping a dumb God; they could not understand the refinement and spirituality of such true devotion. What these henceforth "Unfortunate Islanders" now suffered in the name of the All-merciful Christ is too painful to describe. Suffice it to say that it was Spain's view of the teaching of the Redeemer; that it was the Inquisition which directed the operations of missionary work.

As regards the ancient language of the Guanches, it is generally accepted that the traces of it are very obscure. Very learned treatises have been written on the subject, with the usual result that most of these doctors disagree. That the Spaniards found *several* languages in existence is beyond doubt, and some authorities maintain that that spoken in the Island of Teneriffe was the only true Guanche language in existence at that time. But the most rational solution of this Babel of tongues is that the languages spoken in the different islands were dialects of the same mother tongue, which tongue must have been of Berber origin. Sir Edmund Scory (temp. Elizabeth of England) says: "The language of the old Guanches, which remayneth to this day among them in this Island in their towne of Candelaria, alludeth much to that of the Moores of Barbary." The root of the language was Aryan, but it is, or has been, so intermixed and overlain by many others that very little of it is really known; and that little is a very puzzling subject to the philologist. Upwards of a thousand words, however, are known to us, and from these may be gained a very fair view of their religious, social, and moral tenets. Thus the word *Acaman*, also appearing as *Ataman* and *Atuman*, and meant indifferently, God, the sky, or the sun, showing that the Giver of Light was their primitive conception of a God, the usual sun worship of all early religions. Another title of the Deity was *Acquayaxerax*, or "The Sustainer of All," an exquisitely poetical designation. Their belief had nothing in common with the Jehovistic idea. The Guanches seem to have had some dim idea that their God was part and parcel of His own works, inseparable from them —co-existent and co-eternal with nature. This may be inferred from the fact that God was also known in Guanche as *Guarirari*, or "The Indweller of the Universe." But again, on the other hand, He was also known in one of the islands as *Achahuerahan*, "God the Creator," bringing it back to the old difficulty. The word *Achimaya*, "mother," is of special interest, as it seems to contain the germ-root for that sweetest of all words in so many and widely divergent languages. There is clearly some connection between "Maya" and *mater*, and the "Maia" of Buddha. Here, also, is a curious resemblance: *Haran*, "a fern," which by the ordinary change of *h* into *f* becomes "faran." *Cabuco*, "a goat-fold," resembles "caper" or "capra" in Latin. The name for the moon, *Cel*, seems to contain the germ of the Greek σελήνη. Another curious resemblance is found in the word *Magada*, "a virgin"; Gothic, *Magath;* Old German, *Magad;* Modern German, *Magd;* English, *Maid.* A prefix to this word, *Hari*, meant a vestal virgin, *Harimagada.* Is this *Hari* the same word as the German *Heilig?*

Perhaps an entire sentence may be of interest, for which, together with the preceding Guanche words, I am indebted to a paper on the language of the ancient natives of these islands by the Marquis of Bute: "*Achoran, nun habec, Sahagua reste quagnat, sahur banot gerage sote,*" which is translated: "I swear by the bone of him who has carried the crown to follow his example and to make the happiness of my subjects." "*Janaga quayoch, archimenceu no haya dir hanido sahec chungra petut.*"—"The powerful Father of the Fatherland died and left the natives orphans."

These sentences give an idea of the language to which these ancient races were accustomed, and also point out how poetical were their ideas.

In many respects this primitive language seems to have been singularly fortunate. For, the Marquis of Bute observes as to their verbs, "There is only conjugation, and it seems to be beautifully developed, as though upon a purely logical basis, like an ideal generated from a philosopher's thought."

As regards the cave-dwellings, though many are scattered thoughout all the islands of the Canary group, the chief are at Atalaya, in the Grand Canary, about seven miles from the port and town of Las Palmas. This City of Caves is situated on a peculiar-shaped lime and sandstone hill, which projects into a wild rugged valley, overlooking a great expanse of country, the sea lying far below and the main mountain range of the island, some seven to eight thousand feet high, rising behind. The road to it, after leaving the modern and excellent Spanish carriage road, is rough and fatiguing, and is probably as ancient a track as has been ever trod by human feet. Over this road for countless thousands of years these troglodytes have travelled on their way up from fishing in the sea or from the cultivation of the lower lands, and over these same tracks still travel their half-bred descendants, in search of work in the towns and the vineyards.

POT-MAKING BY CAVE DWELLERS—ATALAYA.

The hill of Atalaya forms two round heads, both honey-combed with ancient caves, which vary in size, the smallest not more than 8 to 10 feet square and 6 feet high; the largest, with two apartments, both of which may measure 18 feet by 12 or 14, and 8 or 9 feet high. It is evident that in many cases existing natural caves were utilized, being squared off inside and shaped to suit the convenience of the inhabitants, but many others are entirely the work of man, scooped out with infinite pains from the solid sandstone rock. The most primitive races of all probably did none of this scooping, but were content to live in the natural caves in the same way as their Simian brethren.

Some idea of the extent of the cave communities may be formed when it is stated that even to this day, with many hundred caves empty or utilized as store-houses, there cannot be less than fifteen hundred inhabitants in Atalaya, besides numbers of goats, pigs, donkeys, and mules who are also provided with cave accommodation, without trespassing on the sleeping room of their masters, as in Ireland. Many of these cave rooms are

very comfortably furnished, and are inviting to look at. Some are particularly clean, well white-washed, and the floors thoroughly swept, whilst beds with snow-white covers and little tables with white rough lace-work on them for cloths; a few books, the inevitable Madonna, some candlesticks, and the always picturesque pottery, give an air of refinement that we may search for in vain in the coarse homes of too many of our own peasantry. As to the healthiness or comfort of these dwellings, of course it is a matter of habit. The only ventilation is the door, and, as that is tight shut at night, it seems difficult to understand how the people can breathe. There must also be a considerable disregard of *les convenances* as to their habits, for apparently both sexes of all ages occupy the same room. The sanitary arrangements it need hardly be said leave much to be desired. There is a staggering simplicity and freedom in their treatment.

The present dwellers are very gentle and extremely ignorant. The men go out all day to look for work, or work in their own little patches of cultivation: small terraces of reclaimed land, walled up below. The women all work at pottery, using no wheel, and reproducing the simpler patterns, as are found in the tombs, of thousands of years ago. The clay used is very strong and has much adhesive power. It bakes into a fine dark-red. They now never colour their pottery, nor do they mark it with the stamps, as in the old days. Many of the best shapes are lost, and those that remain are strictly utilitarian.

As to their personal appearance, amongst these cave-dwellers may often be seen strikingly handsome faces; their forms are good, and their movements graceful. It has been said that they are often rude to visitors, and carry the importunity of begging (for they are insatiable beggars) to the limits of rudeness and menace. It certainly is unadvisable for ladies to go there alone.

Music appears to be little known amongst them. They have no musical instruments, and apparently no airs that are popular in the sense of general. Still, one hears them crooning away in a peculiarly melodious manner, and always in a minor key. Some amongst the wealthier have elaborate costumes, which they don on Sunday. The head-dress (the handkerchief) is discarded on these occasions, and the hair is drawn back and tied in a lump behind, with large flowers placed low down on their necks, an arum lily, or a bunch of the wild geranium which grows in such profusion all over the islands.

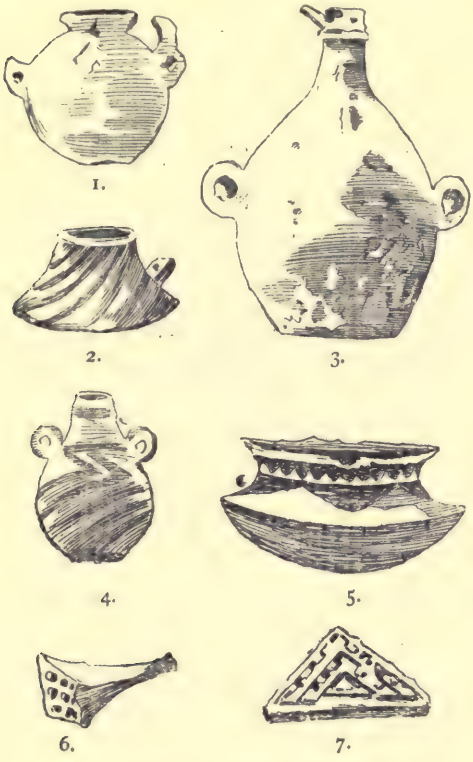
The periodical baking of their pottery is a great event amongst the cave dwellers. Large numbers of people sally forth for days before, collecting brushwood of all kinds, and great heaps are piled up in the open space before the public oven, where all the pottery to be baked is also collected. A roaring fire is soon produced, and the different pieces of pottery are thrust into the

OVEN FOR BAKING POTTERY—ATALAYA.

flames, and are then moved about by means of a long pole of hard wood, to insure their being evenly baked. Some kind of red glaze is put on to those which it is wished to decorate, but the greater part are baked without any glazing matter. It is an extremely busy scene, with a great deal of shouting and screaming, everyone giving instructions and orders, to which no one else pays the least attention. No one person seems to be in command, and all kinds of interlopers crowd in to give advice or to cram sticks into the oven.

But the ancient Guanche pottery (selections from the collection in the museum of Las Palmas are here given) had much elegance, variety of form, and diversity of pattern. No. 1 is an example of an

ordinary water-jar; and No. 2 of a curiously-shaped bowl with a handle. No. 3 is a fine double-handled water-jar, twenty inches high, with a lid of the same ware. No. 4 is a small ornamented jar of the same character. No. 5 is a bowl, five inches across, which is of much interest, as showing the influence of early Etruscan art. Nos. 6 and 7 are seals for stamping early pottery; they are made from lava.

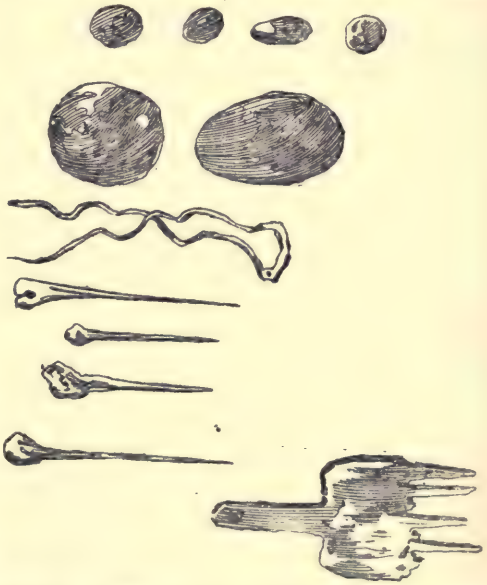


ANCIENT GUANCHE POTTERY.

The other Guanche remains of which we give sketches are also taken from the same museum. They have not previously, so far as we are aware, been figured in any book or journal, though similar objects are to be found in several European museums. It is not a little remarkable, and not very creditable, that our great ethnological collection at the British Museum has not a single relic of the Guanche race.

In this next group, No. 1 represents a

head-dress or coronet worn by the ancient Guanche women; it consists of a wide



thong of leather, upon which white shells are rudely riveted. No. 2 is a pestle and

mortar; the mortar is of blue lias, and about a foot in diameter; the pestle is of a hard grayish yellow stone. No. 3 represents a small stone hand-mill for grinding barley; it is fourteen inches in diameter.

In the upper part of the last sketch are shown some sling stones, weighing from four to six ounces, as well as two hand-throwing stones, which weigh one and a half and two pounds respectively. Below them is a sling of leather. The other articles are a variety of bone needles and a comb of hard wood.

Household Remedies of the Seventeenth Century.

By George Payne, F.S.A.

ON going through the collection of parchments and documents in the possession of the Kent Archæological Society, preparatory to compiling a catalogue of them, I came upon the following quaint recipes for a cold, a cough, and consumption, which are inscribed around the margin and on the back of a deed dated 1485:

'For a Cough.

'Take Butter unsalted fresh, tempered with honey morning or evening. the lady Ormden June 9. 1656.

'For a cold & a Cough.

'Drink about halfe a pint of the choicest old Mallago wine can be gotten. M^r^ Spencer.

'To make a pottle of Turnup juice.

'Take a Crock that will hold 2 gallons, let the Turnups be washd, then lay a laine of Turnups & Coltsfoot leaves, & isop, and 4 ounces of liquorish, and an ounce of Anyseed, and some Alicampane cut in slices, about an ounce, fill y^e^ Crock in thys manner and set it into the oven with household bread: the crock is to be pasted up: when you draw your household bread take y^e^ Turnups and straine them, & to 4 pints of this juice, put 2 pound of powder sugar & boyle it into a sirrup, so put it up in bottles. Take the 12 part of a pint when you goe to bed, and in the morning. Test. M. A: Boys Jan 8. 1663.

'Another.

'Take the leaves of Coltsfoot wipe off the fluff at both sides, then cut them small about y^e^ bignes of a silver penny: then take more coltsfoot leaves so prepared & beat them in a mortar: straine out the juice. Then take scabius carpaunacle beate them into a juice: then take an equall quantity of these 3 juices, mixe them together & when they are so mixed wett the shred Coltsfoot in these 2 juices, then lay it abroad in earthen pans & set them into the oven to dry, when the bread comes out, the Coltsfoote must be 2 times wett, & three times dry: witness M^s^ Boys of Frelfield Jan 8. 1663.

'Naples bisquet taken at 4 of the clock in the afternoone is good for mee.

'For a cold or Cough.

'Sirrup of Licoras in conserue of Roses.

'Put sugar into the best any seed water can be got, & take some of y^e^ best blew reasons: ston'd take them when you goe to bed.

'Take 3 spoonfulls of fine honey, & a pint of milk put the honey into the milk, & drink it off. Witness Bernard Smith.

'Take of old Mallago half a pint, & as much more milke, and put sugar amongst it & drink it up. Witness. M^s^ Weedon.

'Take of sack, liquoras sliced in it, English honey a spoonfull: white sugar Candy beaten fine mixed in the things aforesaid: take of this a spoonfull in the morning: and another at night: another at four of y^e^ clock in y^e^ afternoon.

'M^r^ Callis sayes y^t^ the juice of Hysop is better then sirrup of Coltsfoot.

'Halfe an ounce of conserue of red roses which is about the quantity of a Wallnut, let it dissolve in a pint of red cowes milk & drink it of fasting. M^r^ Callis.

'Take a quart of the strongest Ale is to be had, boyle it upon a gentle fire so as it may simper till it comes to a pint, then put into it the upper crust of a brown loaf, drink it morning & evening.

'Choaxanum mad of sugar candy, Alicampane and honie take it with a liquor stick. S^{r} Rob^{t} Crayford.

'Take a pippin, & cut the coare, and put in sugar candie, with a piece of sweet butter roast it in the embers till it come to a pap. Parson Semper said it was Queen Elizabeths medicine as old M^{r} Vincent told me March 14. 1653

'M^{s} Pully said it would do well to take one halfe of the pippin in the morning the other at night.

'Take a pottle of the best ale can be made, put in it a handfull of hysop, a handfull of Rosemary, & a little of Alicampane roote, boyle it to a quart, when you have done soe, straine it, then boyle it to a sirrup with a pound of brown sugar candie: drink of it gradatim (?) sippingly, 4 spoonfulls before you sleep and as soon as you wake, the like quantity, & accordingly at 4 in the afternoon. Teste amico C. Nichols. 1664.

'Take 4d. of the oldest conserue of Roses & an ounce of Morthridate mingled together. And when you go to bed & in the morning, take the bigness of a wallnut thereof. M^{r} Dickinson.

'Take 3 figgs slitt, and rosted, mollifie them in oile & sugar, take them lying upon your back. test. M^{r} Picknam.

'A spoonfull of fine sugar made into a sirrup with a quarter of an ounce of Aquavitæ, is said to be good for a cold.

'Against a consumption.

'Take 3 pints of y^{e} best Canary, halfe a pound of loafe sugar, 3 nutmegs pricked with needles, & put them in a bottle, & let them stand 3 weeks, then take a quarter of a pint in y^{e} morning with the yeolks of 2 new layd eggs. M^{r} Ranger of t——v May. 1658.

'Make some broath of a knuckle of veale put into it 2 ounces of heartshorne and a handfull of wood sorrell.

'In the afternoon take some Almond Milk mad of 3 pints of fair water boyled away to a quart, put into the billy of a chick one ounce of heartshorn & a quarter of a pound of Almonds sweeten it with loafe sugar.

'Take a quarter of a yard of bolter such as the Apothecaries strain liquor thorow to straine the wood sorrel &c. with.

'Take conserue of scurvie grass half a pound: venus trekle an ounce: sirrup of mayden hare two ounces made up into an electuary. Take the quantity of a nutmeg morning & evening. Ap 7. 1669. This is to abate the violence of my Cough & to strengthen my Lungs.

'Take a pint of the spirits of Caroways; a pint of old Mallago sack: & a pint of red rose water and put them together into a broad nos'd bottle and add to them 2 ounces of cinamon broken into small pieces & halfe an ounce of cloves whole, j^{d} worth of saffron tyed up in a peece of lawne, & a quarter of a pound of loafe sugar, put all these together in the bottle, let them infuse 9 dayes, then drink of it a small wine glass as oft as occasion requires.

'Take the quantity of a good handfull of snailes in the shell, wash them in water & boyle them in a pint of red Cowes milk, drink it in a morning fasting, this take 6 days together & oftner if occasion require. M^{r} Benchkin No: 1669.'

Traces of the Jutes in Hampshire and the Isle of Wight.

By T. W. Shore.

THE references to the settlements of the Jutes in the Isle of Wight and in part of the south of Hampshire are well known.

Bede tells us that "from the Jutes are descended the people of Kent and the Isle of Wight, and those also in the province of the West Saxons, who are to this day called Jutes, seated opposite to the Isle of Wight."*

The Anglo-Saxon Chronicle tells us that "from the Jutes came the Kentish men and the Wightwarians—that is, the tribe which now dwells in Wight—and the race among the West Saxons, which is still called the race of Jutes."†

As this part of the Chronicle was compiled

* *Ecclesiastical History*, Book I., ch. xv.
† A. S. Chronicle, A.D. 449.

in the time of King Alfred, and probably written at Winchester, it is clear that the Jutes on the mainland of Hampshire must have been recognised as a distinct race in the time of that king.

The Jutish settlements in Hampshire and the Isle of Wight had considerable influence on the history of the West Saxon kingdom, and also on that subsequent history which belongs only to Hampshire.

Modern historians have scarcely given sufficient importance to the Jutes settled on the mainland of this county. They have for the most part described their province as comprising only the valley of the Meon, the Hampshire Jutes themselves being known as the Meonwara. This description is inadequate, for the Jutish settlement on the north of the Solent has left remains of its influence on the topography of Hampshire, which can be traced at the present day from Dorsetshire to Sussex.

The old Hundreds of East Meon and Meonstoke, which preserve the name of the Meonwara, must, I think, be regarded as a part only of the province of the Jutes among the West Saxons.

The Meon Valley takes its name from the river mentioned in Saxon charters as the Meona, which is a stream whose highest source is in the hill country near East Meon, and whose outlet was formerly known as Titchfield Harbour, which has now been embanked and reclaimed. West Meon and Meonstoke are in the higher part of the valley, and near the outlet of the stream there is also a hamlet still known as Meon.

Bede gives us a little further information, for he says that the river Hamble also flows from the land of the Jutes,* and there is no reason for doubting this statement. As the Hamble drains the country between the Meon and the Itchen, the Jutish settlement must have extended further westward than the valley of the Meon.

There is also evidence of a Jutish settlement on the west of the Itchen and Southampton Water. The neighbourhood of Stony Cross, where William Rufus was killed, was known as "provincia Jutarum in Nova Foresta."†

We may therefore conclude that the Jutes in Hampshire were regarded as a race distinct from the Saxon people for five or six centuries after their original settlement, and that some of them were located, as Bede says, "opposite to the Isle of Wight," and not merely opposite to the eastern part of it. This being so, we may look for traces of them all along the southern part of Hampshire.

Among the hundreds of the county which are mentioned in Domesday Book occur those of Mene and Menestoches, and these no doubt were part of the original Jutish province. We can scarcely doubt that part of the Hundred of Titchfield which comprised the lower part of the Meon Valley was also originally Jutish. One of its smaller manors was called Meon. Titchfield itself is described in Domesday Book as a berewick, which belonged to Meonstoke. Alverstoke also, a large manor on the north-east coast of the Solent, was an outlying part of Meonstoke Hundred. There was likewise at Hound, on the eastern shore of Southampton Water, another outlying part, which belonged to Warnford, in Meonstoke Hundred, but was assessed in the Hundred of Mansbridge.

The site of Rufus's Stone in the New Forest is close to a place known at the time of the Survey, and also at the present day, as Canterton, a name of much significance in connection with the evidence relating to the province of the Jutes in the forest. Domesday Book also tells us of a remarkable little hundred in the forest, known as Truham or Fritham, which included a number of small manors or holdings not lying near each other, but scattered through the forest, a circumstance which points to this hundred having been an organization for a scattered population. The word "frith" (from *ffrid*, "a wood") is, or was, of common use in Kent.* The Survey also records that another Hampshire hundred, known as Bytlesgete, and afterwards as Biddlesgate or Buddlesgate, comprised four manors, all separated from each other by considerable distances—viz., Nursling, Otterbourn, Crawley, and Chilbolton. The Jutes were also known to the Saxons as Geatas,† and it is worth con-

* *Ecclesiastical History*, Book IV., ch. cxv.

† Woodward and Wilks' *History of Hampshire*, II. 159, quoting Florence of Worcester.

* *An Alphabet of Kenticisms*, by Samuel Pegge, English Dialect Society.

† Bosworth's *Anglo-Saxon Dictionary*.

sideration whether Bytlesgete may not have derived its name from the assembly of scattered settlements of Geatas or Geats in these parts of Hampshire, as Gatingeorde, a New Forest manor mentioned in Domesday Book, may perhaps have derived its name. The study of the Hampshire hundreds shows that some of them were originally not territorial divisions, but organizations for the government by the hundred courts of places which were often separated from each other. Such an arrangement points to the association of people living apart, but having interests in common. In later centuries the same objects were attained by the inclusion of manors in a hundred of their own, separated from each other, but belonging to one lord, and of this Hampshire affords instances down to comparatively modern times. It is reasonable to suppose that the race of Jutes living among the West Saxons had hundred courts of their own.

The Isle of Wight was not an integral part of the West Saxon kingdom to the same degree as Hampshire itself was. After its settlement by the Jutes and until its conquest by Ceadwalla (about 686) it was governed apparently by its own kings as practically independent rulers. Subsequently it remained under the government of its own kings as suzerain sovereigns for more than 220 years, until the time of Edward the Elder, when, after the death of Albert or Ethelbert, their last king, the people of Wight placed themselves under the authority of King Edward.

The government of the island by a lord or viceroy was continued for many centuries, and in the fifteenth century the title of King of Wight was for a time revived by Henry VI., who conferred it on Henry Beauchamp, Duke of Warwick, and himself placed the crown on the Duke's head. The origin of a special form of government for the Isle of Wight must be ascribed, at least, as much to the difference of its people in race, as to its separation from the mainland. The sinecure title of governor still survives. The inhabitants of Wight looked upon the island as their country. Mr. Worsley informs us that the people of Wight in old time spoke of it as "the country."*

* Worsley's *History of the Isle of Wight*, p. 83.

The racial affinities of the Jutes have been much discussed, but not satisfactorily settled. Although differing from them in race, there appears to have been at an early period of their history an alliance between the Jutes and the Frisians, and also between these and the West Saxons. The tradition of this alliance apparently long survived, for as late as the ninth century King Alfred had Frisians in his service, assisting him in his naval engagements against the Northmen in the Solent and along the south coast. There are some remains still existing of an interesting relic which probably belongs to this period. Deeply embedded in the tidal mud of the river Hamble, within the Jutish part of Hampshire, part of the hulk of an ancient galley remains, the largest of its kind yet discovered. This galley is believed to be of Danish construction, and has been described by Mr. E. P. Loftus Brock,* and more recently by Mr. G. H. Roemer in his elaborate paper on "Prehistoric Naval Architecture of the North of Europe."†

The Hampshire Jutes appear to have been on the whole, loyal subjects of the West Saxon kings. Once only in the early history of Wessex was their province separated from that kingdom. This was in 661, after the defeat of Cenwealh by Wulfhere, King of Mercia, who took from him the Isle of Wight and the Jutish province in Wessex and gave them to the South Saxon King, under whom the provinces remained for twenty-five years. If this separation included what was afterwards the New Forest, as is probable, the King of Wessex must have retained during this dismemberment of his kingdom only a right of way up Southampton Water, as the Belgians have up the Schelde at the present day.

Some, at least, of the Jutes who settled in Hampshire appear to have come from Kent. As the settlement of Kent took place about the middle of the fifth century, and the invasion and settlement of Jutes in Hampshire and the Isle of Wight did not take place until after the year A.D. 519, a period sufficiently long elapsed between the two

* British Archæological Association, Thirty-second Annual Meeting, 1875.

† *Report of the United States National Museum*, 1891.

settlements for two generations of Kentish born Jutes to arise, desirous of emulating the deeds of their grandfathers. They appear to have brought into Hampshire a number of Kentish place-names. Such a name as Canterton is as clearly of Kentish origin as that of Canterbury itself. There is also surviving in Hampshire the name Kent Farm, near Canterton, and at least five other names, such as Kent's Hill, Kent's Wood, and Kent's Copse. One of the early kings of Wessex was Centwine, who was, perhaps, partly of Jutish parentage, and it is recorded that Osburga, the mother of king Alfred, was the daughter of Osla, butler to king Ethelwold, who was descended from Goths and Jutes.*

There are many place-names in the Jutish parts of Hampshire and in the Isle of Wight which are the same as the names of other places in Kent. Among such names found in both counties are: Hythe, Herne, Rother (a river name), Hoo, Mongeham or Mengeham, Wade, Stansted, Ripple, Stonor, Hallinge or Haling, Nursted, Bere, Hale, Gore, Cheriton, Frensham, Roydon, Hunton, Blechynden, Benestede, Allington, Crouch, Finchdean, and Weald Chiselhurst, Chisley, and Chesmunds in Kent, find their parallels in Chessel, Chessell, and Waro-chesselle (now Wroxall), in Hampshire and the Isle of Wight.

There are also other instances of similar names among the old or modern names in Kent and the Jutish part of Hampshire or the Isle of Wight, such as Lyminge and Lymington, Yalding and Yaldhurst, Bekesbourn and Beckhampton, Rye (close to the Kentish border) and La Rye (an old name of Ryde), Walmer and Wolmer, Wardone and War-down, Maydenstan and Maidenstone, Walling Marsh and Wallington, Richborough and Richedone, Whitstable and Whitwell, Ripple and Riplington, Werehorne and Werebourne, Ramsgate and Ramesdon, Dungeness and Dungewood, Lympne and Lymbourn, Buddlesmere Hundred and Buddlesgat Hundred, Schamele Hundred and Schameleshurst, Penenden and Pennington, Wilmington and Wilminghurst, Blengate and Blendworth, Chekewell and Chickenhall, Malmains and Malwood, Nettlested and Nettlecombe, Calverley and Culverley, Sellinge and Nottessellinge, Lymne and Lymore, Kenardington and Kennerley, Mascals and Mascombe, Bottesham and Bottele, Tottington and Totton, Gosford and Gosport, Somerden and Somerley, Chillington and Chilling, Catts Place and Cattisfield, Swaycliff and Sway, Yaldham and Yalden, Wachenden and Wachingfield.

The names partly made up of the words "den" or "dean" and "hurst" are common in both counties, and in Hampshire occur chiefly in or near the Jutish part of it. The more significant word "hanger," which occurs among Kentish place-names, occurs more commonly in Hampshire, and almost exclusively in or near to the old Jutish parts of it. The word "frith," also used in Kent, occurs rather commonly in Hampshire topography. The origin of the names Hengistbury Head and Horsey Islands may perhaps be ascribed to the early Kentish kings or traditional heroes, Hengist and Horsa. Horsey is also a characteristic family name in the Isle of Wight.

There are other traces pointing to the conclusion that the people who settled in part of Hampshire and the Isle of Wight were connected with Kent and also with the old home of the Jutes and Frisians. Some years ago, during the process of the excavation on Great Horsey Island, in Portsmouth Harbour, for the purpose of making the water range for testing torpedoes, a shell midden was discovered, and its contents—part of which I saw—resembled those recorded as having been found in the shell middens of Denmark. The relics found on Chessel Down, in the Isle of Wight, one of the burial-places of the early Saxon period, comprised gold and silver ornaments of costly size and rare workmanship, and resembled similar relics found in Kent, but were unlike others of Saxon date discovered in counties which were peopled by Saxon settlers.

In the south-east of Hampshire there is an interesting stream known as the Ems, which divides the county from Sussex, and flows into Chichester Harbour at Emsworth. Its name is the same as that of the Frisian river. The Frisians about Tonning have a tradition that Hengist sailed from that port.* Dr.

* Asser, *Life of Alfred.*

* Beddoe, *Races of Britain*, p. 39.

Beddoe holds the opinion that Hengist—if Hengist ever existed, which he believes he did—was a Frisian.*

As regards the cranial characteristics of the Jutes, Dr. Beddoe states† that "to the north of Frisia, in the direction of the possible home of the Jutes, the skulls which have come down to us from the Bronze and early Iron Ages are long and very narrow, and probably this would be the prevailing type of invaders from that quarter." Long skulls have been found in Hampshire.

As regards the evidence of burial urns, Mr. Kemble found near Stade a Frisian region, and also, not far up the Weser, certain mortuary urns, rare or unknown in other parts of Germany, but known to occur in the Isle of Wight and in the parts of England commonly recognised as Anglian or Jutish.‡

As regards the Jutish physiognomy, Mr. Park Harrison is of opinion that traces of this still remains among the people of Hampshire and the Isle of Wight. He considers that the peculiarity of the Jutish features consists in the form of the nose and mouth. There is no nasal point or tip, properly so-called, as in the Danish, Cymric, or Iberian race, or their intercrosses, nor is there any approach to the slight bulb which distinguishes the Saxon. The end of the nose is rounded off somewhat sharply, and the septum descends considerably below the line of the nostrils. The lips are less moulded, and resemble the Iberian rather than the Saxon type, the lower lip being more particularly thick and deep.§ The alabaster monument to Sir Edward Horsey in Newport Church, of sixteenth-century date, resembles the type, and this is said to be hereditary in the De Horsey family.

The earthwork fortifications which were made by the Jutes do not appear to have differed from those made by the Saxons. The great mound or burh at Canterbury is well known by its present name of the Danejohn, and although it has no Norman or later fortification upon it, as the burh or donjon at Carisbrook has, the Carisbrook mound resembles that at Canterbury in other respects. The exploration, which showed the mode of construction of the mound at Carisbrook, was briefly described in the *Antiquary* for October, 1893, in a report of a meeting of the Hampshire Field Club. It is not improbable that the mound at Christchurch was also made by the Hampshire Jutes, as there are still remaining near that place some significant place-names which have come down from the time of the Jutish province in the New Forest.

The Jutes have left in Hampshire some traces of their religion. Those who settled in Kent were the earliest English converts to the Christian faith. On the other hand, those who settled in the Isle of Wight clung most persistently to their old traditions, and were the last English pagans. Near Ryde there is a place now called Haven Street, but formerly known as Hethenstrete, a name probably come down from the period of the conversion of Wight in Saxon time. The church of Saxon date at Corhampton and the oldest parts of Hambledon Church within the Jutish part of Hampshire are architectural remains, which must be ascribed to the Meonwara Jutes before they lost their identity as people of a separate race.

Some curious parallels, which may, however, be accidental, occur in reference to the names of Saints Rhadagund and Lawrence, which have become attached to churches or places in Kent, and also in the Isle of Wight.

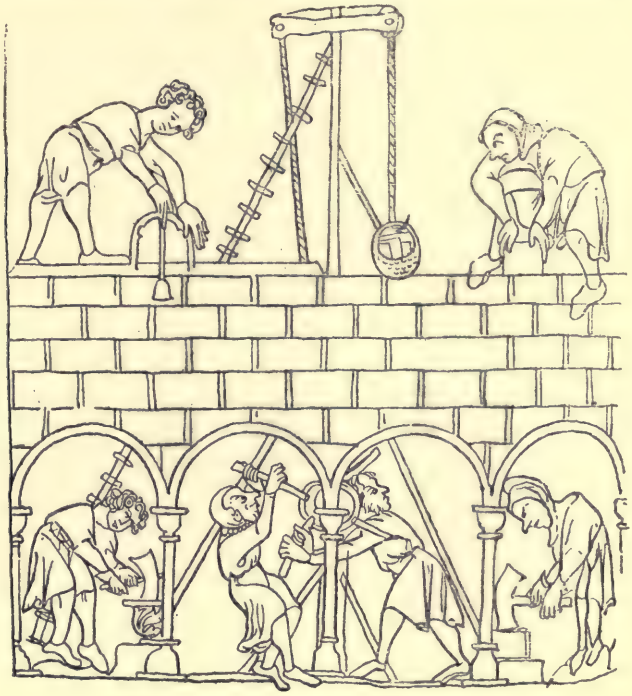
Hampshire had for many centuries a peculiar Jutish saints' day—viz., that of the "Fratres regis Arwaldi"—who were commemorated on August 21. The story of the two young brothers of Arwald, king of Wight, who escaped from the island during its invasion by Ceadwalla; their wanderings in the Jutish province on the mainland; their capture by the Saxon king, and condemnation to death; their respite through the intercession of the abbot of Reodford; their conversion by him, and subsequent execution or martyrdom, form part of the history of Wessex. The memory of the cruel fate of these young princes must have long survived among the people of Hampshire and the Isle of Wight, who were of Jutish descent.

* *Races of Britain*, p. 39.
† *Ibid.*, 43, 44.
‡ *Ibid.*, 41, 42.
§ *Journal of the Anthropological Institute*, vol. xiii., p. 86.

St. Albans: Historical and Picturesque.*

ST. ALBANS is an English town so brimful of interest and so justly entitled to distinction, that it is not a little remarkable that no monograph the least bit worthy of the place has hitherto been attempted. To Messrs. Ashdown and Kitton belongs the distinction of not only making the attempt, but of achieving a considerable measure of success. They do not, however, lay claim to any exhaustive search of records, and several of our towns have fallen into the hands of more erudite topographers; but they are to be much congratulated on these pleasantly written, and in the main accurately compiled, pages, and more especially on the many charming drawings, which, alas! but too often represent bits that have quite recently disappeared or have been improved and restored till they have lost all trace of true beauty or value.

The first chapter treats of Verulanium as a British settlement; of the three Roman invasions; of the burning of the Roman city in the Boadicean insurrection; of the rebuilding of the city and its subsequent prosperity; of the fall of the Roman Empire; of the capture of Verulanium by the Saxons and then by the Angles, and its destruction by fire. The story is told after a graphic fashion, as may be gathered from the concluding paragraph: "Once more, and for the last time, an enemy appeared before the walls of Verulam; once more the Britons were driven out of the city by overwhelming numbers. The conquerors, who are credited with being the most savage and vindictive of

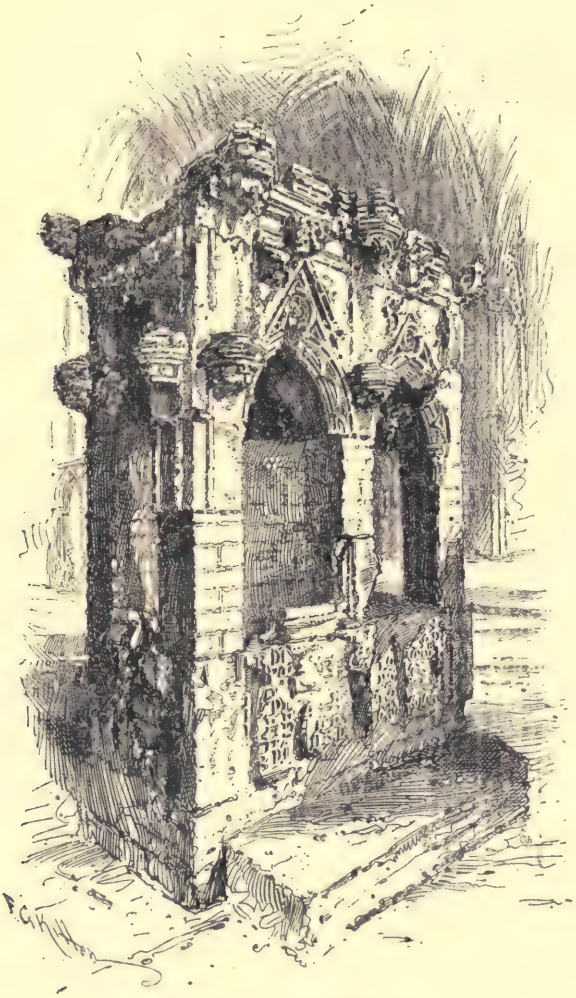


BUILDING OF THE ABBEY OF ST. ALBANS.

* *St. Albans: Historical and Picturesque, with an Account of the Roman City of Verulam.* By Charles H. Ashdown. Illustrated by Frederic G. Kitton. Elliot Stock. 4to., pp. xii, 308, seventeen plates, and ninety-four text illustrations. Price £2 2s.

Northmen, turned in their wild lust for plunder and destruction upon the devoted city; down came fluted column and carved capital, down crashed the roofs of stately piles of buildings, grinding the statues and priceless works of art to worthless fragments. favoured representative of Imperial Rome for four long and glorious centuries of wealth and power, glided from the living annals of the world and was no more."

The second chapter tells how the ruins of Verulam lay for three centuries neglected,



SHRINE OF ST. AMPHIBALUS.

Fire completed the dire destruction, and amidst the hoarse cries of triumphant barbarians, the roar of writhing flames, the crash of masses of cyclopean masonry, and rolling clouds of densest smoke, Verulanium, the great mistress of Southern Britain, the and how they were disturbed towards the end of the eighth century by those who came for materials wherewith to erect the neighbouring monastery on Holmhurst Hill. It then proceeds to discourse of the discovery from time to time of parts of the old

Roman city, and of the highly interesting discoveries that continue to be made. We had thought that Derby was about the only town in England of historic importance that was disgraced by the absence of any kind of local antiquarian museum, but the dishonour is shared by St. Albans, much to its discredit, although it is true that it cannot boast of a tenth of the wealth of Derby. "The need," says Mr. Ashdown, "of a local museum is acutely felt; many relics found at Verulam would have been preserved to us had a place been at hand in which to deposit them; as it is, the works of art and other interesting objects which continually come to light are scattered far and wide (the writer has himself seen Verulanium fresco and pottery in the museum at Madras), and we have no collection to offer for inspection to those who visit St. Albans in the natural expectation of finding an interesting museum of British, Roman, and Mediæval antiquities."

Chapter III. begins the monastic records of St. Albans and epitomes of the lives of the abbots, which are continued in the succeeding section. The building of the great abbey church by the Norman abbot, Paul de Caen, in the eleventh century, is graphically portrayed in a drawing by Matthew Paris, here reproduced in facsimile.

The fifth chapter describes with stirring brevity the two great battles fought at St. Albans during the Wars of the Roses—namely, in 1455 and in 1461. It also gives some information with respect to the later abbots and the dissolution of the great monastery.

The next two sections are occupied with a descriptive account of the general features and component parts of the Abbey of St. Albans, as well of its various relics and furniture that are now extant, or of which we possess some definite record.

THE MARTYRDOM OF ST. ALBAN CARVED ON THE SHRINE.

In the centre of the Ante-Chapel to the Lady Chapel, otherwise termed the Chapel of St. Amphibalus, stood until recently the pedestal of the shrine of that saint, which was erected by Ralph Witchurch, sacrist, during the abbacy of Thomas de la Mare, 1349-96. The foolish modern notions of gaining "an uninterrupted view"—as if a

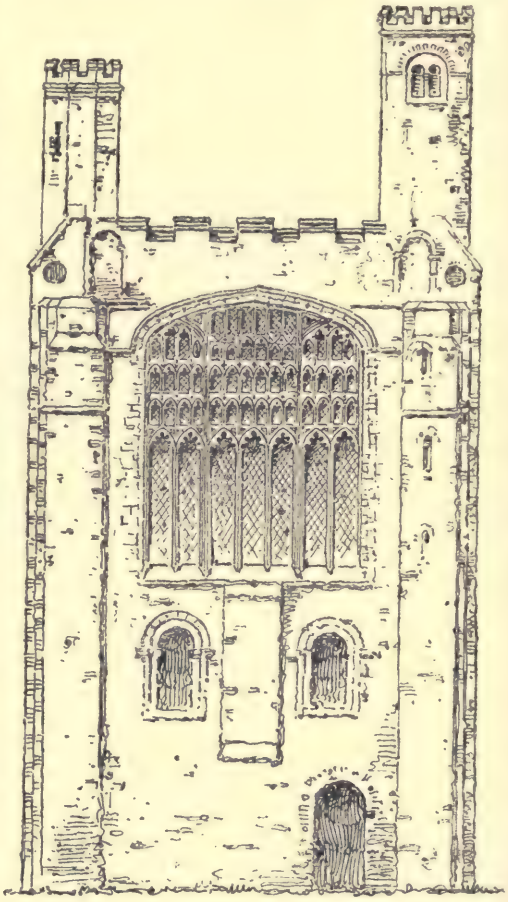
big church had been constructed to serve the purposes of an important railway-station, through which it is imperative that the signalmen can see from end to end—has caused the removal of this basement, together with the upper part of the shrine discovered in 1872, to the north aisle of the Saints' Chapel. Whether it is to be allowed to remain there we know not, so inexplicable are the ways and changing freaks of the autocrat of the abbey.

This shrine, which is in a much more imperfect condition than that of St. Alban, must originally have been a work of much beauty. It still bears the initials of the donor, "R. W.," on the north and south faces. The east front "was originally adorned with images and plates of gold and silver, while upon the summit rested the portable shrine or feretrum." A small altar stood at the west end of the shrine, at the foot of which William, Bishop of Chester, formerly Abbot of St. Albans, was buried in 1447.

Certain portions of the shrine of St. Alban were found in 1847, but when some material that blocked up a doorway and screen of the south aisle of the presbytery was being removed in 1872, an immense number of fragments of Purbeck marble were brought to light, from which the ancient early fourteenth-century shrine, most richly carved, has been to a great extent reconstructed. We are able to give Mr. Kitton's drawing of the most interesting fragment of this once noble achievement in stone.

The account of the unhappy "restoration" of the abbey church, which has been in progress from 1870 up to the present day, and the controversies the process has excited, are given in a brief form and with a most lenient and qualified judgment. This can scarcely be otherwise in a book not intended to be critical, but merely to satisfy the desire to have an artistic and fairly accurate memorial of an ancient city; but never throughout Christendom has such irreparable mischief been done under the shelter of that terribly misused word "restoration." Mr. Ashdown shall tell the tale of the disastrous abandonment of the famed abbey church to the caprices of a man of undoubted ability, but of headstrong and defiant will, and, unhappily, bereft of any spark of historic sympathy:

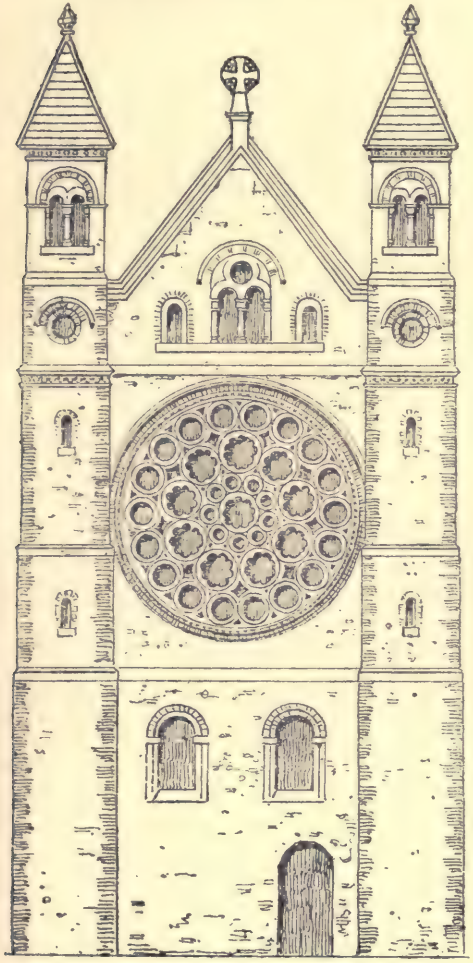
"In 1877," says Mr. Ashdown, "a faculty was granted to repair and restore the church, and fit it for cathedral and parochial services; but the committee soon afterwards found themselves £3,000 in debt, and it was at this critical juncture that a new faculty was



THE NORTH TRANSEPT BEFORE RESTORATION.

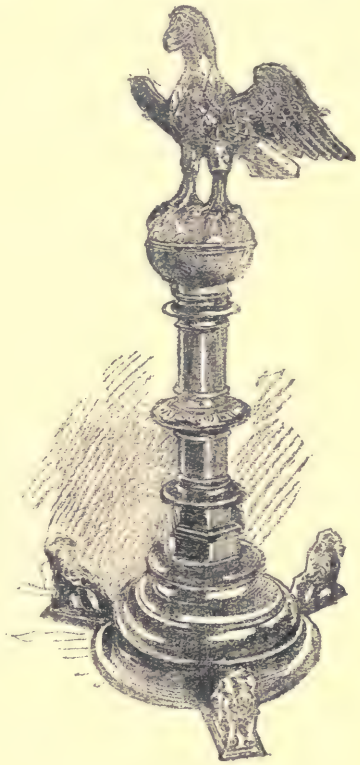
granted to Lord Grimthorpe (then Sir Edmund Beckett), by which he acquired unlimited powers to restore, repair, and refit the abbey at his own expense. There was no alternative open to the committee but to accept what must under the circumstances be considered as an extremely generous offer, notwithstanding the stringent and unalterable

conditions imposed by the benefactor. For thirteen or fourteen years his lordship has sedulously carried out the requisite work, expending annually a sum estimated at £10,000. His method of procedure, however, evoked considerable adverse criticism



THE NORTH TRANSEPT AFTER RESTORATION BY LORD GRIMTHORPE.

from those interested in the abbey, who protested vigorously against the ruthless effacement of many notable features that were inseparably connected with the past history of the ancient building. The new west front and the windows inserted in the terminations of the transepts appear to be the chief points for divergence of opinion, and those of a thoughtful and artistic temperament have reason to regret that absence of sympathetic treatment with respect to the more interesting architectural features, the antiquity and integrity of which Sir Gilbert Scott endeavoured most conscientiously to retain. But whatever may be the merits or demerits of the method pursued by Lord



AN OLD SCOTTISH LECTERN.

Grimthorpe, the incontrovertible fact remains that to him St. Albans owes the preservation of her famous abbey church, which would undoubtedly have fallen into hopeless ruin but for his timely and princely munificence."

To the last sentence of this paragraph we object *in toto*. St. Albans does not owe the preservation of her famous abbey church to Lord Grimthorpe. Contrariwise he has been doing his best to obliterate it, and to give England in its place his own crude con-

ceptions of what it ought to be! Had Lord Grimthorpe given, say, £20,000, to be expended on the careful preservation from decay of this great historic church, and spent another £20,000 on its reverent fitting-up for stately worship, he would, indeed, have been a benefactor; but the squandering would have been far better had Lord Grimthorpe squandered this misused sum on the racecourse, or flung it away on the gaming tables of Monte Carlo!

We have almost exhausted the space at our bestowal, but one or two more paragraphs must be allowed to draw attention to the

OLD HOUSE-FRONTS IN THE MARKET PLACE.

of £140,000, which his friends claim that he has laid out on the fabric, is a miserable misuse of his inherited or self-earned wealth. No personal sin, save that of the most overweening egotism, has been involved in this expenditure; but apart from moral grounds, and in the interests of the history in stone of England's past both in Church and State, it larger half of this fascinating volume, which yet remains for consideration. Chapter VIII. is occupied with the story of the Peasant Revolt and an account of the great gateway of the monastery. To this follow birth notices of the famous English historians connected with St. Albans—Roger de Wendover, Matthew Paris, Rishanger, and Wal-

singham—and a well-written account of the Grammar School, its masters and famous scholars. The little that is known of the Saxon fortress-palace of Kingsbury and of the Priory of Sopwell are next put on record.

A short chapter is appropriately given to the parish church of St. Stephen, which was one of the three churches originally built by Abbot Ulsinus about the year 948. It was rebuilt *temp.* Henry I., and again much restored in the fifteenth century. In 1861 it fell into the hands of Sir Gilbert Scott, which was one of his worst periods. The most noteworthy feature of the church is the old brass lectern of massive workmanship. It bears the black-letter inscription: *Georgius Creichtown Episcopus Dunkeldensis.* There were two Scotch Bishops of Dunkeld of that name; the first was consecrated in 1527, and the second (the nephew of the first) was consecrated in 1550 and was the last bishop of that see. It must have belonged to the first of these prelates. The most likely supposition to account for its presence in this church is that this eagle-lectern formed part of the plunder of the abbey church of Holyrood, and was brought here by Sir Richard Lee. The church of St. Gregory, Norwich, possesses a brass lectern almost identical with the one at St. Stephen's.

Chapter XIV. is devoted to interesting gossip and reminiscences of Holywell Hill, the ancient cross, the numerous old inns, and the coaching days of yore. The High Street and St. Peter's Street and its by-ways are treated in a similar and well-illustrated manner in the next two chapters.

The Market Place, French Row, and the Moot Hall are the chief objects treated of in the seventeenth chapter. Some of the old bits that still happily remain lend themselves readily to the pencil of the appreciative draughtsman. Mr. Kitton gives several delightful sketches of these old details. "The Clock Tower and Curfew Bell," "George Street and Romeland," "St. Michael's and its Neighbourhood," and "The Tokens of St. Albans," are the titles of the last chapters.

This beautiful work, which does much credit to all engaged in its production, is limited to three hundred copies. We should think it probable that all or nearly all will have been taken up before this notice appears.

Remains at Muriau Gwyddelod, near Harlech.

THE WALLS OF THE IRISHMEN.

By the late H. H. Lines.

(*Continued from* p. 81, vol. xxix.)

AFTER I had written thus far, I met with a note in Petrie's *Round Towers of Ireland*, which seems to throw light on this question, and to confirm the view I entertain in the previous remarks as to the place being constructed for a large assemblage of people. In one of the Irish chronicles called the *Book of Lecan* is the following: "The Cairn of Amhelgaidh, son of Fiachra Elgaidh," etc. "It is by him that this cairn was formed for the purpose of holding a meeting of the Hy-Amhelgaidh around it every year, and to view his ships and fleet going and coming, and as a place of interment for himself." This was evidently a cunning and insidious scheme to procure for himself that homage usually rendered to the brave when they are no longer in the flesh. Amhelgaidh thirsted for a high place among the demigods of his race, so made all the necessary arrangements for his own deification. It is thus possible that the amphitheatre at Muriau Gwyddelod may have been constructed for the double purpose of a tribal gathering, and to be used ultimately as a place of burial for the chief and his family, who also could view from here the going and coming of his warships. From the perfect condition in which these remains, Muriau Gwyddelod, are still left (1870), I would suggest another inference, namely, that the ashes of the chief, whatever may have been his name, were never deposited here. There is not the slightest indication of any débris surrounding or within the 40-feet carnedd, which there would have been had the cairn been finished and covered up in the usual way with loose stones. Possibly the sons of Cunedda the Conqueror broke in and chased the Irish colony out of the

country, thus preventing the completion of a stately carnedd among the Muriau Gwyddelod. The date of this unfinished carnedd would probably be at the end of the fifth or beginning of the sixth century. At this period Christianity, though progressing, had not entirely replaced the old idolatry. The great idol, Crom Cruach, was yet worshipped; the so-called Druids still practised their incantations, and incremation or urn burial was at this time giving place to the practice of interment in all the panoply of war, the chief holding his red javelin in his hand with his face turned towards his enemies.

About 100 yards south of the amphitheatre and east of the first section we find the ground occupied by stone rings, most of which have lost some of their stones—by trenches and old trackways, by earthen carneddau, and among them an oval stone ring with circles attached to its west end, the entire length of which was 130 feet by 50 feet wide. The form of this structure is perfectly preserved upon its north side, while the south is much destroyed, and the rounding off of its east end remains so far preserved as to show the manner in which the south side was constructed. In the centre of these remains is an upright stone 3 feet 8 inches high, with a small stone ring in front of 5 feet diameter inside, forming a cell about 18 inches deep. There are eight or ten stone rings left on the west end, as I have before remarked, presenting a singular combination of intersecting ovals and circles, one of the latter being a concentric ring 15 feet across, quite perfect, and showing its entrances undisturbed. On the opposite side to this are the remains of another ring, which, no doubt, corresponded to it, forming two wings at the south-west end of the whole structure. Within this last circle is a stone 7 feet 6 inches long of triangular form, having the character of an altar. Its position in the circle favours that idea. The conclusions I arrive at after a close observation and measurement of this labyrinthine puzzle are not favourable as to its ever having been designed for purposes of interment. If it had ever served that purpose, what has become of its envelope of earth and stones? and why should the intricate design marked out by single boundary stones, mostly touching each other, have been left undisturbed if the earth had been carried away? Notwithstanding the opinion of many great archæologists, I must say that I do not think that *all* the stone circles and ovals constructed by our ancient predecessors were only for sepulchral purposes. The aboriginal tribes of Britain and of Ireland adopted the circle and oval for their dwellings, their fortresses, their places of public assembly, their sepulchres, and why not for their temples?

There is another section of the Muriau lying a quarter of a mile south-east of the previously mentioned three sections, and I am rather inclined to consider it a distinct group, as it presents characteristics entirely diverse from them. It stands on the highest part of the ground occupied by the Irish settlement, and if any portion of these remains may be attributed to the ancient tribes of Wales before the immigration of the Irish, I think it may have been this group. It stands upon waste ground surrounded by cultivated lands, which have encroached on and cut off a portion of its area. It is essentially a Celtic enclosure or caer, which was at one time entirely encircled, containing three enclosure mounds of earth and stones, the whole occupying a space of 756 feet east and west, and 460 feet across its widest part. Of these three mound-enclosed spaces two are oval and one is triangular, with an intervallum between them, and the exterior boundary of the caer extending all round. The central space in the whole group is an egg-shaped oval of 126 feet by 75 feet, inside measure. This oval is perfect in form, and bounded by a mound 5 feet wide on its crest, consisting of stones and earth. The stones appear to have been originally laid down in small rings, but are now a good deal displaced. The area of this oval is flat and level as a bowling green, and as it is placed upon inclined ground, the earth has been removed from one end and placed on the opposite end, so as to produce a perfectly horizontal surface. The narrow end of the oval is placed north-east, the broad end south-west. From several circumstances it is evident that this oval is an after construction, partly destroying previous arrangements. At one part it encroaches upon an oval three

times as large as itself, and at another upon the triangle five times its own size. The original and larger oval is 220 feet by 174 feet, and, like the small oval, bears no evidence of any portion of its area having been occupied by structural forms. The two spaces are both empty. The triangular enclosure ranges west like the others, all three on a line running east and west, though the intruding oval in the centre has an eccentric bias of 45°, throwing its ends north-east and south-west. There is doubtless some reason for this, which I have failed to probe, and upon which I do not feel inclined to theorise. But I do not believe the eccentricity to be accidental, and I do believe that the two adjoining enclosures have been so far destroyed as to admit the innovator joining the original twin group, and creating a triple symbolic group instead. Whatever may have been the nature of the symbol intended, the three angled enclosure, though not perfect, still retains sufficient character to entitle it to be called a triangle of 290 feet by 252 feet. In the centre of it is a carnedd of loose stones 20 feet long. In the intervallum are also two carneddau, heaped, and excepting these there is nothing to suggest the purpose for which these enclosures were made. The mounds here and there show small circular arrangements of stonework, more or less destroyed, and it may be that the ashes of the dead were deposited in these small mound circles; if so, the whole of this place must have been a necropolis. One peculiarity remains to be noted. None of these enclosures possess the usual bearings which were adopted by idolaters; they range east and west, except the central oval, which has a bias just half-way between the Christian bearings of east and west and the pagan practice, which was to place the burial cists due north and south.

There are two examples of those monoliths called Meini Hirion connected with this Irish settlement of Muriau Gwyddelod. One called the sun stone, about half a mile distant, is a rather remarkable pillar, standing 10 feet high. Its shaft in horizontal section is a triangle, with one of its edges at 6 feet from the ground expanding into a lozenge shape, point upwards. The tradition of its being a sun stone may be correct, its pointed top indicating the character of those stones which were dedicated to the sun. There is an absurd legend attached to it—that when human victims were offered in sacrifice to the deity, they were chained to this stone. But if it is what the name implies, a sun stone, the Crom Cruach of the Irish settlers, the stone itself was worshipped, and had its conical apex covered with leaf gold (according to the Irish custom), and adored as the representative of the midday sun. I would observe that the flat lozenge shape faces the south direct towards the sun in his meridian splendour.

From an old MS., the *Dun-Seancas*, we learn that every people who conquered Ireland or who settled there worshipped Crom Cruach till the time of Patrick, and sacrificed the first-born of every species to this deity.

The other Maen Hir is found on the banks of the Artro, about 200 yards west of Llanbedr Church, and is evidently a memorial stone. Its height is 11 feet, and it is accompanied by a smaller stone about 8 feet high. Adjacent to these is a carnedd covered with turf, 4 feet high and 20 feet long. No tradition that I am aware of is connected with these. Between the two Meini Hirion is the stone with the circular ornament which Dr. Griffiths removed from Muriau Gwyddelod for safety, and which device appears to have been the national emblem of certain Celtic tribes.

In the miscellany collected by Iolo Morganwy is the following: "Three invasions took place in Cambria, and one family, that of Cunedda Wledig, delivered the country from the three. The first occurred at Gower, where Caian Wyddel and his sons landed, subjugated, and ruled for eight years; but Cunedda and Urien, the son of Cynfarch, subdued, and slew all but nine, whom they drove into the sea. Urien called the country Rheged."

"The second invasion was that of Don (others say Daronwy), of Llochlyn, who conquered Ireland, and then led 60,000 Irish and Llochlynians to North Wales, where they ruled for 129 years, when Caswallon Law Hir of the long hand, grandson of Cunedda, entered Mona, defeated and slew Serigi Wyddel, their leader, at Llan y Gwyddel, in Mona. Other sons of Cunedda slew them

also in North Wales, the Cantred and Powis, and became princes in those countries. Don had a son (Gwydion), King of Mona and Arvon, who first taught from books the Irish of Mona and Ireland."

The following is evidently erroneous in its dates: "A.D. 267, Don, King of Llochlyn and Dublin, led the Irish to Gwynedd, where they remained 129 years. Gwydion, the son of Don, was highly celebrated for knowledge and science. He was the first who taught the Cambro-Britons to perform the plays of illusion and phantasm, and introduced the knowledge of letters to Ireland and Llochlyn. After 129 years' occupation, the sons of Cunedda came from the north, subdued the Irish at the Battle of Cerrig y Gwyddel, and Caswallon Law Hir himself killed Serigi Wyddel ap Mwrchan, ap Eurnach the aged, ap Eilo, ap Rhechgyr, ap Cathbalug, ap Cathal, ap Machno, ap Einion, ap Celert, ap Math, ap Mathonwy, ap Gwydion, ap Don, King of Mona and Arvon, the Cantref, and of Dublin and Llochlyn, who came to the Isle of Mona 129 years *before* the incarnation of Christ."

"Eurnach the aged fought sword to sword with Owen Finddu, son of Maxen Wledig, in the city of Ffaraon, and they slew each other."

Again we read, "After the departure of the Romans from Britain, Serigi had the supreme government of Mona, Gwynedd, and the Cantref; his oppression was such that messengers were sent to Cunedda, who sent his sons to Gwynedd, where they put them to flight, except in Mona, where they became a distinct nation, with Serigi for their king, who afterwards came with a strong force to Gwyrfai, in Arvon, to fight with Caswallon, who drove them back to Mona, defeating them at Cerrig y Gwyddel."

Again, "The son of Urnach was Serigi Wyddel, who was slain by Cassallon Law Hir, at Cerrig y Gwyddel, in Mona, and upon the greensward they found a male infant, who was Daronwy, the son of Urnach Wyddel, and Serigi's brother. An illustrious chieftain who resided just by, commiserating his beauty and destitution, reared him up as one of his children, but he became eventually one of the three native oppressors. He confederated with the Irish, and seized the dominion from its rightful Cambro-British owners." There are anachronisms in the above, half mythic, half historical. The author suggests that the legend or tradition which ascribes the expulsion of the Irish to the celebrated Cassivellaunus arises merely from the confusion of two personages bearing the same name.

Notes on Archæology in Provincial Museums.

No. XXXIV.—THE CAERLEON MUSEUM.

By John Ward, F.S.A.

LIKE the Corinium Museum at Cirencester, described some months ago, this Monmouthshire museum is exclusively antiquarian and essentially local. Most of its contents were found at different times in and immediately around the town, while a few relate to neighbouring villages, particularly Caerwen, about eight miles away. The residue came from more distant places, as London, York, Italy, and Egypt; these, however, are treated as an illustrative series, precisely as is a similar class at Cirencester. For the above reason the collection cannot properly be studied apart from the locality, nor the locality from the collection—the one illustrates the other. Both, therefore, will be treated as equally essential to the present sketch.

As an enthusiastic schoolboy of tender years, I remember reading a passage of Giraldus Cambrensis portraying Caerleon in his day—the thirteenth century. I pictured to myself the relics of past glory that he described—the immense palaces with gilded roofs, the prodigious high tower, the hot baths, the ruins of temples and theatres, the aqueducts, and the hypocausts. For years my knowledge of the place was little more than this; but it was sufficient. The "City of Legions" was a veritable Mecca of antiquarian marvels. The name itself to my Saxon ears was unusual, mysterious, significant. The gilded roofs and prodigious remains might indeed have disappeared during the long centuries since Gerald wrote; but my imagination went back to the palmy days long

before his time, to gorgeous roofs flaming in the sun, fantastic towers cleaving the clouds, colonnades, and squares, and Roman soldiers —the conventional Roman soldiers of old-fashioned school Scripture histories—each with a standard bearing the mysterious letters, S. P. Q. R., in one hand, and a drawn sword, ready to kill somebody with, in the other. I was quite sure that if I could only get there, and do a little surreptitious digging with my sea-side spade, I should bring to light one of these gilded roofs; but, unfortunately for archæology, Caerleon was too far away. Years passed, and with them these roofs diminished in size, their gold became thin, thinned into leaf, and threatened to disappear altogether. Sad sequel to juvenile dreams, and disparaging to Gerald the Welshman. Nevertheless, these early impressions left an indelible mark on my mind. A pilgrimage to Caerleon continued to be a cherished hope; but a quarter of a century elapsed ere it was realized.

When first I saw this ancient place, nearly two years ago, I was keenly disappointed. One is apt to presume that past importance is always linked with present vestiges of that importance. Think of Rome: it brings to mind ruined temples and aqueducts, early Christian churches and mediæval palaces. How full of mementos of the past are York, Chester, and Gloucester! But Caerleon, the capital of Britannia Secunda, the headquarters of one of the chief legions of the empire, an ancient archiepiscopal see and centre of learning, and the subject of many a mediæval tradition and romance, surely of all places, should be venerable with visible antiquity? But no; a passing stranger—even a lover of the past—might easily fail to discern in its narrow lanes, winding in a most un-Roman fashion, anything of more interest than is to be seen in most old-fashioned English village-towns. The huge mound or *burrh* of the castle, on which probably stood "the prodigious high tower" of Gerald, the fine old, but overmuch-restored, Perpendicular church, with remnants of an early Norman structure, and some excellent examples of Tudor domestic architecture, would undoubtedly attract his attention; but he would see in them only a proof of the post-Roman and mediæval importance of Caerleon. Give him, however, but an inkling of the presence of Roman remains, and if his antiquarian perception is worth anything at all, he will not fail to trace the parallelogram of the castra from existing vestiges of the earth-mound and its masonry facing, nor to note the circular *cavea* of the amphitheatre, known popularly as King Arthur's Round Table. Were it not for the watchful interest of the Monmouthshire and Caerleon Antiquarian Association, these would probably now be the only visible remains of the Roman city. The numerous objects found year by year would either have received no notice or care at all, or, remaining in private hands, have gravitated to distant museums. But during the past forty or fifty years the little museum established here by this association has been a successful means of gathering together and preserving finds. And now its varied contents, coupled with the remains *in situ* and the numerous records of past discoveries and investigations, furnish a by no means despicable knowledge of this important military centre of Roman Britain.

Historically, Roman Caerleon—Isca (the Latinized form of the river name, Usk) Silurum (to distinguish it from Damnonian), is little more than a blank. We may reasonably conclude that its importance to the Romans was an immediate consequence of the defeat of Caractacus, chief prince of Essyllwg, the land of the Silures. These hardy hillsmen, however, were never thoroughly subjugated, and their conquerors, like the Normans of a later age, erected a chain of strongholds to protect the fair lowlands of Gwent and Glamorgan from their attacks. These fortified stations were threaded by a great military road, the Via Juliana, stretching from Gloucester to St. David's Head; and the chief of these stations was Caerleon, the City of Legions. For a long period—probably two centuries—it was the headquarters of the Second Augustan Legion; and thus it played a part in respect to South Wales comparable with that of Chester, the headquarters of the Twentieth Legion, to North Wales. It is equally reasonable to believe—in fact, the existing vestiges clearly prove it—that as a legionary station it was a place of considerable splendour, however much we may feel inclined to discount Gerald's description. That we *must* take the words of this writer *cum grano salis* is proved

by Henry of Huntingdon's statement of half a century earlier, which explicitly makes the walls so ruined as scarcely to be seen.

This contradiction will make us cautious with the statements of another old literary worthy, Geoffrey of Monmouth, who would have us believe that Caerleon was founded by none less than the mythic Belenus, the conqueror of many nations and counterpart of the classic Apollo. From the same and other sources we learn that it was one of the three greatest cities of Britain, the capital of Essyllwg, and the birthplace of King Lucius. We tread on firmer ground in post-Roman times. This city was intimately connected with King Arthur, being the place where he is said to have been crowned and held his court. It is also the ecclesiastical mother of St. David's, whither the see was removed in the eleventh century.

Caerleon suffered much from the hands of the Saxons and the Danes, being several times burnt down to the ground; it remained sufficiently important in even late mediæval times to be incorporated. Its apparent destiny is to become an outlying suburb of the neighbouring progressive and rapidly-growing town of Newport, once the port of Caerleon.

The accompanying plan indicates the shape of the castra, and the positions of the chief Roman remains.

The angles of the castra are rounded, and there was an entrance (E, E, E, E,) near the middle of each side. The stone revetment (A, A,) is best preserved in the vicinity of the south angle. Here it consists of a *pêle-mêle* mass of quarry-stone, well embedded in mortar, and without any attempt at herring-bone work. Where intact, the facing is of broad and narrow work, the latter forming bonding-courses, and the stones are well squared. The amphitheatre (C) is just outside the south-west wall, and is an oval about 220 by 190 feet in diameter, and sinks to a depth of about 18 feet in the centre. Remains of stone seats have, I believe, been found; and eight radiating grooves, which probably indicate the positions of the steps by which the seats were reached, can be distinctly traced on the sides.

In the neighbouring fields, on the same side of the castra, have been discovered the foundations of houses and other Roman remains, indicating that the old city extended considerably beyond the walls; and at more distant points in the vicinity have been found indications of villas and burial-places.

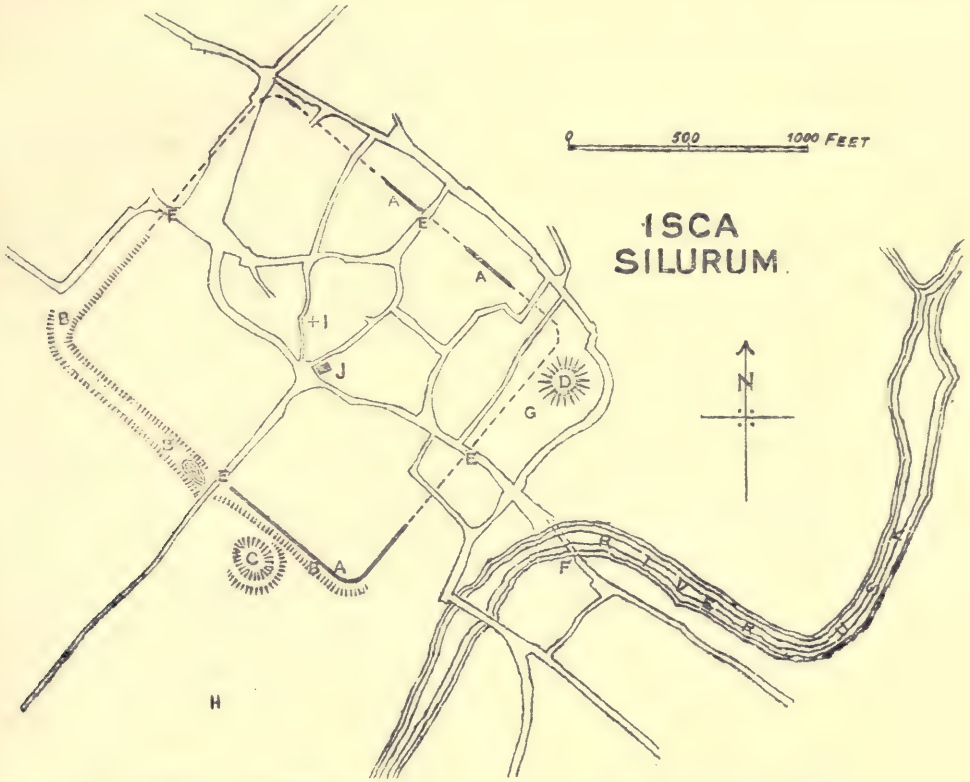
The museum (J), which is so intimately connected with this most interesting place, occupies a conspicuous position near the church (I). It has the outward form of a miniature classic temple, with internal dimensions of about 40 by 20 feet. Four Grecian Doric columns support a plain pediment, and behind them is the doorway, the only aperture of the walls, the interior being lighted from the roof. It is not a cheerful structure. These reproductions of classic art in dull grey stone, and with our murky surroundings, are but parodies of the white marbles and the sunshine and pure blue skies of the Levant. The interior, however, has a good and even light, and thus so far is suitable for its purpose. The general construction distantly recalls the atrium of a Roman house. The oblong central skylight would be a *compluvium* were it unglazed. The corresponding opening in the floor lacks water to make it an *impluvium:* it admits an uneven light into a dismal basement, or, nearer the truth, cellar.

The first objects the visitor encounters upon entering the institution are a notice to the effect that it is the museum of the Monmouthshire and Caerleon Antiquarian Association, and is maintained by the voluntary contributions of its members, etc.; a visitors' book; and a significant donation box. The requirements of these being satisfied (let us hope liberally), the visitor may pursue his round of inspection. There is no popular guide to the collection, and apparently no attempt is made to enlist the interest of the "common people." I sounded several of the villagers as to their views on the museum. Let one suffice. She had *once* paid it a visit, but did not know what to make of "the things." "They might be," she assured me, "curiosities, but they ain't pretty!"

The impression the interior gives rise to is that the collection was once well cared for, but has since been left to look after itself. The objects, as a rule, are accompanied by descriptive labels, but they are in a faded and dirty condition. There is a perceptible dampness pervading the room, which must be harmful to the exhibits; and to accentuate

this "down-grade" appearance, the roof shows such ominous signs of collapse as to have recently necessitated a small forest of timbers to prop it up. In these respects this museum is a contrast to that of Cirencester although so like it in others. Let it not be thought, however, that the scientific interests of the collection have been neglected.

a resident of the place, was long honorary secretary of the association, and one of its most active promoters. This book was published in 1862, and is to a great extent a second edition of *Delineations of Roman Antiquities at Caerleon*, a work out of print at that date. In 1868, Mr. Lee published a supplement, dealing with subsequent addi-



A.—Remains of the Walls.
B.—The Fosse.
C.—The Amphitheatre.
D.—The Castle Hill.
E.—Sites of the Gateways.
F.—Site of Ancient Bridge.
G.—Site of Villa.
H.—Site of Baths.
I.—The Church.
J.—The Museum.

During the forty-six years that the above association has been in existence it has published at irregular intervals various monographs and other works, and in these may be found described and illustrated nearly all the objects in the museum. The larger portion by far find a place in *Isca Silurum*, a careful and exhaustive royal 8vo. catalogue, with fifty-two excellent lithographic plates. The author, the late Mr. John Edward Lee, F.S.A.,

tions to the collection. Since then nothing further has been done in this direction; but the few additions of late years have been noticed in ordinary publications of the association.

We will commence our tour of inspection with the inscribed stones. As might be expected these are mostly of a military character —centurial stones, tombstones to soldiers, etc. Although by no means so numerous as

those of Bath and Cirencester, a few of them are of peculiar interest, as, for instance, the first on the left-hand side to catch the visitor's eye upon entering the room. It is a most unpromising stone at the first glance, yet its discovery settled an important local antiquarian question, and on this account it must be regarded as perhaps the most valuable object in the museum. It is a rough, untrimmed slab of Lias limestone, 21 inches long, and varying from 8 to 14 inches in width. It is a centurial mark, and the inscription, which is exceedingly rude, is as follows :

COH Ī
Ↄ STATORI
M MI

It was washed by the action of the tide from a strip of low grassland between the sea (Bristol Channel) and the Sea Wall at Goldcliffe, near Newport (Mon.) in 1879. The Sea Wall is a huge embankment extending from the mouth of the Rhymney, near Cardiff, to the high ground at Portskewitt, near Chepstow, a distance of about twenty miles. By it a strip of fertile low-land, averaging three miles in width, has been reclaimed from the tidal waters. The builders of this "wall" had long been a matter of conjecture, although it had been shrewdly guessed that of all the ancients who inhabited this island only the Romans could have constructed a work of such magnitude. Time out of mind, the work has received unremitting attention from special courts and officials ; but in spite of this the sea has broken through, spreading death and disaster on several occasions, notably in 1606, when 2,000 people were drowned. The stone under notice is considered to settle the age of this embankment as Roman. To quote the printed description accompanying it : 'It seems to have been a boundary-stone stuck into the ground like those now used, and announces in the usual style of such tablets that the Cohort of the Centurion Statorius had erected so many thousand paces (probably two miles) of the vallum, or Sea Wall, as it is now called, in front of which it was placed. The number of the cohort usually follows it, and the last letter of the first line is a numeral, as indicated by the cross-line above it. The reversed C at the beginning of the second line is the sign for centurion, and the letters on the third line give the measurement of the work done. The absence of the cross stroke in the A gives the date as later than the time of Gordion, about A.D. 245."

There are several more of these centurial marks in the museum, all from Caerleon. They are all of a more orthodox shape than the Goldcliffe specimen—oblong blocks of stone, presenting a face ranging from 5 to 15 inches in height, and having a horizontal length of twice or thrice the height. In each example the lettering is included in an oblong panel, or a *tabula ansata*, *i.e.*, a panel, with wedge-shaped ends, outlined by incised lines. Each has the reversed C (so, Ↄ), standing for centuria, the company commanded by a centurion, the company being indicated by its commander's name. The first example on this side of the room bears the inscription :

COH V
Ↄ PAETINI

—"The Fifth Cohort, Century of Pætinus." A larger and much worn stone relates to the century of Valerius Flavus :

COH II
Ↄ VALERI FL
AVI

The next is remarkably rudely executed, so much so that for fifty years antiquaries puzzled over it in vain ; and, in spite of the Roman label, one declared that it was a Runic inscription ! It has been deciphered into

Ↄ IVLII
CAIICINIANI

the "Century of Julius Cæcinianus," E in the latter word being represented, as is not unfrequent in Roman inscriptions, by II. Another of these marks relates to the century of Rœsus (or, as has been suggested, Rœfus) Moderatus, the first *hastati* of the sixth cohort :

CHOR VI HAST PRI
Ↄ ROESI MODER

Another has the peculiar interest of referring to the erection of some government building :

COH II Ↄ LIVI**NA P F XXXII

The Rev. C. W. King, in the *Journal of the Archæological Institute*, vol. 32, read it thus: "Cohortis Secundæ Centuria Liviniana per passus duodetriginta fecit."

An interesting, but rudely inscribed stone of similar shape to these centurial stones, is one bearing the brief inscription, PRIMUS TESSERA, which evidently refers to the chief "tesserarius." The tesserarii of the Romans were officers whose duty was to receive the watchword or *tessera militaris* from the commander, and to publish it to the army.

The tombstones are not conspicuous or numerous, but several are worthy of notice. One, 45 inches by 33 inches, came from a farmhouse, Pil Bach, a mile west of Caerleon, and where, many years ago, two tessellated pavements were found. The head has the shape of a shallow gable with rounded angles. Immediately under the apex is a crescent, and on each side of this a wheel. The inscription informs us that Tadia Vallaunius (a British name, surely!) lived sixty-five years, and that her son, Tadius Exupertus, lived thirty-seven years, *defunctus* (*sic*) *expeditione Germanica*, the tomb being erected by the most dutiful daughter, Tadia Exuperata. The clause in italics undoubtedly refers to the death (defunctus) of the son, but the German expedition is not clear. If an expedition to the Continent, the stone must be a cenotaph, so far as Tadius Exupertus is concerned. A neighbouring example illustrates a wife's tender care. It is a plain stone, about 30 inches by 29 inches, to the memory of Aurelius Herculanus, horseman, whose length of days reached only to twenty-eight years.

Eight tombstones, needlessly scattered about the room, were found at Bulmore, a picturesque hamlet a mile and a half north-east of Caerleon. This place seems to be the site of a villa, but nothing of a very definite nature has been discovered except the sepulchral enclosure containing these tombstones in the above-named year. Apparently no plans were made, but it is known that this enclosure was an oblong about 22 feet by 15 feet. The tombstones were thrown down, some being broken, and fragments of coarse pottery, burnt bones, and ashes were scattered about —a state of confusion warranting the statement of *Isca Silurum* that "it appears highly probable that the tomb had been ransacked in later ages in search of treasure." The most elaborate and best-cut of these stones was originally a double tombstone, that is, one with, or intended for, two inscriptions side by side. Although the whole of the right half is gone, all the inscription of the other half is intact. The whole stone was surmounted with a low triangular pediment, which, to judge from the remaining portion, was decorated with the figure of a dolphin in each lateral angle, and doubtless there was some central ornament. The inscription is as follows:

D M
IVLIA VENERI
A AN XXXII
I ALESAN CON
PIENTISSIMA
ET I BELICIANVS
F MONIME
F C

Here we have an example of a husband's and a son's most dutiful care in raising a monument to the wife-mother. Probably the right-hand half of the stone was reserved for a commemorative inscription to the husband, and, for anything we know, was duly filled in by the son, when the father departed this life. Another, a very imperfect slab, but with beautifully-formed letters, is also a witness of the sacredness of the family tie under the Romans. It is to Cæsaria Coroca, who lived forty-eight years, and was erected to her memory by her husband and three sons. Another husband at Bulmore raised a stone to his wife, Julia Nundina, who had lived thirty years. This is the largest of the Bulmore tombstones—51 inches by 30 inches. The next is a poorly-executed—but which is described as a well-executed—inscription to a veteran who had reached the ripe age of one hundred years. It was raised by his wife and son:

IVL VALENS VET
LEG II AVG VIXIT
ANNIS C IVL
SECVNDINA CONNVNX
ET IVL MARTINVS FILIVS
F C

It is only an inscribed stone, but it is brimful of humanity. The aged warrior must

have been highly venerated by his neighbours, a soldier-loving people, and we may be sure that the funeral oration was eloquent with his praise, and that the *præficæ* wailed their loudest, and wept as only these trained weepers could weep.

It is interesting to note that the tombstone of the widow was also found at Bulmore, and was erected by the son. Unless there was a great difference between the ages of the veteran and his wife, we must consider that her death followed shortly after his, for her age when she died was seventy-five. The inscription is very indifferently cut. It runs thus:

D M ET
MEMORIAE
IVLIAE SECVNDI
NAE MATRI PI
ISSIME VIXIT AN
NIS LXXV G IVL
MARTINVS FIL
F C

The dedication is rather unusual: 'Dis manibus *et memoriæ*.' Another wife at Bulmore erected a stone to another veteran of this legion, whose enjoyment of the privileges of veteranship could not have been of long duration, as he lived only to the age of forty-five. The next illustrates the usual precision of Roman sepulchral monuments in respect to the ages of young people, frequently specifying the odd days—a touching testimony of parental love, for the parent who so minutely "kept count" of a child's age must have treasured up other memories of its life. In the present case a mother raised a slab to her daughter, Julia Iberna, who lived sixteen years and six months. The last of these Bulmore tombstones to be noticed is a peculiarly rude specimen, with the simple record that Julia Senica lived seventy years. But bald as it is, it brings out in all the greater force a radical difference between the spirit of the Roman and the modern methods of perpetuating the memory of the departed. The gravestones of a modern cemetery are essentially a collection of records of the dates when people *died*, and usually their age at death: with the Romans the prime thought was life; the dead *lived* so long, and very rarely indeed is any clue given as to the date of death. The reader may have heard it argued that the "vixits" of the tombs of the Catacombs of Rome are a witness to the livelier faith of the early compared with that of the modern Christians; but as a matter of fact, the formula of the Catacombs is not of Christian but pagan origin.

There is a fragment of a tombstone from Pil Bach in this museum which, if several antiquaries are right in their conjectures, illustrates the latter point most curiously. It has on its broken side, and presumably near the middle line of the stone, a series of diagonal parallel lines. These are regarded as part of the conventional representation of a palm branch, a peculiarly Christian symbol. Yet on this Christian tombstone were the usual and peculiarly pagan dedicatory letters, D. M., for *Dis manibus*, "To the divine shades!" The only other sepulchral stone that need be noticed is a fragment which served as a support for the font in Kemys Church, about two miles from Caerleon. It is interesting as being part of a double tombstone, similar to the first described from Bulmore. The lettering is scarcely legible, but sufficiently so to indicate that it relates to a soldier of the legion stationed at Caerleon.

The museum is singularly poor in altars. The only one which affords a legible inscription was found in the churchyard in 1845. It was 40 inches high and 20 inches wide. I say *was*, for, unfortunately, it is in four or five pieces; and, still more unfortunate for the visitor, these pieces are widely separated, as if to suggest that the disruption was the result of an explosion. It was erected, *Saluti Reginæ*, by Publius Sallienius, the son of Publius the Mæsian, and Thalamus Hadrianus, the prefect of the Second Augustan Legion, with his sons Ampeianus and Lucilianus. The interesting point about this altar is that there is a votive tablet in the museum which owes its origin to the same individuals, and is obviously the work of the same mason. This tablet was discovered as far back as two hundred years, was copied by Camden, was removed by Bishop Gibson of Llandaff to his mansion at Mathern, near Chepstow, and was then lost sight of until about forty years ago, when it was presented to the museum. This is the inscription:

PRO SALVTE
AVG NN
SEVERI ET ANTON
NI ET GETAE CAES
P SALLIENVS P F MAE
CIA ET THALAMVS HADRI
PRAEF LEG II AVG
CV AMPEIANO ET
LVCILIAN . . . .

"For the well-being of our August Severus and Antoninus and Geta Cæsar, Publius Sallienus, son of Publius the Mæsian, and Thalamus Hadrianus, Prefect of the Second Augustan Legion, with Ampeianus and Lucilianus. . . ."

There are two other altars of the usual rectangular shape, one imperfect, and the other complete. The latter has abundant indications of an inscription, but it is impossible to read it. Two other altars are interesting in a special way. The one, a circular one about 3 feet 6 inches high, was surely originally the upper part of a column. Its few legible words connect it with Mithras. The other had a still more lowly origin: it was part of a stone conduit-pipe. And yet, strange to say, it was dedicated by the prefect of the camp: DEAE FORTVNAE . IVS . . S . . S PRAEF CASTRO.

The words ET GETAE CAES of the votive tablet described above have been purposely almost erased. This has been found to be the case in many inscriptions where his (Geta's) name has occurred, and, of course, must be attributed to the well-known jealousies and disputes in the family of Severus. In the museum is another stone, which has met with a similar treatment, only in a less degree. It is 17 inches high, and apparently formed part of a frieze. The inscription is beautifully cut, but is not complete, as the left portion of the stone is broken off. It seems to relate to the restoration of some building by Severus and Geta (the line represents the broken end):

CAESARES L SEPTI
VG *ET P* SEPTIMVS
ORRVPTVM

The letters in italics have been well-nigh chiselled out, and the only likely reason why the following word (part of Geta's name) was suffered to remain, was that, the stone being very hard, "the mason found his work so difficult, that he gave it up after having partially erased three letters." Another stone recording the rebuilding or restoration of an edifice proves that Isca Silurum possessed a temple dedicated to Diana. It was found so long ago that the inscription is quoted by Camden:

T FL POSTVMIVS
VARVS V C LEG
TEMPL DIANAE
RESTITVIT

Another slab, with well-spaced words and letters, records the rebuilding of the *centuriæ* of the Seventh Cohort by Desticius Juba, the lieutenant of the Emperors Valerianus and Gallienus:

IMPP VALERIANVS ET GALLIENVS
AUGG ET VALERIANVS NOBILISSIMVS
CAES COHORTI VII CENTVRIAS A SO
LO RESTITVERVNT PER DESTICIVM IVBAM
V C LEGATVM AVGG PRPR ET
VITVLASIVM LAETINIANVM LEG . LEG
II AVG CVRANTE DOMIT POTENTINO
PRAEFE LEG EIVSDEM

In an inscription of this sort, the first point that the attention is drawn to is the object rebuilt or restored. Here it is expressed by the word *centurias*. But as a *centuria* was a company of soldiers, or, in a more general sense, any division of things containing a hundred, or even simply a division, there is no sense in the inscription. Mr. Lee, however, divined that the word here stood for the quarters or barracks of the centuries; and although he was unable to bring forward any other example of this usage of the word, Dr. McCaul of Toronto pointed out one in Cicero's orations, which had always puzzled commentators.

Another inscription is an antiquarian battlefield. I will only give briefly three or four proposed interpretations. The stone on which it occurs is nearly 5 feet high. The upper portion has two sculptured male figures in a shallow niche, and between them is an altar, with spirally curling flames. The figures are draped; that on the left is much defaced. The other is in the act of sacrificing, holding

a patera in his right hand over the altar. The much-worn inscription forms the middle portion of the stone; while the lower is hollowed out, trough-like. The inscription commences FORTVNE ET BONO EVENTO. Then follow the names of two men, Cornelius Castus and Julius Belisimnus; then *conjuges*, and last *pos . . r . . .* (posuerunt). Did these two men, *plus* their wives, erect this stone to Fortune and Good Luck? If so, *que* must be dropped in after *conjuges;* and although there is not sufficient space for this addition, there certainly is sufficient for an abbreviation. Another interpretation makes *conjuges* to refer, not to the wives, but to the men themselves as intimate companions. But Dr. McCaul will have none of these. He insists that the last two letters of *Belisimnus* must be kept separate, and made to stand for *votum susciperunt*—have sustained the vow—the whole inscription recording that two men made a vow to erect this tablet to these deities, and that their widows piously fulfilled their vow. Another opinion is that the stone is a sepulchral monument to these men, and was erected by their widows. But, as Mr. Lee humorously put it, "the greatest difficulty of this interpretation is one which probably did not occur to these learned antiquaries; for I never can believe that they would willingly have libelled these two Romano-British ladies by supposing them to have erected a monument to Fortune and Good Luck on the decease of their husbands!"

(*To be continued.*)

Wassailing the Apple-Trees.

By F. J. SNELL, M.A.

ONE night in January, three or four years ago, whilst residing at Bolham, a small Devonshire hamlet, I was sitting up late, when I was startled by the report of a gun. This was repeated at intervals, and to judge from the sound, now far, now near, the weapon was travelling about with something of the caprice of Will-o'-the-Wisp. Greatly surprised and apprehensive of the possibility of a few stray shots entering my sitting-room from this "automatic" gun, I beat a retreat upstairs, to learn in the morning that some picturesque wiseacre, interested in the apple crop, had been visiting the adjoining orchards and firing at the trees, under the impression that the said trees, thus saluted, would bear well the following autumn.

I made a note of the circumstance at the time, and I have lately come across some interesting references to the custom. In Mrs. Bray's well-known *Traditions of Devonshire* (Letter XIX.) it is stated: "On Christmas Eve the farmers and their men, in this part of the world, often take a large bowl of cider with a toast in it, and carrying it in state to the orchard, they salute the apple-trees with much ceremony, in order to make them bear well the next season. This salutation consists in throwing some of the cider about the roots of the trees, placing bits of the toast on the branches; and then, forming themselves into a ring, they, like the bards of old, set up their voices, and sing a song."

Apropos of the same subject, Mr. William Elton, on January 24 last, published a letter in the *Devon and Somerset Weekly News*. "Old customs," he observes, "seem to die harder in the corners and out-of-the-way spots of England than in the busy Midlands and manufacturing districts, etc. . . . The custom of 'wassailing' or 'singing to the apple-trees' is, I believe, at the present time only observed in West Somerset and some parts of Devon; it is celebrated on January 17—old Twelfth Eve. . . . In many parishes of West Somerset on old Twelfth Eve a small band of farm labourers, sometimes re-enforced with the local blacksmith or carpenter, pays a visit to all the orchards in the neighbourhood, to carry out the old function of 'wassailing.' The tour of the orchards usually begins about 7 p.m., when the men have left work. On entering the orchard they form a circle beneath the largest tree and sing the wassail song. The words of this song are very quaint, and have probably been handed down orally from father to son for many generations.

"The first verse begins thus:

> It is our wassail round our town,
> Cup it is white and ale it is brown.

The mention of ale in connection with apples is not what would be expected, and at first sight appears somewhat inconsistent; we find, however, that 'wassail'—which word is itself of great antiquity, being derived from the Saxon Waes-hael (health be to you)—is a liquor composed of apples, sugar, and ale, and anciently in great request at carousals. The word 'wassail,' or, as it is pronounced in the West Somerset dialect, 'wazzayal,' has entirely ceased to convey its original meaning to the peasant of the present day, and is not in general use in these parts, and is only heard in connection with this curious custom of singing to the apple-trees. A note in Webster's dictionary says that 'wassail' is unknown in America.

"Another verse is as follows:

There was an old man, and he had an old cow,
But how to keep her he couldn't tell how,
So he built up a barn to keep his cow warm;
And a little more cider will do us no harm.

This last line is a favourite refrain throughout the whole length of the song, which is composed of many verses, and contains a hint which the singers like to see taken. After each verse the leader shouts at the top of his voice:

Hats full, caps full, three bushel bags full!
Hip, hip, hip, hurrah!

in which latter the whole company join lustily. *Formerly an old musket was brought round and discharged at each hurrah;* but of late years this has been wanting, the men, perhaps, not being willing to risk the vigilance of the officers of the Inland Revenue. A bucket of hot cider, with toast floating on the top, is now sent out by the owner of the orchard, be he squire or farmer; the toast is placed in the apple-trees for robins to eat, while the cider lubricates the throats of the singers. They form a curious and picturesque sight, these men in their rough working clothes on a bright and frosty night, with the moon shining down through the bare and rugged branches of the apple-trees on their scarcely less rugged features; and if perchance there be a few inches of snow on the ground, is perfect. One forgets it is the end of the nineteenth century, and you fancy yourself assisting at a Druidical function of the dark ages. The whole company then march up to the back entrance of the house, singing a verse which ends with the line:

So open the door and let us all in;

upon which knocking is heard, the door is opened, and the men come in. More cider is supplied, and dancing is indulged in, usually to the accompaniment of a somewhat asthmatic accordion; if the maid-servants of the establishment are many and comely the visit is often prolonged. Cheers for the family bring the visit to a close, and the men troop off to again go through the same business at the next orchard. It is an astonishing fact that many of the older men really believe that if this custom were omitted a poor crop of apples would assuredly follow; and if a man is unpopular, his orchard is purposely avoided."

Brand gives two songs, viz.:

Here's to thee, old apple-tree,
Whence thou may'st bud, and whence thou may'st blow,
And whence thou may'st bear apples enow!
Hats full, caps full,
Bushel, bushel-sacks full,
And my pockets full, too! Huzza!

and

Health to thee, good apple-tree,
Well to bear, pocketfuls, hatfuls,
Peckfuls, bushel-bagfuls.

These versions, however, are evidently imperfect—mere tags. A fortunate result of Mr. Elton's letter was the contribution of a complete set of verses to the same journal by the Rev. Wadham P. Williams, of Bishop's Hull. After observing that it was years before he could obtain a connected or trustworthy version of the rhymes, he cites the following effusion furnished him by Dr. Prior, of Halse, and accordingly described as the "Halse Wassail Song."

Wassail, wassail, all round the town,
The zidur-cup is white, and the zidur is brown.
Our zidur is made from good apple trees,
And now, my fine fellows, we'll drink, if you please.
We'll drink your health with all our heart,
We'll drink to 'e all before we part.

Here's one, and here's two,
And here's three before we goo.
We're three jolly boys all in a row,
All in a row, boys, all in a row,
And we're three jolly boys all in a row.

This is our wassail, our jolly wassail,
And joy go with our jolly wassail.
Hatfuls, capfuls, dree basket, basketfuls,
And a little heap in under the stairs.

Down in a green copse there sits an old fox,
And there he sits a-mopping his chops.
Shall we go catch him, boys—say, shall we go?
A thousand to one whor we catch him or no.

There was an old man, and he had an old cow,
And for to keep her he couldn't tell how,
So he bild up a barn to kip his cow warm;
And a liddle more liquor 'll do us no harm.

And now we'll go whooam, and tell our wife Joan
To put in the pot the girt marrow-bone,
That we may have porridge when we do cum whooam.

There was an old man, and he lived in the West,
The juice of the barrel war what he loved best.
He loved his ould wife so dear as his life,
But when thay got drunk, why thay soon cum to strife.

Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

THE second part of vol. iii. of the ARCHÆOLOGIA contains a most valuable assemblage of papers, paged from 289 to 608, illustrated with nineteen plates and twenty-seven cuts in the text—"Calais and the Pale" is an exhaustive account by Viscount Dillon, V.P.S.A., of that once important jewel of the English crown. The Pale included 120 square miles of territory. The paper is chiefly based upon the great survey made of it in 1556, just one and a half years before it was lost to the English. The map shows that the Pale extended from Gravebires to Wissant, and reached inland about six to nine miles. The survey is contained in two large volumes in the Public Record Office, numbered 371 and 372 of the miscellaneous books. The article is illustrated, in addition to a map, with facsimile plans of Newenham Bridge, Guines Castle, Hammes Castle, and Calais, as well as a well-drawn bird's-eye view of part of the wharf of Calais, reproduced from a Cottonian MS. *temp.* Henry VIII.—Mr. H. Swainson Cooper, F.S.A., writes on "The Ancient Settlements, Cemeteries, and Earthworks of Furness," an interesting and varied group, which are here carefully described in letterpress and plan.—Rev. H. J. Cheales, M.A., writes on "The Wall-Paintings in All Saints' Church, Friskney, Lincolnshire," in continuation of the same subject as recorded in vol. xlviii. of *Archæologia*. The three pictures now illustrated have all reference to the Blessed Sacrament. They are described as "The King doing homage to the Host," "The Irreverent Woman," and "The Jews stabbing the Hosts."—Dr. Wallis Budge, F.S.A., writes on "A Coptic Grave-Shirt in the possession of General Sir Francis Grenfell." The plates and description prove it to be an exceptionally fine example of an early Akhmîm sleeved garment, beautifully enriched with monochrome ornamental designs separately woven and sewn on to it.—Baron de Cosson, F.S.A., has a valuable and fully illustrated paper on "The Cross-bow of Ulrich V., Count of Wurtemberg, 1460, with Remarks on its Construction." An alphabetical list of known cross-bow makers is given.—"On Offa's Dyke," by Mr. T. M'Kenny Hughes, F.S.A., is a communication wherein is collected together far more of the history and traditions respecting the earthwork attributed to Offa than has hitherto been accomplished, together with critical observations. The general conclusion is that "it is more probable that the long line of earthworks, carried generally along the hill-fronts and rarely across the valleys, belonged to the defensive systems of the Britons, or even of the Romans, or of the Romanized British, rather than that they were the work of the Saxons, who, except in their cemeteries, have left hardly a well or a potsherd to tell of their former existence."—Chancellor Ferguson, F.S.A., and Mr. Swainson Cooper, F.S.A., contribute, respectively, Archæological Surveys of Cumberland and Westmoreland, and of Lancashire, North-of-the-Sands. As we have before remarked, surveys done on so careful and comprehensive a plan are simply invaluable.—The record of the third year of the "Excavations on the Site of the Roman City at Silchester, Hants, in 1892," is excellently told and well illustrated by plans, etc., at the hands of Messrs. St. John Hope and G. E. Fox.—In the appendix are illustrated accounts of a beautifully-carved wooden casket, formerly belonging to Mary Queen of Scots, and of the Dolgelly silver-gilt chalice and paten, *circa* 1230, which Mr. St. John Hope describes as "unquestionably the finest English chalice and paten that have yet come to light."

The fourth part of vol. iv. of Transactions of the ESSEX ARCHÆOLOGICAL SOCIETY is paged from 227 to 315, but it has also bound up with it a separately paged further instalment of Admissions to the Royal Grammar School of Colchester from October 22, 1638, to March 23, 1641-2. We are glad, too, to note that the Essex Society has included within its covers the general index to archæological papers issued by the Committee of the Societies in Union.—The first paper in this number is one on "Layer Marney Church," by Rev. H. J. Boys. It is a late Perpendicular building of brick, and has a chamber (? for resident chaplain) at the west end of the north aisle. This aisle is now separated from the nave, the bays being bricked up, and contains two Marney monuments, with effigies of 1413 and 1524.—"Notes on the Tombs and Memorial Tablets of the Parish Church, Hatfield Broad Oak," by Rev. F. W. Galpin, is a very good paper. The most important monument in this church is one of great archæological interest. It is the effigy of Robert de Vere, Earl of Oxford, and is figured in Gough's, Stothard's, and Chancellor's books. He was the founder of the Benedictine priory of Hatfield Regis (*alias* Broad Oak), which used to stand to the north of the parish church. The Earl died in 1221, but the effigy to his memory, of which a good plate is given, was not erected for a considerable time after his death.—Rev. H. T. Burfield, F.S.A., writes a brief but highly suggestive paper on "The Essex Dialect and its Influence in the New World." "What," he asks, "is the source of the American twang? Strictly speaking, what we describe as the American twang is the New England twang—that is,

the speech of the district of which the State of Massachusetts may be regarded as the nucleus, as distinct from the speech of New York. The mere existence of such a singular form of English language standing out so prominently in the world is a very strange phenomenon if we think of it at all. What, then, is the origin of it? I propose to trace it to Essex."—"St. Michael's Church, Braintree," is described by Rev. J. W. Kenworthy. The original church seems to have been built by Bishop William St. Mary, who occupied the see of London from 1198 to 1221, and had a capital manor-house (where he occasionally resided) at Braintree. The fabric is chiefly Early English, but was most unfortunately treated by Mr. Pearson in 1866, a considerable part of the old building being wiped out of existence. Mr. Kenworthy is able, fortunately, to give a plan of the church as it existed in 1855. Rev. H. L. Elliott adds to Mr. Kenworthy's valuable account some notes on three bosses now at the Vicarage, Braintree. They were taken from the roof of the north aisle of the church in 1866, and carved with armorials and with bold and effective foliage. He proves them to bear the arms of Hanningfield, Badewe, and Robert de Braybrooke, who was Bishop of London from 1381 to 1404. Their date may be fixed during that episcopate.—Mr. C. F. Hayward, F.S.A., contributes a short illustrated paper, entitled "Notes of Hedingham Castle and Church, and of a Sculptured Pillar and Stem." A pretty sketch is given of the massive Norman keep of Hedingham, 110 feet high, with walls 12 feet thick. But the most interesting part of the paper is a description and drawings of the stem of a churchyard or market cross, beautifully carved on all its faces with a Norman-Romanesque pattern. It was found by Mr. Hayward in a beer cellar of the Old Falcon Inn, Hedingham, where it serves as a support for a beam which carries the ground, a position that it has probably occupied for three centuries. It is 5 feet 9 inches high. A full-sized model has been placed in the Colchester Museum.—Mr. G. E. Pritchett, F.S.A., gives a brief account and rubbings of two incised consecration crosses on the inside jamb of the south doorway of St. Leonard's Church, Southminster.—The last article is a short memoir, with portrait, by Mr. Walter Cronde, of the late Mr. H. W. King, the well-known Essex antiquary, and for many years honorary secretary of the Essex Archæological Society. He died full of years and universally respected on November 15, 1893.

Vol. xxxix. of Proceedings of the SOMERSETSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY has recently been issued. Although it does not contain so much matter as the last volume, yet its interest is fully maintained; it is difficult to estimate the value of a complete set of these Proceedings in relation to a new history of the county. The first part of the volume contains an interesting account of the forty-fifth annual meeting of the society, which took place at Frome in August last. The second part consists of the following papers: (1) "Witham Friary," by F. T. Elworthy; (2) "Lecture on Witham Friary," by the Right Rev. Bishop Hobhouse; (3) "The Place-Name 'Frome,'" by Hugh Norris; (4) "The Origin of the Name 'Frome,'" by Professor F. J. Allen; (5) "The Will of Dame Elizabeth Biconyll" (illustrated), by A. J. Monday; (6) "St. Barbara" (illustrated), by the Rev. F. W. Weaver; (7) "Ancient Chapels in Holmcote Valley" (illustrated), by the Rev. F. Hancock; (8) "In Gordano," by the Right Rev. Bishop Hobhouse; (9) "Somerton Churchwardens' Accounts," by the Rev. D. Hayward; (10) "The Prebendal Psalms in the Church of Wells," by the Rev. Canon Church; (11) "Stone Coffins found in Wells Cathedral," by W. Fielder; (12) "A Revised List of the Birds of Somerset," by the Rev. M. A. Mathew; (13) Obituary Notices: (*a*) "Bishop Clifford," by the Rev. T. S. Holmes; (*b*) "C. J. Turner," and (*c*) "W. B. Sparks," by the Rev. Dr. Penny, R.N.; (14) "The Flora of Somerset," by the Rev. R. P. Murray (first instalment). The illustrations in Part I. include: Cheap Street, Frome; Church Porch and Vestry, Wells; Cover of Tomb, Lullington; Priest's Door, Orchardleigh; and Leper Window (?), Witham. The volume contains a map, showing the different botanical districts of the county. We understand that the 1894 meeting of the society will probably be held at Langport.

We are glad to receive the first number of a new quarterly periodical, entitled DORSET RECORDS, edited by Messrs. E. A. and G. S. Fry. The annual subscription is 10s. 6d. This number contains three sections, each with separate pagination. It is intended that each section shall be continued every quarter until completed, thus in time forming separate volumes. These three sections are: (1) Index to Dorset Wills and Administrations in the Probate Registry at Blandford, 1681-1792; (2) Long Burton Parish Register for Baptisms and Burials from 1695 to 1753; and (3) Inquisitiones Post-Mortem of Dorset, *temp.* Charles I. Other records of a similar character relating to Dorset will in due course be taken in hand, such as Abstracts of Dorset Wills, Dorset Feet of Fines, Dorset Lay Subsidies, etc. The agent is Mr. C. J. Clark, 4, Lincoln's Inn Fields, W.C.

No. 4, vol. iii., of the Quarterly Journal of the BERKS ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY, edited by Rev. P. H. Ditchfield, F.S.A., contains continuations of five papers that we have noticed more than once in other issues, viz.: (1) "Vachell, of Coley"; (2) "Swallowfield and its Owners"; (3) "The Antiquities of Wallingford"; (4) "Early Berkshire Wills"; and (5) "Early Charters and Documents relating to Bisham." The first of these is illustrated by a good facsimile of a seventeenth-century bird's-eye view of "Coley near Reading in y^e^ County of Berks, y^e^ Seat of Tanfeild Vachell, Esq^r^."; it is of considerable interest as showing the elaborate and formal character of the extensive gardens and grounds. The will of Thomas Babham, citizen and grocer of London, October 11, 1490, bequeaths "to Margaret my wife my game of swannes that I have belonging to my place in Cokeham & after her death to Richard Babham my son." An interesting inventory (translated) of the church goods of the preceptory of Bisham in 1317 is given. The following is the list of books: "ij Antiphonaries and j Antiphonary with Hymnary; j Great Legend in ij volumes, well bound; j Ordinal, bound; j Martiloge, bound; ij Graduals,

each of which with Troparium, well bound ; iij Processionals, not bound ; j Epistolary, bound ; j book which is called the Lives of the Fathers, well bound ; ij books of Collects, bound ; j book of Sequences, bound ; ij Psalters, bound ; j called Processional, unbound ; j book of Homilies ; j book of Narratives, which begins *Quædam die*, well bound ; j little book which begins *Anima nostra*, unbound ; j French book which begins *Une quilette fait avoms dist nostre seigneur*, &c. ; j book which begins *Comence de sapience ;* j book of the Office of Blessed Mary, bound ; and j Gospel Book, bound, with a Majesty and symbols of the four Evangelists silver gilt, set with precious stones."

The February number of the Journal of the EX-LIBRIS SOCIETY contains a continuation, by Mr. John Vinycomb, "On the Processes for the Production of Ex-Libris"; the various modes of engraving on copper and steel plate are well described and illustrated. An account is given of the establishment of a kindred society in France, termed "La Société Française des Collectionneurs d'Ex-Libris." Monsieur H. André, 3, Faubourg St. Jacques, Paris, is the secretary. They have already issued the first number of their journal.

The last number (Part IV., vol. xlix.) of the Journal of the BRITISH ARCHÆOLOGICAL ASSOCIATION opens with "Notes on the Isis in the Saxon Charters and the Signification of Berkshire," a paper which was read at the Oxford meeting by Mr. W. de Gray Birch, F.S.A.—Mr. J. H. Macmichael contributes an illustrated paper on "The Bellarmine or Greybeard." —Mr. J. Park-Harrison writes "On a Saxon Picture in an early MS. at Cambridge." The MS. is a copy of Bede's *Life of St. Cuthbert*, in Corpus Christi library, of tenth-century date. The frontispiece represents a king, probably Ecgfrith of Northumbria, standing in a respectful attitude before St. Cuthbert at the entrance of a lofty church ; this church, whose architecture is carefully discussed, Mr. Park-Harrison believes to be the wooden building erected at Lindisfarne by Finian "in the Scottish manner."—By far the best paper in this number is a well-illustrated one by Mr. A. G. Langdon on "Coped Stones in Cornwall."—Rev. J. Cave Browne writes interestingly on "Leeds Church, Kent"; Mr. Frank H. Williams on the "Discovery of a Roman Hypocaust at Chester"; and Mr. Loftus Brock, F.S.A., on "Excavations of the Site of Blackfriars Priory, and Discoveries at Cardiff Castle."—If reviews of new archæological books are to form part of the "Antiquarian Intelligence," they should be done with more discrimination and not after so scrappy a fashion.

The first part of the SHROPSHIRE ARCHÆOLOGICAL TRANSACTIONS for the current year, just issued to members, contains the following papers : "On some Shropshire Place-names," by W. H. Dingnan ; "Committee for the Sequestration of the Estates of Shropshire Delinquents," by R. Lloyd Kenyon ; "The Ottley Papers relating to the Civil War," edited by W. Phillips, F.L.S. ; "Selattyn, a History of the Parish"—Chapter VI., "The Church," by the Hon. Mrs. Bulkeley-Owen ; "Extracts from a Fifteenth-Century MS.," by E. Calvert, LL.D. ; and "The Story of Oswestry Castle," by J. Parry-Jones, town clerk of Oswestry. Mr. Dingnan's paper gives many new suggestions, and is founded largely on the Anglo-Saxon charters. Some of his etymologies will no doubt be challenged. Shrewsbury he derives, not as heretofore from *Scrob*, a shrub, "the town of shrubs," but from Scrob, or Scrupe, a personal name, "Scrob's burgh." The Ottley Papers contain the original letters of Sir Francis Ottley, knight, the Royalist Governor of Shrewsbury, and of others, chiefly during the years 1642 and 1643, which Mr. Phillips has enriched with many valuable biographical notes. Dr. Calvert prints, from the MS. in the Shrewsbury School Library, a curious metrical version of the Creed, and a long Bidding Prayer, which, from the allusions to St. Chad of Lichfield and St. Mary of Coventry, was evidently formerly used in the Diocese of Lichfield and Coventry. A somewhat similar though shorter Bidding Prayer is printed in the *Lay Folks' Mass Book* (Early English Text Society). The MS. also contains part of Rolle's "Prick of Conscience," some quaint fifteenth-century sermons, receipts for the sickness of the plague, and "a fruitfull and a compendius treytys specyally schewing wat meryte of pardon it is to hear a messe, and in specyall to see our Lord Jhu Cryst in forme of breyd," dated 1484. The whole MS. ought to be printed.

PROCEEDINGS.

At the meeting of the SOCIETY OF ANTIQUARIES, on January 25, Mr. Baildon exhibited an original general pardon, with its leather case, granted to Sir John Moore, knight, in 1688. Mr. W. H. St. John Hope, by permission of the Mayor and Corporation of Hull, exhibited three impressions of a hitherto unknown Statute Merchant seal for Kingston-upon-Hull. This seal forms one of a remarkable series, made in accordance with the provisions of the Statute De Mercatoribus of Acton Burnell, of 1283, and the Statutum Mercatorum of 1283, for sealing recognizances of debts. The usual type is that of the king's bust between two castles, with a lion of England in base. Some of the later examples show variations of this, and the Hull seal, obtained in accordance with Edward III.'s charter of 1331, has a half-effigy of the king between two ships. Mr. Hope also communicated some remarks on the probable dates of the several Statute Merchant seals. The Rev. E. S. Dewick read an analytical description of a magnificent fourteenth century Pontifical, belonging to Mr. Thomas Brooke. This splendid MS., which was also exhibited, Mr. Dewick showed to have belonged to Reinald von Bar, Bishop of Metz from 1302 to 1316. Besides being most beautifully written, it is enriched with numerous pictures and initial letters, as well as various grotesques in the borders. The pictures practically form a series of pictorial rubrics, so minutely do they illustrate the different scenes in the consecration of a church, the blessing of abbots and abbesses, the consecration of a bishop, and other episcopal offices contained in the book. The MS. is apparently of North French work, of the beginning of the fourteenth century, and is one of the most beautiful books known of that date.

On February 1, Mr. Brabrook and Mr. Stephenson

were appointed scrutators of the ballot for a new member of council and director in the place of the late Mr. H. S. Milman. Mr. Blair reported the discovery of some fragments of Roman inscriptions at Sage-dunum. Mr. Niven communicated a note on Fyfield Church, Berks, destroyed by fire on October 27, 1893, when some fine screen-work and other interesting remains perished. Mr. Harrison communicated, on behalf of the Lancashire and Cheshire Archæological Society, an archæological survey of pre-Roman, Roman, and post-Roman Lancashire, on the lines of the surveys of other counties already completed and published. The Rev. R. B. Gardiner exhibited photographs of, and described, an interesting alabaster effigy of a lady at Ilton, Somerset, of late fifteenth-century work, showing the somewhat rare "mitred" headdress. Mr. Hope suggested, from the great similarity between the Ilton effigy and that of a lady at Norbury, Derbyshire, 1483, that both were made by the same man, probably an alabaster worker at Chellaston, Derbyshire, whence other fine effigies are known to have emanated. At the conclusion of the ballot Mr. J. H. Middleton was declared elected member of Council, and Viscount Dillon, V.P., Director.

At the meeting on February 8, Sir J. C. Robinson exhibited a number of palæolithic and neolithic implements found at Lee-on-the-Solent.—Mr. A. S. Murray read a note on a small Greek bell found at Thebes, with a dedicatory inscription by one Pyrrhias to the god Cabeirus and a boy, which he thought might be of some use in the future elucidation of the complex and difficult subject of the Cabeiri.—Mr. Payne read a paper on the discovery of the Roman walls of Rochester, in which he showed that, despite the opinions expressed by Mr. Roach Smith, there could be no doubt that large portions of the existing remains of the city wall were of Roman date. Detached pieces remained along the whole line of the north wall; Roman masonry formed the base of the east wall; the rounded south-east angle was entirely Roman and still standing to a considerable height; a long piece of core remained in the Deanery garden, and beyond it a fine length formed the division between the Norman cloister and frater of the priory; and, lastly, it could be seen beneath the early Norman river wall of the castle built by Bishop Gundulf. Mr. Payne further described the foundations of two other walls—a Norman one found by Mr. Hope in 1886, and another further south, lately traced by probing, doubtless built by Henry III. in 1225 26.

At the meeting on February 15, the following exhibitions and communications were laid before the society: A jug of English earthenware, by Sir H. H. Howorth, M.P.; Roman pottery found near Farnham, Hants, by Mrs. Kingdon; a planispheric astrolabe of English make, and a German ring dial with a coat of arms, by the President; two sculptured alabaster panels of the fifteenth century, by Mr. W. H. St. John Hope, M.A.; and on a Roman sculptured figure found at Froxfield, Wilts, and other antiquities, by Mr. Walter Money, F.S.A.

At a meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, on February 7, Mr. R. Wright Taylor exhibited and described a small coffer or box of *cuir-bouilli*, or stamped leather-work, dating from the early part of the fifteenth century. The shape of the box is an irregular octagon, six of the sides measuring 1½ inches, and the remaining two sides, which form the back and front of the box, about 5 inches. The top is richly ornamented with a floriated scroll of great beauty, the groundwork being pounced. On the inside of the lid are the words "Mercy Thee" in black-letter characters. The box was probably intended to hold deeds, and some bonds, but of much later date, still remain in it. Mr. C. T. Davis exhibited a rubbing of the little known brass at Aberdeen to Dr. Duncan Liddel, 1613. It is a large plate of foreign manufacture, measuring 5 feet 5 inches by 2 feet 10¾ inches, containing in the upper portion the half-effigy of Dr. Liddel seated in his study surrounded by books, retorts, etc. It is probably a portrait, but the main interest in the brass is the fact that all the accounts for the engraving, transport from Antwerp and setting in the stone are preserved in the town records. The grand total in "Schottis money" came to £995 15s., including a sum of £3 5s. lost in difference of exchange. The maker's name was Jaspert Brydegrowme, of Antwerp. Mr. Mill Stephenson exhibited and shortly described an almost complete collection of rubbings of brasses from the county of Surrey. This county possesses about one hundred and forty examples with effigies, but will not compare with either of the neighbouring counties of Sussex or Kent for fine specimens or richness of detail. It has, however, many examples well worth the consideration of the student.

At the meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION, held on January 17, Miss Swann described a remarkable stone object which has been found in digging the site for the new city buildings at Oxford. It is in the form of a small font, with four shafts at the corners and a central one. It is only 11 inches high, and of early Norman style. It is supposed to be a chrismatory. The Jews' quarter was formerly in the part of Oxford where the find has been made.—Mr. Bodger sent for exhibition a series of Roman objects found at Peterborough, among which was a Roman colonial coin with a Greek inscription.—Mr. Oliver described some beautiful lamps of Roman date, mostly found in Syria.—Mr. Earle Way produced a great many objects, mostly of Roman date, which have been discovered on the site of the tennis court of the Old Marshalsea Prison, Southwark, which is now being covered with new buildings. Traces of piling indicated the position of an ancient water-course; and a boat-hook was found embedded in black mud. Many leaden spoons of sixteenth century date were also met with.—Mr. J. T. Irvine sent sketches of an interesting example of Norman ironwork at Leathley Church.—A Roman horseshoe of broad, flat form, found at Colchester, was described by Mr. Wood.—A paper on "The Parishes of Leeds and Bromfield, Kent," was read by the Rev. J. Cave-Browne. The various ancient buildings in the parishes, Battle Hall, the site of the Priory, and the mansion afterwards erected on part of it, were described.—Another paper was then read on "Recent Discoveries at Carnarvon," prepared by Mr. Sheraton. It was illustrated by photographs of the

walls of the ancient Roman station and of the recently opened timber roof of the church.—Mr. Cann Hughes described various antiquarian discoveries at Chester.—At the meeting held on February 7, it was announced by Mr. Loftus Brock, F.S.A., hon. sec., that invitation had been received from the Lord Mayor of Manchester for the association to hold this year's congress in that city, and that the invitation had been accepted. Mr. Cecil Davis described some finds of prehistoric stone implements near Auckland, New Zealand, and exhibited two examples. The Rev. J. B. Lewis reported the existence of an early font at Toller Porcorum Church, Dorset, which he supposes to have been a Roman altar. Mr. Barrett described a mediæval column now in a cellar at Castle Hedingham. Dr. Fryer rendered a description of the casting of the bells of Llantrissant Church, South Wales, in the tower of the church in 1718. This led to a discussion with respect to the custom of casting bells on the spot by various itinerant bell founders, and many instances were reported. Among these Mr. Earle Way described the Bell Pit Field at Templeton, near Tiverton, where the church bells are believed to have been made. A paper on "Ecclesiastical Antiquities" was then read by Mr. A. Oliver, illustrated by an exhibition of many examples of crucifixes, and other objects of varying dates, indicating much diversity of design. Various positions of the Saviour's head were shown, and in one example both hands were placed over the head. Some of the crosses were made to open to contain relics, and an example found in the Minories had three cherubs' heads at the extremity of each arm of the cross. Among the examples was an elegant pax of fourteenth-century date, in a framework a century or two later. The second paper described an antiquarian tour in East Anglia, made by Mr. T. Cann Hughes. Many of the lesser known churches of the district, as well as others famous for their architectural beauty, were described.

The eighty-first anniversary meeting of the SOCIETY OF ANTIQUARIES of Newcastle-upon-Tyne was held in the library at the Castle on January 31, the president, the Earl of Ravensworth, being in the chair.—Among the donations to the museum, for which thanks were voted, were from the Rev. G. Rome Hall, F.S.A., V.P.: Three small plates of bronze of a Roman *lorica* linked together, discovered by himself in the débris from the wall turret *per lineam valli*, on the opposite side of the valley to the Mucklebank turret, recently excavated by the society. Also from Mr. J. C. Brooks, V.P.: His magnificent and extremely valuable collection of portraits and autograph letters, all in 26 royal 8vo. cases, including portraits and autographs of our sovereigns from Henry VI. to Victoria (except Mary and Edward VI.), most of the Anglican archbishops and bishops, all the bishops of Durham (except Pilkington, Barnes, Hutton, and Montaigne), of Sir Godfrey Kneller, Hogarth, Pope, and Wellington; most of the presidents of the United States, including that of General Washington, etc.—The annual report showed that the roll of members was well sustained at a total of about 350, and the treasurer showed a balance on the year of £31 11s. 7d.—The following report of the Northumberland Excavation Committee was read by Mr. Blair, F.S.A., which we give *in extenso*, on account of the importance of the subject with which it deals to all English antiquaries. The fund ought to meet with far greater support:—"The committee of the Northumberland Excavation Fund, in presenting the report of their first year's working, are not able to boast of any great discoveries, but they hope that their slender band of subscribers will feel that their scanty funds have been judiciously expended. The chief object pressed upon their attention by their correspondents at Oxford and elsewhere was the determination of the character and composition of the *vallum* which so mysteriously accompanies the Roman *murus*. In this earthwork two series of cuttings have been made, one about a quarter of a mile east of Heddon-on-the-Wall, and the other at Down Hill, a little to the east of *Hunnum*. By the former cuttings, owing to the fortunate presence of a seam of fire-clay (through which the fosse of the *vallum* was cut, and some portions of which were found both in the northern *agger* and the southern *agger*), it has been possible to determine satisfactorily the manner of disposing of the earth which was dug out of the trench. There was also found in the northern mounds at this place, near the ancient level of the surface, two objects of considerable interest, one a bronze axe-head, socketed and looped, and the other a flint scraper. These curious relics have suggested a question whether it is possible that the *vallum* can, after all, be a work of the pre-Roman period. The cuttings at Down Hill were made at the point where the *vallum* makes its remarkable curve of divergence from the line of the *murus*. The interesting feature in connection with these excavations has been the discovery of traces of a road running east and west, 17 feet wide. Is this road of Roman origin? It has a clay foundation, and consists of a sandstone pitching, similar to the bottom pitching of a modern macadamized road, but without any hard metal on the top. It has been traced from the Carr Hill Farm westward along the line of the *vallum*, and between the ditch and the north *agger*. It keeps parallel with the *vallum*, which at this point is also parallel with the wall; but where the *vallum* makes its identical deflection to the south-west the road continues in the straight line, and in order that it may do this a considerable length of the north *agger* has been cleared away to make way for it. After the road approaches Down Hill, it makes an S curve, and sweeps round the hill to avoid passing over the highest point. The *vallum* meanwhile keeps to the south flank of the hill. Of the sections generally it may be said that, though not much was found in the way of actual remains, they have given us more accurate surveys of the exact original contour of the earthworks than anything that has yet been made. The committee hope that the antiquarian public will be sufficiently interested in the important questions relating to the history of Roman Britain, which may be elucidated by researches of this kind, to furnish them with funds for the excavation of at least one mile-castle and one camp in the ensuing season."

The annual meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY was held at Chetham College, January 26, Mr. J. Holme Nichol-

son, M.A., presiding. The annual report congratulated the society on its continued activity, as evinced both by solid archæological work, and the attendance at the summer and winter meetings. The membership continued to be very satisfactory. There were now on the roll of members 278 ordinary, 47 life, and 6 honorary members, making a total of 331. The archæological survey of Lancashire had been completed during the year by Mr. William Harrison, with the assistance of members and others resident in various parts of the county. This work is of the highest importance. The Map and Topographical Index are now in the hands of the Society of Antiquaries of London, and will be communicated to the society at their next meeting, and published in *Archæologia*. The thanks of the Council were tendered to Mr. C. W. Sutton, who had for eight years edited the transactions of the society, to Mr. T. Letherbrow, the treasurer, and to Mr. George C. Yates, F.S.A., who had acted as honorary secretary since the foundation of the society. The report and treasurer's statement were adopted on the motion of the Chairman, seconded by Mr. Taylor.

The monthly meeting of the same society was held in Chetham College, February 2, Mr. C. W. Sutton presiding. Mr. Joseph Pearson placed on the table a complete set of the new coinage; also a tray of interesting military medals, of which he gave a short description. Mr. S. Jackson sent the drawing of a perforated stone hammer, eleven inches long, found near Garstang. Mr. Thomas Roose, of Bolton Abbey, sent for exhibition an interesting series of stone implements discovered by him on Entwistle Moor, Burnley. Mr. George C. Yates, in reading a description of the implements, written by Mr. Roose, said that almost all our moorlands had from time to time yielded evidence of their having been occupied by early man, at a time when they were woods and forests that had long since disappeared. Anyone who had searched these moorlands for implements of flint and stone could not have failed to notice in many instances the abundance of these relics, but more especially the way they were distributed. From evidence he had collected he was of opinion that their isolated position, coupled with the fact that no other flints or chert were found in the entire length of that ridge, though the greater part of the peat had been eroded, and that some pieces of flint had been influenced by fire, pointed to the place having been a settlement of Neolithic man. In a letter to Mr. Yates from Mr. Tattersall Wilkinson, of Burnley, in reference to Mr. Roose's find, he said the great area over which flint implements are found amongst the hills of the Pennine Range opened out a weighty question. When they took into consideration that in the majority of instances where the peat had been eroded by atmospheric influence, flint implements were found, untold cycles of ages must have elapsed since the first advent of man on these hills, or he must have been numerous indeed in bygone days. It seemed very probable that the weakest tribes would be driven into these solitary wilds as a natural consequence. Mr. Wilkinson said that he had another stone circle in view which he intended to examine. Mr. C. T. Tallent-Bateman exhibited and presented to the society the following interesting documents: Schedule of title deeds, *temp.* Charles I., relating to land at Castleton, near Rochdale, held originally of the Byron family as "farmers" of the royal manor of Rochdale, referring to numerous Lancashire families—Heywood of Heywood, Worsley, and others; a draft settled by a famous Lancashire Chancery counsel (Mr. Edward Chetham), *temp.* Charles II., of a Chancery petition relating to the family of Lightboune and property at Blackley; a draft deed of the time of James II., referring to the same family and property; and an autograph of Thomas Case, well known as one of the Assembly of Divines, once rector of Trinity Church, Salford, and who is mentioned in *Hudibras*. Major French, of Bolton, contributed a paper on the (so-called) Martyr's Stone of George Marsh, at Dean, and recent proceedings in relation thereto. An interesting discussion took place after the reading of this paper, in which the Rev. E. F. Letts, Mr. George B. L. Woodburne, and others took part. A paper on the Misereres at Malpas, Cheshire, and Gresford, Denbighshire, was read by Mr. Hughes. Mr. C. T. Tallent-Bateman also read a short communication on the late Miss Emily Holt.

At the meeting of the NUMISMATIC SOCIETY, held on January 18, Sir J. Evans (president) exhibited a specimen, thickly gilt, of the magnificent French medal cast at Lyons in honour of Louis XII. and his wife, Anne de Bretagne. Though no examples in gold of the original issue of this medal are preserved, the present specimen is an early and finely executed cast in copper. Its only defect is that a small portion of it has been broken off, which, however, has been replaced by a reproduction of the corresponding part from the specimen in the British Museum.—Dr. F. P. Weber exhibited some small agates, cut so as to show the eye or eyes upon them, and commonly known as Indian "eye stones." These Dr. Weber was inclined to identify with the stones which are referred to by Nicolo Conti, in his account of travel in India in the fifteenth century, as "cats' eyes," and which he says were used as money in some parts of India. The stones now known as "cats' eyes" are quite different. If the so-called "eye stones" are in reality identical with the stones mentioned by Conti, they are, next to the "cowries," the commonest specimens now extant of an old non-metallic currency.—Mr. Hoblyn exhibited a penny of Edward the Confessor, struck at Hastings by the Moneyer Theodred; also a testoon and a shilling of Edward VI., countermarked with the portcullis.—Mr. Prevost exhibited specimens of Swiss *jetons d'escompte*, representing values of 5, 10, 20, and 50 centimes.—Sir J. Evans read a paper on a small hoard of Anglo-Saxon sceattas, found near Cambridge, both inscribed and uninscribed. The writer was of opinion that some of them might belong to East Anglia rather than to Mercia. The uninscribed specimens bore much resemblance to certain coins of Eadberht and Alchred of Northumbria, and might probably be attributed for the most part to the earlier half of the eighth century, a much later date than that which has hitherto been usually assigned to them.

The first annual meeting of the YORKSHIRE ARCHÆOLOGICAL SOCIETY was held in the Mayor's Parlour, Leeds, on January 25, when satisfactory reports and

accounts were presented. This is our old friend, the "Yorkshire Archæological and Topographical Association," under the new and shorter title which they thought well to adopt in the spring of last year. The society does not seem to hold any winter meetings, but to confine itself entirely to one or two summer excursions and to the publishing of a journal. But we hope a little more energy will be thrown into its proceedings in this and other directions under its new name, for a new style will not in itself effect anything. It has still, we are glad to note, a very large roll of members, far surpassing some societies that do more work.

The annual meeting of the ST. PAUL'S ECCLESIOLOGICAL SOCIETY was held at the Chapter House, St. Paul's, on January 27, when the fifteenth annual report was presented. The report showed that nine meetings for the reading of papers had been held during the past year, that summer afternoon visits had been paid to five churches, and that a whole day had been spent by the members at Rochester. The accounts show a balance of £1 2s. 2d., as well as a reserve fund in the Post Office Savings Bank of £103 0s. 6d.

On Wednesday, January 31, a meeting of the same society was held in the same place, when a paper was read by Mr. Mill Stephenson, F.S.A., on "The Monumental Brasses of Surrey."

At the meeting held on February 21, a thoroughly interesting paper was read by Dr. J. Wickham Legg, F.S.A., entitled "Some Notes on the Marriage Service of the Book of Common Prayer."

At a meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, held on January 26, Mr. John Thornton delivered an able lecture on "Local Heraldry." Mr. Thornton's paper was illustrated by a series of sixteen careful drawings, which he had prepared from monuments in the Bradford Parish Church, and he also showed a series of twenty-four exquisite heraldic drawings prepared some ten years ago as designs for costumes in a procession representing the different Yorkshire towns. Mr. Thornton remarked that from neglect many of the heraldic embellishments in Bradford Church were rapidly becoming obliterated. He suggested that the society or the church authorities should take steps, by having the devices retouched before they disappeared, to preserve them for future generations of antiquaries. With regard to the arms of the town of Bradford, he stated that he had several times endeavoured, without success, to obtain information as to when, if ever, a grant of arms to Bradford took place, where the original grant now was, and what the exact arms of the borough were. The representations which were presented by local decorators differed ludicrously from one another, and he suggested that it would be desirable for some careful and accurate drawing to be made, and placed in the Free Library for consultation by local decorators and others.—Some discussion took place, and the president said that great trouble was taken by the Corporation to obtain an accurate representation of the arms, and the best authorities were consulted, with the result of the arms described in the Corporation Year-Book being adopted.

At a meeting of the CARADOC AND SEVERN VALLEY FIELD CLUB, held at Shrewsbury on January 17, Mr. J. G. Dyke read a paper on "Some Characteristics of Old Watling Street," as found near Church Stretton. This last summer a trench was dug 5½ feet deep and 8 feet across Watling Street, when the old Roman road was brought to light. It was found to consist of 8 inches of gravel, resting on a layer of field stones, or perhaps of the large stones raked out of the gravel and laid down first. These were carefully placed by hand, and constitute a layer about 4 inches in thickness. They can scarcely be called a pitching or pavement, as they are not set upright, and do not bind each other. There was thus a thickness of a foot of stones and gravel, thinning out to 2 or 3 inches at the sides. The curvature was about the same as a good modern road, and its extreme width about 16 feet. Mr. Dyke showed that it is a mistake to suppose that Roman roads were always paved roads; his experience of fourteen miles of Watling Street round Stretton showed that here it was a gravelled road, always lying high on the surface of the ground, and in some hollow places raised by embankments.

At a meeting of the ELLESMERE FIELD CLUB, held at Ellesmere on January 24, the Rev. T. Auden, F.S.A., read a valuable paper on "Roman Shropshire." He inclined to the opinion that the Breidden Hills answer much better to Tacitus's description of the place where Caractacus made his last stand against the Romans, rather than Caer Caradoc on Coxwall Knoll. He drew a graphic picture of the rise and progress of Uriconium, and gave some account of the lead mines and roads, and of the Roman villas found in Shropshire.

At the meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY, held on February 6, at the society's house, 37, Great Russell Street, various donations of books were acknowledged, and six candidates duly elected. A paper was read by Dr. Gladstone, F.R.S., on "Ancient Medals from Tell-el-Hesy." This was followed by a paper by Mr. P. le Page Renouf (President) on "An Important Point of Egyptian Theology."—The next meeting of the society will be held on March 6, at eight p.m.

The annual meeting of the SHROPSHIRE ARCHÆOLOGICAL SOCIETY, was held at the Shirehall, Shrewsbury, on February 9, the Rev. T. Auden, F.S.A., in the chair. The report stated that the council of the society propose to issue an index to the first eleven volumes of the Transactions as a separate volume, by subscription. They have invited the Royal Archæological Institute to visit Shrewsbury during the present year, which invitation the Institute have cordially accepted. They have taken under their patronage Mr. Cranage's forthcoming work on the "Churches of Shropshire," and they appeal for an increased membership. The statement of accounts

unfortunately showed a deficit of £50. The Bishop of Lichfield was unanimously elected a vice-president of the society. Dr. Calvert, bursar of the Shrewsbury schools, read a paper on "The Early History of the Old School Buildings." The old council were re-elected.

The sixteenth anniversary meeting of the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY was held in the School of Art, Derby, on February 19, Sir John G. N. Alleyne, Bart, in the chair. After the satisfactory report for the past year had been presented, and the officers re-elected, Mr. A. E. Cokayne read a short paper entitled "Extracts from Dr. Denman's Diary." This was followed by a lantern lecture upon "Old Volcanoes of Derbyshire," by Mr. H. Arnold Bemrose.

The annual meeting of the archæological section of the BIRMINGHAM AND MIDLAND INSTITUTE was held at the Institute on January 31. Mr. Sam Timmins presided. The chairman, in moving the adoption of the report, emphasized the appeal which had been issued for the augmentation of the copying fund. Mr. Greenway seconded the motion, and it was passed.—Votes of thanks were accorded to the president, hon. secretary, hon. librarian, and the committee for their services during the past year.—The committee was elected as follows: Messrs. J. A. Cossins, H. S. Pearson, S. Timmins, W. S. Brassington, W. Wright Wilson, J. Hill, and Oliver Baker.—Mr. Sam Timmins read a paper on "William Murdock," who, he said, was born on August 21, 1754, in Ayrshire. Although a large part of his life was passed away from Birmingham, his connection with Soho was continuous. His father was a miller, farmer, and millwright, and many of Murdock's relatives were men of mark, one of them being a teacher of Burns. As a boy, Murdock herded his father's cows, as there were no hedges in those days, and made a cave in the hills, in which he burnt splint coal, which might have been the first suggestion of gas for illuminating purposes, for which he became famous. The fame of Soho having reached the North, Murdock thought it time to see what the wonderful inventions were. He made his way to Soho in the hope that his countryman, Watt, would find him a place. It happened, however, that Watt was away, and Boulton's attention was attracted by a hat which Murdoch was wearing. Murdock explained that it was made of wood, or "timmer," turned upon a lathe. The curious hat really secured him a situation, and he was engaged at 15s. a week, increased to 17s. in the country, and 18s. in London. Nineteen years were spent in Cornwall looking after the firm's engines, which were being used by the mining people. Whilst there, Murdock devoted much time to steam locomotion for roads, and his was practically the first example of the steam locomotive. His next research and experiments were in the illuminatory value of ordinary coal-gas, and in 1802 the Soho Works were illuminated by gas. Murdock, however, derived no benefit, except the honour of this invention; but he returned to Soho to win other triumphs in many other ways. He had won his way to fame, and was more than ever industrially employed. He superintended the machinery at Soho, and occasionally the erection of machinery in various parts of the country.—Mr. Timmins enumerated some of the chief of Murdock's very numerous inventions, including the endless screw for boring cylinders, the famous double D slide-valve—an apparatus for boring stone-pipes out of solid rock—the pneumatic lift, which is now so commonly used, a machine for pressing peat-moss, which could be moulded into medals, and armlets, and necklaces, and given a brilliant polish like the finest jet. Murdock considered that there was a great waste of power in the streets, and conceived the idea of converting them into movable roadways—grand treadmills—and using the waste power produced by pedestrians. The waves, too, he proposed to use as a motive power—a plan which Mr. Timmins said was now being adopted at the Niagara Falls. Murdock died on November 15, 1839, in his eighty-fifth year, and was buried at Handsworth, near the last home of his old friend. A memorial bust preserved his intelligent and handsome face, and some day, perhaps, when Birmingham had learnt to honour those who best deserved their gratitude, a public memorial of William Murdock might record the genius and honour the memory of one of the most illustrious of the heroes of Soho.

The annual meeting of the NEWBURY DISTRICT FIELD CLUB was held on January 29, in the Parish Room, Newbury, Mr. Mount, M.P., in the chair. The treasurer's report showed a balance in hand of £29 6s. 11d. The secretary's report showed a small but satisfactory growth in the roll of members. Mr. Doran Webb, founder of the Salisbury Field Club, and Mr. Money, F.S.A., for so many years hon. secretary of the Newbury Club, were elected honorary members.—Several proposals for excursions during the coming summer were then considered, including Hatfield and St. Albans, Wilton House and Stonehenge, Oxford, Ockwells, Stoke Pogis, Dorchester, Ewelme Church, Shirburn Castle, Long Wittenham, and Drayton Church. The proposals were referred to the Central Committee.—Mr. Money undertook to edit a new volume of the club's transactions.

The annual meeting of the FOLK LORE SOCIETY was held at 22, Albemarle Street on January 17, the president (Mr. G. Laurence Gomme, F.S.A.) in the chair. On the motion of the chairman, seconded by Dr. Gaster, it was resolved that the annual report (a copy of which had been sent to every member of the society) be received and adopted. And on the motion of Mr. Nutt, seconded by Mr. Jacobs, it was also resolved that the balance-sheet appended to the report be adopted.—The persons recommended by the council as president, vice-president, members of council, and officers for the ensuing year, were duly elected.—The chairman then delivered his presidential address, and a short discussion ensued in which Dr. Gaster and Mr. Nutt took part.

On February 12, the second winter meeting of the EAST RIDING ANTIQUARIAN SOCIETY was held at Beverley, Mr. Bethell in the chair. A most interesting paper was read by Mr. A. Leach, F.S.A., on "A Strike at Beverley Minster in the Fourteenth Cen-

tury." Other papers were read by Mr. J. R. Boyle, F.S.A., on "Holderness Manorial Tenures," and by Mr. R. C. Hope, F.S.A., on the "Musical Instruments carved in the Nave of Beverley Minster."

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

HANDBOOK OF ENGLISH CATHEDRALS. By Mrs. Schuyler Van Rensselaer. *T. Fisher Unwin.* 8vo., pp. xxvi, 483. Illustrated with drawings by Joseph Pennell, also with plans and diagrams. Price 10s. 6d.

These descriptions of twelve English cathedrals—Canterbury, Peterborough, Durham, Salisbury, Lichfield, Lincoln, Ely, Wells, Winchester, Gloucester, York, and London—were originally written for the *Century Magazine*, but have been considerably revised and largely rewritten. The book does not pretend to be an exhaustive guide to the buildings with which it deals, but its attractive pages will doubtless appeal to many readers who would avoid more technical descriptions, and who yet wish to know something of the great churches of their mother country. A preliminary chapter of nearly forty pages gives a short general account of English cathedrals, and a brief sketch of English mediæval architecture, of which we shall have something to say presently. The chapters which follow generally commence with a short history of each see, noticing the remarkable men who have been connected with the church; then follows a description of the building itself and of its most characteristic features. The subject is treated with an unusual breadth of grasp and extent of knowledge, and the book throughout is very brightly and pleasantly written. Some of its best passages are those which deal with the general impression produced by the building and its surroundings—impressions which are well contrasted with each other and with the different characteristics of Continental cathedrals. The illustrations are not so numerous as in the original articles, but the name of Mr. Pennell is sufficient to indicate their excellence. The small plans of each cathedral are reproduced from Murray's *Cathedral Handbooks*.

Mrs. Van Rensselaer is careful to tell us in her introduction that this is a book for amateurs, not for architects; but she adds that she has "tried to make it a book which architects would be willing to put into the hands of ignorance." But while a handbook can scarcely be criticised in the same manner as a text-book of architecture, its architectural teaching should, nevertheless, be accurate and reliable. It cannot be said that these requirements are fulfilled in this book. The general drift of its teaching may be gathered from the fact that the author tells us that she knows of "only one book in the English language" which to her "seems really good for beginners' use," and this is an American book—C. H. Moore's *Development and Characteristics of Gothic Architecture*. Although Mrs. Van Rensselaer scarcely seems inclined to endorse Mr. Moore's dictum that there is no "Gothic" architecture out of France, yet there is hardly a chapter in her book in which we are not told at some length how much better they did these things in France. No English student of mediæval architecture is likely to dispute that French Gothic led the way, that in its best periods its design more logically expressed its constructive features, that the superior science of the French enabled them to build on a scale never attempted in England. But it is impossible to admit that no work can be called "true" or "complete" Gothic unless it conforms to the best French type as exhibited in such a masterpiece as the cathedral of Amiens; unless the wall surfaces are suppressed, the vaulting thrusts concentrated on piers and neutralized by flying buttresses, the thrust of which is again neutralized by the great outer buttresses. The fallacy of such a view consists—as a reviewer of Mr. Moore's book has well pointed out (the *Builder*, lviii. 186)—in basing the definition of style on some elements of a building, and ignoring others which are of nearly equal importance. English Gothic has its own characteristic excellences, and probably Englishmen will continue to prefer the repose and dignity of the general aspect of Salisbury to the restlessness of the system of scaffolding which surrounds the chevets of the great French churches, however superior the science and logic of the latter may be. We are told in this book that English architectural histories are not "impartially international enough for the right instruction of Transatlantic students," and that an American "may be expected to write the first good general history of mediæval architecture." But more than once, as we shall see, our author allows her French prejudices to influence her to the extent of being most unfair to the English work she is describing. Even from her own point of view nothing is to be gained by forcing her argument too far. Take, for instance, the following passage: "A classic temple is a system of sturdy walls and colonnades all helping to sustain a solid roof. So is a Romanesque church. . . . A Romanesque church, like a Greek temple, stands by virtue of inertia; but a perfect Gothic church stands by virtue of a skilfully balanced system of thrusts and counterthrusts concentrated upon special points of support" (p. 26). The essential difference between a trabeated and an arcuated style is here entirely ignored, the truth being that Romanesque was distinctively a round-*arched* style, and contained all the germs which were to develop into the perfect pointed Gothic.

We turn with interest to the description of the nave of Durham. Mrs. Van Rensselaer apparently accepts the date of 1130, a date upon which both documentary and architectural evidence is agreed, for the vaulting of this nave. In this vault, instead of adopting the semicircle for the transverse ribs (as in the transepts), the diagonal ribs were made semicircular, which Viollet-le-Duc tells us was really the sole innovation of the "premiers constructeurs de voûtes franchement gothiques" (*Dict.*, iv. 35), and the pointed arch of the transverse ribs is the necessary consequence. But

Mrs. Van Rensselaer finds it hard to believe that these vaults can have been built "ten years before the construction of the choir of St. Denis, where the first perfect Gothic vaults were achieved." So she suggests that possibly "some French architect gave Durham's vaults their present shape at this phenomenally early day." If an architect of the Domaine royal is meant, the suggestion is quite inadmissible; if a Norman, it is without meaning, since Normandy and England were at this time practically one architectural province. Viollet-le-Duc would have told her that the Normans in England at this date had attained remarkable perfection in the construction of vaults, and that at the beginning of the twelfth century they were building groined vaults with ribs, while in France they had not got beyond the Roman groined vault without ribs (*Dict.*, iv. 101). Another instance of similar prejudice occurs in her comparison of Salisbury with Amiens (p. 160). We are told that if the curtain of wall between the pier-arches at Salisbury were taken away, everything above would fall. Exactly, and so it would at Amiens. However desirable it may be æsthetically that vaulting shafts should spring from the floor of a church instead of from corbels, surely no one imagines that it makes any appreciable difference to the strength of the construction.

Some of its views on the general development of English mediæval architecture require considerable qualification before this book can safely be "put into the hands of ignorance." We are told that, excepting Perpendicular, the Lancet period is more truly national than any other; that while in France Romanesque art passed into the typical form of Gothic art without a pause upon any clearly-defined intermediate station, in England the Lancet of the thirteenth century was such a station, and that it was long before England adopted Geometrical tracery. As a matter of fact, the development in England ran much the same course as in France; the single lights of English Lancet have their analogy in early French work, and (at a later date, of course, than in France) were superseded by Geometrical tracery. The earliest Geometrical bar-tracery in France dates from about 1215, and it does not occur in windows of more than two lights until about 1235; in England it first appears about 1245. Then we are told that Decorated is less characteristically English than any other mediæval style. It is unfortunate that the old classification has not been abandoned for one which distinguishes Geometrical from Curvilinear Decorated. For in window tracery, at any rate, when we leave behind the earlier Geometrical work, English work becomes more and more individual, and, after the beginning of the fourteenth century, can scarcely be said to owe anything to French inspiration. Curvilinear tracery was a genuinely English development, owing nothing to the Flamboyant of France, which, indeed, was not introduced until the English were abandoning Curvilinear for Perpendicular forms. Surely such a fact should not be ignored by the strictly impartial writer.

One or two small mistakes may be noted in conclusion. Archbishop Thurstan of York was not present at the Battle of the Standard; and he died, not at Cluny, as stated, but in the Cluniac house of Pontefract. It is scarcely correct to say that English cathedrals "nowhere show above the level of the soil a single stone of ante-Norman date." The contract for glazing the west window of York Minster is dated 1338. Beverley Minster seems to be unfortunately treated by American critics, for Mrs. Van Rensselaer calls it a "Decorated church," and Mr. Moore credits it with a caricature of a moulded capital, which certainly is not to be found there, and probably nowhere else.

JOHN BILSON.

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EXTRACTS FROM THE RECORDS OF THE ROYAL BURGH OF LANARK, with Charters and Documents relating to the Burgh, A.D. 1150-1722. Glasgow: Printed by Carson and Nicol for the subscribers, 1893. Crown 4to., pp. xl, 433.

Mr. Robert Renwick, deputy town clerk of Glasgow, well known throughout Scotland as an archivist of great experience and a master of burghal antiquities, has edited a comprehensive series of records and charters of the little town of Lanark. With its excellent preface, index and glossary, three maps, two facsimiles and frontispiece of the burgh seals, this substantial and portly quarto is a prize to the 400 subscribers, who for their 12s. 6d. have got emphatically great value. Lanark never was a place of any special national importance. In spite of its having been the scene of Wallace's first blow for Scottish freedom, it lay somewhat off the main track of public history, and its annals tell less of blood and battle than of bailies' council and community, more of the common doings of plain townsmen than of the feuds, forays, and frays of neighbouring lords and lairds. We have here, therefore, the annals of a quiet burgh under normal conditions, with just enough piquant gossip and criminal court intelligence to drive dulness away. Now and again we hear the distant rumble of the battlefield, as in 1650, when there came "sadde newes anent the defeat and scattering of the armie at Dumbarre," but the annals are notwithstanding essentially annals of peace. Mr. Renwick, in a sober and effective introduction, calls attention to the outstanding facts of the burgh's history more especially as touching its municipal life. With almost ascetic severity he has resisted the temptation to dwell on numerous picturesque and personal incidents which bring colour and comedy into the panorama of old times in Lanark. This course has, at least, one great advantage: it leaves the reader to discover his own "bits" in the picture. The first part of the volume—containing over 300 pages—consists of large representative selections from the minute books and burgh court books, the more ancient of which were, thanks to Mr. William Annan, the town clerk, discovered and rescued from imminent danger a few years ago in a receptacle which included firewood! The second part gives the various burgh charters, beginning with that of Alexander III. in 1285, which incidentally confirmed the burgh in all its commons and common rights of pasturage and turbary. The third part is an abstract of the chief charters and documentary references to Lanark in the various public archives. The work is of solid historical worth and decided interest. The archæologist cannot fail to note a hundred points of value to him, such as

the frequent references to "kindness" as a legal interest in a holding; the odd Corpus Christi procession accounts, including such items as "the skynis to Cristis cote," and "for nalis to the dragown"; the provision for the town watch by the burgesses generally in turns day and night, "and na man till be exceptit nothir baillies clerk nor na utheris"; the burgh "belhouse" and the "ryngan of the belis that nicht the Prens was borne," in February, 1507; the "wapinschawing" on the castle hill, when all the men of the town had to "bring and present thair armour to the provest and balleis"; and so on, to say nothing of a license to Lanark regarding a water supply granted by a generous local landowner "fre gratis without gratetud in all tymes cuming." The burgh boundaries were at periodic intervals carefully perambulated. This was known as "the ryding of the landemuris," a great occasion, when the burgh minstrel's services were in demand, and the "balleis with the cunsall and commonatie personally past one hors and fuit to the perfurming of thair commonn welth and to mak it knhawin to all ajacent thair merches." This laudable custom is kept up, and the "Lanimer day" still records itself in red letters in Lanark. The town's lock-up or "theif holl" merits mention; so do the witch-pricking, the "rindaill" and "aikerdaill" lands, the duties of the burgh minstrel with his "swys" (drum) on dry days and his "pyp" on wet ones, and a host of other things here perforce left unnamed. But space must be spared for the fact that a portion of a road marked on General Roy's map of the environs of Lanark as a "Roman Way," is in a document granted by Charles I. in 1632, actually referred to (p. 324) as "callit Watling streit," a circumstance which Dr. Macdonald and Mr. Haverfield will doubtless duly digest. It only remains to express the hope that other burghs will follow Lanark's example, and entrust their records to the same well-equipped editorial hands.

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FOLKLORE OF SCOTTISH LOCHS AND SPRINGS. By James M. Mackinlay, M.A., F.S.A. Scot. *Glasgow: William Hodge and Co.* 8vo., pp. 376. Price 5s. net.

For some years Mr. Mackinlay has been a painstaking collector of the folklore of North Britain. We have read with profit and pleasure papers from his facile pen, but not anything equal in interest and value to the volume before us. Here is brought together much curious information, and presented in a learned, but, at the same time, readable style.

Mr. Mackinlay is a man of method, and arranges his materials under fitting heads, and the reader, instead of having to turn to various parts of the book for details on a particular subject, finds them brought together. We gather from a prefatory note that this is the first work giving a comprehensive account of well-worship in Scotland. The author is to be congratulated on breaking new ground, and we are disposed to believe that he has made a lasting contribution to the literature of the country.

Four pages are filled with the titles of the works the author has consulted in the compilation of his book. The list will be most serviceable to the student; we are pleased to see it there, and we wish other authors would follow Mr. Mackinlay's example. The books do not merely relate to Scotland, but have been consulted to throw light on his theme. The opening chapter deals with the "Worship of Water." Some out-of-the-way information is given under this heading. "A curious instance," relates the author, "of the survival of water-worship among our Scottish peasantry was seen in the custom of going at a very early hour on New-Year's morning to get a pailful of water from a neighbouring spring. The maidens of the farm had a friendly rivalry as to priority. Whoever secured the first pailful was said to get the *flower* of the well, otherwise known as the *ream* or *cream* of the well. On their way to the spring the maidens commonly chanted the couplet:

"'The flower o' the well to our house gaes,
An' I'll the bonniest lad get.'

This referred to the belief that to be first at the well was a good omen of the maiden's future. It is a far cry from archaic water-worship to this New-Year's love charm, but we can traverse in thought the road that lies between." A carefully-prepared chapter tells "How Water became Holy," and the notes on "Saints and Springs" supplies matter of two chapters. Attention is given to "Stone Blocks and Saints' Springs." Concerning "Healing and Holy Wells" and "Water-Cures" are a couple of chapters. An enumeration of some other chapters in the work will indicate the varied and entertaining topics taken up: "Some Wonderful Wells," "Witness of Water," "Water-Spirits," "Offerings at Lochs and Springs," "Weather and Wells," "Trees and Springs," "Charm-Stones in and out of Water," "Pilgrimages to Wells," "Sun-Worship and Well-Worship," "Wishing-Wells," and, lastly, "Meaning of Marvels." Many striking passages might be culled from the foregoing chapters as examples of the important information contained in this book, but we must content ourselves by assuring the reader that it would make a valuable addition to his library. There is a useful index included, and excellent printing on good paper and a neat binding all go to make this an attractive work.

WILLIAM ANDREWS.

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BYGONE SCOTLAND: HISTORICAL AND SOCIAL. By David Maxwell, C.E. *Hull: William Andrews and Co.* 8vo., pp. 313. Numerous illustrations. Price 7s. 6d.

Unlike most of its predecessors of Mr. Andrews's attractive "Bygone" series, this volume on Scotland is all from one pen, and thereby gains much in connected treatment. The writer of this notice is an Englishman with a fair notion of Scotch history, and with some personal knowledge of Scotland and Scottish antiquities; from his standpoint Mr. Maxwell seems to have made a wise selection of subjects wherewith to fill this volume, and to have treated them on the whole worthily. It would, however, have been far wiser, in a book of this description, to have omitted the section about the Reformation. Mr. Maxwell is clearly no theologian, and does not possess that wide historic knowledge which alone justifies broad general reflections. He tries to be fair all round from a would-be lofty and impartial standpoint, with the result of making himself offensive

to all earnest souls. The chapter in the centre of the book on "Old Edinburgh," "Offences and their Punishment in the Sixteenth Century," "Old Aberdeen," "Witchcraft in Scotland," "Holy Wells in Scotland," and "Scotch Marriage Customs," pleases us the most. We wish there had been more sections of this description and less general history.

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THE IMITATION OF CHRIST. By Thomas à Kempis. Facsimile reproduction of the first edition. Introduction by Canon Knox Little. *Elliot Stock.* Folio. Price £1 10s. 6d.

Of all extant books, save the Bible, it is certain that no work has been so widely read, or so highly esteemed, as *The Imitation of Christ*, by Thomas à Kempis. This is shown by the fact that from the time when the first edition was printed, in 1470, no less than 5,000 different editions are known to have been issued. What editions beyond these may have been produced and lost, no one can now tell; but when this calculation is taken in conjunction with the fact that *The Imitation* has been translated into fifty-six languages, some vague conception can be formed of the millions of copies which must have been circulated and read down to our own day.

Before the invention of printing, *The Imitation* was copied and circulated widely in MS. throughout Christendom. That its renown had been widely established in this form is shown by the fact that it was one of the few books which were considered worthy of being printed during the first twenty-five years of the reign of the new art. A deep interest must always attach to the first edition of *The Imitation* as the fountain head of the millions of copies which have been distributed over the world, counselling and comforting the hearts of men during the four centuries. To Augsburg belongs the honour of first printing *The Imitation*, where, about 1470, Gunther Zainer first set up the type of the immortal work. But few copies of this *editio princeps* have survived, and it is but rarely that one is met with even by amateurs.

In order that the devout reader and collector may see the form in which the precious book first saw the light, the publisher has produced a *facsimile* of the first edition from a beautiful and valuable copy which was originally in the library of the monastery of St. Peter's at Salisbury. It is a handsome folio volume with broad margin, printed clearly in black letter, with its initials throughout in red. Those to the chapters are entirely red, the smaller initials occurring in the body of the text are added over the black letter. This peculiarity is common to many books of this period, and is interesting as marking the gradual transition from manual copying to printing; the black letters being all printed while the red initials were still put in by hand. The facsimile is printed on antique paper with rough edges, and is most admirably turned out by the publishers.

We confess to not being struck by the introduction by Canon Knox Little. That eloquent preacher would never claim to be a scholar or a theologian, and if this edition demanded any preface a better selection could very readily have been made.

To Mr. Elliot Stock all lovers of *The Imitation* are already greatly indebted, firstly for his production of Mr. Wheatley's *Story of the Imitatione Christi*, and, secondly, for that most charming version (with preface by Canon Liddon) termed *Musica Ecclesiastica*, but this beautiful and careful reproduction of the original edition surpasses all that has hitherto been attempted in this direction either by Mr. Stock or any other English publisher.

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RANDOM ROAMING AND OTHER PAPERS. By Dr. Jessopp. *T. Fisher Unwin.* Crown 8vo., pp. xiii, 284. Price 7s. 6d.

Most of the papers contained in this volume possess not a little of that charm of grace and diction which we have come to look for as a special characteristic of the writings of the scholarly Rector of Scarning. There is an old proverb which records that an author's pen, like children's legs, improves with exercise; but this is by no means always the case, and there is unfortunately more of slip-shod writing and somewhat weak gossip in this volume than in any of its predecessors. This is specially the case with the longest essay, "Random Roaming," an account of rambles in Sussex, which gives the title to the volume. The last paper, "Something about Village Almshouses," is full of those charming, out-of-the-way, historic touches which render it most interesting. To our mind, however, far the best of the essays, and one which will have a peculiar fascination for the student of English rural life and for the ecclesiologist, is that which is termed "A Fourteenth-Century Parson." It is based on the bailiff's balance-sheet for the year 1306 of John de Gurnay, Rector of Harpley, Norfolk. By the childless death of his elder brother, John de Gurnay became squire as well as parson of Harpley. From this apparently dry balance-sheet Dr. Jessopp weaves with much skill a highly-interesting picture of the village and church life of the times. Nor is Dr. Jessopp content to live as a dreamer over the past. The present condition of things, both of parsons and people, in our English rural districts sorely vexes his righteous soul (as, indeed, it must that of every reflective person), and it finds some vent in the essay entitled "Clergy Pensions." To this essay special attention is drawn in the preface. From it we quote a single burning paragraph: "It makes our hearts almost die within us sometimes when we reflect that our resources are diminishing, while the claims upon our common humanity are growing and growing. Meanwhile our labourers can never get rid of the sight of poverty in its most appealing shape—of poverty helpless and hopeless—poverty which they know to be undeserved. Week by week they are haunted by that little gathering of feeble old men and women hungrily watching for the coming of the relieving officer, and in terror lest their allowance should have been stopped by 'the board.' Do you wonder that, with those spectres fronting them, the labourers say to themselves, 'This is what we must come to in our turn,' or that they are the victims of a scowling discontent which makes them impatient for any change which may upset all things that are?" Such a passage does credit to Dr. Jessopp's discernment and goodness of heart, though we cannot but smile at his idea that better stipends for the clergy and a philanthropic building of almshouses are to be the cures! Rather it is the land question, and the big tenant and

landowner hands into which the administration of poor relief has fallen, that are at the bottom of the evil. But if we pursue such thoughts, even in a signed review, the editor's pen will surely strike them out of an antiquarian magazine! Nevertheless, as the original fault of bringing such thoughts into our mind lies at the door of that charming antiquary, Dr. Jessopp, we must beg leave to say that it is, in our opinion, most heartwringing to note (as we write) that that mildly remedial measure, the Parish Councils Bill, which the peasantry of the eastern counties were looking forward to with glowing anticipation, is being wrecked, in their blindness, by lords temporal and spiritual.

ROACH LE SCHONIX.

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HISTORY OF EARLY CHRISTIAN ART. By Rev. Edward L. Cutts, D.D. *Society for Promoting Christian Knowledge.* Crown 8vo, pp. xvi, 368. Eighty-five illustrations. Price 6s.

"The special object of this book is to make more widely known the results which the study of the remains of Early Christian Art has attained in throwing light upon the early history of the Church." So says the brief preface to this volume, and Dr. Cutts may be congratulated upon having achieved a fair measure of success. At all events he has given us the best handbook at a reasonable price that has yet been published on Christian archæology. Particular attention has been given to the externals of the worship of the Church before the time of Constantine. The following is a brief outline of the subjects dealt with in these pages: The Upper Room at Jerusalem; the first churches in the atria of the houses of the wealthy Christians; error that the Church worshipped in the Catacombs; the persecutions brief and partial; first public church in Rome, 222-235; forty public churches at Rome time of Diocletian; arrangements of first public churches borrowed from the houses where Christians first assembled; churches in Central Syria, North Africa, Egypt, and Nubia; churches of Constantine at Rome, Bethlehem, Jerusalem, and Constantinople; churches after Constantine, at Rome, Milan, Central Syria, Egypt, Nubia, Gaul, and Britain; baptisteries and fonts; the catacombs; tombs and monuments; paintings; the likenesses of Christ and His apostles; symbolism; sculpture; mosaics; ivories; gilded glass vessels; illuminated manuscripts; gold and silver vessels; holy oil vessels; sacred embroidery; religious subjects in domestic use; coins, medals, and gems; and inscriptions. The letterpress is for the most part well up to date, and we are glad to note that the Christian church of Roman date, discovered at Silchester in 1892, is accepted, as it ought to be, as an undoubted fact, though certain would-be archæologists still like to dub it "so-called."

A concluding chapter puts together a useful summary of the main conclusions arrived at in the previous sections. The more important of these are: That "the Church of the Catacombs" is a myth, assemblies for worship of the primitive Church not being held in caves (save in brief times of persecution), but in the upper rooms and halls of the wealthy Christians. That public churches were built on the plan of the houses in which the congregations had been accustomed to assemble, with the modification of the apse suggested by the civil basilicas. That public churches were numerous throughout the empire by the end of the third century. That to the end of the first and to the second century belong symbolical wall-paintings of the vine, fish, dove, anchor, Good Shepherd, baptism of Christ, Jonah, resurrection of Lazarus, etc., and a few brief simple inscriptions. That in the third century, the preceding symbols developed and Eucharistic ones appeared, whilst the inscriptions express aspirations on behalf of the departed. That the peace of the Church at the beginning of the fourth century led to a great extension of Christian art, such as passion and nativity subjects on sarcophagi, and the gradual use of the symbol of the cross and the sacred XP monogram. That the inscriptions of the fourth century bear explicit prayers for the dead and requests for their intercession, and that chapels began to be made in the catacombs for commemorative services for the saints, and that pilgrimages to the tombs of the martyrs became common. That in the fifth century, Christ is presented as the Great Teacher of the Church, delivering books to the apostles, and that pre-eminence is given to St. Peter. That the crucifix does not appear till the sixth century, and then without any attempt at realism. "Finally," says Dr. Cutts, and in this we heartily agree, "there is nothing in the history of Early Christian Art to discourage us—but rather the contrary—from frankly and fully using the arts in the service of religion. The æsthetic side of our nature, which recognises the noblest aspect of things in the actual world and in ordinary life, and deals with human aspirations and ideals, is akin to the religious sentiment. Our English religion has long been cold and unlovely, to a degree which ought not to exist in a true representation of Christianity, not only by reason of some popular doctrines not really belonging to it, which shock the heart, but also owing to its repression of the imagination and taste. The Arts will receive a new impulse when religion shall give them scope for works of the highest character for the adornment of its temples; and the Arts will repay religion by teaching its lessons with a force with which mere words cannot teach, and by bringing out its poetry and beauty."

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*

TO INTENDING CONTRIBUTORS.—*Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.*

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Communications for the Editor should be addressed "Antiquary, Holdenby, Northampton." All business letters should be addressed to the Publisher, 62, Paternoster Row.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

The Antiquary.

APRIL, 1894.

Notes of the Month.

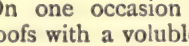
THE *Antiquary* has no concern with politics, nor with the changes of modern ministries; but it is impossible to let an ever-memorable month go by without making a note of the retirement of the venerable Mr. Gladstone from the cares of office at the ripe age of eighty-four. The century has not produced another intellect that is comparable with his in diversity of powers, in brilliancy of gifts, or in the rigid faithfulness of close and thorough application to the subject in hand. A mind such as his, so carefully and reverently tended, could not fail to rise pre-eminently to the surface. England has rarely had a more competent and keen ecclesiologist; and it has been well remarked that if Mr. Gladstone had taken holy orders he would have been the most striking and energetic occupant of the chair of St. Augustine since the days of St. Thomas of Canterbury. To those who have given attention to the drift and nature of many of his writings, and more particularly to those who have any knowledge of the late great Premier in his Hawarden library, or in his hours of relaxation from the affairs of state, it will not sound paradoxical to say that Mr. Gladstone would have made a most admirable president of the Society of Antiquaries, for which position he possessed in the highest degree almost every conceivable qualification. There is not a man of letters in the United Kingdom, save possibly a handful of those whose hearts have become corroded with the bitterness of political strife, who does not appreciate and respect the great gifts of Mr. Gladstone. In the name, then, of all true antiquaries, we beg to salute him in his literary capacity with profound respect and esteem, and to express a fervent hope that God may grant him a further continuance of his great powers for his own enjoyment, and for our advantage, now that he has finally put off the armour of political life.

The attention of the public has to be once more directed to the dangerous position of the Cathedral Church of Lichfield. This time it is no destructive attack on the fabric by its would-be guardians to glorify modern architecture and architects under the guise of "restoration," but gross local carelessness of another kind. The *Staffordshire Advertiser* says that the inhabitants of the diocese of Lichfield will learn with something akin to dismay that Lichfield Cathedral and the mediæval precincts of the Close at Lichfield are virtually at the mercy of fire should an outbreak of any magnitude occur there. Such at least must be the deduction drawn from the report of Mr. Tozer, superintendent of the Birmingham Fire Brigade, read at a recent meeting of the City Council. Giving an account of a fire brigade drill at the Cathedral under his inspection in December, Mr. Tozer stated that when jets were attached to the mains the pressure was very indifferent. One jet was attached to two hydrants, and then the water was only thrown 20 feet. The pressure at that place was not sufficient to cope with an ordinary fire, and he adds that in the event of a fire at the Cathedral the result would be "very serious" with the present appliances of the Lichfield Fire Brigade. Lichfield is supplied with water by the Conduit Lands Trust, a wealthy body, whose property became very valuable owing to the discovery of minerals under it. The water is pumped to a service reservoir near Beacon Street, and as this empties the pressure diminishes. The Cathedral has some half-dozen hydrants around it and one inside, but were all these in use at once we believe the result would be the veriest dribble from each. Some 30 lb. per square inch is the effective pressure at the hydrants there,

whilst in the city at lower levels it is about 40 lb.; but both would be much reduced in case of any large demand, and as there is no pumping on Sunday a fire in the evening of that day would be practically unchecked.

They manage these things better on the Continent, more especially in France, where the risk of fire to the great historic cathedral churches is reduced to a minimum; but we well remember, about twenty-five years ago, being the means of detecting a gross act of long-continued carelessness with regard to one of the noblest Gothic piles that Europe possesses. Being invalided for a time at Amiens, many visits were paid to the great cathedral. On one occasion when going through the roofs with a voluble beadle, our attention was drawn to the great tanks into which so many thousands of gallons were pumped to such a height, and which were always kept brimful, so that everything below would be instantly flooded if there was a fire. Curiosity led us to place a tall step ladder against the side of one of the tanks in order to see the volume of the water. On reaching the top, and remarking that the water was very low, we were assured that it was defective English vision. The official was, however, convinced when we pulled up the ladder, let it down inside, and walked about the floor of the tank, which was as dry as a board. Then there was much consternation, for the dryness had been of long duration, the corners being festooned with cobwebs.

The question of Westminster Abbey as a national receptacle of monuments has again come to the front in a published correspondence between Mr. Yates Thompson and Mr. Shaw Lefevre as First Commissioner of Works. Although the Royal Commission of 1891 was unable to agree as to any recommendation, Mr. Yates Thompson does not suffer from like modesty, but having settled in his own mind which is the best plan and which is the best architect, offers the nation a bribe of £38,000 to take his advice. Mr. Yates Thompson is not altogether ingenuous in his statements. Those who have carefully studied the elaborate Blue-Book on the subject, with its accompanying plans, know that a variety of schemes of addition were laid before the Commissioners, the best of which was a proposal for a great monumental chapel near Poets' Corner, on the site of some of the houses which now disfigure Old Palace Yard. But this scheme was not originally in any sense Mr. Pearson's; he strongly preferred two other alternatives. The idea was that of Mr. Somers Clarke, and if it is to be carried out we had far sooner see it entrusted to his hand, and executed after the fashion he explained, rather than entrust it to Mr. Pearson, who seems to have only come round to the possibility of such a scheme when it was found what weight it was carrying.



But there is a far more serious point for the intelligent of the nation to consider than the conflicting schemes of two architects, and it is this—Why should there be any addition or annexe of any kind to the grand old Abbey? It cannot possibly improve the ancient fabric. Nay, it must assuredly considerably mar its beauty and spoil its historic interest. And is there any demand or real necessity for a national *Campo Santo?* We think not. Under the haphazard management of the Abbey the right of interment therein is most capriciously exercised. Since 1881, when the present Dean of Westminster was appointed, there have been only eight interments. Of these eight, two were members of the noble house of Percy, who claim a vault under the chapel of St. Nicholas. The remaining six, who obtained burial on supposed national grounds, were Mr. G. E. Street, Mr. Charles Darwin, Mr. W. Spottiswoode, Archbishop Trench, Mr. Robert Browning, and Lord Tennyson. It is absurd to maintain that three of these, nay, perhaps four, were sufficiently of mark to merit such a distinction. Dean Stanley was once on the very verge of making the indescribable blunder of giving Abbey sepulture to the ill-fated Prince Imperial. If the Abbey is to become, what it has never yet been, the place of burial for those whom the nation delighted to honour, it will have to be put under the more or less immediate control of the House of Commons. The Abbey would become sadly secularized if any big monu-

mental annexe was affixed to its ancient walls. The same hallowed and religious association would never cling round the new and altarless building, for Parliament could take no account of religious convictions. If a big national Valhalla is really required, let a new fabric be erected on a new site, for it would be almost a profanity and destructive of all the historic sentiment that centres round this great Benedictine Church to tack it on to Westminster Abbey.

There is a passage in the recent annual address delivered by Rev. Dr. Cox on this subject to the Society for the Preservation of Ancient Buildings, which we desire to quote: "To not a few thoughtful men there seems no necessity for any great national mausoleum or special building for the accumulation of cenotaphs. There is abundance of room within the precincts of Westminster Palace (the Houses of Parliament) for the statues or other memorials of the leading statesmen or patriots of many a coming generation. The memories of great painters and sculptors can readily be kept green within the walls of the central block of Burlington House; whilst the rooms on the right hand and the left of that quadrangle could easily fulfil the same office for leading scientists and antiquaries. Naturalists, physicians, geologists, and a host of other specialists have now all their public buildings or rooms of more or less spaciousness, and amply competent to afford space for the tablet, the portrait, the bust, or the occasional statue. Warriors by land and sea have the War Office and the Admiralty, to say nothing of their militant clubs, whilst for them and other heroic beings the open spaces that are so happily multiplying in the Metropolis will be long available. For men of letters there may be no building or buildings peculiarly appropriate, but all true citizens of that noble republic desire no other memory than that which their writings can afford; if they are worthy of immortality they will live on in the hearts of men, and need no brass nor marble."

It is, then, a pleasure to us to find from the reply of Mr. Shaw Lefevre to Mr. Yates Thompson's (in one sense) tempting proposal that his offer has not been accepted. It has been politely shelved, for it is not to be entertained until the disfiguring houses of Old Palace Yard are removed—and much may and will happen before that is accomplished. The offer, too, was accompanied by a condition that is really so strangely discreditable to the would-be national donor that it is difficult to restrain indignation in dealing with it. If the proposition had been to erect a new big national hall for the busts and monuments of England's grandest sons and daughters, it would, to our thinking, have been a piece of crass vulgarity to compel the display of the name of the private donor. We should have admired the smartness of the notion had it occurred to Messrs. Whiteley, Pears, or Beecham, but for a private citizen —well, it leaves a bad taste in the mouth. When, in addition to this, the proposition is made in connection with the noblest and most sacred pile that England possesses for the catholic worship of Almighty God, surely the thoughts of Christian citizens must revolt against so Philistine a conception. Positively Mr. Yates Thompson makes it a condition of giving his £38,000 to Westminster Abbey "that the name of the donor be legibly inscribed on stone somewhere near and inside of the main entrance." Has Mr. Yates Thompson ever read or heard that powerful legend of the early Church with regard to the building of St. Sophia by the Emperor Justinian? Does he not know what became of the proud inscription designed by the Emperor for the glorification of himself as the sole donor of this pile supposed to be erected for the worship of the lowly Christ? If not, let him read it as told by Mr. Baring Gould in tunable verse in *Silver Store*, and surely then he will withdraw a condition that is alien to all true conceptions of the Christ to whom the Abbey and its services are dedicated:

To Him who humbly lived, and humbly died.*

There is no end to "societies." The last of these, which has much to commend it, is

* Since the above was in type, we learn with satisfaction that Mr. Yates Thompson has withdrawn this particular condition under stress of adverse criticism.

the *Brontë Society and Museum*. Its objects are: (1) To acquire literary, artistic, and family memorials of the Brontës; photographs of persons and places identified with them and their works, in Yorkshire, Ireland, Cornwall, Essex, Brussels, etc.; copies of all books and fugitive articles illustrating the novels, and the districts in which the Brontës resided. (2) To place the same at Haworth, or some other appropriate locality, for the free inspection of members of the society, and also to offer the same for public exhibition. (3) To hold an annual meeting for the reading of general, bibliographical, and financial reports, and for specific addresses. Lord Houghton is president; among the vice-presidents are Mr. Birrell, M.P., and Mr. Wemyss Reid, and there is a good working committee. The annual fee is 2s. 6d., or for two guineas life membership may be secured. Mr. F. C. Galloway, West Bowling, Bradford, is the hon. treasurer.

The stone bridge which spans the river at Berwick-upon-Tweed is not only famous for its extreme beauty, but is of no slight historical interest. Begun by the Corporation in 1611, with the permission of James I., and out of funds mainly supplied by the Crown, it was opened about 1626. On July 23, 1667, Charles II., "considering the usefulness and nobleness of Berwick bridge, which had been built by his grandfather, James I.," settled £100 a year out of his Customs at Berwick, or failing Berwick, out of the Customs of any other port of his kingdom, on the mayor, bailiffs, and burgesses for the time being, with the proviso that the money was to be applied to the support and repair of the bridge. The annual Government grant of £100 was duly paid out of the Customs till the year 1700, when William III., by letters patent, ordered that it should be paid out of the Exchequer, and it has so been paid until the present time. The Town Council has now under consideration a proposal for widening this bridge, which would entail the destruction altogether, or in part, of the recessed parapets, and would no doubt fatally injure its appearance. A petition was recently sent in, begging the local authorities, on national grounds, to allow their bridge to remain intact. The signatures of many eminent men were attached thereto. Messrs. A. J. Balfour, Bryce and Leonard Courtney represented the world of politics. Among other famous names were those of Lord Carlisle, Sir John Evans, K.C.B., Sir Edward Burne-Jones, Sir Arthur Blomfield, A.R.A., Mr. A. W. Franks, P.S.A., Mr. Norman Shaw, R.A., Mr. Westlake, Q.C., Mr. Seymour Lucas, A.R.A., Mr. W. B. Richmond, A.R.A., Mr. Alfred Hunt, R.W.S., Mr. Micklethwaite, F.S.A., Mr. William Morris, and Professor Middleton.

We have received a communication of some interest from Rev. P. J. Oliver Minos with regard to a recumbent effigy of wood in the church of St. Bartholomew, Much Marell, Herefordshire. Mr. Minos describes it as "now lying on a window-sill in the south aisle; but its original position was not so exalted, viz., lower down inside or outside the wooden screen, which enclosed the upper end of the south aisle, and formed the testamentary chantry of Thomas Walwyn, who died in 1414. The effigy is nearly hollow, but externally there is little or no stain of time upon it. There is plenty of modern drab paint upon it; also unmistakable marks of would-be carver or sculptor. The bearded face is neither of the oval nor of the round type; the features and their expression are just as might be seen on a person who could or would say, 'I have fought a good fight, I have finished my course, I have kept the faith.' I take this effigy to be that of a retired Knight Templar or Crusader. The figure is cross-legged—the right leg over the left—has a scabbard without the sword, has a hood over his head and a plain cape about the neck and breast, and the total absence of armour. Just as many modern statues of retired military men are in civilian garbs, so this Crusader, dying some time after his return from the Holy War, figures in civilian dress. He is attired in a close-fitting short tunic, with tight sleeves buttoned from the elbows to the wrists; also wears close-fitting trousers buttoning at the lower ends like gaiters. The head rests on a cushion; the hands in an attitude of 'Good Lord, have mercy on me'; the feet, enclosed in pointed

shoes, are in contact with the back of a maneless lion, the tail of which curls round the left foot. Below the waist and round the body is a plain narrow belt buckled in front, with the extra length hanging down; to this belt a small pouch or purse is attached. The effigy is 6 feet 4 inches in length. The date of it (according to Bloxam) is the fourteenth century; but why not the thirteenth century?" Mr. Minos concludes with the statement that "an old parish clerk used to relate that the said effigy was borne at the head of every funeral procession. This points to three things, viz. (1) that the effigy was not fixed on the top of an altar tomb; (2) that the effigy was not always recumbent, *i.e.*, may have been standing against a screen or wall; (3) that the tradition connected the effigy with a 'soldier of the Cross.' Of course, no single Marcle Samson bore the effigy aloft on his shoulders; it required at least four bearers, just as a corpse." The tradition is certainly a curious one, and would require much confirmation before it could be accepted as conveying any truth, and we cannot see the force of the three deductions. Possibly some of our readers who know the church or district can throw further light upon it. Of course, Mr. Minos is wrong, and he will forgive us saying so, as to the connection of crossed legs and Crusades, which every sound ecclesiologist now knows to have been a mere conventional attitude adopted for a time, and continued long after the Crusades, by English sculptors, both in wood and stone. The late Mr. Bloxam stated that "he knew of but two other examples of civilians being represented with the legs crossed, viz., in Thurbarton Church, Leicestershire, and in Birtin Church, Yorkshire." Mr. Minos, however, states, on the strength of correspondence with the incumbents, that neither of these churches possess such effigies. We should be glad to allow the columns of the *Antiquary* to be used in drawing up correct lists of (1) cross-legged effigies of civilians and ladies, and (2) of all wooden effigies.

The very important subject of parish registers, and the desirability of printing those of the two counties of Northumberland and Durham, came before the Society of Antiquaries of Newcastle at the February meeting. The question arose from the Vicar of Esh, co. Durham (Mr. White) offering a transcript of the Esh registers, and undertaking to see them through the press for the society. He suggested that a register branch should be formed with a separate subscription. The society, however, decided to proceed with the printing during a period of twelve months, and to send to members as a separately-paged supplement to the monthly issue of the proceedings, instalments of not more than four pages at the cost of the society. But if subscriptions are received towards the work, the number of pages will be considerably increased. It is intended to commence with the publication of the registers of the important border parish of Elsdon, one of the largest, if not the largest, in England.

During the first ten days of March some very interesting finds came to light near Oxford with regard to river-valley man, or, as he is usually labelled, palæolithic man. The gravels about Oxford have long been unprolific, but of late several noteworthy objects have been found. Mr. A. M. Bell, who wrote in the *Antiquary* on "Early Man" many years ago, is about to read a paper on these finds to the Oxford Natural History Society. We hope to be able before long to publish in the *Antiquary* a specially written paper on this subject, illustrated with diagrams.

Mr. Batsford, the art publisher, of High Holborn, will shortly issue a volume of sixty-two artistic plates entitled "London Churches of the seventeenth and eighteenth centuries." The selection is of the most remarkable ecclesiastical buildings, including St. Paul's Cathedral, erected within and around the ancient city walls between the years 1630 and 1730, from the designs of Inigo Jones, Sir Christopher Wren, Nicholson Hawksmoor, and James Gibbs. The plates will be about 14 inches by 11 inches, reproduced in the most perfect manner from exceptionally fine photographs, taken expressly for the work by Mr. Charles Latham, accompanied by ground-plans drawn to scale, and a variety of interesting details in stone, wood, and metal, together

with historical and descriptive text. The whole will be produced under the able editorship of Mr. George H. Birch, F.S.A. We have formed a very high opinion of the two specimen plates that have reached us, and are confident that subscribers will be abundantly satisfied. The subscription price is £3 3s., which will be raised to £4 4s. on the day of publication.

The Royal Archæological Institute is about to quit its old home at 17, Oxford Mansion, on and after March 25. The office of the society will be transferred to 20, Hanover Square, W., in the building occupied by the Royal Medical and Chirurgical Society, in whose meeting-room all future sessional meetings will be held. The library has been removed to University College, the authorities of the college having agreed to accept it as a loan, the members of the institute having the right of free user at such times as the building is open, and also the power of borrowing books subject to the ordinary rules. The library is of necessity closed until the books can be rearranged and placed in order. The annual meeting will be held at Shrewsbury, the probable date being Tuesday, July 24, to the following Tuesday.

An Elizabethan Schoolboy and his Book.

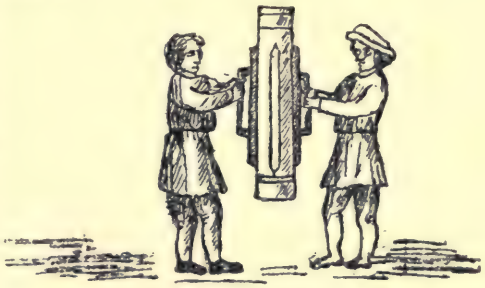
By A. M. Bell, M.A.

THE book which is described in the following pages is not, in its outward or inward appearance, likely to create excitement at an antiquarian sale. Should it appear at the hammer —which it never will, as it now rests in the safe keeping of Brasenose College Library— it might provoke a titter, but not the hush of excitement, which surely portends the deep or fiery voices of bidders who mean business. Yet it is a worthy book, and of fairly venerable antiquity, as it issued from the press of Robertus Stephanus in Paris in the year 1543. It has therefore come through the Reformation, St. Bartholomew's Day, the Civil War, serving well, perhaps—a turncoat book—on either side; it saw the later Stuarts, the glorious Revolution, the early Georges. To the reigns of these unlettered kings a blemish in the book may be attributed; it has been exposed to the wet, and weather-stains mark the under-portion of its leaves; in the Georges' time it was certainly in the cold. With the '45 it may have had better days; had the Baron of Bradwardine had it in his cave in the glen, he would have found it good company, and given it high honour. Soon after it came to Oxford; next it had a trip to Cambridge; then it turned up at Worcester; finally came to London, and was purchased for half a crown at a stall. After all these adventures, it has a respectable appearance—threadbare, worn, and with an uncertain back, but a veteran. It is also printed on a fine paper—hard, even, and tough—such as is not often to be found in the books of our own time, which is still, when unhurt by wet as above stated, of a lustrous white colour, and in no place marked by the yellow, foxy spots, which betoken a poor fabric and the power of all-consuming oxygen. In size it is octavo, small and fat, bound in calf, now very brown and smooth; but it has been bound many a time, and, like an oft-united widow, its reputation has suffered thereby—indeed, the pages at the top are so cut down that no mighty bookman would look twice at my favourite. Nor is it embellished with the engravings, powerful or quaint, which give value to many a sister-work of the same time and press, and are valuable, however the page may be impaired. The printer's device on the title-page is the most artistic embellishment, which represents an old man plucking sprigs from the lower boughs of the Tree of Knowledge, and in so doing somewhat belying the motto, which hangs in a scroll from the tree, NOLI ALTVM SAPERE.

Briefly, the book is an edition of Cæsar. It was bought in order to examine the maps and illustrations, as the writer wished to know what knowledge was possessed by the scholars of the sixteenth century of the geography of

Cæsar's campaigns, and of his military works and operations. The maps are two in number —one of France, with the adjacent portions of Italy, Germany, and Britain; the other of Spain. They are drawn in the old style of map-drawing, with buildings to represent a town, rows of mounds for a mountain-range, and moon-shaped, Düreresque lines, densely crowded together, for the trees of the Forest of Ardennes and the Hercynian Forest. The effect is quaint and pictorial, and shows that the difference between a map and a picture was not fully understood. Map-making has its history as well as writing; and, just as in early days pictures of objects were used instead of the arbitrary symbols of sound which we call letters, we see here a similar stage of map-making by picture instead of by symbol. The result has the advantage of conveying a vivid impression, and the disadvantage of portraying the places named, on a larger scale than true proportion would demand. The illustrations are four in number, of which the first is a sketch of the bridge over the Rhine. The print is a good print, because it shows how Stephanus, or his editor, understood the construction of the famous fabric; in respect of drawing, it is a bad print, for perspective laws are openly and daringly violated; and, whatever the details of structure were, those given by Stephanus are certainly wrong. Have you ever, my dear reader, puzzled over the construction of Cæsar's bridge? Many a time have I, with all modern helps and cribs and pictures and reproductions *in petto;* and, as you may not perhaps care to go through all the technicalities, you shall have my conclusions, which are: (1) That the bridge was a great success; (2) that Cæsar was very proud of it; (3) that his soldiers, every man-jack of them, worked like negroes to make it; (4) that we shall never be certain of the exact nature of certain of the fittings by which the structure was held together—Cæsar's words are too indistinct. Mr. Pretor, the Cambridge scholar, declares that "no duller treatise than the Commentaries of Cæsar has wearied the youth of succeeding generations." From this opinion I entirely disagree, as I think that in style and subject Cæsar's work is matchless in grace and interest; but one defect need not to be denied. Cæsar's style is dignified; in his own words, he avoids any out-of-the-way word like a sunken reef. Therefore he does not call a spade a spade; he calls it "a tool which is employed in stirring earth." So he found it beneath the dignity of a historic style to be too particular in describing all the fittings, mortices, props, stays, pegs, nails, and cross-bars, which formed the mechanism of his bridge, and which must be minutely described to make that mechanism truly understood.

As an ex-picture or rider to the main subject, two men are represented, presumably Roman soldiers, but in the dress of sixteenth-century artisans, holding one of the *fistucæ*, or rammers, to knock down the piles of the bridge.



Modus, qu Fistuca adigebatur.

The second illustration gives the wooden framework of the walls of Avaricum, and in the forefront the towers and vallum of Cæsar's approach, before which "the fairest city in all Gaul, the stronghold and the glory of the Bituriges," fell at the last. Read between the few lines of Cæsar's brief narrative, and you will find it a terrible tale. Visit modern Bourges, and you will find not one vestige left of the fair city. Hardly any of the great sites of Cæsar's achievements preserves so small vestiges of the past. The walls, Stephanus says, are so clearly described by Cæsar that their nature can be understood even by a mean intelligence (*a mediocri quoque ingenio intelligi possint*). Stephanus's print is clear; there is no doubt about what he means. So far good; but somehow it is unwise to talk of the humble intelligence of our neighbours.

The scholars of the Musée de St. Germain give a representation of the walls of Avaricum quite different from that of Stephanus, and yet in our view more in accordance with Cæsar's words.

The towers and rampart are more correct, but the *agger*, or raised approach, which was the decisive contrivance, and a work of such toil that its construction *almost* broke down the indefatigable patience of Cæsar's legionaries, is undepicted.

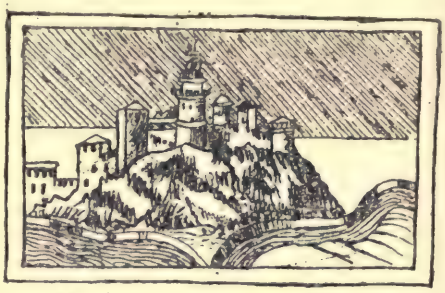
The third illustration is of the Siege of Marseilles, and gives a good idea of the Roman tower and *musculus*, or covered shed for nearing the walls. The word *musculus* means "Little Mousey," and is an example of the "rude, military jest" of the Roman soldier. It was a shed shaped like an animal's back, and went poking away to make a little hole at the base of the wall; "our little mousey" is an intelligible name. The rough northmen called a similar engine a "sow"; Black Agnes of Dunbar's words are famous:

> Beware, Montagow,
> For farrow shall thy sow,

when she beat back the approach of the invader. So when the Scotch farmer calls his long, low stack a "sow" of hay, he is unconsciously preserving the name, and telling us the shape of the mediæval sieging-shed, which in its turn was lineally descended, though changed in name, from the "Mousey" of the Roman artilleryman. So insensibly are the generations of men linked in sequence together.

The fourth illustration is of Cæsar's lines at Alesia, and is the best of all. The outpicture is of Alesia itself, which is portrayed as a mediæval fortress, not unlike Ludlow Castle.

But the print of the lines is good and true, and does help a reader, even of mean intelligence, to understand those works by which Cæsar was able with a small army to conquer two large armies together, and to bring to an end the independence of the most purely military nation of antiquity. The feeling of those days is still felt in France. A number of years ago the writer was in Clermont Ferrand, and, wishing to study Gergovia, Cæsar in hand, went to a small bookseller's shop to buy a copy. The attendant was a young woman, but Stephanus himself would not have blamed her intelligence. She was interested in Vercingetorix; told of Gergovia, of Cæsar's scratch attack, and the bold defence. As she spoke, I



Alesia ad mentem Stephani

seemed to hear again the Celtic shout passing along the ridge, and echoing from the wall; then to see the legions for once driven back, and hurled pell-mell down the basaltic steep, on which 700 Roman soldiers, many a one almost an army in himself, had fought their last fight. Reader, have you ever felt humbled? I did at that moment; for I felt that while I had been reading Cæsar and teaching Cæsar for many a year, and laboriously also, yet I had myself received a lesson. With the intellect I had raised fair and clear outlines of the past; but this shop-girl, of a country town, she had peopled the outlines of her historic knowledge with living beings full of life and passion. I asked, further, of the fate of Vercingetorix, and can never forget the reply. Turning her head aside, she said, with bated breath: "Ah, monsieur; il s'est rendu." It was all present to her.

The print of Stephanus makes present to us the means by which the brief tragedy of Vercingetorix's life was completed, and the history of Northern Europe altered. Here are the bulwark (*vallum*) with its frequent towers; the crated palisade with its openings for defending warriors, with trees at intervals with lopped boughs like stag's horns (*cervi grandes*); the double trench, followed by the obstacle of forked boughs, and beyond them the long rows of calthrops and iron pegs which the Roman soldier in stern jesting

named the "tombstones" (*cippi*). The extraordinary toil with which these works were rapidly completed is worth our thought. Justly are we proud of Wellington's lines of Torres Vedras—boldly were they conceived, patiently executed, firmly held; their construction and defence had a very foremost place indeed in the overthrow of Napoleon Bonaparte. Yet, if we read history aright, they were neither so boldly conceived, nor so patiently executed, nor so fiercely attacked and so firmly held as were Cæsar's lines; nor were the consequences of their successful defence so important to the destinies of Europe as are those which have followed from the endurance of the lines of Alesia, and from the presence of Cæsar there. These words may be thought to be the exaggeration or the vapouring of an unpatriotic person; but I would refer any doubting reader to the words of Sir William Napier, who was not unpatriotic, and was well entitled, both by experience in the field and by study in the school, to form judgments on military affairs, and he will find that he says that Wellington's works were "more in keeping with ancient than modern military labours." Napier, like Napoleon, had studied Cæsar.

Now, all this information and much more besides (for I omit the annotations of Henricus Glareanus, poet laureate, only recommending them to all who are crossed in love, or have invested money unwisely), it seemed a fair half-crown's worth; but as I turned over the pages of the booklet, I found that it contained an extra well worthy of attention. We have heard of an honest Dutchman at the Cape, who saw his child playing on the floor with a clear quartz pebble, took the pebble to the Cape, and changed it at a jeweller's for £300; he took it for quartz, and found it a diamond. Such is said to have been the beginning of the present great diamond-mines. Perhaps, too, reader, you have been a boy, and, fishing for a trout, have caught a salmon. Once did I share in such a joy, and shall never forget the September evening when, on the northern shore of Loch Vennachar, with bared legs I entered the water, and while one elder brother held the rod, another guided the boat, I slowly crept forward—even now the soft sand seems to stir beneath my feet—seized the scaly monster, hugged him in my arms, and brought him in triumph to the grassy bank.

So this little book has an interest beyond its printed matter. It has had many owners: one was Dr. Wilbraham, of Brasenose College, Oxford; a second was George Nevile, of Trinity College, Cambridge; a third was J. Newby, B.A., Fellow of Brasenose in 1762; a fourth, in earlier years, was Ferdinando Richardson, and boldly he writes his name, as though

Ferdinando Richardſon.

was no mark to be ashamed of.

All these owners have taken care of their book, and have left no mark beyond their names on the title-page; but this has been very far from the case with one of the first possessors, if not the first possessor of the work. He was a boy at Westminster School, apparently a chorister; and, like many other boys, he was given to scribbling and making notes on his schoolbook. These are the notes (forgive, shade of Glareanus, poet laureate) which enforced attention, and changed the trout to salmon, the honest quartz to nobler diamond. They are scattered here and there, hardly six words ever together, almost all in the cursive lettering of the sixteenth century; but when collected and deciphered, they give us a glimpse—a true glimpse—of the English schoolboy of three hundred and five years ago. That is the date, beyond doubt; for it is written in bold, Gothic characters, and ink still black as coal:

John ſlie his book.
1589.

These words are not written on the title-page, but, like a boy, our idle John has placed them on the margin of a page near the end, thus providing full room to display his penmanship. But note the year, 1589, two years after the death of Mary Stuart, one year after the defeat of the Spanish Armada. Still, as these words were written, the echoes of that fierce conflict rang in men's ears; and from many a grateful lip the words of thanks-

giving, rather than of triumph, were heard: "He blew with His blast, and they were scattered." Think for a moment of the events of which our boy must have heard, of the men whom he must have seen. As a Westminster boy he was free to enter the House of Parliament, and Burleigh's staid figure, Walsingham, Bacon's spare form, Cecil's unpretentious aspect, the ruddy hair of Essex, and Leicester's showy attire, must have been known to him. Can we doubt that Lord Howard of Effingham was his hero? or that Raleigh, Frobisher, and Drake were names which stirred his young heart? Did he not think that the "singeing of the King of Spain's beard" was the finest joke in all the world? He may have seen Shakspeare act, for Shakspeare left Stratford for London in 1587, and at once took to the stage. The Westminster play may have given our friend a taste for such performances. What a privilege for the opening heart of boyhood to grow under the influence of such names, and be by such early traditions ennobled for life! Nor were they without effect, for John Slye was a loyal subject: no Popery or Puritanism, no defections here, or backslidings there among our Westminster boys. The name "Elizabeth" is frequently written on an empty page, and doubtless refers to the Queen. Indeed, our friend celebrates in verse himself and his sovereign together. Through thirty-one pages the following lines are slowly written, a few words at a time:

My father to me - this booke did give;
And I will kep it as long as I live.
Whose booke it is if you will know,
By letters twaine - I will you showe.
The one is I in all men's sight,
The other is S and full of might.
Joyne these to letters - presently,
And you shall know - my name by and by.
John Slye - is my name,
And with my penn - I writ the same.
God that made both - sea and sand
Give me grace - to mende my hand;
For I have neither - hat nor cap,
He is a knave - that redes me that.
The rose is redd, - the leves - are grene,
God save - Elizabeth - our noble - Quene.

Endless flourishes follow all over the page, and "John Slye" for signature with a flourish to begin with, another to end, and a third below.

Is not this delightful? is it not just like a boy? partly sense and partly nonsense, partly his own, and partly from the common schoolboy *vulgus*, but with real duty to his father, loyalty to his queen and country, and perhaps a dash of brag in the flourishes, which will wear away in after years.

Now, there are some points in these verses which, like Cæsar's account of the Rhine-bridge, will never be satisfactorily explained. Why is the letter "S" full of might? Is it from Samson, whom Germans familiarly name Simson? Is it from the "S" in strong, vis, ἰσχύς? Is it from religious association, as the letter is typical of the Saviour, and often inscribed in sacred imagery? Or is it because "S" winds round like a strong rope? *Judicaverit Aristarchus, non ego.* Again our boy prays for grace to mend his hand. This is truly boyish, for his handwriting is good, but he knows that it might be better, and prays for true excellence. Observe also, as a trait of the dress of the time, that he has neither hat nor cap. (The *for* in this line seems to elude comprehension.) The schoolboys of the previous generation wore no caps; this we know from Christ's Hospital, where the dress of King Edward's time has been retained until to-day, and boys are capless. Elsewhere dress has changed, and apparently in 1589 bare headdress was dying out; caps were coming in; fond mothers advised them; but not John Slye, he is a good conservative boy, all for the old school tradition:

He is a knave that redes me that.

He has also a bit of poetry about him; "God that made both sea and sand" has a genuine ring; a prosy lad would have said, "Sea and land," which would have been common and tame. Sea and sand is uncommon, and the words at once rise in a picture before the eye.

The last couplet is also good. The rose is the emblem of England, and the green fields are her pride; both together are called upon to witness or to share the prayer that Elizabeth may have prosperity.

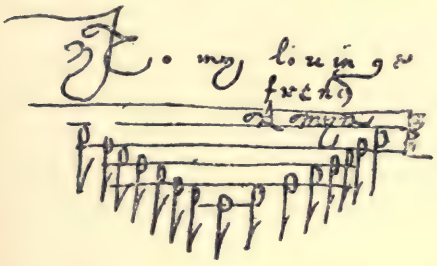
John Slie, or Slye, for he is not very particular in orthography, had a boyish friend ship. The words "my friend," "friend," "thou friend," "my best br-," "my loving

friend," "unto my lovinge friend," "unto my most lovinge friend," are common entries. The friend is unnamed, though one page supplies a clue; it contains the words "you, Roger," and goes on, "Amandi, of lovinge," "Roger," "Amandi, of lovinge," "Amo, Amas." What do you think? I think that Roger was "my lovinge friend."

As schoolboys in later years have been known to do, John Slye seems at times to have kept up a clandestine conversation with his friend by the help of his "penn." On one page he writes: "Have you a Guess?" Then there is a blank, in which friend Roger may have as surreptitiously replied. Then come the words: "The same." Apparently the guess was right.

John Slye was a Westminster boy. This can hardly be doubted, as the words "Westmonosterium," "Westmonesterium," "Westminster," "Westmaister," all occur, and a well-flourished "W" is a common sign.

That he was a chorister may be inferred from the frequent appearance of musical



notes. The favourite words had seemingly been sung to a scale, and "Amen" appended. Elsewhere words occur which seem to come from some chant or anthem. They are half printed in ornamental characters:

from the lorde wch gaue thee life
euerlaſtinge. Amen.

The word "Amen" also, both in Gothic and in ordinary type, and between musical bars, is frequently found.

Elsewhere there are signs that our friend also practised the secular music of the time, of which so many beautiful relics will be found in Chappell's "Popular Music of the Olden Time." On one page come the words, "Uppon Munday night," which seem like the beginning of a song; and on another, enclosed in musical lines, are:

Lulla Lullabye my ſunne

which are certainly the refrain of an old cradle song.

I do not find them in Chappell, but in the play of the Nativity, or more properly "The Pageant of the Company of Shearmen and Tailors," represented at Coventry in the year 1534, the following beautiful song is found.

It is very strikingly conceived, for the previous scene is Herod raging to his soldiers; the succeeding scene is the butchery of the infants; as an interlude between, there is a scene at Bethlehem ("Bedlem," it is written), where three mothers appear on the stage with babies in their arms, and sing:

THE MOTHERS' SONG AT BETHLEHEM.

Lully, lulla, thou littel tine child;
By, by, lully, lullay, thou littel tine child;
By, by, lully, lullay.

Herod the king, in his raging,
Chargid he hath this day
His men of might, in his owne sight,
All yonge children to slaye.

That wo is me, pore child, for thee!
And ever morn and day,
For thy parting nether say nor singe,
By, by, lully, lullay.

Here we have the refrain in a slightly older form, which shows very clearly how the word "lullaby" is compounded of the words "lulla" and "by." "Lulla" is doubtless a nurse's form of the word "lull," meaning to go to sleep, as well as to put to sleep; as in the old song, "When I lie lulling beyond thee." Lull several times repeated becomes of necessity "lulla." "By," again, in "by, by," may still be heard in the nursery as the shadows of evening begin to fall.

John Slye was also a scholar, and seems to have learned his Latin well, and to have given his mind to find adequate translations. The fourteenth chapter of Book I. is a well-known *crux* to the beginner, as it is written in striking and by no means

easy *Oratio Obliqua.* J. S. underlines it throughout, and places on the margin at the top: "*Nota*" *Oratio obliqua* was a serious affair, and not to be trifled with. He also gives renderings of various words in the first book, which are often struck off in the strong English of the time.

aciem instruit—he sett his battell.
prima luce—at the dawning of day.
impedimenta—cariges.
confertissima acie sub primam nostram aciem successerunt—in a thick throng press under our vanguard.

Phalanx has a footnote to itself, which runs: A fore square Armie consistinge of 8,000 men set in such Araie that they might encounter with their Enemyes ffoote to ffoote.

matara—a javelin with a barbed heade.
vallum—a bullwark.
superfuerunt—estayed, *i.e.* (survived).
perpello, is—constrain.
perpavefacio, is—to make sore afraid.

In another place he expounds the difference between *differo* and *defero*, and in another practises himself in synonyms. Above *justitia* is written *equitas;* above *prudentia, sapientia;* above *potentissimos, fortissimos;* above *feracissimos, fertilissimos;* above *finitimi, proximi.*

He also studied geography: above *Apollonia* is written "the citty Valonia"; above Dyrrachium, "the citty Durace," at least, if I read the small lettering right.

There are many other boyish fragments scattered here and there which it is unnecessary to detail. One has proved a puzzle to me, but probably had a meaning to the writer's mind; it stands:

The man is bleste, hose wickedness Elizabeth.

Cetera desiderantur. Possibly the loyal boy is exulting over the punishment of some offender deprived of life, or hand, or ear, by the legal vengeance of the Queen.

Now, is not all this worth saving from oblivion? Think one moment ere we bid our friend good-bye. The curtain of three hundred and four years lifts for a moment, and shows us a schoolboy. Mischievous he is, and clever too, idle and yet diligent; handy with his pen, singing merrily in choir and roundelay, dutiful to his father, loving to his friend, loyal to his Queen. It is a peep and no more, but it is a pleasant peep; for it teaches us that while dynasties wax and wane, while cities fade and others rise, while new religions flourish and decay, while industries grow and die, and social changes and aspirations seem to transform and shape again the life of England, still "a boy's a boy for a' that."

A Fact or so about Book and Fine Art Auctions.

THERE are some aspects of a question coming home, as it does to so many of us in the course of our lives, which are naturally apt to be misunderstood by the ordinary public. This point was brought just lately under our notice by some well-meant criticisms on an eminent auctioneer, not long since departed. In a series of obituary memoirs the deceased was said to be a member of two learned societies, which might well be the truth, and to be a great authority *propriâ personâ* on topics connected with literature and art, which was very far from being so. Let that pass; he was a very gentlemanly and upright man of business, and he was nothing else. But it was this mention of him in the press which set us thinking what kind of a thing an auction-room really and truly is—an auction-room, that is to say, dedicated to the higher class of marketable objects.

Sales under the hammer originally embraced every description of merchandise within the covers of a single catalogue, just as the fine art auctioneer was a gradual evolution from the house salesman. A very cursory examination of the catalogues of the last and earliest quarter of the present century will satisfy one that such was the case. As matters now stand, the various kinds of property submitted to competition are not only as a rule carefully classified and separately offered, but certain houses are considered the most advantageous for the

realization of particular effects. You are told that you must send pictures and china to Christie's; books, MSS., autographs, and coins to Sotheby's; and musical copyrights and literature, and theatrical wardrobes to Puttick's. There is some truth in this; but there is a good deal of superstition and prejudice, too, founded on an imperfect conversance with the bearings and inner working of the system. For much depends on an agency to a certain extent independent of the auctioneer. A large proportion of the property sent into the rooms for sale is catalogued by outsiders; there is, in many cases, no one on the premises qualified to describe correctly and advantageously antiquities, coins, autographs, prints, or even MSS., and books of other than ordinary character. The expert has to be called in, it does not signify what house it is; the work is his, not the auctioneer's; and the result is mainly in his hands. If things of value are consigned to Christie's, Sotheby's, Puttick's, or elsewhere, the same course is pursued, and more than probably the same persons are employed. The immediate seller is the medium for taking the order from the owners, commissioning the expert, and keeping the account. If he is above the normal standard, he may have a fair idea beforehand of the nature of the issue, or he may be acquainted with one class of goods more than with another. Not seldom his estimate is derived from the information supplied to him by his agent, the cataloguer; and of course this is a common incidence in these transactions, as parties so frequently apply for advances to meet pressing engagements. The auctioneer is, then, mainly a book-keeper, a financier, and a salesman. The volume of his business is apt to be in the ratio of his floating capital, his administrative machinery, and his competence in the *rostrum*. A good deal has been related of the genius of George Robins; but both the late and present heads of Sotheby's may be cited as among the masters of the knocking-down science.

The machinery, as we perceive, is threefold: the counting-house and establishment, the expert in the background, and the auctioneer's more or less influential personality. Where you have these three conditions fulfilled to a nicety, the success of a house almost follows as a corollary. But how rarely such a thing occurs! And, again, the expert—that very important factor in this industry—is a Free Lance, whose services are at the command of every paymaster. Given a good time, a good cataloguer, and good property, the counting-house is nearly bound to prove secondary; and any respectable firm has it in its power to arrange with owners in need of immediate accommodation. Perhaps middle-class or *neutral* effects depend in chief measure on the atmosphere in which they are submitted for sale. You can give away your property, if it is second-rate, at Christie's or Sotheby's without going farther; you can sell it for the maximum worth, if it is of the right brand, at a public-house in Seven Dials or Whitechapel, provided always that the cataloguer has done his part and the event has been sufficiently notified by catalogue and advertisement, or, not to carry the figure too far, prices are realizable on any recognised ground if certain essential conditions are complied with.

The principle of publishing the results of sales of literary and other high-class property has had the effect of opening the eyes of persons who happen to possess anything of value, and even in the most pressing cases to render careful realization almost as important to the credit of an auctioneer as the payment on account and a prompt settlement are in their way; and here the expert comes in at every turn. The auctioneer, unless he is a Crichton among auctioneers, if he acts on his own judgment, may either lose his money by lending too much, or may lose the business by offering too little; the details of the sale have to be controlled by the cataloguer, and if he is worthy of his hire are safest in his hands; and after all, the means which are open to any or every house of providing itself with proper financial and executive resources are normal mercantile problems. A well-established and straightforward firm with an untarnished record and known facilities for converting property into the utmost equivalent cash, may treat the rest as a foregone conclusion. X.

Ancient Arms and Armour.*

MR. BRETT has produced a sumptuous volume, and has given us a far greater wealth of illustration with regard to armour of the later periods than has hitherto been attempted by any collector or publisher. The cost of producing such a volume as this must have been very considerable, and we congratulate Mr. Brett upon the public spirit he has shown in thus gratifying and instructing those with like tastes to himself, instead of using this money to still further add to his own large collection. Hobby-running not infrequently makes a man narrow and selfish, and we can bring to mind more than one extensive collector who has no pleasure in showing to friends or acquaintances that which he has accumulated, but merely gloats over it with miserly and avaricious eyes. The true antiquary, on the contrary, is eager to share and test the knowledge that he has acquired, and, if a collector, to exhibit or help others to understand the collections he may have made. For five and twenty years Mr. Brett has given considerable attention to the subject of arms and armour, and the large collection that he has formed is here faithfully illustrated and described.

The book opens with "a descriptive and pictorial record of the origin and development of arms and armour," which is rather too comprehensive a title, for the weapons of the Stone Age, the arms and armour of the Bronze Age, as well as the defensive armour and offensive weapons of Greeks, Persians, Etruscans, Romans, and Franks, are passed over in about a couple of paragraphs. But if we insert the word "mediæval" the title is then an apt one, and the subject may be considered as dealt with in a fair and careful spirit. It is not in the least a treatise for the technical antiquary, and still less for the specialist, but gives a cursory popular account of the subject which affords evidence of a good deal of careful reading.

Twenty pages are given to anecdotes of chivalry, beginning with Harold and the Conqueror at the battle of Hastings, and concluding with the story of the Field of the Cloth of Gold. Another section deals with tournaments. It is rather surprising to find no account of Trial by Combat, a subject which Mr. George Neilson has so worthily treated. The text illustrations of the different kinds of armour, with a brief historical account of each weapon and its development, are on the whole well done, and will prove more helpful to the young student, and more useful for reference, than any other printed account (and there are many) with which we are acquainted.

The most valuable part of this handsome volume is, however, the 133 plates (containing a thousand original engravings) which illustrate the large private collection of Mr. Brett at Oaklands, St. Peter's, Thanet, and at Burleigh House, London.

Hardly any of the armour described in these plates is earlier than the beginning of the sixteenth century, whilst much of it is of seventeenth-century date. But this is not to be wondered at, for however painstaking or wealthy a collector may be, veritable specimens of early armour are exceedingly rare, and are, as a rule, only to be found in a few great collections, which are either national or very seldom come to the hammer. It is, in truth, quite remarkable that Mr. Brett has been able to secure so large and so representative (so far as the later periods are concerned) a collection within so short a time. He has been fortunate in obtaining suits or pieces that were formerly in such celebrated collections as those of Sir Coutts Lindsay, Sir Samuel Meyrick, and Lord Londesborough.

Plate xxix. illustrates a *cap-à-pie* suit of bright steel tilting-armour early in the reign of Elizabeth, which is exceptionally complete. "Several points in this harness are worthy of particular notice, viz., the *passe garde* on the right of the breastplate, which protects the inside of the top of the right arm; the peculiar construction of the right gauntlet, which could only have been used for grasping

* *Ancient Arms and Armour: A Pictorial and Descriptive Record of the Origin and Development of Arms and Armour.* To which are appended 133 plates, specially drawn from the author's collection. By Edwin J. Brett. Imperial 4to., 650 pp., with 1,200 original engravings, half bound, five guineas net. Sampson Low, Marston and Co. We are indebted to Mr. Brett's courtesy for the loan of blocks illustrating this notice.

STEEL TILTING-ARMOUR.

a thick tilting-lance; the projecting canopy in the centre of the lower plate of the taces; and the heavy thick tuilles, which are made of one plate each, and have a large roped tapul in the centre. . . . The bevor of the helmet is rather deep, and has a square trap in the centre of the right side; this is hinged, and opens with a leathern thong, which is fastened to a spring inside; the thong, when pulled, causes the spring to be released, and

ELIZABETHAN PEASCOD BREASTPLATE.

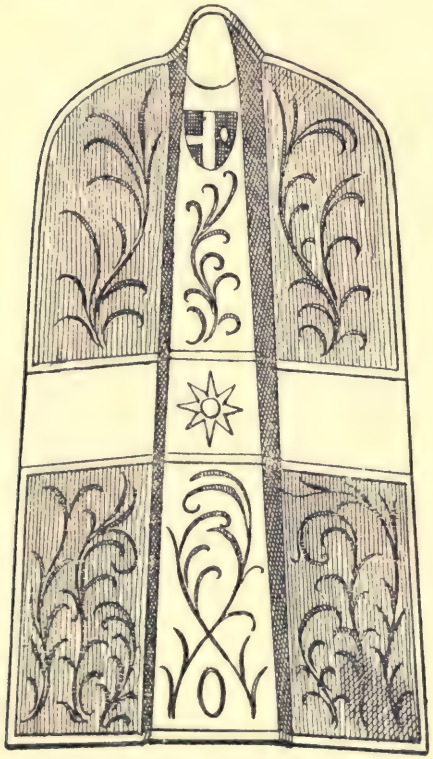
the trap flies open. These particular contrivances are only to be found in Elizabethan tilting-helmets; the closeness of the casque necessitated an invention of this kind. When opened, the trap would allow the wearer to breathe freely, which would be greatly needed after a tough bout with an opponent." The lance-rest is hinged, and can be made to lie close to the right pectoral when not required. The lance in the hand of the figure is a

genuine one, and very heavy; the vamplate is large, faceted at the edge, and studded with brass rivets; its original padding is retained intact.

As this is a technical work for the detailed description of armour, the absence of all measurements and weights, with regard to the various suits and pieces of armour, is a decided shortcoming.

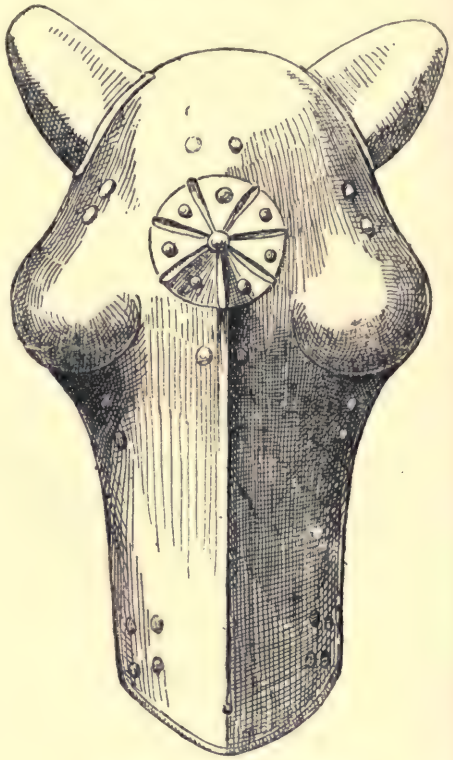
The custom of elaborately engraving armour attained to much perfection in the time of Queen Elizabeth. A good example of this work, cunningly engraved over the whole surface with scrolls and arabesques, is a peascod breastplate with long tassets.

Mr. Brett's collection includes three specimens of the archers' and crossbowmen's shield, termed *pavois d'assaut*, of the



ARCHER'S SHIELD.

fifteenth century, and one of which a drawing is given. They are each of them 54 inches high, and 36 inches wide. They are composed of wood covered with leather, and usually had the arms of some city painted on them. "The top part of the inside is

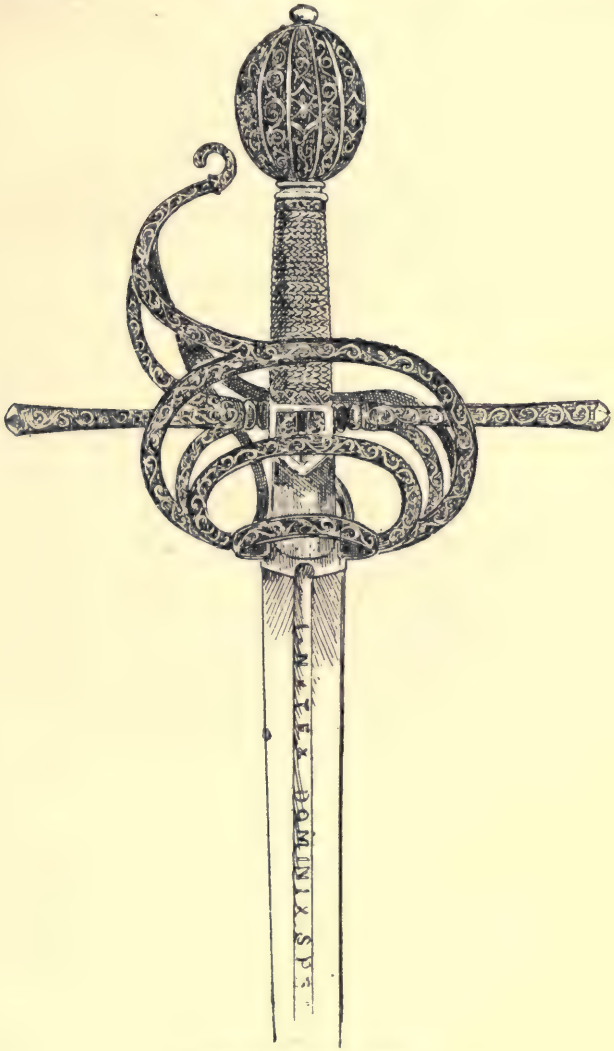


TILTING EYELESS CHANFREIN.

furnished with an iron staple. When the shield was in use, a stake was passed through this staple and driven into the ground, thus supporting the shield in an upright position, and allowing the crossbowman the use of both hands for the discharge of his bolts. It thus afforded a movable rampart, behind which the crossbowman, by slightly stooping, could take careful aim in comparative safety."

Several examples are given of those singular pieces of armour, termed *chanfreins*, which were the head-defence of horses. One of these is very curious. It is a tilting *chanfrein* of the end of the fifteenth century. There are no sight-holes to this specimen, so the vision was quite obscured. This arrangement prevented the horse from swerving when charging an opponent.

It is scarcely possible to exaggerate the beauty of the ornamental metal-work that pertained to arms of offence, as well as to those of defence, of the Elizabethan period. One of the most striking of the large number of swords in Mr. Brett's collection is an Italian sweep-hilted rapier, *temp.* Elizabeth, with straight guillons. The outer parts are minutely damaskeened with gold and silver scroll-work, and the inner portion with alternate bands of gilding and blueing. The grooved blade, 41 inches in length, is inscribed, according to the curious taste of those days, *In Te Domine Speravi.*



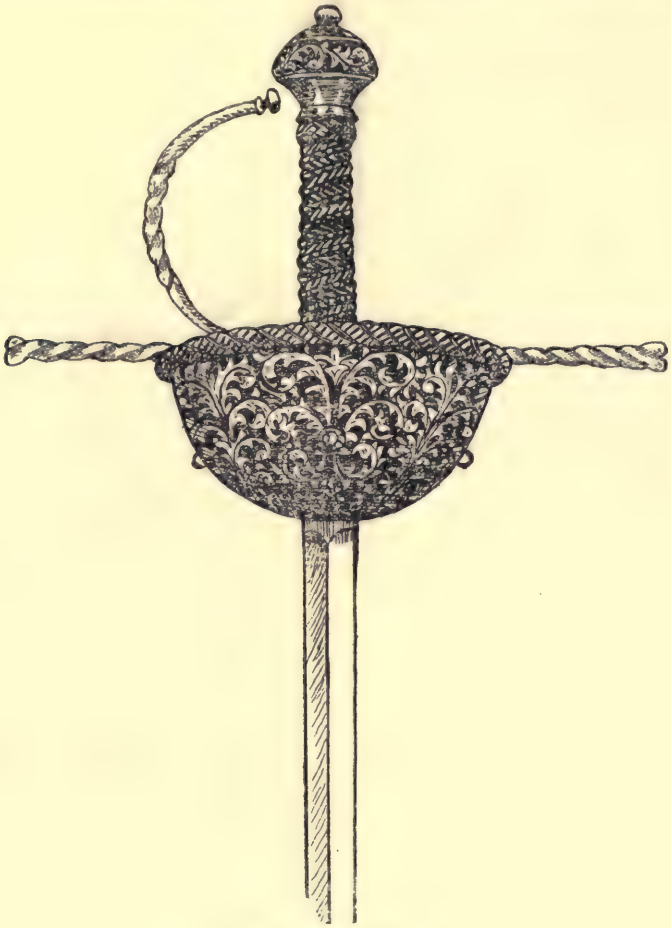
SWEEP-HILTED RAPIER.

A bowl-hilted rapier of the end of the same reign is another highly-decorated example. The guard, which is of steel, is pierced and chased with scroll-work. The

guillons and the centre of the counter-guard are twisted. The blade, 38 inches in length, is diamond-sectioned. This rapier was formerly in the Richards collection at Rome.

Another sword, which is fully illustrated, is a fine example of English workmanship of the middle of the seventeenth century. The hilt is grandly chased in high relief with panels of equestrian figures in armour, and of pikemen on foot, bearing matchlock and pike. The blade is channelled in panels, engraved with the arms of the Commonwealth, and is inscribed, "For the Commonwealth of England, 1650." This fine sword belonged originally to the great Oliver Cromwell; it was formerly in a Warwickshire museum.

Plate lxxx. gives drawings of three executioners' swords of German manufacture, which are respectively of the sixteenth, seventeenth, and eighteenth centuries. Each of them bears an inscription on the blade. Several plates that follow give a great variety of swords, daggers, and stilettoes of different nationalities and dates.



BOWL-HILTED RAPIER.

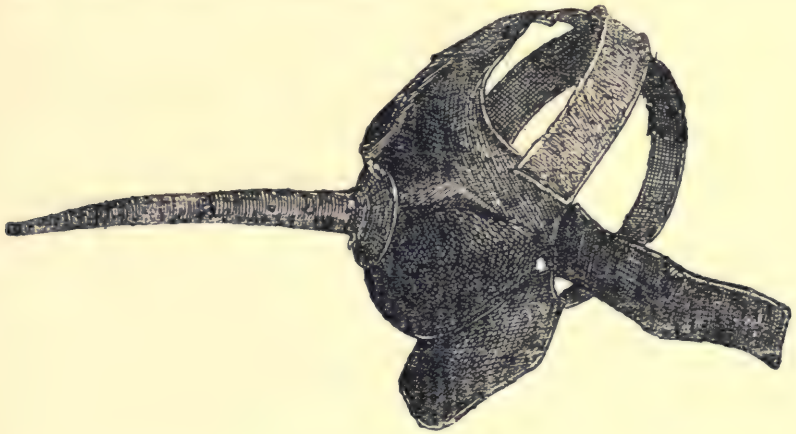
Plates lxxxviii. to xci. comprise a great number of choice specimens of shafted weapons, such as halberds, partisans, and

fonchards, of English, Italian, Swiss, German, and Spanish make, concluding with a most beautifully decorated Italian partisan of the time of James I., and two Venetian glaives of the sixteenth century.

A group of English, French, German, and Polish maces comes next, succeeded by eight specimens of the *martel de fer*, or war-hammer, as used by both horsemen and foot soldiers. After another plate descriptive of a group of battle-axes, and two plates of crossbows, come twenty plates of highly-finished examples of early wheel-lock guns and pistols, together with choice instances of touch-boxes, powder-flasks, and patron-boxes. Some attention is then paid to horse-bits and spurs.

Plate cxviii. can scarcely be considered to come under the category of "arms and armour," but is of much interest. It represents several implements of torture and correction that at one time formed part of the Mgawo collection. The engravings on this plate represent two varieties of punishment or executioners' masks, two scorpions or flails, a scourge, several thumbscrews, an iron torture collar, and two examples of scolds' bridles. We have seen a considerable variety of these scolds' bridles in English museums and collections, as well as a few on the Continent, but we have no recollection of anything near so quaint as the example here reproduced. It is of German workmanship of the sixteenth century. The mask is in the form of a grotesque face, and it fastens behind by a padlock passing through a staple. The funnel which covers the mouth is exceedingly long, and pierced with small breathing holes; this projection must have given an irresistibly comic look to the unfortunate wearer, and was no doubt intended to excite public derision.

There are occasional blemishes in Mr. Brett's letterpress, especially when he wanders from the direct subject of arms and armour. A preliminary paragraph to the description of plate cxviii. with regard to torture is far from accurate. One brief sentence is about as historically false as it well could be. Says Mr. Brett, "In England the Roman Catholic clergy applied torture to heretics until 1640." Contrariwise, after the reign of Queen Mary, the Roman Catholic clergy and also the laity (women as well as men) were tortured by Elizabeth's Privy Council, and by the governments of James I., Charles I., and even Charles II.



SCOLD'S BRIDLE.

The last set of plates is devoted to choice specimens of Indian and Oriental weapons.

It may be remarked, in conclusion, that this finely-illustrated volume will prove of greater help to the connoisseur, or collector of arms and armour, than any three or four works on armour that have previously been published; and it will be nothing short of a disgrace to any really good archæological library, public or private, to be without Mr. Brett's great work as a standard book of reference.

Stainburn Church, Yorkshire, and the Society for the Preservation of Ancient Buildings.

[We recently referred to the projected restoration of Stainburn Church (vol. xxviii., 235), and have since received the following able report of the Society for the Preservation of Ancient Buildings, with a ground plan and various drawings by a talented member of the society, some of which we have, by permission, reproduced.—ED.]

"TO THE REV. THE VICAR OF STAINBURN.—Rev. and dear Sir,—One of the supporters of this society, in whose judgment the committee places great reliance, has recently visited your church, and as his notes may probably interest you, and may prove of use in the event of any scheme for restoration being carried out, I trust you will excuse the liberty I take in giving you the substance of them, and in laying before you the views of this society as to the treatment of churches to which repairs or alterations become necessary.

"Our correspondent describes Stainburn Church as a very simple and almost complete Norman structure, built of the boulder-stones which often cause these Yorkshire churches to appear much older than they really are, but with nothing Saxon visible in the walls, save possibly two old sun-dial stones built into them, just west of the added porch.

"The roofs are underdrawn, so that no statement can be made about them, except that they are of stone-slabs (a very satisfactory roofing substance), and as their lines are tolerably good outside, they may probably require nothing beyond moderate repairs; but before anything else is done to the church, it should be ascertained that the roofs are watertight and the foundations sound.

"The porch roof is of singular construction, and unusually fine. It probably received repairs in the Perpendicular period. The thick whitewash of the porch-walls is curling off from what appears to be an inscription in Gothic letters on the ashlar of the east wall. The font is late and rich Norman, and is polygonal in plan, each angle agreeing with the centre line of the panel of the intersecting arches round it.

"There is a grand socket of a churchyard cross, which must have been a very fine one. A careful search is said to have been made for burial fragments, but without success. Under these circumstances the socket should be left untouched in its present position. It possesses more interest than a complete modern cross could possibly have, and properly regarded, teaches us valuable lessons. Above all, nothing should be added to it which can possibly be mistaken for old work. We have no more right to falsify a church (which should be the history of the parish written in stone) than we have to falsify the parish registers.

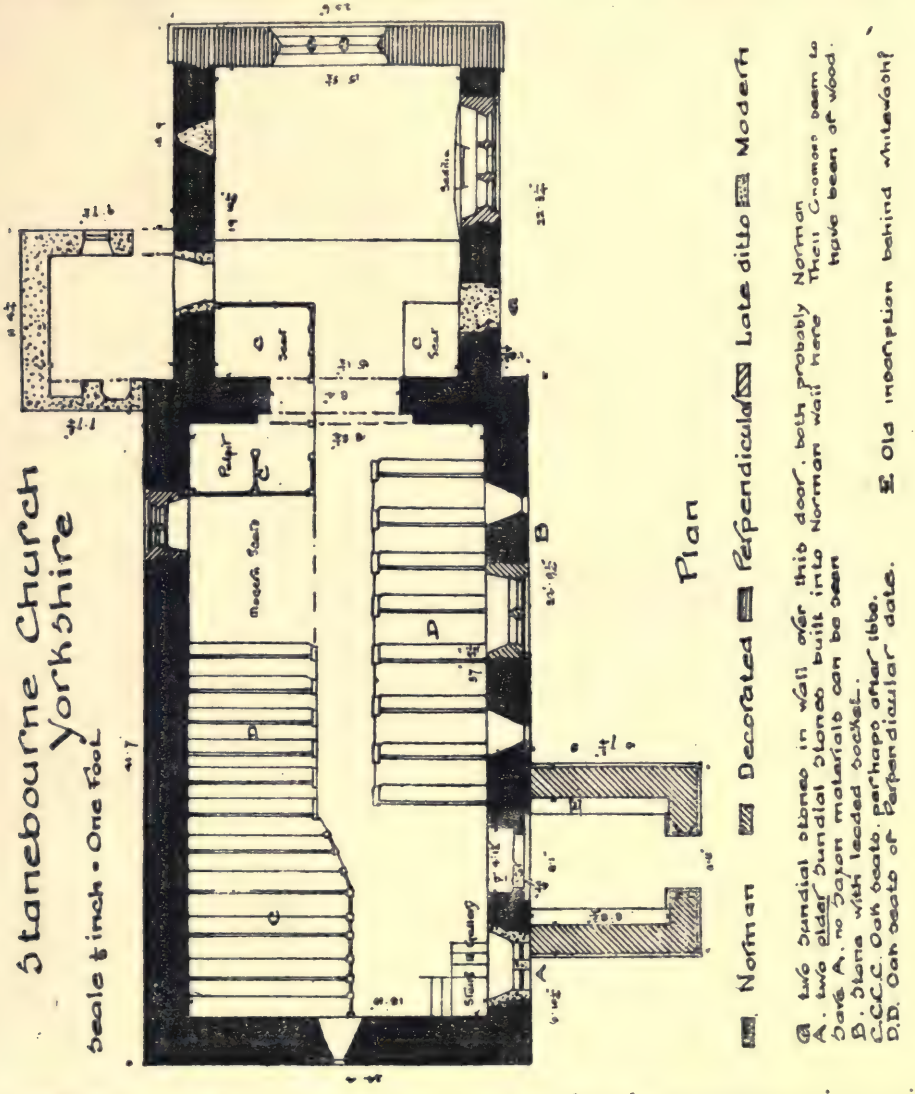
"As regards the seats, both sets of old ones appear to be of oak; and all that is required is to clean off the white paint and add a slip to each seat to make rest more pleasant, as they are too narrow. The floor being earth, the seats should be lifted in blocks, the earth removed, and 1 foot of concrete on dry rubbish put over; and the seats (after the undersides of the oak seats have been well tarred with Swedish pitch) replaced on their old foundations. If the doors of the latest block of seats *must* go, they should be placed as panelling against the wall at that end, to the comfort of those who use the seats. Whether the number of worshippers requires the small gallery our correspondent does not know, but he seems in favour of retaining it, and adds, 'it can go at any time.'

"The inside walls only require that the thick coats of whitewash should be cleaned off from the quoins and from all dressings; and also from the plaster, if it can be done without injury to the latter. If not, the plaster surface should again be whitewashed. Nothing should be used to remove the whitewash but a stiff brush and warm water. The ordinary wire-brush, called 'Manchester card,' is most destructive.

"Much care should be taken in dealing with the very singular 'Decorated' window in the south wall of the nave. No ornamental details should be copied, but any fresh stones which it may be necessary to insert should bear unmistakable signs of having been added to repair the ravages of time, so that future generations may be able to distinguish the old work from the new. In this case, as in many others, honesty will

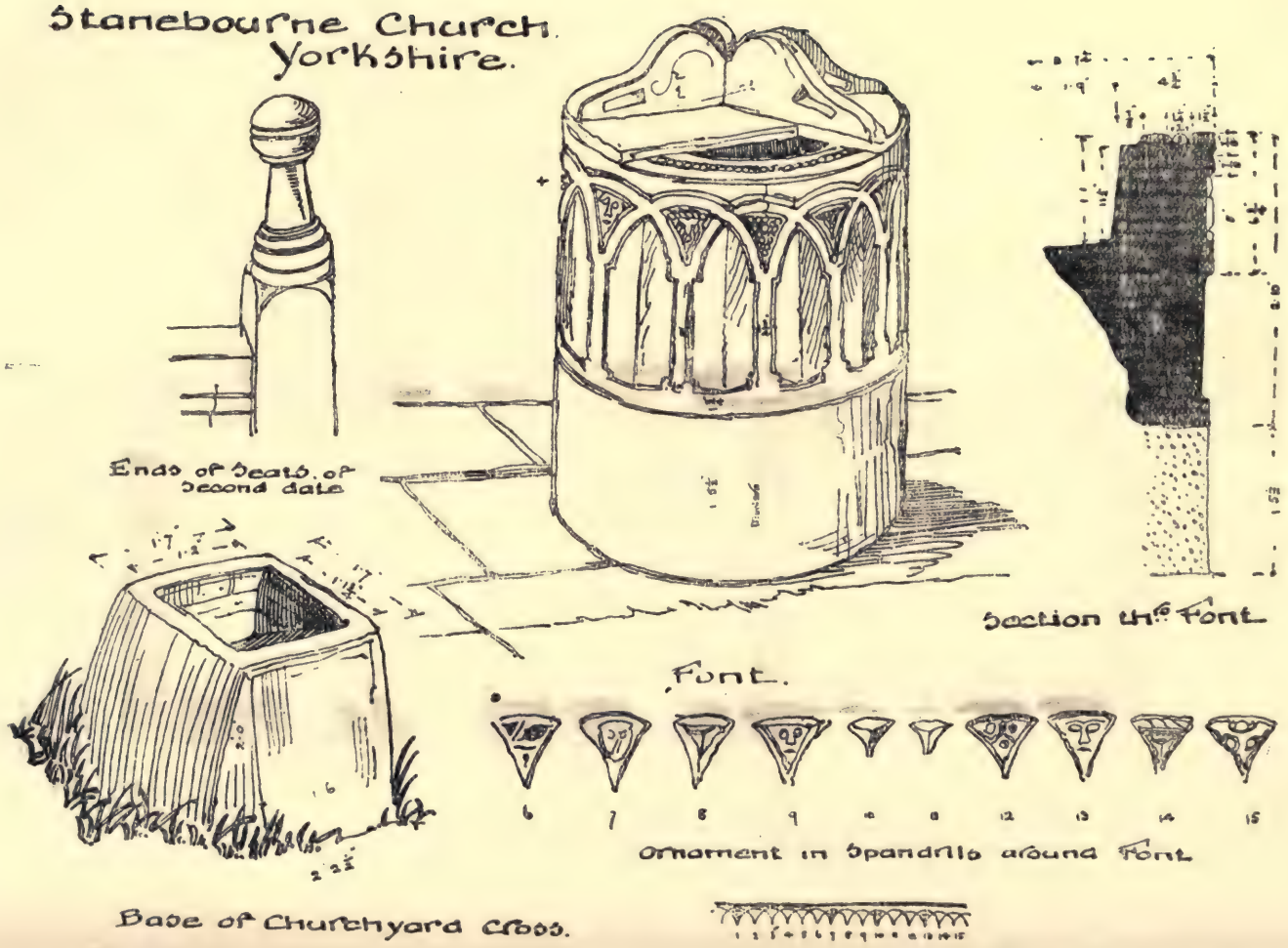
be the best policy, as experience teaches that it is impossible to infuse into the imitative Gothic now produced by rule and compasses, the spirit which pervades even the roughest work of the mediæval craftsman.

which every record of the past and every memorial of generations of worshippers, not considered in correct taste, has been removed, for the sake of producing a lifeless image of what the architect considers the



"I trust you will agree with me that a church treated in the way here sketched out is not only more beautiful and interesting, but, from the absence of pretence, is more in harmony with its sacred uses than one from church to have been at some previous period of its history.

"But I must not leave you to infer that those I represent have no sympathy with the objects of the early restorers. It would not,


Stanebourne Church
Yorkshire.
Ends of Seats of
Second date
Section thro Font
Font.
Ornament in Spandrils around Font
Base of Churchyard Cross.

indeed, be right to strive to identify a society composed of members of various shades of opinion with any particular school of thought; but it cannot be forgotten how much the revived interest in the fabrics of our parish churches, shown during the last half century, is due to the increased activity of the Church. This revival has unfortunately been accompanied with a vast amount of destruction perpetrated under the name of restoration; but notwithstanding all this, there is much to be said in palliation of the old restorers.

"The idea of once more seeing a church precisely as it appeared when the work of the pious founder had been accomplished was so fascinating, and seemed to them so easy of accomplishment, that we cannot wonder that men only just aroused to the beauty of Gothic architecture should have been carried away by it, and blinded to the devastation its pursuit involved. It is therefore not inconsistent with a grateful sense of the labours of the inaugurators of church restoration to protest most strongly against the destruction which has been carried on in its name.

"It is in the hope that you will see that there is nothing to prevent the clergy of the Church of England cordially endorsing the views of the society I represent, that I am induced to trouble you with this long letter.

"I am, Rev. and dear sir,

"Your obedient servant,

"(Signed) THACKERAY TURNER,

"Secretary.

"September 15, 1893."

Christian Symbolism.*

BY EDMUND SEDDING.

THE subject on which I desire to engage your attention is one which ranges over a vast field of religious ingenuity and thought; indeed, so immense is the mass of matter to be unfolded, that one hour's hard speaking would hardly give an adequate preface to such an inspiring study; and, believe me, it is with deep humility that I venture to lay before your notice some remarks and illustrations gleaned from those learned in the subject.

I have divided my paper into four divisions:

1. Link between Pagan and Christian Symbolism;
2. Where are we to look for the source of Christian Symbolism?
3. What occasioned the growth and continuity of Christian Symbolism?
4. Christian Symbolism in our own country.

Almost all primitive religion consisted in the reverence and worship paid to nature and its functions; and, further, the custom of worshipping what contributes to our wants and necessities is frequently met with among uncivilized races.

"In India," says Dubois, "a woman adores the basket which serves to bring or contain necessities, and offers sacrifices to it, as well as to the rice-mill, and other implements that assist her in her household labours. A carpenter does the like homage to his hatchet, his adze, or other tools." Hence it becomes intelligible that materials relating to the regenerating principle in nature should receive reverence and even worship.

We find at the period when the god Bacchus was worshipped, *here again* for his productive qualifications, that large processions were formed, in which the priests took part. Bystanders were able to see for themselves what the nature of this worship was, both by their gestures and offerings which they carried. Hence, if a sculptor pourtrayed such a procession, the symbolic vine-wreaths and wine-vases would be introduced into his subject. When the Egyptian sculptor wished to personify his god, he combined the animal's head with a human body, or *vice versâ*, and so produced a symbolic image which could be recognised at a glance. The migration of the soul from this world to the next is beautifully depicted up to the eighteenth and nineteenth dynasties by symbolic imagery in Egyptian art.* In fact, we cannot fail to notice the gradual decay of

* Paper read before the Plymouth Institution, November 23, 1893.

* A bird with human head, signifying the soul, abounds in Egyptian, Chaldaic, and Babylonian remains; it is also found in the ruins of Nineveh.

symbolic art from the eighteenth and nineteenth dynasties to the Christian era.

All the natural subjects that can be personified in a decorative sense, such as the operations of nature, the sun, moon, stars, the habits of birds, beasts, fishes, and minerals, were portrayed long before the dawn of Christianity. This may be demonstrated by the fact that the phonetic alphabets of the Phœnicians, Greeks, and Romans, were originally developed out of the picture-writing or hieroglyphics of the Egyptians.

The peacock is an ancient pagan symbol (bird of Juno), signifying the apotheosis of an empress, as we find from Roman coins, etc. The early Christians, accustomed to this interpretation, adopted it as a general emblem of mortal exchange for the immortal existence, or immortality.

This is found in the catacombs.

The crown, the nimbus, are of pagan origin. The nimbus around the head expresses the luminous nebula supposed to emanate from and surround the Divine essence, which stood in shade in the midst of its own brightness.

When the Emperors assumed the honours due to divinity, they appeared in public crowned with golden radii. We find Satan also in many Greek, Saxon, and French miniatures from the ninth to the thirteenth centuries wearing a glory.

Sin was represented by the ancients as a dragon. The sin of envy, in particular, was designated for many centuries under the idea of the "Evil Eye." We find this superstition current among the intellectual Greeks and cultivated Romans of the Augustine age, as amongst the rudest savages. An amusing story is told of one of the late popes. When he was publicly saying prayers at the Vatican, on coming to the passage in the Lord's Prayer, "Lead us not into temptation," he looked over towards a very ugly old lady; upon which the good lady boldly repeated aloud, "Deliver us from the evil eye."

The identity of human nature and the human mind, in all times and in all countries, is the key to the solution of so many phenomena in the development of man's mind and nature.

Human nature is the same everywhere. The same wants generate the invention and use of the same means to supply those wants.

The connection between the pagan and Christian symbolism was inevitable, as the earliest Christians were pagans first, and therefore more or less trained in pagan art. Raoul Rochette says: "It was no more in the power of the early Christians to invent a new imitative language in painting, than it was at once to produce a new idiom of Greek and Latin."

Pliny, who lived about the time we are now concerned with, complains that art was in a state of decline, and in danger of perishing, because it was degraded to a mere sense of ornamentation. The state of Pompeian art, with which we are all more or less familiar, is an illustration of the prevailing fashion. Again, as Mr. Burgon says, on entering some of the most ancient catacombs "you are not certain for a few moments whether you are looking on a Christian or a pagan work." And it is quite simple for those who have some knowledge of the phases of design of the southern art, to recognise the relationship for themselves, without having had the advantage of being either at Rome or Pompeii. Mr. Burgon, in his *Letters from Rome*, says: "The early Christians decorated the walls of the catacombs because it was the universal fashion of that time thus to ornament the sepulchres of the dead." The phœnix, among other devices I mentioned just now as used by the pagans as a sign of immortality, is found in the catacombs. Yet, on examination of these diversified subjects, you find fresh thought pervading the adaptation of this older mythology. This new symbolism, instead of merely influencing the feelings, now engaged the thoughts also.

Symbolism is warranted by the parables, and our very lives commence with the symbolic accompaniment to the rite of baptism.

Where are we to look for the source of Christian symbolism? There can be no doubt whatever that the catacombs, or cemeteries, outside the walls of Rome furnish us with more symbolic wealth than any other yet discovered sacred habitation. There we find multitudinous examples of Christian typification ranging over a period of three and a half centuries, and in a wonderful state of preservation.

In order to construe the nature of these works aright, we must briefly examine the

state of the times. The early Christians had to battle with constant persecution, more or less, during the whole three and a half centuries in which interments took place.

It was, therefore, necessary that certain mystifications should be made use of by the Christians, in order that they might confound the scrutiny of their heathen pursuers. Even their sarcophagi were made by their pagan neighbours.

The actual interments were hardly interrupted at all till A.D. 257. If a *plain* cross is

ANTE-
A·D. 250

found on a tomb, without any disguise, it may be classed prior to 257 A.D. From that time till A.D. 313, when Christianity was tolerated, persecution was most fierce, and it is difficult to say how many thousands were martyred. The symbol of their faith, the cross, had to be disguised. And it may be readily gathered from this state of things that the Christians who could not refrain from the exercise of

FORMS OF THE DISGUISED CROSS.

their religious art on the tombs of their friends, were wont to do so with the utmost caution and disguise, not on account of the personal risk they ran, but in order that their dead might rest in peace.

So well have their wishes been fulfilled that these vast cemeteries, containing many thousands of dead, remain nearly intact to the present day.

The subjects portrayed are, with few exceptions, paintings either on the ceilings or walls, which were plastered over after the interments took place. Christian sculpture was almost unknown until the age of Constantine, as the Christian artist concealed in the bowels of the earth was able to prosecute his labours without fear of danger, while the sculptor would be unable to execute Christian subjects in his workshop without drawing a dangerous attention to his work.

As Christianity grew, in spite of persecution, symbolism developed until Constantine made peace with the Church; and when this change came about there was less occasion for mystification, and, according to De Rossi, the chief authority on the catacombs, the mysticism became less frequent as their cemeteries expanded.

We will now refer to some of the more frequently designed subjects found in these cemeteries: The Good Shepherd occurs more often than any other; then, Moses striking the Rock (fountain of faith, baptism); Daniel in the Lions' Den (type, resurrection); Jonas and the Whale (type, resurrection); Lazarus being raised to life (type, resurrection); Noah receiving the Dove; The sacrifice of Isaac (typifies the Holy Eucharist); the Three Children in the Furnace (body triumphant); the Paralytic (symbolizes penance).

The mythological tale of Andromeda and the sea-monster to which she was exposed on the coast near Joppa, was a favourite subject for the decoration of the walls of Roman villas, temples, and other public buildings. It may be seen in Pompeii, and much nearer to the catacombs, in Rome itself. In both places the monster is the precise counterpart of that which is always represented as swallowing or casting up Jonah—a kind of dragon.*

Of course, in the infancy of Christian art it was convenient to have a model at hand to represent an unknown monster.

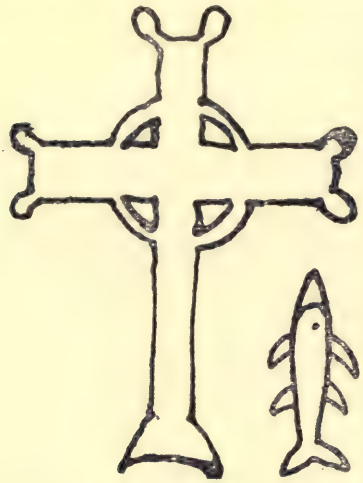
The cemetery at Alexandria has some resemblance to the Roman catacombs. Amongst other subjects, the Marriage at Cana is common to both. In the paintings of this subject, and the miracles of the loaves, we rarely find the exact number recorded in the New Testament; there is generally one over, thereby signifying the continuity of the Sacraments.

One of the most interesting finds at the catacombs are the gilded roundels of glass They are evidently the bottoms of drinking-cups, and of late third century date. On these we find the subjects to be especially Christian. It is on the various designs on

* It is possible that, in discussing these monsters, they carefully avoided any resemblance to a fish, so that it might not interfere with the more sacred symbol of the fish—*i.e.*, Christ Himself.

these glasses that we find figures of our Lord, Moses, and St. Peter, each with the rod of power in his hand. Any figure found with a rod in the hand may be recognised as one of these three,

The use of the fish as a Christian symbol began in the catacombs, where it is found in about one hundred epitaphs, the first dated one belonging to the year 234. Subsequent to the time of Constantine only one has been found. Among the inscriptions in Gaul only seven are found, and these are nearly a century later. This symbol occurs in



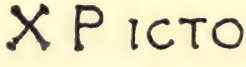
sculptured stones in Scotland, one in Ireland, and in the Celtic MSS. "St. Clement of Alexandria, in the second century, recommends the faithful to engrave the figure of a fish upon their seals." It is therefore likely the symbol originated there.

The symbol has several meanings, the one generally accepted being that the fish signifies Christ. The sacred acrostic, in which the first letters of the five Greek words, "Jesus Christ, Son of God, Saviour," when put together, form the Greek for fish. Whether the symbol suggested the acrostic, or the acrostic the symbol, can never be known; but there is no doubt about the popularity of the symbol. The acrostic is mentioned by Eusebius in the fourth, and St. Augustine in the seventh century. The practice of composing sacred acrostics was a common one. St. Damasus wrote some verses in which the first letters formed the name Jesus; and Bishop Æthelwald, of Llandisfarne, in the eighth century formed one out of his name, which is to be seen in his Book of Prayers.* There are several Scriptural reasons for utilising the fish as a symbol. The four apostles, St. Peter, St. Andrew, St. James and St. John, were fishermen; and after the miraculous draught of fishes, our Lord addressed the well-known words to Simon, "Fear not, from henceforth thou shalt catch men," upon which he, together with the others, forsook all and followed Him.

The symbolic interpretation which makes the sea to mean the world, and the fish the souls of men, and the ship the Church, was well understood. It is remarkable, that the miraculous draught of fishes is not found in the cycle of the catacomb subjects. From this it may be gathered that the representation of fish to indicate the souls of men would clash with the more sacred interpretation given to the fish, that of Christ Himself, as I have just remarked.

I will now pass to the grand symbol of the Cross, for this has been the Christian sign from apostolic times. *Before* the Christian era, it meant death by crucifixion.

The earliest shape of the cross in the catacombs is of Greek form, and it is not disguised at all prior to 257. I have here one form of the cross found in one of these cemeteries, which is dated A.D. 291. Its



form seems to suggest that the Chi-Rho of Constantine had been adapted from it.

The origin of the cross adopted by Constantine in A.D. 313 has a charming significance. I give it here according to Eusebius, the great historian, who no doubt heard it from the lips of the Emperor himself.

On the eve of battle "Constantine had a vision of the Saviour bearing a cross, and He commanded the Emperor to adopt the sign as a protection against the enemy. On the next day Constantine took a gilt spear, fastened to it a cross-bar, and surmounted the whole with a garland" of great value;

* Cambridge Library.

the first two letters of the Saviour's name (which gives the name Chi-Rho) were added in the centre.

The addition of Alpha and Omega took place in 347, and the cross within the circle first appears in 339. It was not till the sixth century that the cross became a crucifix.*

The earliest type under which the four evangelists are figured is an emblem of the simplest kind. It is in the four angles of the Greek cross, and they are represented as four scrolls or books, *i.e.*, of the Gospel.

Apostolic emblems were not used (as far as I have been able to judge) till the sixth century. We find in the catacombs a very poetical, and now very usual, symbolism of the evangelists. Four rivers which have their source from the Saviour gush forth from an eminence on which He is represented as the Lamb of God, with the banner of victory.

St. Matthew, who wrote his gospel first, figures as a cherub or angel, or as having a human semblance, for he commences his gospel with the human generations of Christ.

A.D. 68. *St. Mark*, who was a disciple of St. Peter, was sent by him to Alexandria, then the second city in the world. He was the first bishop of that city, and was martyred there on account of his denunciations of the Egyptian idolatry. His remains were buried there, and rested in peace till they were removed to Venice in 815, when a magnificent church was erected to his memory. His symbol is a lion with wings, because he commences his gospel with St. John the Baptist's history (the voice of one crying in the wilderness). The lion was also the symbol of the resurrection, for, according to Oriental fable, the lion's cub was born dead, and in three days its sire licked it back into life. In this sense it occurs in the windows of Bourges Cathedral. There are other reasons, more or less known and accepted.

St. Luke is typified by an ox, for he especially dwells on the priesthood, and the ox is an emblem of sacrifice.

St. John is at once recognised by the eagle, for he has soared highest in the contemplation of his Divine Master.

In Chartres Cathedral, in the five great windows over the south door, the Virgin occupies the central window. The two on the left are filled with Jeremiah bearing St. Luke, and Isaiah St. Matthew; while on her right hand are Ezekiel and Daniel bearing St. John and St. Mark respectively—a grand conception, representing the New Testament built on the foundation of the Old.

We have now reached the last section of my paper, viz., Symbolism in our own country. I have divided this, again, into two parts.

1. Celtic monuments and crosses.

2. The symbolic construction of our cathedrals and churches.

The greater number of Celtic remains in the United Kingdom are to be found in Ireland.* The earliest pillar-stones, or monuments, are distinguished from the later ones by the rude formula of their epitaphs, which commence generally with the words "Hic Jacet"—"here lies," etc.; while the later ones contain the words "pray for," or "prayer for."

No doubt many monuments are still undiscovered, but the sarcophagus found near Westminster Abbey is probably a type of

LID OF THE WESTMINSTER SARCOPHAGUS.

many that lie still undiscovered. This one was found in 1869 in levelling the ground on the north side of the Abbey some 38 feet from the building. It lay due east and west, and was only 2 feet below the floor-level of the Abbey. Inside it was found the skeleton of a man, and a few pieces of tile. On one of the long sides of the sarcophagus is a Latin inscription, which, when translated, reads thus:

"Superventor and Marcellus, for their father, Valerius Amandinus."

* These dates apply to the Catacomb examples. The corresponding features in Great Britain appeared 150 to 200 years later.

* It is very difficult to draw the line between Celtic, and monuments showing Celtic influence.

The lid measures 7 feet long and 2 feet wide. It is thicker in the middle than at the sides, and has carved upon it a cross in relief. If it could be proved that the cross was of the same date as the rest of the sarcophagus, it might be classed among the earliest examples. At the time of the discovery Dean Stanley read a paper before the Archæological Institute, and it was thought probable that the lid and body were not of the same date, the lid being later. It lies now near the Chapter House at Westminster.

Leaving this somewhat doubtful example, we will examine probably the oldest *authentic* instance of Christian symbolic art in England. In 1794 a fine Roman pavement was discovered at Frampton, 5½ miles from Dorchester. It was thoroughly examined by Samuel Lysons.

Three rooms and a passage were found to have tessellated floors, the largest of which measured 31 feet by 21 feet. It was rectangular, with a semicircular apse at one end, filled with circles containing foliage, and the centre circle contained the Chi-Rho monogram. Near this was a head of Neptune with four dragons. There were three examples of the Chi-Rho monogram.

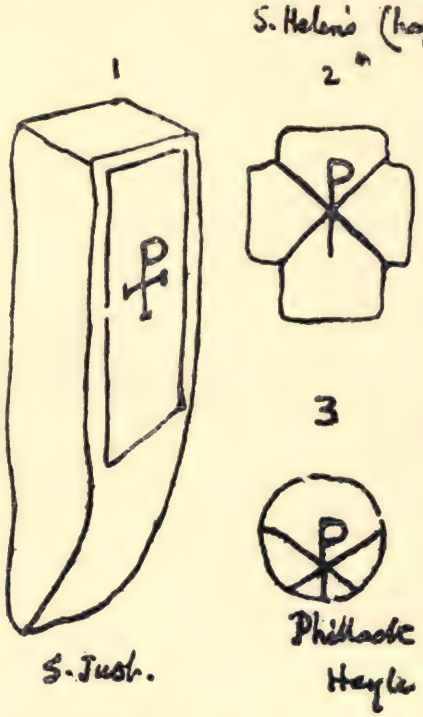
CHI-RHO CROSS AT FRAMPTON.

The very small number of Roman objects ornamented with Christian devices, as compared with the total quantity of antiquities found in Great Britain, tends to show that Christianity can have made but little progress during the first four centuries.

In the various examples of Celtic remains which exist in the United Kingdom, we find no trace of Roman influence, but yet these remains bear witness to the existence of an Early Celtic Church in this country before the landing of St. Augustine.

There are certain peculiarities of ecclesiastical architecture, and of the texts and lettering and ornamentation of the Celtic MSS., which show that the Early English Church was independent. The two chief points of difference between the Roman and Celtic Churches previous to the Synod of Whitby (664) were the times of keeping Easter and the method of tonsure.*

The chief peculiarities of the Celtic early monumental stones are: (1) The stones



were used in a natural state, not being dressed or wrought on the face; (2) they stood upright; (3) the Latin or Celtic inscription read downwards, and was often bilingual.

The most reliable evidence of sculptured stones is derived from the series of 179 cross-slabs at Clonmacnois in Ireland, which range from 628 to 1273.

The few rude stones with Christian symbols that we possess are: three in Cornwall, one in Wales, four in Scotland.

The dates of these stones range between 400 and 700.

* The Roman method consists of shaving a part of the head, in the form of a circle. The Celts shaved their monks from ear to ear.

The wall of the porch of Phillack church, above the doorway, contains a granite slab with the Chi - Rho monogram on it, surrounded by a circle. It was found when the church was rebuilt in 1856. The third Cornish stone is now deposited in the chancel of the church of St. Just in Penwith, where it was discovered during the rebuilding in 1834; it measures 3 feet 6 inches long by 1 foot 2 inches wide, 9 inches thick. On the edge is an inscription in debased Latin characters:

SENILVS IC* JACIT.

We have examined our Christian stones—now our churches. In the old Jewish temples everything had a meaning, and it is only natural that Christian churches erected to the honour of the same God should speak in a language peculiar to themselves of the solemn use to which they are dedicated.

And this is no new fancy. On the contrary, those who have most fairly represented, from the very first, the character of the church, and those especially who have best succeeded in the structure of churches, and may, therefore, be supposed to have worked on the best and most church-like principles, have ever looked on the whole fabric of the church, its general plan, and its many details, as capable of expressing religious truth in a symbolical language of its own.

What were the things which the ecclesiastical architect laboured to express, and what was the language which he had at his command, we shall gather from examples and precedents, just as the meaning of other signs, and the structure and application of language properly so-called, are determined on a comparison of extant memorials.

In the most ancient churches of which we have any distinct descriptions, there was, first of all, the entire space (the churchyard, as we should call it), answering to the court of the Gentiles in the Jewish temple, enclosed by a wall, to intimate the separation of the church from the world. Within this, but still without the sanctuary or proper church, was the baptistery, or building enclosing the font; for, as baptism is the divinely-appointed sacrament of admission into the Church, it was held that this enclosure, separate indeed from the world, but not yet a part of the church itself, was the fittest place for the administration of this holy sacrament. Then came the sacred edifice itself, extending from the west to the east, of a length far greater than its breadth, and terminating at the east end in a semicircle—representing, as nearly as might be, in its shape the body of a ship, in allusion to the ship in which our Lord entered, which was also looked upon as a type of the Church.

The origin of the orientation of our churches, almost universal in our country, but by no means so in Italy or other European countries, is probably derived from the worship of the sun. In support of this theory, I refer to Mr. Elton's *Origins of History*, and it is remarkable to note that the same word for "north" in Welsh is the same for "left-hand," showing that when they bowed in worship to the rising sun, their left hand turned towards the north.

The entrance was at the west, and the whole interior space was divided into three portions, answering to the several divisions into which the ecclesiastical polity requires that the members of the Church shall be distinguished. There was, first, the "narthex," or porch, for penitents and catechumens; for all, that is, who might receive the teaching of the Church. Then followed the nave, or body of the church, for the communicants, or perfect Christians, as they were called; and still farther eastward the sanctuary—the chancel, as we now speak, appropriated to the clergy, or those who are separated from the rest of the church for the divine service.

Each of these portions of the church was separated from the other two by a screen or a veil, to intimate the reality and importance of the distinction which they signified between the different classes of Christians.

We may safely conclude that from the first there has been a sufficient degree of uniformity in Christian churches to indicate a unity of design which could not be accidental; that the origin of that unity is to be found in the desire to symbolize the truths of our holy religion in every apt manner, and, above all, in the sacred edifices of the Christians; so that, as all heathen nations made the temples of their gods symbolical, as judging it con-

* The practice of leaving out *h*'s is an early one.

gruous in reason, and believing it best pleasing to the demons whom they worshipped; and as the Jews were divinely taught that their sanctuary *must* be symbolical; yet, in some cases there was a variation in details, only strengthening the general symbolical character; showing that the language of ecclesiastical architecture had a degree of perfection with a facility of application.

The interesting little church of Perranzabuloe, near Truro, which seems to have been built about the middle of the fifth century, consists of one compartment, entered by one door and lighted by one window: unless, indeed, it was wholly or partially without a roof, and so required no side-lights. The altar, as is universal in English churches of any antiquity, is at the east, and is of plain stone.

There is, besides, in some churches a remarkable formation, which has been supposed to represent the inclination of our Lord's head as He hung upon the cross. The choir, or chancel, has a slight but perceptible inclination from the line of the nave —sometimes, say the authors of the translation of Durandus, to the north, but more frequently to the south. It is very remarkable in Lichfield Cathedral, and in the churches of St. Michael in Coventry, and of Patrington in Holderness. Many other churches have it in a smaller degree.

In saying that it is of the essence of symbolical language that the symbol shall be easily seen, we mean, of course, that the symbol itself, and not its interpretation, shall be visible and obvious. A Gothic church in its perfection is an exposition of the distinctive doctrines of Christianity clothed upon with a material form, and is, as Coleridge has more forcibly expressed it, "the petrifaction of our religion."

I have now concluded a sketch of the symbolic interpretation of the wonders of Christian art of bygone ages, of those times when Christianity and art walked hand-in-hand.

The inevitable result of my study is that when the religion of all nations is in harmony the melody and unity of art cannot be surpassed.

Science, in the modern acceptation of the word, did not exist in those times, and all learning was turned into a religious channel.

Burns hits the keynote of our time when he says:

> In the pomp and method of art
> When men display to congregations wide
> Devotion's every grace, except the heart.

Notes on Archæology in Provincial Museums.

No. XXXIV.—THE CAERLEON MUSEUM.

By John Ward, F.S.A.

(*Continued.*)

THE Roman inscribed stones of this museum were described in the last month's issue of the *Antiquary*. In this instalment of my article I will take in hand the carved stones and other objects — as tessellated pavements, pottery, implements of bronze, iron, and bone, etc. — which belong to the same period. After these are described, those of earlier and later periods will very briefly come under notice.

Many of these carved stones are architectural details—capitals and bases of columns, fragments of cornices, and so forth—which require no further notice than to remark that they are characteristically Roman in spirit and form. Perhaps the most interesting specimen is one in the basement, here sketched. It was found, with sundry other objects now in the museum, on the site of a villa (see the plan of Caerleon in last month's *Antiquary*) situated in the Castle Grounds immediately outside the limits of the ancient *castra*. A large portion of this site was excavated about forty years ago by the then owner of the property. The work proved that not one, but two, if not three, structures, each of considerable magnitude, had successively occupied the spot. The oldest of these remains undoubtedly belonged to a residence which possessed a fine bath. But ultimately the various rooms and offices upon this site were brought down to the level of the then surface

of the ground, and were covered with a flagged pavement which seems to have formed part of a courtyard surrounded by a colonnade, for the bases of several columns were discovered on the north side. The position which the stone under consideration occupied when found, only doubtfully indicated that it belonged to this latter, and not to an earlier structure. Its similarity to the famous sculpture in Bath Museum (see *Antiquary*, 1893, page 155), which undoubtedly formed the central device of a pediment (whether of a temple dedicated to

Sul-Minerva or of a portico of the hot baths, does not matter) has led various writers, including the author of *Isca Silurum*, to conclude that this served a similar purpose. But the careful manner in which the margin is chiselled off to a bevel at the back (see accompanying section) is to my mind a proof that its use was otherwise. It was recently suggested to me that it may have been used as a sort of basin. It will be noticed that between the head and the edge the stone has been hollowed out so as to leave the margin in the form of a raised rim. If such a vessel were filled with a liquid, the head would be raised above it, like an island in an annular sea. What such a ponderous stone—it cannot have been less than 5 feet in diameter when perfect—was used for or signified, I am quite unable to guess; but there is no doubt that the head is intended for Medusa's. The treatment of the hair and the loose knot below the chin settle this point. The latter is even yet somewhat serpent-like, but when the stone was less worn and damaged one can scarcely hesitate to believe that these twining, band-like ridges were carved with scales and terminal heads. Another massive stone from the same site finds a resting-place in the basement. It is flat, about 70 inches in diameter, and has a slightly sunk central area perforated somewhat artistically with radiating triangular holes. This was a drain-stone in the above-mentioned pavement. Its culvert was followed up for some distance during the excavation. Some excellent facing-stones in the form of Corinthian pilasters, etc., in the room above, came from one of the apartments of the older structure, the walls of which were lined with them after the manner of modern wainscoting.

It is an interesting fact as having an important bearing on the age of the great mounds or *burhs* of so many of our ancient castles, upon which the Normans usually erected their keeps, that these Roman remains are older than the Castle Hill. This great mound, nearly 700 feet in diameter, and about 50 feet high, is a striking feature of modern Caerleon, and, with little doubt, the "prodigious high tower" of Giraldus was the Norman keep with which it was once crowned. These mounds were usually—perhaps always—surrounded by a moat, from which much of the material used in the construction of the former was obtained; but, as might be expected, the latter frequently exhibits no traces now. In the course of the above excavation it was found that this Caerleon mound formerly possessed a large moat, and that in forming it the Roman buildings were cut through and destroyed. It was further found that a wall of these buildings was, beyond the moat, continued *under* the mound. These two circumstances clearly prove the post-Roman age of the Castle Hill.

In the basement of the museum are the upper part of a large and highly decorated niche with a semicircular head, containing

the upper half of the figure of an emperor; and the remains of three stone coffins from a railway cutting in the vicinity, the most perfect of these being 71 inches long and closely according to the modern shape. In the room above is a large piece of a carved slab or panel, having a spirited representation of a dog in low relief. The dog seems to be on the point of attacking another animal, probably a lion, the front part only of whose head remains. The late Professor Rolleston was of opinion that the dog was the British mastiff, so highly valued in the later days of the Empire. Readers of Kingsley's *Hypatia* will recollect the sagacity of Bran, and the value attached to him by his philosophizing master. It may be remarked that there are a number of quern stones, whole or in part, lying here and there, and that the age of many of them is a little doubtful.

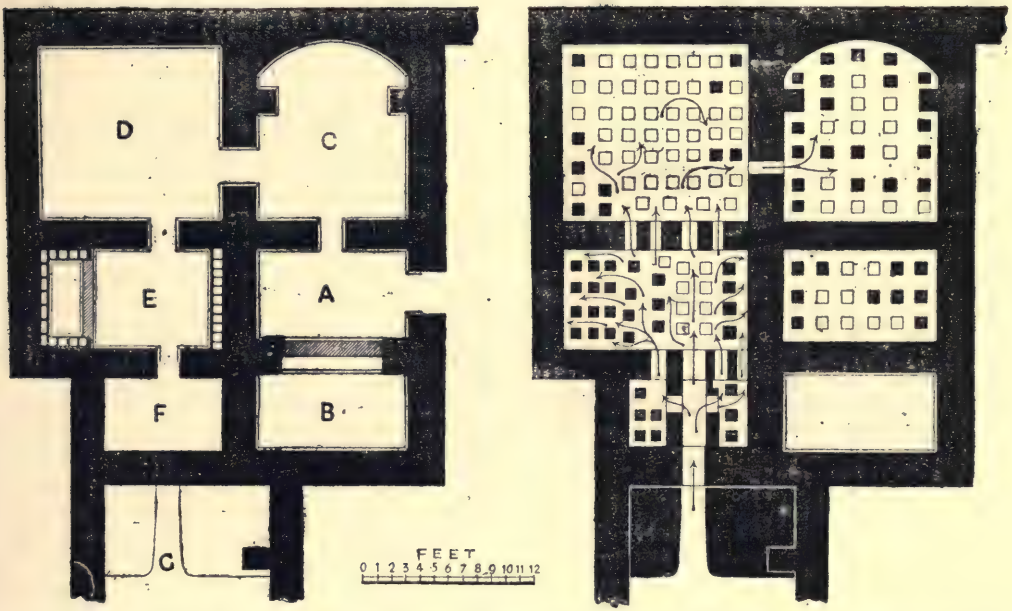
In the Caerleon Museum is a most interesting mahogany model (a copy of which is deposited in the Cardiff Museum) of a small private bath which was excavated by the Caerleon and Monmouthshire Antiquarian Society in 1855 at Caerwent, the ancient Venta Silurum, situated on the Via Julia about eight miles to the north-west. I will describe it rather fully, not merely because the various objects found during the work were placed in this institution, but also because it was probably the most perfect Roman bath hitherto discovered in this country. It was found near the south-east angle of the *castra*, and it formed part of a large villa of which an elaborate tessellated pavement was laid bare in 1777. These ancient baths, I need hardly remind the reader, were on the principle of the modern Turkish bath. They played a most important part in Roman life, the public *thermæ* being always one of the finest and most frequented buildings in the towns, and almost every residence of any pretension having its own private bath attached. Numerous examples of these private baths have been excavated in this country, and many of them were certainly more sumptuous and on a larger scale than the one under consideration; but the peculiar antiquarian value of this lies in the simplicity of its construction, and the ease with which almost every step of the process can be traced.

Of the two accompanying plans, that on the left hand shows the apartments used by the bathers, while the right-hand one shows the hypocaust below them. These formed a sort of shallow cellarage, through which the gaseous products of a fire were made to circulate, and thus to warm the rooms above. The heat was so regulated as to maintain the rooms at a fairly regular gradation of temperature, commencing with that first entered (B), which was scarcely warmer than the outside air, and reaching so high a temperature in the last of the series (F), which was nearest the fire, as to produce a profuse perspiration in the human body.

The uses of these rooms admit of little doubt. The first entered was the *Frigidarium* or cooling room (B), having on its left side the cold-water *piscina*, or, as we would term it, bath. A doorway on the right opened into the *Apodyterium* or dressing-room (C). This had a genial degree of warmth, and its semicircular end was probably fitted with seats or a lounge. Another doorway opened into a still warmer room, the *Tepidarium* (D), where probably the bather was anointed, shaved, etc. It prepared him for the still higher temperatures of the *Caldarium* (E), and *Laconicum* or *Sudatorium* (F), the next two rooms. In the latter, the skin was scraped by a strigil to aid the cleansing effects of the profuse perspiration. Returning, he bathed in the *lavatorium* or hot water plunge-bath, of the Caldarium, and, resting awhile in each room, allowed himself to cool down, concluding with a dip in the cold piscina of the Frigidarium.

The floors of these rooms were constructed of concrete with a tile base, together about 14 inches in thickness, and were suspended on square stone pillars, most of which were 2 feet high. Those pillars which were found *in situ* are shown as solid black squares in the plan, and the conjectural positions of others are indicated by outlined squares. The rooms B, D, and E had tessellated pavements of a very plain description, the tesseræ being of dark-red sandstone, and about $1\frac{1}{4}$ inches square. As already stated, there were two plunge-baths, one for cold water (A), and the other, a smaller one, for hot, in the Caldarium. These tanks were lined with a fine impervious red stucco, the material which

also formed the floor surface of the rest of the Caldarium, and probably also of that of the Laconicum. The former piscina had a dwarf wall 9 inches high, which separated it from the Frigidarium, and which also served as the back of a seat facing the water. The other piscina had also a raised edge, but only 4 inches high. These raised portions are indicated by diagonal shading on the plan. Throughout the building the floors, including those of the above tanks, had a 2-inch quarter-round skirting, moulded out of the wall stucco. The Caldarium was the most interesting of the apartments. Embedded in

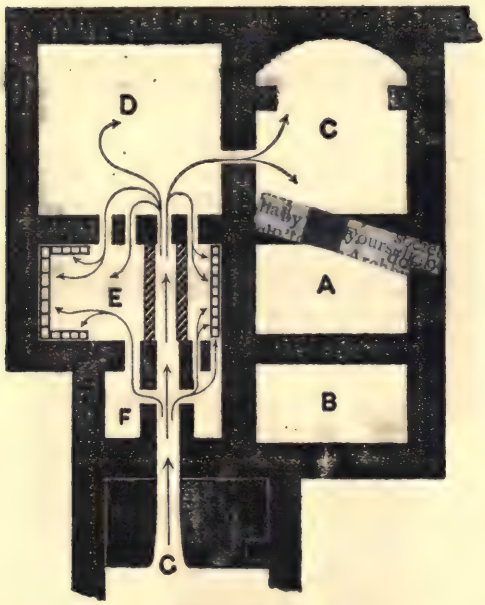


three of the sides of its piscina was a series of tile flues communicating with the hypocaust below, and probably originally terminating in a chimney above. The opposite wall of this room was also similarly lined with flues.

The place where the fire was made (the *Præfurnium*) was obviously in the passage-like opening at G, between two cheeks of masonry about 5 feet high, which are shown on the plans. This passage was originally covered with a structure of some sort, probably a cistern for heating water, and it communicated with the Laconicum hypocaust by an arched opening in the outer wall. Instead of the hot fumes of the fire being allowed to freely diffuse themselves in this hypocaust, their main course was directed into the next hypocaust by two parallel walls; these walls, however, were perforated by two small openings or flues, which allowed of a portion of these fumes to pass laterally into the side portions of this hypocaust. A glance at the plan will show that these minor currents must have also found their way into the Caldarium hypocaust through similar openings in the intervening wall. The arrows in the plan indicate the general course of the products of combustion. A large portion would make their exit by means of the vertical flues of the Caldarium, materially helping in so doing to warm that chamber and its piscina. The rest, passing through the openings in the next wall, would circulate in the hypocaust of the Tepidarium, and pass with their heat half spent through a single opening into that of the Apodyterium. What ultimately became of them is not clear, as no exit was found in this hypocaust. The account of this bath in *Archæologia* (vol. xxxvi.) states that the Frigidarium had no hypocaust. This is only true in the sense

that the pillared space beneath its floor was inaccessible to the hot fumes. The presence of these pillars must be accounted for on constructive grounds—to raise the floor of this chamber to the common level.

The above is the view of the circulation of the heated air held by the writer (the late Mr. Octavius Morgan, F.R.S.) of the *Archæologia* account, and there is no doubt that it is substantially right. But I think it will be clear to the reader that if the passage through the hypocaust of the Laconicum were con-



tinued through that of the Caldarium, the circulation would be so much benefited as to almost amount to a proof that such was the original arrangement. All the central portion of the floor of the latter room had collapsed, and as no pillars were found *in situ* below, the exact nature of the supports is uncertain. Even if these were pillars only, the interspaces of two rows of them, filled up with dry masonry, would be amply sufficient to form such a passage, and would not be likely to leave many traces of its existence when the floor collapsed. The adjoining plan (where the suggested partitions are indicated by dark diagonal shading) shows the circulation with such a passage. While the vertical flues at each end of the Caldarium would still draw freshly-heated air, the danger of the supply being too much tapped by their powerful draught would now be removed, for a large portion would be compelled to pass direct into the hypocaust of the Tepidarium, and thus the heating powers of the fire would be more widely distributed and utilized. The draught of these flues would do two works at the same time. It would draw hot air as soon as it issued from the fire, through the lateral openings of the passage under the Laconicum, and hot air from the Tepidarium hypocaust; and thus these flues would keep up a constant and definite circulation. All that is required is another vertical flue to suck a portion of the hot air of the latter hypocaust into that of the Apodyterium. The arrows on the plan indicate the circulation just described.

A little north-west of this bath are the covered remains of a Roman villa, a portion of which was excavated at the same time. The results of this work are described in the same volume of *Archæologia*, and the various objects found were deposited in the Caerleon Museum. The most valuable of its remains in the museum is a large piece of tessellated pavement, 4 feet 8 inches wide, and 8 feet long; but this represents only half the length when found. It belonged to a passage-like room about 9 feet wide. In its complete state it consisted of four square compartments, containing alternately a circle and a square, set lozengewise. Each circle is formed by a red twisted border, and has for its centre a red fret. The squares are outlined with white, and are filled with a large reticulated fret. The other colours of the pavement are white and green.

(*To be continued.*)

Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

No. iv. of vol. xiv. of the PROCEEDINGS OF THE SOCIETY OF ANTIQUARIES (April 24 to June 22, 1893) has been issued to the fellows. It covers pages 331 to 401, and has three illustrations: (1) back of a planispheric astrolabe, given to the society by Rev. J. G. Lloyd; (2) Gnostic gem from Egypt of burnt chalcedony; and (3) cenotaph of Sir Richard Scott,

in Ecclesfield Church, Yorkshire. The chief feature of the number is the President's comprehensive annual address, delivered on April 24. The short papers and exhibits have been referred to from time to time in these columns. The more valuable papers are, as usual, reserved for the *Archæologia*.

The twenty-seventh volume of the Proceedings of the SOCIETY OF ANTIQUARIES OF SCOTLAND, session 1892-3, that ever-welcome handsome small quarto, is now before us. Its pages are xxxvi, and 550, whilst its illustrations number 115. The following are the papers: "Notes on the British Fort on Castle Law, at Forgandenny, Perthshire, partially excavated during the Summer of 1892," with two plans, by Mr. Edwin Weston Bell; "Some Notes on Archbishop Seignton and his connection with Newbattle," by Rev. J. C. Carrick; "Notes on Two Highland Targets, from Dunollie Castle, near Oban, Argyleshire," by Dr. Joseph Anderson. The largest of the two is 21 inches in diameter, and the smaller 20 inches. They are made of two layers of boards doubled together and placed crosswise, the covering of the front being of leather, fastened with brass-headed nails, arranged so as to emphasize the outlines of the general pattern of the decoration. The back is covered with cloth much decayed, and supplied, as usual, with two arm-straps of leather. A careful drawing is given of each. "Notice of a Bronze Sword, with Handle-plates of Horn, found at Aird, in the Island of Lewis," by Dr. Anderson; "On some Stone Implements," a short but useful comparative paper, by Professor Duns; "Derivation and Meaning of the Place-name of Falkirk," by Mr. P. Miller; "Principal Carstares, Thumbscrews, and other Relics," by Professor Story; "Notes on the Structural Remains of the Priory of Pittenweem, Isle of May," with plans, by Mr. Walter F. Lyon; "Notes on Further Excavations at Burghead," by Mr. H. W. Young; "The Motes, Forts, and Doons in the East and West Divisions of the Stewartry of Kirkcudbright," a most able and fully-illustrated article of about 100 pages, by Mr. Frederick R. Coles; "Notice of a Portrait Group of Margaret Tudor, the Regent Albany, and a Third Figure" (the property of the Marquis of Bute), a charming paper on one of the earliest specimens of portrait-painting in Great Britain, by Mr. Æ. J. G. Mackay, F.S.A.; "Notes of Crannogs or Lake-dwellings recently discovered in Argyleshire," by Dr. Munro; "Notes on Charges against Ninian Neven, of Windhouse, Shetland," by Mr. T. W. L. Spence; "A Norwegian Mortgage, or Deed of Pawn, of Land in Shetland, 1597," by Mr. Gilbert Goudie; "Notes on the Festival of St. Regulus, of St. Andrews," by Bishop Dowden; "On the Geographical Distribution of Certain Place-names in Scotland," a learned and careful article, by Dr. David Christison; "On the Prehistoric Forts of the Island of Bute," by Rev. J. K. Hewitson; "Notes on Incised Sculpturings on Stones in County Meath," a further and well-illustrated contribution to one of the most complicated of archæological puzzles, by Mr. William Frazer; "Don Stron Duin, Bornera, Barra Head," by Dr. Joseph Anderson; "Report on the Scottish Antiquities in the British Museum," by Mr. G. F. Black; "Notes on Further Excavations of the South Fort, Luing, Argyleshire," by Dr. Allan Macnaughton; "The Prehistoric Forts of Ayrshire," by Dr. David Christison; "Notes on the Roman Roads of the One-inch Ordnance Map of Scotland" (the Ayrshire Road), by Dr. James Macdonald. The volume concludes with a thorough and interesting paper by Mr. G. F. Black, assistant keeper of the Museum, on "Scottish Charms and Amulets."

No. 199 of the quarterly issue of the ARCHÆOLOGICAL JOURNAL opens with a further instalment of Professor Clark's scholarly essay on "English Academical Costume of the Mediæval Period."—Mr. Bunnell Lewis, F.S.A., writes on "Antiquities at Buda Pesth." One of the most remarkable monuments in the museum at Buda Pesth is a representation of Jupiter Dolichenus, a deity that has some interest for English antiquaries, as the name occurs so often in Romano-British inscriptions. This monument was originally a bronze silver-plated pyramid with three triangular faces, only two of which have been preserved. A photographic plate is given of one of these faces, the chief feature of which is the energetic figure of Jupiter standing on the back of a bull. In the otherwise careful description of this monument Mr. Lewis unfortunately omits to state its size.—Dr. Freshfield's "Opening Address to the Architectural Section of the Royal Archæological Institute," when they met in London last July, is given in full. It is well worth printing.—To this follows Mr. Round's paper on "The Origin of the Mayoralty of London," read at the same congress; it has not much claim to originality.—Mr. George Scharf, C.B., F.S.A., director of the National Portrait Gallery, gives a valuable paper on the "Portraits of the Judges in the Guildhall."

The second part of vol. xvi. of ARCHÆOLOGIA ÆLIANA (Society of Antiquaries of Newcastle-on-Tyne) is paged from 259 to 440, and forms in itself quite a respectable volume. It is well illustrated, in addition to four loose plates which belong to the previous part. Lists are given in chronological order of the old church plate of the counties of Northumberland and Durham, as an appendix to the previous articles. Major-General Sir William Crossman, F.S.A., writes on "A Bull of Adrian IV. relating to Neasham Priory, co. Durham," with facsimile plate of the signatures. Mr. Maberly Phillips contributes a second paper on "Forgotten Burying-grounds of the Society of Friends." The interesting little village of Blanchland, with the remains of the retired Premonstratensian Abbey for which it was once celebrated, is described by Rev. Anthony Johnson. It is the best paper that has yet been issued on the abbey and village, though it might be enlarged and improved, and has certain sins of omission. There are several photographic plates, but the chief value of the article is Mr. C. C. Hodge's careful ground-plan of the abbey. Rev. R. E. Hooppell, LL.D., writes "On the Roman Altar to the Goddess Garmangabis, found at Lanchester on July 15, 1893;" it is admirably illustrated. The altar has been already fully described in the *Antiquary*. Mr. Sheriton Holmes has a valuable paper, illustrated with three plans, on "The Roman Bridge across the North Tyne River near Chollerford." Rev. Anthony Johnson writes on the parish of Slaley. "Flodden Field," with plans, is

a valuable contribution from the competent pen of Mr. Cadwallader J. Bates. Mr. W. H. Knowles writes a well-illustrated article on "The Old Fox and Lamb Public-house, Pilgrim Street, Newcastle." The account of Sedgefield Church, by Mr. C. C. Hodges, is an accurate and careful piece of writing characterised by Mr. Hodges' well-known powers of critical analysis with regard to ancient ecclesiastical fabrics. There are two photographic plates of remarkable capitals, and five other plates (including a ground plan) are described in the text, although they are missing. We suppose these plates will be given with the next volume, which will be somewhat confusing. Mr. J. R. Boyle, F.S.A., closes an admirable number with "The Goldsmiths of Newcastle."

The fourteenth volume of the Proceedings of the DORSET NATURAL HISTORY AND ANTIQUARIAN FIELD CLUB has recently been issued to members. It is a neat-looking volume of xlvi—213 pages, and is extremely well illustrated. The following is a list of the contents: "The Walls of Hadrian and Antonine," by the Rev. Sir Talbot Baker, Bart.; "Inferior Oolite Deposits," by S. S. Buckman, F.G.S.; "The Walls and Gates of Durnovaria," by H. J. Moule, M.A.; "Maiden Castle," by the Rev. W. Miles Barnes; "The New Forest," by Captain G. R. Elwes; "Milborne Port Church," by A. Reynolds; "St. Aldhelm's Chapel," by H. J. Moule, M.A.; "MS. Book of the Hours of the Virgin," by R. F. Frampton, J.P.; "Hazelbury Bryan Church," by the Rev. Canon Ravenhill; "Discovery of Human Remains at Wareham House, Dorchester," by W. A. Bankes; "Holme Priory" (second notice), by Thomas Bond; "Barony of the Wife of Hugh Fitz Grip," by Thomas Bond; "Dorset Pipe Rolls," by the Rev. W. Miles Barnes; "The Dewlish Elephant Bed," by J. C. Mansel-Pleydell, F.G.S.; "New and Rare British Spiders," by the Rev. O. P. Cambridge, F.R.S.; "Langton Herring," by Major W. Sparks; "Dorset Rubi," by the Rev. R. P. Murray, F.L.S.; "Dorset Birth, Death, and Marriage Customs," by J. S. Udal, F.R.H.S.; "Appearances of Birds, Insects, and the Flowering of Plants and Returns of Rainfall in Dorset during 1892," by Nelson M. Richardson, F.E.S. There are four good illustrations of Milborne Port Church, and an excellent one (executed by Mr. Moule, the author of the paper) of St. Aldhelm's Chapel. There are also four plates illustrating the Dewlish Elephant Bed, and several plates and charts relating to the papers on Natural History.

Vol. xvi. of the Journal of the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY has just been issued. That capable antiquary, Rev. Charles Kerry, who is the editor, contributes largely to its pages. His first contribution is thirty pages of translations of "Derley Abbey Charters preserved at Belvoir." They are thirty-three in number, and date from 1140 to 1275. Most of them now appear for the first time, and are well worth printing. But why is Mr. Kerry so pedantic as to print Derley for Darley? It is no part of an editor's duty to correct spelling established by centuries of use. Another article by the editor is "Early Charters of Breadsall, with some Notes on the Condition of the Villain in the Nineteenth Century." These translated documents are twenty-two in number. Of the first of these, *circa* 1237, a collotype facsimile is given. Mr. Kerry is also the author of by far the best paper in this volume, "Derbyshire Tapestry." Possibly the title is rather a misnomer, for the article really describes tapestry in Derbyshire. The best examples in the county are at Hardwick Hall, of which six collotype plates are given; but old tapestry does not at all lend itself with advantage to the photographer's art, and it is a pity some other mode of illustration was not adopted, particularly as the Duke of Devonshire gave £10 towards their illustration. Next in importance comes the tapestry of Haddon Hall, whilst smaller quantities are described at Melbourn Hall, Norton Oaks, Osmaston-by-Derby (now sold), Etwall Hall, Egginton Hall, Derwent Hall, Sudbury Hall, and Eyam Hall. Accounts of the hangings at Chatsworth and Elvaston are reserved for another volume.—Mr. W. A. Carrington contributes "Selections from the Steward's Accounts preserved at Haddon Hall for the Years 1549 and 1564," as well as a transcript of a Recusant Roll of 1616, which we fancy we have seen in print before.—Mr. John Ward, F.S.A., describes some further "Romano-British Objects from Deepdale" (Buxton); the plate illustrating these fibulæ, etc., is a very black photograph, which gives none of the delicacy or finish of the originals. We are sorry to note that for the first time since the society was started our contributor, Mr. G. Bailey, does not appear as an illustrator. His drawings of the earlier Deepdale finds were far more satisfactory than this photographic smudge.—Mr. Pym Yeatman, under the head of "Bassano's Church Notes," asserts that he has discovered that this manuscript at the College of Arms is not an original, but a copy of earlier notes taken by someone else. In our opinion Mr. Yeatman does not establish his case, and our opinion is worth something, as twenty years ago we transcribed every word of Bassano's volume, with which Mr. Yeatman has but the slightest acquaintance. There are three other papers in the volume, but with them we are not concerned, as they deal with matters of natural history.

The CARADOC AND SEVERN VALLEY FIELD CLUB have just issued to their members Vol. I., No. 1 of their *Transactions* in book form, the part containing 90 pages. It contains the record of a large number of meetings and excursions, scientific and antiquarian. Amongst the papers printed in this part are several archæological ones, viz., "Old St. Chad's, Shrewsbury," by W. Burson; "The Saxon Settlement of Shropshire," by the Rev. T. Auden, F.S.A.; "History of St. Mary's Church, Shrewsbury," by the Ven. Archdeacon Lloyd. This last paper is of considerable interest at the present time, in consequence of the recent destruction of the beautiful Perpendicular roof of the nave, through the fall of the spire. The club does a great deal of valuable work for a nominal subscription of 5s. per annum.

The EARLY ENGLISH TEXT SOCIETY forwards us THE PRYMER, OR LAY FOLKS' PRAYER-BOOK, edited by Mr. Henry Littlehales. This issue gives in 89 pages the text, from the MS. in the University Library, Cambridge, with two facsimile plates. Collations with

the Vulgate have been added in footnotes. Mr. Littlehales has been well assisted by several scholars, and has done his work well. Readers of the *Antiquary* will remember that this gentleman has several times contributed to our columns. The price of this volume to non-members is 10s. This society, which is worthy of all support (hon. sec., Mr. W. A. Dalziel, 67, Victoria Road, Finsbury Park, N.), though somewhat roughly generalled, has lately put forth fresh vigour, and it will be a pleasure to notice its publications from time to time, and to do what in us lies to speed its progress. The cry is for "more members to bring money, and more editors to bring brains." All the same, we do not see the wisdom of being so very much up to date us to stamp the cover and the title-page of this issue "1895"!

The March number of the Journal of the EX LIBRIS SOCIETY has for a frontispiece examples of lithography and photo-lithography as applied to book-plates, whilst Mr. Vinycomb continues his papers on the processes for the production of Ex Libris. Most of the letterpress of this number is taken up with a full report of the proceedings at the successful third annual meeting of the society. The correspondence column gives further proof that Ex Librists do not always love each other; this time one collector falls foul of Mr. Egerton Castle's "English Book-Plates," and another, in a bitter humour, accuses Mr. W. G. Hardy of a batch of errors. What a blessing it would be if all rough critics were compelled themselves to print books! We continue to wonder, occasionally, why the particular pursuit of book-plates leads not infrequently to ill-temper.

PROCEEDINGS.

AT the ordinary meeting of the SOCIETY OF ANTIQUARIES, on February 22, the President called attention to the fact that a meeting had been summoned by the Society for the Preservation of the Monuments of Ancient Egypt to protest against a proposal to construct a dam across the Nile a little below the island of Philæ, the effect of which would be to totally submerge the famous Temple of Isis and other ancient remains on the island. With a view of strengthening their hands, and of recording the society's own opinion against such a scheme, he proposed the following resolution, which was seconded by Dr. Freshfield, and carried unanimously: "That the Society of Antiquaries of London desires to record its protest in the strongest manner against the threatened submergence and consequent destruction of the venerable and famous Temple of Isis, and of other ancient Egyptian remains on the island of Philæ, through the proposed construction of a dam across the Nile immediately below. The society further desires to express its opinion that the suggested transfer of the remains to an adjacent island would destroy their historical and artistic value, inasmuch as one of the most important and special interests attaching to these buildings is their singular adaptation to their peculiar site, which is, moreover, one of extraordinary natural beauty, and forms one of the chief attractions for foreign visitors to Egypt."—Mr. Acutt exhibited a sketch of part of a lock found in the church of St. Mary Magdalene, Knightrider Street.—Mr. M. Browne exhibited an engraved steel casket of German work of the sixteenth century.—The President exhibited a wonderfully perfect woven stole of the thirteenth century, with fylfot and other patterns.—Mr. S. Montagu, M.P., exhibited a splendid cope of green bawdekyn, with orphreys embroidered with six scenes from the life of, St. John Baptist, of late fifteenth-century Flemish work, with traces of Spanish influence.—Mr. J. G. Waller exhibited, and read a paper descriptive of, a number of tracings of figures of saints in stained glass at West Wickham, Kent.—Mr. E. Clark read an account of the palimpsest brass of Sir Anthony and Dame Fitzherbert in Norbury Church, Derbyshire, rubbings of which were exhibited, as well as a supposed portrait of Sir Anthony.

At the meeting on March 1 Dr. Freshfield exhibited a unique and complete series of photographs of the walls of Constantinople, showing many features now destroyed.—An interesting collection of original carvings in ivory was also exhibited, consisting of figures and panels, etc., contributed by the President, the Rev. E. S. Dewick, and Messrs. Read, Ffungst, and Hope.—The following gentlemen were elected fellows: Major-General Sir F. W. Grenfell, Lieut.-Colonel Welby, Captain Anstruther-Thomson, Revs. A. H. S. Barwell and W. F. Shaw, and Messrs. M. Rosenheim, J. J. Tylor, W. G. B. Barker, T. Boynton, F. Cundall, S. Young, W. Besant, B. Ninnis, E. T. Whyte, and F. Inderwick, Q.C.; and as an honorary fellow, Dr. N. Pokroffsky.

At the meeting on March 8 the following papers and exhibitions were laid before the fellows: Deed of Foundation of a Chantry at Beverley, 1352, with Seal of Guild, by Mr. A. F. Leach, F.S.A.; Indian Eye-Agates, by Dr. F. P. Weber; and Anglo-Saxon Remains lately discovered in the King's Field, Faversham, by Mr. G. Payne, F.S.A.

On March 15 a highly-interesting silver-gilt paten of Paris make, and an Apostle strainer-spoon from a Northamptonshire parish, were exhibited by Mr. C. A. Markham, F.S.A.; a good paper, with well-finished drawings, "On the Chapter-House of Beverley Minster," was contributed by Mr. John Bilson, of Hessle; and the paper (of which we elsewhere give an abstract) "On a Clerical Strike at Beverley Minster in the Fourteenth Century" was read by Mr. Arthur F. Leach, F.S.A.

At the meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND, held on March 17, the following communications were read: "Notes on Ancient Bone Skates," by Robert Munro, M.A., M.D.; "Commission by King Christian IV. of Denmark to Magnus Sinclair, Captain of the Ship *Leoparden*, 1627," by Gilbert Goudie, F.S.A. Scot.; "Notice of a small Cup-shaped Urn, with Triangular Perforations in the sides, recently found at the Whinnyliggate, near Kirkcudbright," by Frederick R. Coles, Corr. Mem. S.A. Scot.; and "Notes on Two Bronze Chisels," by Joseph Anderson, LL.D. There were also exhibited by the Kirkcudbright Museum Association a small cup-shaped urn, with triangular perforations, found at the Whinnyliggate, near Kirkcudbright; by J. Gillon Fergusson, of Isle, bronze chisel, found in a drain in Dumfriesshire; by Dr. J. H. W. Laing, F.S.A.Scot., Dundee, bronze chisel, found in Sutherlandshire; and by Miss Macdonald,

Brae-an-dune, Rothesay, beggar's badge in lead, with representation of the old church of St. Clements, Rowdill, Harris.

At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, held in their new home, at 20, Hanover Square, on March 7, Mr. Emanuel Green exhibited and described a bailiff's mace from Marshfield, Gloucestershire. The mace, about 2 feet 6 inches in length, is of copper gilt, with the arms of Charles I. on the head and those of the lord of the manor on the base. The arches on the head are of later date, probably added in the last century.—Mr. C. J. Davies read a monograph on the subject of what is traditionally regarded as the heart of King Henry II. of England. This relic was removed from the great abbey of Fontevrault shortly after its secularization, and deposited in the museum at Orleans. In 1857 it was handed over by the municipality to Bishop Gillis, the vicar apostolic of the eastern district of Scotland, for presentation to the English Government. Lord Palmerston, the then Prime Minister, having declined to accept the heart, it was intrusted by Dr. Gillis to the care of St. Margaret's Convent, Edinburgh, where it still remains. Mr. Davies, in the course of his paper, quoted a theory to the effect that the organ in question had not formed part of the body of Henry II. but of Henry III., and proceeded to adduce several arguments against this view.—Mr. W. H. St. John Hope communicated some notes on the Castle of the Peak, Derbyshire, in further illustration of a paper contained in an early volume of the *Journal*.

BRITISH ARCHÆOLOGICAL ASSOCIATION, March 7, Mr. Allan Wyon, F.S.A., in the chair.—Mr. Earle Way described some remarkable finds which have recently been made at Southwark, near the site of the old Marshalsea Prison. On a former occasion the discovery of a great many piles on what was once marshy ground had been reported. More recently a great many flint implements of the neolithic period have been found, with evidences of manufacture on the spot, these being in a thin bed of sand below the later accumulated soil. Mr. Loftus Brock, F.S.A., spoke of the evidences, brought to light at various times in past years, of the discovery of piles, as if associated with lake dwellings, in various parts of Southwark.—Mr. de Gray Birch, F.S.A., exhibited a squeeze from a Roman altar at Schloss Fürstenau, Hesse Darmstadt, dedicated to Dracia, by Vitales.—The Rev. J. Cane-Browne exhibited a silver Royalist badge, cast and partially engraved, which had been preserved by his family for several generations.—A paper was then read by the Chairman on some additions to what is known relative to some of the great seals of England, and photographs of several examples were exhibited. It was shown that, although Edward III. renounced for a time the title of King of France, nevertheless the fleurs-de-lys of France still appeared on the great seal. By inspection of a deed in the Augmentation Office the engraving of Queen Elizabeth's second seal, used in 1587, is proved to be the work of Nic. Hilliard, and he was granted a lease of certain property for twenty-one years in consideration of his having done so. Some curious particulars were rendered with respect to the want of a great seal by Parliament during the Civil Wars, when the great seal of England was with the King. Charles II., when in considerable monetary difficulties, ordered the making of seals, and some unpublished documents were referred to. The existence of a hitherto unknown fourth seal of Charles II. was proved, there being minute roses in the field. It is used on and after 1673, but there seems to be no existing record why the previous seal was discarded for the insertion of the roses.—A second paper on Repton Church could not be read, owing to the lateness of the hour.

The annual meeting of the ROYAL HISTORICAL SOCIETY was held on February 15, Sir M. E. Grant Duff, president, in the chair.—Lord Rosebery, Professor Max Müller, and Professor Pelham were elected vice-presidents, and Professor Maitland, Mr. Hubert Hall, Professor Tout, Mr. C. W. C. Oman, and Mr. I. S. Leadam were elected members of the council.—The President delivered his annual address, choosing as his subject the importance of a study of the works of Tacitus for the purpose of estimating the continuity of historical phenomena, this being a pendant to the presidential address of 1893 on the lessons to be derived from the historical writings of Thucydides. In the course of his address the president referred to numerous passages in Tacitus which appeared applicable to the events and statesmanship of our own day. The remarkable sagacity of Tacitus and his inimitable sententiousness have also been responsible for some expressions that may be ranked as proverbs. After an eloquent review of the Roman historian's ideal of a great orator, Sir M. E. Grant Duff concluded by expressing his conviction that a careful study of this author would undoubtedly repay the modern statesman and historian.

The ROYAL HISTORICAL SOCIETY met at their rooms in Hanover Square, on March 15, when Mr. Edgar Powell read a paper on "Suffolk and the Villeins' Insurrection."

An evening meeting of the FOLK-LORE SOCIETY was held on February 21, at 22, Albemarle Street, the president (Mr. G. L. Gomme) in the chair.—The Chairman exhibited a lucky-bone sent by Miss Rouse, of Cheltenham, upon which Mr. Jacobs offered some observations, and a nail with human hair attached, sent by Mr. F. Fawcett, with a note explaining the use to which it was put for exorcising spirits.—The Chairman read a letter addressed by the Rev. R. H. Clutterbuck, of Penton Mewsey Rectory, Andover, to Mr. Brabrook, detailing a case of witchcraft at Abbotts Anne in the Anton Valley, Hants.—The following books and pamphlets were laid upon the table, viz., *Annuaire des Traditions Populaires*, presented by Le Société des Traditions Populaires; the *Victoria Quarterly Review* for October, 1892, by Dr. Cargill; and *Words and Phrases of South-East Worcestershire*, by J. Salisbury.—Professor E. Anichkov read a paper entitled "St. Nicholas and Artemis," and a discussion followed, in which the president, Messrs. Nutt and Jacobs, and Drs. Blind and Gaster took part.—Dr. Gaster then read some "Gipsy Fairy

Tales from Roumania," and in the discussion which followed the president, Mr. Hartland, Mr. Nutt, Mr. Kirby, and Miss Lucy Garnet took part.—Papers on "An East Anglian Harvest Custom," by Mr. W. B. Gerish, and on "The Dutch Romance of Gawain," by Mr. W. P. Ker, were also read.

At the monthly meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE, held on February 28, Mr. Horatio A. Adamson, a vice-president of the society being in the chair, Mr. Hodges exhibited a drawing of the so-called Fenwick salade in Hexham Abbey Church, and alluded to the fact that it was customary at one time to hang armour, after the death of knights, in the churches. There were, however, so few examples of this in our northern edifices that he had drawn the salade, and brought a copy of it to that meeting. The salade was the helmet, which followed the round form, and basinet or casquet about the beginning of the fourteenth century. It was first introduced from Germany, and remained in use until the adoption of the style peculiar to the warriors of three centuries later. That particular salade was said to have belonged to Sir John Fenwick, who was killed on the field of Marston Moor in 1644. It had a hole in the crown upon the left side, and the skull, which was formerly preserved in the Manor House as that of the famous Sir John, had a hole in it which identically corresponded with that in the iron. It was not, however, likely that a knight of such standing would go to battle with a headpiece about 150 years out of date, and the natural conclusion therefore was that, though the helmet belonged to the preserved skull, that skull did not belong to our northern soldier.—Mr. Blair (one of the secretaries) read "Notes on a Forgotten Reference to Roman Mile Castles," by Cadwallader J. Bates, M.A., for which thanks of members were voted.—Mr. Gibson, the castle attendant, placed on the table two handles of amphoræ which have been in the possession of the society for many years. They are supposed to have come from Risingham; one bears the inscription PC LORICEI, and the other NNS. —The council reported that they had had the question of the desirability of printing the parish registers as a supplement to the monthly issue of the *Proceedings*, such supplement to consist of not more than four pages, and to be separately paged, this they recommended to the society. The recommendation of the council was unanimously adopted.—It was resolved to accept the generous offer of Rev. W. S. White, vicar of Esh, to place a transcript of the Esh register at the disposal of the society and to edit it when printed, and the thanks of members were voted to him.—Mr. J. P. Gibson then delivered his address on "The Roman Military Organization and the Romans' Daily Life in Northumberland." The main points brought out were that the system of military discipline and procedure carried out by our first invaders was exactly the same as that adopted in our own army, while the Latin motto, "Divide and govern," as carried into execution in Britain and elsewhere, was similar in nearly every respect to the plan of government used by the British in India. We had made no advance in military matters, and so far as sanitation was concerned, until within a century or two ago, we might be said to have gone back. The lecture was illustrated by a large number of lantern views from the Trojan and Antonine Columns, which were much admired.

The annual meeting of the ESSEX ARCHÆOLOGICAL SOCIETY was held on March 1 in the library of Colchester Castle.—In moving the adoption of the report of the council, the president expressed his and the council's opinion of the great loss the society had sustained by the death of their late hon. sec., Mr. H. W. King, and also the hope that his successor, Mr. G. Beaumont, F.S.A., might be able to carry on the society's work in the same successful manner.—The usual thanks of the meeting having been given to the council and officers for the preceding year, they were all unanimously re-elected.—The new hon. sec. read out a list of names of gentlemen to be proposed as members, and stated that at no meeting of the society for years past had there been so many as thirty-two elected at one time.—After the formal business was over, Mr. Laver, F.S.A., read a short paper calling attention to the valuable legacy the society had received from the late Mr. King, in the forty-three volumes of manuscript notes of the history, archæology, architecture, and heraldry of the county.—Mr. J. C. Gould read a paper on the matters of interest to Essex antiquarians in Drayton's *Polyolbion*.—After luncheon the party went to examine the Roman Potters' Kilns, north of the Lexden Road, discovered in 1877.—Mr. Laver gave a description of the various kinds of pottery found in the rubbish holes of these potteries, and showed that most of the kinds of unornamented pottery found in Colchester were probably made at these kilns. Also that many of the pieces of Samian found in the rubbish-holes had been used as models, and that the copies in black ware also found in the rubbish-holes were precisely like them, excepting that the stamp inside had only imitation letters.

At a meeting of the EAST RIDING ANTIQUARIAN SOCIETY, held at Beverley on February 11, a paper was read, as very briefly recorded in last month's *Antiquary*, by Mr. A. Leach, F.S.A., on "The Strike at Beverley Minster in the Fourteenth Century." It was a paper of first-class importance and merit, and we now give a short abstract. Disputes and violence were by no means uncommon among mediæval clergy, and the inferior collegians of Beverley had anything but a peaceful example set them by their superiors, such, for example, as the conflicts, bodily and otherwise, which arose from the desire of prelates to carry their crosiers erect in each other's dioceses, and to have this or that precedence on great occasions. The exact date of the origin of the clerical strike at Beverley Minster was not known, for the only records extant on the subject concern the very midst of the dispute. Oliver's *History* in this case, as in many others, presents but a muddled medley of romance, quite wide of the truth. The dispute was between Neville, the Archbishop of York, on one side, and the Chapter of Beverley Minster on the other, and the point at issue was the disputed claim of the prelate to be in residence at Beverley as a canon, and as such to take a share of the large emoluments incident to the

foundation. Another was the right of visitation. It was admitted that the archbishops had a stall and corrody there, but the chapter denied they had had a voice in the choir. The first documents in the matter were certain letters patent, issued in March, 1381, by the Archbishop for, as he said, "the removing of fear," in which he denies that the canons and vicars need be in fear of coming and going; and he orders his servants not to molest them. Sermons to the same effect were preached in St. Nicholas's Church, Beverley, and in York and Lincoln Cathedrals. This measure, however, appears to have been a little late, for several of the prebendaries about the same time entered appeals at Westminster, setting out their rights as to sharing of the emoluments among the seven original canons, and one additional, without the intrusion of the Archbishop to assist in the division; as to their employment of a summoner or beadle; and as to several other rights which they alleged were endangered. They complained of access to the Archbishop not being safe on account of the "fierceness of him and his." Richard of Ravenser, one of the canons, in his appeal against the visitation of the Archbishop, specially complained of his personal hatred and the danger of approaching him. In the margin of the record was written by way of address to Ravenser, "You lie," and "Yet your servant came with this letter, and was asked to dinner, as would have been done to you, had you yourself come." Notice of the appeal was given to the Archbishop, as, before the High Altar, he presented himself in readiness to make the proposed visitation. He was charged with compelling executors, most of whom were canons, to prove before him wills already proved before the Chapter, with forbidding the Chapter's summoner to carry his staff, "or do anything," and with heaping grievance on grievance. The Archbishop declared the appeal frivolous and vexatious, and proceeded to his visitation. His crier summoned the Chapter, to which appeared but the precentor, one of the berefelarii, and a chantry chaplain. The vicars afterwards appeared, and declared they could not submit to the visitation for fear of their canons, and left the choir laughing. On following days two of the canons came in and several inferior officers, but the rest refused, saying that they had sworn allegiance to the Chapter, which prevented their swearing allegiance to the Archbishop. This is the highest point of the "strike." The canons and vicars left the services of the church unperformed, many withdrawing altogether. Here again comes in the likeness to a strike as we know it. The Archbishop introduced "blacklegs," in some instances, to their discontent, laying on clerics from York in place of the "malignant absentees." These latter had not been idle. A Royal sergeant-at-arms appeared at Beverley, and summoned the Archbishop to London. He disregarded the mandate, and, excommunicating Canons Ravenser and Wellingborough, ordered the Chapter to produce documents on which it relied as to the short length of residence of the respective canons. As the document produced was against him, he ordered that it be not put on the records. He defied the King's writ, declined to receive further evidence, gave the Chapter till May 11 to show cause why he should not alter the constitution, and enact an ordinance for compelling the canons to a longer residence. He caused a great company to appear in his livery, given them but for the purpose to prevent, by force, the Sergeant of the King from acting. Ravenser was deprived of his prebendary; but Nicholas of Louth, at first a malcontent, but a time-server, submitted, and was restored. A number of the dispossessed Chapter took refuge at Lincoln, where for five years they lived at the expense of Ravenser. Thus the Archbishop would seem to have so far enjoyed a triumph over the strikers, though with much trouble to himself. In 1386, however, Ravenser died, and the desolate canons applied to the Crown for redress and restoration. Their case had been under consideration. The Archbishop was summoned to London, but would not go. He fled to Louvain; the Pope translated him to St. Andrews, which would not admit him, and so, stranded and lost, he died at Louvain, a poor schoolmaster. Thus ended the strike at Beverley Minster.

The annual meeting of the Great Yarmouth branch of the NORFOLK AND NORWICH ARCHÆOLOGICAL SOCIETY was held at the Town Hall, on February 26, when a satisfactory report was presented. The report concluded with the following paragraph: "The museum at the Tolhouse continues to attract a great amount of public interest, as has been evinced by the fact that during the year it has been visited by 2,907 persons, paying the entrance fee, who have purchased 1,000 copies (the entire issue) of the 'Guide,' prepared by Mr. W. Carter, and issued by your committee for the use of visitors. In conclusion, your committee expresses its regret that the Town Council has hitherto been unable to furnish more suitable accommodation for museum purposes at the Tolhouse, an urgent want at the present time, which they hope may have attention in the near future."—Rev. W. Hudson read a paper of peculiar interest (to which we hope to refer on some future occasion) on "The Abbot of St. Benet and his Tenants after the Peasant Revolt of 1381."—Mr. F. Danby Palmer read a paper on "The Church and Parish of Eccles."—Short papers were also read by Rev. C. L. Wanstall on "Sundials," and by Dr. Bensley on "The Grey Friars' Monastery."

Mr. Harold Baker read a paper on "Notes in the Avon Valley from Pershore to Tewkesbury" to the members of the Archæological Section of the BIRMINGHAM AND MIDLAND INSTITUTE on March 1. The lecturer described the scenery on the Avon between Pershore and Tewkesbury, and in an interesting manner sketched the histories of the old abbeys in those towns, and also of the ancient village churches *en route*. The lecture was illustrated by more than a hundred beautiful limelight views, principally of the exteriors and interiors of the abbeys and churches.

The WORCESTERSHIRE HISTORICAL SOCIETY is about to issue to members, as supplementary volumes during 1894 and 1895, an index to Nash's *History of Worcestershire*. It will be prepared in two forms, one in folio, to range with Nash, and one in imperial octavo, to range with the ordinary publications of the society. It will be supplied to members only, and all copies remaining after distribution will be destroyed. Ap-

plications for membership should be made to Mr. S. Southall, Guildhall, Worcester.

THE OXFORD UNIVERSITY BRASS RUBBING SOCIETY held a meeting on January 30 in Mr. Trendell's rooms at Worcester College. The following officers were elected for the term: Vice-president, J. Henson, Worcester; hon. treasurer, R. K. W. Owen, St. John's; hon. secretary, S. L. Sarel, Keble; also on the committee, P. Manning, Marcon's Hall; H. M. Connacher, Corpus. The vice-president read a paper on the Felbrigg brasses, of which he exhibited rubbings, and the proceedings terminated with a good and well-sustained discussion.

At a meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY, held on March 6, at 37, Great Russell Street, the Rev. C. J. Ball, M.A., read a paper called "More Glimpses of Babylonian Religion."

A meeting of the SOCIETY OF ST. OSMUND was held at the Church House, Westminster, on March 5, when a paper by Mr. Edmund Bishop, entitled "The Procession and Ceremonies of Palm Sunday," was read by Rev. Father Gasquet, the well-known historian.

A meeting of the ST. PAUL'S ECCLESIOLOGICAL SOCIETY was held at the Chapter House, St. Paul's, on March 14, when a paper was read by the Rev. Canon Browne, F.S.A., on "The Order of Dignities in the Cathedral Chapters of France from Early Times to the Revolution."

On February 16 Mr. T. T. Empsall, the president of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, delivered before its general meeting the first portion of a paper entitled "Lands and other Properties in the Neighbourhood of Bradford that formerly belonged to Monastic or Kindred institutions."—Mr. C. A. Federer, presided. After referring to the possessions of the Priory of St. John of Jerusalem, which were very numerous in the district, he stated that some six or eight abbeys, priories, and the like, held amongst them, at a moderate estimate, nearly two-thirds of the property on the south, east, and western side of Bradford, while the town itself had been singularly free from this kind of encumbrance, a circumstance he considered attributable to the fact that the lord of the manor had appropriated it in very early times, almost exclusively to serf allotment. After a general relation of the apportionments owned by these institutions, he dealt in particular with the holding of the Abbot of Kirkstall, created by John of Gaunt, commonly called the "Spurr" tenure, now situate within the borough boundary, giving some curious and interesting information respecting its transfer from the nominal purchaser to the real one, who was a member of the Listor family. Generally, however, the larger and choicer portions of the monastic possessions went into the hands of the monarch's personal friends, or to such as had the requisite influence other ways. And thus among the most valuable lands in Airedale, belonging to the Abbot of Rievaulx, the Manor of Harden, together with other adjacent properties, were secured, for a nominal sum, by Walter Paslew, of Riddlesdon, brother of the last Abbot of Whalley, who was executed by Henry VIII. But these were not the only acquisitions of Paslew of the monastic plunder, the manor of Morley being another portion, the priory of St. Oswald, to which it originally belonged, with its immediate appurtenances, being given to Cardinal Wolsey. Altogether the paper was both interesting and instructive, and a very hearty vote of thanks was accorded to Mr. Empsall for the production.

The annual meeting of the LEICESTERSHIRE ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY was held at the Old Town Hall Library, Leicester, under the presidency of the Rev. C. Henton Wood.—The report stated that nine members had died, and nineteen new members were elected, during the past year. Only four papers were read during the year. A considerable number of pieces of Roman and other pottery had been exhibited. A record of the work done in connection with church-building and restoration is appended to the report.—The old committee were re-elected, with the addition of the Revs. Canon Sanders and A. O. James. The statement of accounts showed a balance of £32 in hand.

At a meeting of the BELFAST NATURAL HISTORY AND PHILOSOPHICAL SOCIETY, held on March 6, Professor Fitzgerald (president) in the chair, Mr. S. F. Milligan delivered an interesting address on the modes of living, culture, and social customs of the every-day life of the people in ancient Ireland. From this exceedingly able address we make the following quotation: "During the peaceful period from the year 600 to the middle of the ninth century, Irishmen were unequalled in the art of illuminating manuscripts, whilst her learned men were quite advanced in all the essentials of a liberal education. They understood Latin, Greek, and even Hebrew, were thoroughly read in the sacred Scriptures, and it was probably from their love of Holy Writ that they spent all their artistic genius in illuminating its pages so profusely. They were well versed in mathematics and astronomy as then known, and some had advanced views on the latter science much ahead of their times. To the great schools of Armagh, Clonard, Durrow, Clonmacnois, Bangor, and Moville, flocked thousands of youths, many of noble birth, who came from Britain and Gaul, so celebrated were these ancient Irish seats of learning. The insular position of the country saved it for a long period from the dark cloud of ignorance that spread over the rest of Europe after the downfall of the Roman Empire, until the northern hordes arrived, who were quite as much at home on sea as on land. They ravaged the monasteries, carrying off the sacred vessels, manuscripts, and everything they could not take they destroyed. To form a correct idea of a Celtic monastery you should exclude from your minds everything you have read or seen of Gothic and Romanesque architecture, such as the ruins of monasteries like Adare, Quin, Holycross, Mellifont, Jerpoint, or Greyabbey. These were all Anglo-Norman, not Celtic. The Celtic monastery consisted of a collection of circular, wattled, or stone beehive huts, surrounded by a circular earthen rampart called

a rath, or a huge dry-built stone wall, 10 or 12 feet thick, called a cashel. Each brother had a separate little hut or cell, in which he studied and slept. The students constructed similar huts or booths, which assumed the form of a village. Those who were able paid for their food, and those who were not received their support from the people of the district. It was in schools like these that Columba, Columbarus, Gaulus, Colman, Adamnan, and others were educated, who became great missionaries and teachers, and preached the Gospel to various European nations. From the peculiar habits and traditions of the Irish race, architecture at that period had not attained that position to which it was entitled, and to which at a later period it reached. No doubt the round towers were erected about the end of the time we are referring to, and for graceful proportions and excellent workmanship stand unequalled. It would seem that the men who built them were capable of doing work of a much more elaborate kind. In the eleventh century the Irish did direct their attention to the erection of better churches, such as Cormac's Chapel and Queen Dervorgille's Church at Clonmacnois, both built by native workmen. They invented a peculiar style of stone-roofing, unique in its way, and almost indestructible."

The monthly meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY was held on March 2 in Chetham College, Professor W. Boyd Dawkins, F.R.S., presiding.—Several objects of antiquarian interest were exhibited.—Mr. Yates brought three medals commemorating her Majesty's visit to Manchester in 1851. Mr. Yates also exhibited medals of John Dalton, "to commemorate the meeting of the British Association held in Manchester, and in honour of John Dalton, by the proprietors of *Bradshaw's Journal*, June, 1842"; and a medal with a view of the old Royal Infirmary, Manchester, dated 1796.—Mr. George B. L. Woodburne exhibited a Waterloo medal; also a MS. statutes of the Garter, supposed to have belonged to Cardinal Allen.—Mr. A. Nicholson, the engraving of a bronze urn found at Chester, and a portrait of Sir Piers Dutton, of Hatton, to whom Henry VII. confirmed the advocacy of the Chester minstrels.—Mr. Nathan Heywood exhibited a bronze medal struck in commemoration of the last visit of the British Archæological Association to Manchester. He also showed and made a short communication on a Jewish shekel and half-shekel.—Mr. Albert Nicholson said the committee appointed to make arrangements as to the mace and other insignia, which it was proposed to present to the Corporation of Manchester, had applied first of all to Mr. Alfred Gilbert, A.R.A., the sculptor, and then to Mr. Walter Crane. Mr. Crane had furnished them with a design, which he had pleasure in putting before the meeting. The mace, sketched by Mr. Crane, a copy of which was exhibited to the meeting, was 4 feet long, and was intended to be silver-gilt. The design had been unanimously accepted by the committee. He regarded it as an exceedingly fine work of art. The subscriptions received so far would not meet the expenditure proposed. He hoped members of the society would not only subscribe themselves, but get others to do so. —Mr. A. Taylor gave an interesting description of some curious markings on a rock surface at Kirkcudbright, and exhibited photographs of the same.—Discussion took place, in which the chairman and Dr. March took part.—Mr. Robert Langton read a short paper on the "Old Bell at Bradshaw, near Bolton": "Some twelve years since I went to Bradshaw with our late member and friend, James Scholes, of Bolton, and we together ascended the almost ruinous perpendicular tower, which is all that is left of the older church of St. Maxentius, and made a careful examination of this curious pre-Reformation bell. We found it lying on the floor of an upper chamber of the tower. From the diameter at the mouth, 20½ inches, I estimate the weight to be about 2 cwt. I then made the rubbing which I now produce, which, allowing for the almost inevitable bell-founder's blunders, reads 'Ave Maria Gracia Plena,' and not 'Ave Maria Gratia Appela,' as stated in Mr. Axon's *Lancashire Gleanings*, p. 238. To give you some idea of how very common this particular inscription must have been on old bells of the church, I may state that of the 2,034 church-bells of Lincolnshire described by North, 356 are ancient, that is bells cast before A.D. 1600. Of these seventy-two are dedicated to or bear inscriptions relating to the Blessed Virgin Mary, and of these again ten bear the inscription, 'Ave Maria Gracia Plena.' We found there was a sort of tradition that this bell was brought to Bradshaw Chapel at the dissolution of the monasteries from some religious house in the adjoining county of Yorkshire. About the truth of that I can learn nothing, and although such traditions abound in all parts of England, I should say in this particular case it is probable enough. The date of the bell may be the early part of the fifteenth or late in the fourteenth century. I can only judge of that by the character of the letters, the general contour of the bell, and the shape of the canons or ears by which the bell has been suspended. The Rev. R. K. Judson, M.A., the Vicar of Bradshaw (to whom I am indebted for some of these facts), tells me the bell is lying in just the same state of neglect as it was when I saw it, and that he has so far tried in vain to interest the vestry and parishioners sufficiently to induce them to bear the small expense of re-hanging and restoring to its proper use this interesting and little-appreciated piece of antiquity."

DENSTONE COLLEGE NATURAL HISTORY AND ARCHÆOLOGICAL SOCIETY.—From the comprehensive programme of lectures and papers for the season which this flourishing school society has prepared, it is evident its scope is even larger than its title. Last term the most noticeable papers on local subjects were those on "The Rebellion of '45," by R. M. Grier (who had culled many new and interesting facts from the lately-issued calendar of Fitzherbert MSS. at Tissington), and one on "The River Dore," by another member of the school, E. A. G. Robertson. The first meeting of the present term was held on February 19, when Mr. F. Aidan Hibbert, M.A., vice-president, read a paper on "The Religious Movements which had taken place in the Neighbourhood," seeking to estimate their value and results. The Rev. H. L. Rumsey, M.A., gave, on February 26, a most interesting lecture on "The Oberammergau Passion Play," and Mr. F. Darwin Swift, B.A., followed, at the next

meeting, with "The Albigensian Crusade." On March 14 Mr. F. A. Hibbert spoke on "English Miracle Plays," and the president, Mr. A. A. Armstrong, M.A., on March 20, gave a most exhaustive and instructive lecture on "The Structure and Fittings of a Church," noticing the development and signification of these. The scientific section has been equally busy, but the nature of the papers lies somewhat outside the scope of the *Antiquary*. All the lectures and papers have been illustrated by lantern-slides, and have attracted large and appreciative audiences.

Reviews and Notices of New Books.

Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE COMPLETE WORKS OF GEOFFREY CHAUCER. By Professor Skeat, LL.D. *Henry Frowde*, Clarendon Press. Vol. I. Demy 8vo., pp. lxiv., 568. With portrait and facsimile from the Harleian MSS. Price 16s.

At last we are within measurable distance of securing a great and reliable edition of the works of the father of English poetry. It goes without saying that the one man who is *facile princeps* for such an undertaking is that well-known scholar, the Elkington and Bosworth Professor of Anglo-Saxon. The Oxford Press is much to be congratulated on having secured the services of this Cambridge scholar, and also upon the creditable manner in which they have begun the undertaking. The work is to be termed "The Oxford Chaucer," and is to be completed in six volumes, which are to be issued at short intervals during the present year. The price to subscribers who pay in advance is three guineas the set of six volumes, otherwise sixteen shillings each. We strongly urge our readers to send in their names at once.

This first volume contains a general introduction; a life of Chaucer; a list of Chaucer's works; an introduction to the "Romaunt of the Rose"; an introduction to the Minor Poems; the "Romaunt of the Rose"; the Minor Poems; notes to the "Romaunt of the Rose": and notes to the Minor Poems. The special merit of this edition is that it presents an entirely new text, founded upon the best manuscripts and the earliest printed editions. It will also be the only modern edition which contains the whole of Chaucer's works. "The prose translation of Boethius is absolutely necessary for the student who wishes to trace the amount of Chaucer's debt to the *Consolation of Philosophy*, and even the *Treatise on the Astrolabe* is of use for comparison, owing to the author's fondness for the introduction of astronomical and astrological allusions."

The requirements of metre and grammar have been carefully considered throughout. Besides these, the phonology and spelling of every word have received particular attention. Whilst no attempt has been made to normalize the spelling, it is, nevertheless, fairly uniform throughout; and, with the exception of reasonable and intelligible variations, is consistent with the highly phonetic system employed by the scribe of the valuable Ellesmere MS. of the *Canterbury Tales*. The spelling is, in fact, a fair guide to the true old pronunciation of every word. As this result, so necessary for the student's information, has never before been attempted, it may be said that the present edition is, practically, the first that adequately represents the sound of the author's words in the ears of his contemporaries.

Whilst spurious works, once attributed to Chaucer with more zeal than knowledge, have been carefully excluded, the reader will find here the whole genuine works of the author. "A Complaint to his Lady" and the "Balade to Rosemounde" appear among the Minor Poems, whilst the "Balade on Newefangelnesse" and the "Complaint d'Amours" are given in an Appendix.

The whole of the "Romaunt of the Rose" is given in a much amended text. The late discovery by Dr. Kaluza, that the first 1,705 lines may safely be attributed to Chaucer, gives a particular interest to the poem. Of this portion, the original French text is printed in full, for comparison. Professor Skeat states that the attempt to construct a reasonably good text of the "Romaunt" has involved great labour; all previous texts abound with corruptions, many of which have now for the first time been amended, partly by help of diligent collation of the two authorities, and partly by help of the French original.

The notes are excellent and comprehensive. For the most part they attain to the happy mean between bold brevity and tedious prolixity. As a fair example of Professor Skeat's method of illustrating the text, we give the notes to some ten lines of the "Parlement of Foules":

"323. *Foules of ravyne*, birds of prey. Chaucer's division of birds into birds of prey, birds that eat worms and insects, water-fowl, and birds that eat seeds, can hardly be his own. In Vincent of Beauvais, lib. xvi. c. 14, Aristotle is cited as to the food of birds:—'quædam comedunt *carnem*, quædam *grana*, quædam utrumque; . . . quædam vero comedunt *vermes*, vt passer. . . . Vivunt et *ex fructu* quædam aues, vt palumbi, et turtures. Quædam viuunt in ripis *aquarum lacuum*, et cibantur ex eis.'

"330. *Royal;* because he is often called the king of birds, as in Dunbar's Thrissill and Rois, st. 18. Vincent of Beauvais, Spec. Nat., lib. xvi. c 32, quotes from Iorath (*sic*):—'Aquila est auis magna *regalis*.' And Philip de Thaun, Bestiary, 991 (in Wright's Pop. Treatises, p. 109), says:—'Egle est rei de oisel. . . . En Latine raisun *clerveant* le apellum, Ke le solail verat quant il plus cler serat.'

"331. See the last note, where we learn that the eagle is called in Latin 'clear-seeing,' because 'he will look at the sun when it will be brightest.' This is explained at once by the remarkable etymology given by Isidore (cited by Vincent, as above), viz.:—'*Aqu*-ila ab *ac*-umine oculorum vocata est.'

"332. Pliny, Nat. Hist., bk. x. c. 3, enumerates six kinds of eagles, which Chaucer leaves us to find

out; viz. Melænaetos, Pygargus, Morphnos, which Homer (Il. xxiv. 316) calls *perknos*, Percnopterus, Gnesios (the true or royal eagle), and Haliætos (osprey). This explains the allusion in l. 333."

The life of Geoffrey Chaucer, which occupies some sixty pages of the introduction, is certainly the best summary of all that is really known of the poet's career which has yet appeared. The footnotes supply references for almost every assertion in the text. In one particular, however, Professor Skeat has not done justice (unintentionally, we are sure) to the patient labours of two able antiquaries, whose apparently dry ploddings amid early records not infrequently give the clues of which others avail themselves. At the close of 1892, Messrs. Hardy and Page brought out the first volume of *London and Middlesex Fines*, from Richard I. to Richard III. Several additional facts relative to the Chaucer family were brought out by them in this volume. Professor Skeat does boldly refer to some of these matters, but gives as reference the *Athenæum* newspaper, to which journal a correspondent wrote after Messrs. Hardy and Page's volume was issued. Apparently the Professor has never seen this book on the Middlesex Fines, and has clearly not had copies of the Chaucer references before him. A fine of the year 1307 shows that Robert le Chaucer (Geoffrey's grandfather) and Mary his wife sold ten acres of land in Edmonston to Ralph le Clerk for 100s. Up to the issue of Messrs. Hardy and Page's volume, students of Chaucer knew that the poet's father and Agnes his second wife were living in 1363, but two fines nearer the end of the reign of Edward II. were discovered, proving that they were living in the years 1364 and 1366, when Chaucer was approaching middle age. By the first of these covenants, we find that John de Stodaye, citizen and vintner of London (a well-known vintner from Norfolk), bought land in Stepney of John and Agnes Chaucer. Two years later this Norfolk vintner bought twenty-four shops and two gardens from the Chaucers in the same parish. There are also two references to the same family in the next century, namely, in 1412 and 1435, when Thomas Chaucer and others were concerned in the conveyance of land in the counties of Middlesex and Buckingham.

We shall hope to continue to draw attention to this grandly begun work as the other volumes appear.

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VIAGGIO ARCHEOLOGICO SULLA VIA SALARIA NEL CIRCONDARIO DI CITTADUCALE, CON APPENDICE SULLE ANTICHITÁ DEI DINTORNI E TAVOLA TOPOGRAFICA. By Niccolò Persichetti, Marquis de Collebuccolò. *Roma: Loescher*. Pp. 212, 8vo.

It has been well observed by the late Mr. Freeman that in the life of cities nothing preserves like early overthrow; nothing destroys like continuous life. The Roman *colonia* at York, the fortress at Chester, the trading centre at London, are almost wholly lost to us. We cannot reconstruct their ground-plan; we can barely reconstruct the outlines of their walls, so close and intense has been the later life above them. Silchester was a far less important place, but it has never been dwelt in since the Saxons burnt it, and we are likely, to-day, to be able to trace the walls of every room in every house in it. And what Mr. Freeman said of towns is no less true of countries. We know a great deal of Greece and Italy, but we know extremely little of their prehistoric inhabitants. The ages before history and literature are not, indeed, wholly a blank to us in these two countries, but they are full of confused and broken lights. Some things we do know. Helbig has explored the lake dwellings of the North Italian plains; Mr. Evans has more recently lighted on strange finds in Liguria; Etruscan art has full and definite relations with Greece and the East. But for the rest we are left to vague indications here and there, and such an one is the road of which a portion is described in the book before us. It is not famous among the Roman roads. A man might easily be a good scholar, and know nothing of its course. It runs, indeed, across Italy from sea to sea, leaving Rome by the Colline Gate, passing a little way up the Tiber Valley, then striking across the higher ground to Reate, and finally mounting one river valley, and descending another to the Adriatic coast in the centre of Picenum. Such a road might well have been important, and an enthusiastic Italian scholar has described it as the route over which passed all the ethnic migrations, all the traders' caravans, all the armies, which contributed to the history of Italy from the days of the aborigines until the days of the Middle Age. But this is a dream, though it be an eloquent dream. Italy looks west; its harbours and its fertile ground lie on its western shore, and the road that debouches on the Picentine coast leads nowhere. The real significance of the Via Salaria may be found elsewhere; you can see it in its name. Alone of all the great Italian roads, it is called after neither man nor place; it is the "Salt road," the track by which salt from the lagoons of Ostia was brought into inner Italy in those early days when salt held a primary place in commerce. How old it is we cannot guess. It must be older than Rome, for its true end is not the Colline Gate, but the salt pools at the coast. It may be far older, for it recalls a civilization like that which prevailed in Central Europe, when the rock salt of Hallstatt drew that prehistoric population which has left its strange graves above the little lake. But of all this we can romance easily enough; we cannot really speak with certainty. As we know the Via Salaria, it is simply the mountain road that led from Rome through the Sabine land to Picenum, and it is as such that the Marquis de Collebuccolò has tried to describe a portion of it. The book was originally written as a series of reports to the Ministry of Public Instruction, which does so much in Italy for the study of antiquity. These reports have been worked up and adapted and expanded, so as to form an excellent monograph, illustrated by maps and pictures, of the piece of road studied. This portion lies in the interior of Italy, between Reate and a little place called Tufo, and is perhaps the most hilly part of the route, and some of the illustrations show admirably the engineering labours which made the mountains passable. Besides this sketch, our author has added notes on the antiquities and roads of the neighbouring districts, and has discussed a good many detailed points of epigraphy and archæology, into which it would here be idle to enter. He has given also the texts of the

inscriptions found near the road, and has in some cases been able to increase the collections of the *corpus*. On the whole, we have a valuable and attractive monograph, which works out in detail much useful matter, and gives a good idea of a Roman road in the high land of Italy. It is a book with which the accomplished author, who is not now making by any means his first literary success, may well be satisfied.

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CHURCH FOLK-LORE. By Rev. J. E. Vaux, F.S.A. *Griffith Farran and Co.*, 8vo., pp. xviii, 334. Price 10s. 6d.

It is necessary to give two preliminary warnings with regard to this book. Firstly, it is not a record of early Church-lore, being confined to post-Reformation usages in the English Church, now mostly obsolete; secondly, we have to remember right through its pages the necessary note struck by the compiler in the opening sentence of his preface. "At the outset I must ask those who are good enough to read this book to understand distinctly that its contents are merely intended for the amusement, and perhaps for the information, of the ordinary public, and that they are in no sense addressed to scientific antiquaries." This book is certainly not one that will particularly please the skilled ecclesiologist, or one at all well versed in old customs and their origins, though even the true antiquary may learn somewhat from its pages; but it will doubtless prove attractive, and perchance surprising, to the ordinary literary public into whose hands it may fall. The facts are pleasantly and amusingly grouped together, whilst even the practised reader in such subjects, or the diligent student of churchwarden records, will find occasionally some new incidents or fresh illustrations of old ones.

The first chapter deals with the Church Fabric, most of which is rather hackneyed material, such as sketchy accounts of St. Paul's Walk, Boy Bishops, and the like. Mr. Vaux evidently does not study his *Archæologia*, or he would know from what Mr. Hardy has put on record that pews are far older than he supposes. Nor, if he made the least local inquiry, would he give the apocryphal inscription on the Beverley frith stool. Contrariwise, the extracts and letters about "clipping the church" and "flapping the church" are well worth giving.

The next chapter is chiefly concerned with the Daily Services. Many more instances could be given of the practice of the separation of sexes. In Derbyshire it prevails, or used quite recently to prevail, in many of the retired Methodist chapels. As to bowing to the altar, a variety of cathedral church visitations of last century might have been quoted to show its general use in our more important churches. It is very strange that a travelled clergyman like Mr. Vaux, and one with so large a circle of acquaintance, should apparently know so little of present usages. He apparently thinks that the bowing to the altar is discontinued at Christ Church, Oxford, as well as the communicants remaining in their seats whilst the ministers brought round the elements. He tells us that up to 1856 this latter custom was in use. The truth is, it still prevails, as every Oxford man knows; the writer of this notice thus communicated at Christ Church in 1893. But Mr. Vaux is a Cambridge man—yes, and, strange to say, at his own college of Trinity the like custom still prevails!

The Baptismal and Churching Customs noted are not many or remarkable, but those pertaining to marriages and funerals are numerous. The custom of the parish clerk saying out loud, in the name of the congregation, after the publication of banns, "God speed them well," was a pretty one, and almost worthy of being revived. The custom of using napkins or towels passed through the handles of the coffin to give a better hold for the bearers is not at all exceptional or obsolete or strange, as Mr. Vaux seems to imagine it to be. It is in general use in many parts of the country districts of the North and East Riding, as well as in other counties. The writer of this notice knows personally of its continued—nay, invariable—use in at least a score of parishes.

Other chapters deal with Penance, the Clergy, Lay Church Officials, Church Furniture, Holy Days and Seasons, Church Music, Holy Wells, Survivals of Heathen Customs, and Popular Superstitions. With a single extract we must conclude. Perhaps if we had known less about the subject this volume would have pleased us more. We certainly expect that it will please many, but the lapses are somewhat frequent, and the occasional display of lack of knowledge almost startling.

"There was a curious custom observed on Palm Sunday at Sellack Church, Herefordshire, within the last hundred years. On that day one of the churchwardens came round and presented to the clergyman first, and then to each member of the congregation in his seat, a small bun, and his son followed immediately after him with a horn of cider for each person. At the presentation of each the words 'Peace and good neighbourhood' were said, and the bun and cider were then consumed by each person before leaving the church."

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"THE POET OF POETS": THE LOVE-VERSE FROM THE MINOR POEMS OF EDMUND SPENSER. Edited by Alexander B. Grosart. *Elliot Stock*. Pp. ix, 228. With portrait. Price 3s. 6d.

It is pleasant to handle another of these charming little volumes, so daintily clothed in fleur-de-lis-besprinkled green, which Mr. Elliot Stock terms "The Elizabethan Library." The last issue was excerpts from Lord Bacon, and now we have a most happy selection from the great poet of the Elizabethan age. Dr. Grosart is emphatically the editor of Spenser; his complete works in ten volumes form a monumental undertaking; there is no living critic of poetry in whose hands such a selection could be more wisely placed. Dr. Grosart in selecting one representative portion of Spenser's poetry most wisely chose the love-verse, partly because it is easily separable from the vast remainder, and partly because it shows the poet "at his highest and finest and most distinctive in almost every characteristic of his genius."

The little volume opens with selections from "The Shepherd's Calendar," Spenser's earliest work, where-

in he originated the happy idea of adapting a pastoral to each month of the year. To this follow three out of the four "Hymns of Love and Beauty," so graciously dedicated to the Countess of Cumberland and the Countess of Warwick. "An Hymn in Honour of Beauty" is full of a fragrant high-toned sweetness, and of a clear perception of the thoroughness and nature of true love. The beautiful passage dwelling on the appreciation of inward beauty so keenly detected by the eyes of love has never appealed to us so much as when printed in this graceful little edition. This is to be no criticism of Spenser's poems, nor an essay on his capacity and varied charms, or a whole number of the *Antiquary* would by no means suffice; but we cannot resist quoting just a stanza that follows shortly after the well-known passage beginning:

"But they which love indeed, look otherwise,
With pure regard and spotless true intent.

* * * * *

For lover's eyes more sharply sighted be
Than other men's, and in dear Love's delight
See more than any other eyes can see
Through mutual receipt of beamès bright,
Which carry privy message to the sprite,
And to their eyes that inmost fair display,
As plain a light discovers dawning day."

Most appropriately is there included, as a sequel to the hymns of love and beauty, that noble conception, "An Hymn of Heavenly Love."

The "Amoretti," or series of eighty-nine love-sonnets, first published in 1595, come next in order. Those few of inferior merit Dr. Grosart considers to have been prompted earlier in his life by "Rosalinde," and not by Elizabeth Boyle, his wife. To our mind some of these sonnets are the purest and finest things of their kind that poets have ever done. "The glorious image of the Maker's beauty" (lxi.), "One day I wrote her name upon the strand" (lxxv.), or "Lacking my Love, I go from place to place" (lxxviii.), have rarely, if ever, been surpassed. The pure religious basis of Spenser's love gleams out from time to time:

"So let us love, dear Love, like as we ought,
Love is the lesson which the Lord us taught."

The wondrous "Epithalamium" on his own marriage, written probably in 1594, is given in full. Hallam's brief description of it is incomparable: "It is a strain redolent of a bridegroom's joy and of a poet's fancy. The English language seems to expand itself with a copiousness unknown before, while he pours forth the varied imagery of this splendid little poem. I do not know any other nuptial song, ancient or modern, of equal beauty. It is an intoxication of ecstasy, ardent, noble, and pure." Dr. Grosart has added exceedingly to its interest by the discovery that Elizabeth, the poet's wife, was Elizabeth Boyle, kinswoman of the "Great Earl" of Cork.

This dear little volume, which has wholly won our heart, concludes with the "Prothalamide," and the impassioned close of "Colin Clout's come Home again."

TENNYSON AND HIS PRE RAPHAELITE ILLUSTRATORS. By George Somes Layard. *Elliot Stock.* 8vo., pp. viii, 68. Six plates and three text illustrations.

Mr. Elliot Stock has put a rare amount of taste into the cover of this book, and we like that part the best. The text of this treatise is another book; indeed, its secondary title is "A Book about a Book." The book that Mr. Layard affects to describe is Moxon's illustrated edition of Tennyson's poems. He has, however, nothing very original to tell us, and what he does tell he sometimes tells in an unpleasant style. One apparent object is to exalt Holman Hunt, and to belittle Rossetti; but it is an idle effort, for the order in which these names will go down to fame will be undoubtedly reversed, and with a fairly long interval, too, between them. The pictures come out badly; they are much better in Messrs. Macmillan's recent edition of Tennyson. We cannot understand why they are given again here after so poor a fashion.

The book has, however, some value, and will assuredly be eagerly gathered in by all collectors of Tennysoniana, or the works that bear on the Pre-Raphaelite school. Some stories, told most colloquially, are new to us. "'My dear Hunt,' said Tennyson, when he first saw this illustration (the lady of Shalott), 'I never said that the young woman's hair was flying all over the shop.' (We much doubt if this bit of slang was in use thirty years ago.) 'No,' said Hunt, 'but you never said it wasn't;' and after a little the poet came to be wholly reconciled to it."

"Not so easily did he allow himself to be pacified, however, when he saw the long flight of steps which King Cophetua descends to meet and greet the Beggar Maid. 'I never said,' he complained, 'that there were a lot of steps; I only meant one or two.' 'But,' said Hunt, 'the old ballad says there was a flight of them.' 'I dare say it does,' remonstrated Tennyson, 'but I never said I got it from the old ballad.' 'Well, but,' retorted Hunt, 'the flight of steps doesn't contradict your account. You merely say:

'In robe and crown the king steps down.'

But Tennyson would not be appeased, and kept on declaring that he never meant more than two steps at the outside."

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HISTORY OF ENGLAND UNDER HENRY IV., Vol. II., 1405-1406. By James Hamilton Wylie, M.A. *Longmans, Green and Co.* Crown 8vo. Pp. liv, 490. Price 15s.

It is now more than nine years ago since Mr. Wylie published his first volume of this history, and it was then his intention to limit the work to two volumes. Material has, however, increased, and he now hopes to complete his undertaking in three volumes, the last of which is to be issued in 1895. We are glad to give a hearty welcome to this volume. The style is clear and vigorous, and the careful industry of the writer most manifest. Close students of history will be particularly grateful to Mr. Wylie for his ample and continuous foot references to a great array of authorities for almost every sentence that he pens. We are not

always in accord with the occasional deductions that he draws from a few facts, and we by no means appreciate the occasional cynicism of tone in dealing with the religion of the day; but every page convinces us of the honesty of Mr. Wylie's methods of culling history, and of the ability shown in assimilating a vast store of widely gleaned knowledge.

To Yorkshire folk this volume will prove specially attractive; never has the curious, involved, and pathetic tale of Archbishop Scrope and his treacherous end been so well or so clearly told. The only fault we have here to find with Mr. Wylie, in this respect, is that he has apparently neglected to study the Lichfield Episcopal Act Books and other muniments for the twelve years that the Archbishop held that see. We are much mistaken if he would not have then been able to materially enlarge the scrappy and rather contemptuous reference that he makes to that part of Scrope's history. The miserable and disgraceful way in which Henry IV. behaved when quartered at Bishopsthorpe, and the failure of Archbishop Arundel, so easily beguiled by the royalties, to save his brother primate's life, are well told. Particularly interesting, too, is the subsequent chapter, entitled "Saint Richard Scrope," wherein is related the popular estimation in which the murdered Archbishop was held after his death, and the way in which miracles and offerings multiplied around his tomb. We had marked several pages for citation in connection with this story, but find that we have only space for a long passage wherein the able way in which the minster authorities directed the stream of offerings to the repair of the fabric is described, together with a large number of other little known facts in connection with Scrope's memory, are set forth after an interesting fashion:

"On June 3, 1406, it was considered safe to relax the state of siege in York, and to restore to the citizens their forfeited liberties. They at once proceeded to elect their two sheriffs, and certified the names to the King, according to their old chartered rights, on June 23, 1406. After this, all who would might make offerings to 'Bishop Scrope' without let or question. The central tower of the minster, with its nine bells, had fallen suddenly with a crash in the previous November, owing to insufficient care in working out the alterations. No one had been killed, but great damage had been done to the 'new work.' Two years later, William Colchester, the most skilled mason in England, was sent for to superintend the rebuilding of the tower, and stonecutters and workmen were brought from all parts of the country to repair the ruin. The work was certainly not completed within the next three years, and money was more needed than ever. Accordingly, the minster authorities wisely turned the tide of fanaticism to practical effect, and directed that all offerings at Scrope's grave should be used for the repair of the fourth column supporting the new tower, one of their own clergy being appointed keeper of the tomb to prevent pilfering by devotees and pilgrims. In 1415, the yield was £73 8s., and in 1419 it amounted to £150.

"No shrine was ever made for Scrope's remains; no formal translation, beatification, canonization, or other official recognition was ever allowed him by the Church; yet he was shrined as a saint in the hearts of many who bore no love to King Henry and his house. These reverently spoke of him as the 'Blessed' Richard Scrope; they cherished relics of him with pious care, or styled him outright 'Saint Richard Scrope,' in defiance of the legal technicalities of a lukewarm hierarchy. As early as 1409, it was thought a special privilege to be buried near the martyr's grave. In 1413, a bell-tower took fire near York, and was partly burnt down. When nothing could be done to save the building, someone in the crowd of bystanders put up a vow to 'Saint Richard,' the fire abated, and the half-burnt stump remained to record the efficacy of the intervention of the sainted dead. In one of the minster windows, which must be earlier than 1418, there is a figure of the Archbishop, and below it his nephew kneels, with the legend: 'Good Shepherd Richard, have mercy on Stephen thy servant!' A century ago there was extant in manuscript a missal, certainly written before 1445, containing a prayer to Sir Richard Scrope, the 'glory of York' and the 'martyr of Christ,' with a picture of a suppliant praying for his intercession."

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ST. THOMAS'S PRIORY; OR, THE STORY OF ST. AUSTIN'S, STAFFORD. By Joseph Gillon. *Burns and Oates.* Fcap. 8vo. Pp. viii, 175. Price 5s.

Messrs. Burns and Oates have done their share of this book excellently, for the type, paper, and binding are all remarkably good. But otherwise the book is disappointing. With such a title, an antiquary might expect a treat, but positively a brief paragraph of three lines is all that is told us of the ancient Austin Priory of St. Thomas the Martyr, Stafford: "Though the Priory has been demolished and a farmhouse occupies its site, there are yet remains sufficient to interest and repay an antiquary's visit." The book really is an outline history of the Roman Catholic priests who have served this Staffordshire mission since the Reformation, a great deal of detail being given of those of modern days and very little about those of earlier times. The volume will, of course, have an interest for Roman Catholics of the district, but otherwise neither English Catholics nor Roman Catholics of education will care to possess it. We are well versed in recusant literature, and can find nothing in the earlier pages showing original search. Foley's painstaking *Records of the English Province*, and the late Father Morris's charmingly written volumes, apparently supply all the grist. The book, too, is written in a hotly polemical tone. Queen Elizabeth is gradually assuming a far truer and much lower position in history than was at one time assigned to her, and no one knows better than ourselves the shameful and shameless conduct of her Privy Council, and especially of Burleigh, in the treatment of the recusants; but it is really somewhat too strong to style her "the modern Jezebel"!

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THE REGISTERS OF THE PARISHES OF HOLY TRINITY AND ST. MARTIN-CUM-GREGORY, YORK, dating respectively from 1586 and 1539, are being printed. Parts I. of both registers, comprising twenty-four pages, and covering a period of about forty years, are now ready, price 1s. 6d. each. The remaining parts—about eight in number in each case—will be issued at as short intervals as possible, providing a

sufficient number of subscribers can be obtained. Judging from the opening parts the work is well done, and we are glad to commend it. The issue is limited to one hundred and twenty copies. They can be obtained from the Rev. W. H. F. Bateman, rector of Holy Trinity, York, and the Rev. Edward Bulmer, rector of St. Martin-cum-Gregory, York.

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Among BOOKS RECEIVED, reviews of which will, we hope, be given in our next issue, may be mentioned Mr. Gotch's two grand volumes on *The Architecture of the Renaissance*, *Llantwit Major*, *History of Popular English Music*, *Mediæval Music*, *Lambourn Church*, *An Old Kirk Chronicle*, *Middlesex Feet of Fines*, Garnier's *History of the Landed Interest*, *West Irish Folk-Tales*, *Selected Letters of Mendelssohn*, and Father Gasquet's most interesting work on *The Great Pestilence*.

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Among the SMALLER BOOKS, PAMPHLETS, and MAGAZINES that lie in unusual number upon our table may be mentioned: *The Book Plate Annual and Armorial Year Book* (A. and C. Black), price 2s. 6d.; No. 19 of the Class Lists of the Nottingham Free Library, on *Archæology and Antiquities*, compiled by Mr. J. Potter Briscoe, 1½d.; *Notes on the Word Sidh*, by David Macritchie, a reprint from the proceedings of the Royal Society of Antiquaries of Ireland; *Southward Ho*, a new Sussex monthly (J. W. Moore, Chichester), 4d.; *The Monist*, a quarterly magazine, 2s. 6d. (The Open Court Publishing Co., Chicago); *The Fall of Troy, and Other Poems*, by Rev. F. W. Kingston (Arlidge and Sons, Northampton); *The Milnes of Banff and Neighbourhood* (*Banffshire Journal* Office); and *The Influence of the Moorlands on Charlotte and Emily Brontë*, a charming little paper by Mr. Butler Wood (*Bradford Argus*).

The current issues of *Minerva*, *Journal des Artistes*, *American Antiquarian*, *Western Antiquary*, *East Anglian*, and *Notes and Queries* for Derbyshire and Nottinghamshire, and for Gloucestershire have been received.

The *Builder* is as attractive as usual; the archæologist who knows not this paper, and who fancies that it is only meant for the technical architect or contractor, loses something of value and interest almost every week. The Scotch cathedral treated of by pencil and pen in the number for March 3 is that of Elgin.

Magazines and pamphlets unsuited for antiquarian purposes are but rarely in any way noticed here, for lack of space; and we certainly altogether decline to say a syllable in favour of either of two monthly magazines which continue to reach us, both of which, in a most unworthy way, appeal to clergymen and "Christian workers" to tout privately for subscribers. We are sorry to see that one of these is edited by a Canon Residentiary of the Church of England.

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*

TO INTENDING CONTRIBUTORS.—*Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.*

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Communications for the Editor should be addressed "Antiquary, Holdenby, Northampton." All business letters should be addressed to the Publisher, 62, Paternoster Row.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

The Antiquary.

MAY, 1894.

Notes of the Month.

An Ordinance or Act of Parliament has been promulgated by Sir Alfred Maloney, the Governor of British Honduras, with the advice and consent of the Legislative Council, for the protection of ancient monuments in that colony. By this ordinance any person who shall injure any ancient monument, or who shall injure or remove any relic, or who shall wilfully disturb any mound on any land belonging to the Government, shall be liable to a penalty not exceeding one hundred dollars, and in default of payment imprisonment for any term not exceeding three months, with or without hard labour. The Governor in Council may make regulations for the preservation of ancient monuments and relics, and for the removal of the latter to a place of safety. The owners of ancient monuments may make a gift of them to the colony, and the Colonial Secretary is empowered to accept such gift. All ancient monuments, relics and mounds belonging to, or which may hereafter become the property of the colony, are to be vested in the Governor as trustee, and are to be kept in the colony, with a proviso that duplicates (it is to be presumed of relics only) may be sold or presented to the British Museum. The expression "ancient monument" used in the Ordinance means any building, tomb, obelisk, or construction of like kind which existed in 1700 within the colony. The expression "relic" means any carved stone, any jewel, or any manufactured thing of stone, pottery, metal or other substance which may be hereafter found in the colony which existed in 1700.

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A circular has reached us as to the proposed formation of a Watch Committee to look after ancient buildings in London, with a view to preventing as far as possible their unnecessary destruction. The circular, which is signed by Mr. C. R. Ashbee, states that the following are the main objects of the committee: "1. To undertake the work experimentally for one year; to systematically visit the old buildings of greater London; to catalogue them in the register and on the map; to find out, if possible, who are their ground landlords and their leaseholders, and ascertain the length of the leases; and to discover whether the local public bodies in whose province they lie could be brought to preserve or utilize them for municipal purposes. 2. To confine the sphere of influence of the Watch to a radius of twenty miles, east and north of Aldgate, and bounded on the south by the Thames, this being the area into which Greater London has been, and is rapidly extending, and comprising a great portion of Essex, one of the richest of English counties for old monuments. 3. To form, if possible, during the preliminary year, a Watch Committee, preferably of residents in the area suggested, who would undertake voluntary work in visiting and correspondence, and later, possibly, any financial liabilities in the continuing of the work. 4. To place the results of the year's work at the disposal of the Society for the Protection of Ancient Buildings." It is hardly necessary to say that we wish the proposal every success.

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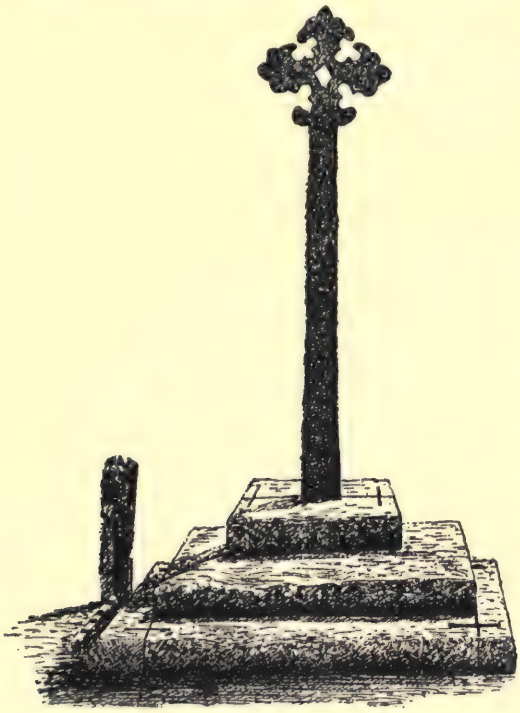
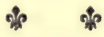
Our correspondent, Mr. A. M. Bell, sends us the following pen and pencil account of the Giggleswick market cross and stocks: "No sooner seen than drawn, was my thought and act on coming face to face with this beautiful cross at a turn of the road. As I drew, I found that the lower trefoils in the square of the cross gave me difficulty. Something was wrong. Going up to examine, I satisfied myself that at some period the cross had suffered violence. The lower projection of each middle arm of the cross was knocked

off. The blow could not have been recent, as the stone, a black basalt, if my observation was right, was considerably weathered. Afterwards I discovered that the violence was due to local rivalry rather than to religious bigotry. The neighbouring town of Settle



had also its cross, and between Settle and Giggleswick angry disputes arose on the merits of their respective crosses. In the night a man of Settle came, armed with a hammer, and disfigured the beautiful monolith."



It is but rarely that the *Antiquary* can find space for poetry, but the lines written at the Market Cross, Giggleswick, on August 29, 1888, seem well worthy of production :

Behold, I stand beside the way
Thronged by the folk on market-day,
And from stern lips of stone I say,
"Look unto me."

Around my steps play childish feet,
I am the tryst where lovers meet,
And age, that seeks the sunny street,
Sits oft by me ;

Where I was set in ages past
By men who said no deed should last,
Save done beneath the shadow cast
On earth by me.

See, reverent hands the stone prepare,
And with a skilled and loving care
They give me grace and beauty rare,
All, all for me.

Oft still the careless passer-by
Sees me and stops to pray or sigh ;
"Nay, not in vain the piety
That stablished thee,

"To be a sign and beacon still
To rude men, gathered from the hill,
That fraud is not, nor hopeless ill,
For those who look to thee."

A. M. B.

In the current issue of the *Peterborough Diocesan Magazine*, under the head of "The Antiquaries' Corner," is an interesting account by Rev. W. D. Sweeting of the Marriage Allegation Bonds in the Bishop's Registry at Peterborough, a class of documents that are not infrequently unknown to or almost entirely forgotten by even fairly well-practised genealogists. The particulars they afford can often be obtained from no other source. "The parents of the contracting parties, their condition and occupation, and sometimes their ages, are details which are not to be found in the older parochial books ; while a name of one of the bondsmen occasionally supplies a clue to a relationship that proves of value." The Peterborough bonds seem to be complete, though not well arranged, and unindexed, from 1690 onwards, whilst there are some of earlier date. The occupations of the men are described in words of which many sound very strange, and which sometimes (to me at least) convey no definite meaning." Mr. Sweeting proceeds to give lists of the remarkable or puzzling occupations as expressed in English and in Latin. The English ones that appear to beat the antiquaries of the diocesan magazine are *Botewright*, which surely is merely a rendering of boatbuilder ; *Hillyer*, an interesting variant of the not uncommon Hellier or Heelier, a thatcher or tiler ; *Leape-maker*, which is not altogether obsolete for a basketmaker ; and *Whittawer*, a collar-maker, or, literally, a tanner of white leather. In 1735, one James Smith is described as "by trade a

Scotchman." We are rather surprised that a well-read man like Mr. Sweeting did not know that this was an equivalent term for a pedlar. Some of the Latin terms of which no translation is given are easy enough—such are *Carminator*, a wool-carder, and *Chirothecarius*, a glove-maker. *Pecuarius*, about which some doubt is expressed, is a herdsman. *Pincerna* had better be rendered potboy than "waiter at an inn." *Ephippiarius*, we have not met with before, but imagine there can be no doubt that it is intended for a groom. *Scissor* is left unexplained; we have met with it in Low Latin in places where the context shows that it means a reaper, or it may be a shearer. *Tugulus* is quite new to us; possibly it may be a tiler. Or can it be a cottager?

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Another diocesan magazine, namely, that of York, gives this month a not at all remarkable long extract from the parish registers of Garton-in-Holderness, dated 1695, as to the profits of the living. At the end of the extract, the editor or the contributor adds in small type: "Query—What is an 'obvention'? and what is an 'unprofitable gate'?" Surely the editor is not only nodding, but altogether drowsy, to admit such queries! We are not going to take up the space of the *Antiquary* by describing the ecclesiastical distinction between offerings, oblations, and obventions, but if any decently read persons, who are the chief readers of diocesan magazines, are ignorant on this point, assuredly they might look to the editor of such a periodical to instruct them, instead of inserting conundrums which ought not to puzzle an intelligent pupil-teacher. Where, too, is the Yorkshireman to be found, save in the manufacturing districts of the West Riding, who does not know what a "gate" is? In fact, the word ought to be no more of a difficulty in any grazing district than the qualifying adjective "unprofitable." If Yorkshire country churchwardens read this magazine, this "gate" query will certainly amuse them.

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The parish church of St. Bartholomew, Lostwithiel, is undergoing considerable alterations. The clergy and choir vestry immediately behind the organ, in the north aisle, was very inconvenient, and for the enlargement of the organ this space was required. The most suitable site for the new vestry was found to be in the north-west corner under the spire. Mr. E. Sedding, of Plymouth, is the architect. The north-west arch of the spire, which has been blocked, will be opened, so that the way from the vestry into the church will be through the belfry to the central aisle. What was in past years known as St. George's Chapel, situated at the south-east corner of the church, is being restored. The best features of this interesting church are the Early English tower, surmounted by a Decorated spire rising out of a graceful octagonal lantern, and the curious five-shafted octagonal font, grotesquely sculptured. Perhaps some of our Cornish correspondents will tell us if the noteworthy old custom of the election of a mock-king on Low Sunday by the burgesses of Lostwithiel is still continued.

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It has long been known, writes our contemporary, the *Daily Chronicle*, that the remarkable rude-stone monuments which begin in Britain are found in large numbers in Brittany, and go through France and Spain into Northern Africa. The "Druid" origin of these megaliths is not now held by any anthropologist of weight, the general belief being that they mark the progress of the same race in its migration from England into Morocco and Algeria and Tunisia or in the opposite direction. This is the Iberian theory, the Iberians being according to it the predecessors of the Celts. Hitherto, however, this has been only theory, but quite recently a discovery has been made which goes far to remove it into a higher stage of research; for MM. Letourneau and Mortillet find on the Dolmen des Marchands in Brittany, and on others not far from Paris, characters nearly the same as those on similar monuments in Algeria and Tunisia.

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These are the so-called "rupestrian inscriptions." They are undoubtedly of Libyan, that is to say of Berber, origin, and are held to preserve a form of writing older than the Punic alphabet, and akin to that seen on the ancient Numidian mortuary tablets. The figures reported upon by M. Mortillet are

crude representations of human beings, apparently of a symbolic character. Animals do not seem to be found on the Dolmen des Marchands or on those found near Paris. As yet, however, no clue has been found—or will ever likely be found—to these rude records, which indicate that many of the little dark-complexioned people in Western Britain and Ireland may have the same blood in their veins as the mountaineers of North Africa and the fierce Touaregs who dominate the desert on to Timbuctoo.

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A brilliant assemblage, including many members of the Hellenic Royal Family and the foreign Diplomatic Body in Athens, met at the French Archæological School, Athens, on March 29, to hear the first performance of the Greek Hymn to Apollo, the music and words of which, engraved on a marble slab, were discovered last autumn in the excavations at Delphi. The director of the school first gave a lecture upon the importance of this unique find, and the hymn was then sung for the first time to a modern audience, after being buried in the earth for upwards of 2,000 years.

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The score of the Hymn to Apollo was also played on April 12, at the sitting of the Association to encourage Greek Studies, in Paris. It dates from the middle of the third century B.C. The discovery was made in a small chapel, where the offerings of the Athenians intended for the Temple of Delphi were deposited before they were placed on the shrine. Every yearly fête ended with a trial of skill in music. It was called a soteria. The prize cantata was engraved and hung on the walls of the temple. Scraps of many of them have been found, but nothing can be made of them. The composition brought to light in the little chapel was a hymn of thanksgiving to Apollo for having prevented the barbarous Gauls from approaching Delphi. The author's name is torn off. The measure is quintuple. The cadence does not strike a modern ear agreeably. Some passages have a long succession of semitones. The general character is grave and solemn. Thankfulness is expressed for actual deliverance, but there remains a sense of the danger in which Greece stands of being swamped by floods of barbarians. The vein of melody that runs through the 125 bars is refined, and it is closely wedded to words and rhythm.

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Professor Oppert, of the Collège de France, has just given a most interesting account of the way in which he arrived at the date of the first destruction of Jerusalem, as announced recently to the Academy. This was obtained by his inquiries into the Babylonian calendars, which are based on the 4,000 dated tablets, juridical, commercial, etc., which exist in the different museums of Europe, and are daily found in Babylon. These 4,000 tablets extend over nearly 200 years, from Sardanapalus to Xerxes. A great quantity of these things enables one to fix the years in which the month was intercalated. The Jews, like the Babylonians, calculated by lunar years, and as they knew that nineteen solar years are equal to 235 lunations, from new moon to new moon, they intercalated seven months during this period of nineteen years, which is called the metonic period. As we have the calendar of the seventh year of Cambyses, we have the clue to the problem. This calendar has been explained by Dr. Oppert; it gives two lunar eclipses, July 7, 523 B.C., and January 10, 522 B.C.

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The only date in the Bible which Dr. Oppert can immediately calculate from these documents is to be found at the end of the Book of Kings and Jeremiah. This identical passage states that in the thirty-seventh year after the captivity of Jehoiachin, King of Judah, who was taken to Babylon and kept prisoner by Nebuchadnezzar, his son and immediate successor, Evil Merodach, delivered him from confinement. In the year of his succession, in the twelfth month, the twenty-fifth day, according to Jeremiah, and the twenty-seventh according to Kings, the Babylonians reckoned the year from the first month Nisan to the next Nisan, and when the King died in the year, his successor styled the lapse of time from accession to the throne until the next Nisan. In the next Nisan commenced the first year. Now, we know by the tablets that Nebuchadnezzar died, and Evil Merodach succeeded his father in August, 562 B.C., and the astronomical

calculations enable us to state that the twentieth of the twelfth month of this accession year of Adar (or sacred month) was the Sunday, February 29, 561 B.C., and the twenty-seventh the Tuesday, March 2. Therefore the capture of Jehoiachin took place after March 1, 598 B.C., and before March 1, 597 B.C.; it must have been in the autumn of 598 B.C.

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The temple of Jerusalem was burnt in the eleventh year of Zedekiah, and the nineteenth of the accession of Nebuchadnezzar, after the successor of Nebuchadnezzar had succeeded his father in the month of June, 605 B.C. These two dates, together with some other calculations, prove that it was neither 588 nor 586, but 587 that this lamentable event took place. Here, again, the Book of Kings and Jeremiah do not agree exactly; the real date accepted by the Jews is the tenth Ab, now fixed on the ninth Ab. But this date is doubtful, as we do not know if the lunation of the Nisan, in the year 587, was March 22, or April 21. If the first supposition be taken, the date would be Friday, July 28; if the other, it would be Sunday, August 27. And as there is a Jewish legend to the effect that the temple was burnt on a Sunday, this later date may be the true one, if we can lay any stress on this legend. According to the present Jewish calendar, the date of the first destruction of Jerusalem on the ninth Ab can fall not later than August 13 of Gregorian reckoning, and the twenty-seventh of the Julian calendar, 587 B.C., which corresponds with August 21 Gregorian; but, at any rate, one of the two dates is the true one.

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St. Giles' Hill, Winchester, famous down to within the last half-century for its great fair, chartered by William Rufus for three days, and enlarged by subsequent royal grants to sixteen, is conjectured to be the site of an Anglo-Saxon cemetery, and not without good grounds, for, during the building operations on the site of the old fair, the laying out of roads and paths for the recreation-grounds, many skeletons have been disturbed, but, as is nearly always the case, the discoveries are scattered or reburied before any antiquary can carefully examine the interments, and the objects found (if any) are soon sold, often to an unappreciative person. Whilst building a mansion a few years ago two fine spear-heads was found with human remains, and these are undoubtedly Saxon. At the end of March this year the opening of a road for gas-pipes disturbed a skeleton which laid facing north-east, and was apparently surrounded with small flints. Close to it was a perfect sword 37 inches long, and 2 inches broad, corroded, and the covering of the short iron hilt perished. It exactly resembles one illustrated in Bateman's *Barrows*, p. 69, and found at Brushfield. This fell into the possession of Mr. W. H. Jacob, who keeps an eye on all excavations in and near the old city of Wessex. He had the ground reopened, and found some portions of the skeleton, but the exigencies of gas and water-pipes prevented reaching the upper part of the Saxon's remains. The sword will go to the city museum, which loses many antiquities from the want of a fund to purchase them, and thus they become scattered and valueless.

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In the churchyard of the wood-enshrouded country church of Wotton, near Dorking, is a tall white marble monument of classic design surmounted by an urn, and enclosed within iron rails. The north face of the tomb bears the following inscription: "Vicesimo septimo die Januarii Anno Salutis reparatæ 171$\frac{7}{8}$ hic sitæ fuerint reliquiæ Gulielmi Glanvill Ar. Requiescant donec adveniet Redemptor. Obiit 22^{d} die ejusdem mensis." Mr. Glanville made an eccentric will, by one clause of which he ordered that on the anniversary of his death there should be yearly paid to five poor boys of Wotton, under the age of sixteen, the sum of forty shillings each, upon condition that they shall, with their hands laid upon his gravestone, respectively repeat by heart in a plain and audible voice the Lord's Prayer, the Apostle's Creed, and the Ten Commandments, and read the fifteenth chapter of the first Epistle to the Corinthians, and write in a legible hand two verses of the said chapter. Visiting this church during April, we found that the custom is still in the main observed, and the charity paid. The five lads this year assembled in the churchyard, and each, with a finger on

the tomb, recited the Our Father, the rest of the examination being adjourned to the village schoolroom.

The church of Wotton is of an irregular and somewhat puzzling plan. The oldest part is the archway from the west tower into the nave, which is early Norman or late Saxon. There is also a good deal of Early-English work remaining, but the fabric has been ruthlessly maltreated in successive restorations. The church is celebrated as the burial-place of the Evelyns, whose seat, Wotton House, is about a mile distant. Their numerous monuments are contained in the north chancel chapel and in an ugly brick annex. Anxious to look upon the grave of the author of *Sylva* (of whose tree-loving and tree-planting propensities the whole district is redolent), and of the writer of the most delightful diary that an English gentleman ever penned, we were much disappointed to find that a locked screen separated the chapel from the church, within which heavy blue curtains are hung. Pulling a fold of the drapery aside, we gained a view of the chapel, a bare, dusty, dirty-looking place, lighted at the east by three Early-English lancets, and having various mural monuments. On the floor are two dingy-looking raised coffin-shaped tombs, which are over the remains of John Evelyn (who was born at Wotton in 1620, and died in 1706) and his wife. We could wish that more care was taken of the resting-place of the remains of that fine and distinguished character of whom Southey said that his life contained "nothing but what is imitable, nothing but what is good." The balustraded wood-work of the screen, though plain, is well worth noting, for it is of very exceptional date for English church furniture. It is inscribed "Ano Dni 1632 M.A. & G.H."

The churches immediately round Dorking do not seem to be specially attractive to the archæologist. The guide-books say much of the antiquity and Norman architecture of the church of St. Michael's, Mickleham. But it is very disappointing to find that waves of restoration have proved destructive of almost all charm of antiquity, and have left the fabric painfully glossy and aggressively neat. It would be difficult to find a chancel anywhere with a poorer mockery of what certain modern architects imagine Norman work to have been. Still it is worth a visit, for (1) the richly-ornamented late Norman chancel arch; for (2) the square Norman font supported on a central column and four smaller shafts; for (3) a sixteenth-century mural brass in the north chapel; and for (4) a seventeenth-century funeral helm and banner of the Stydolfe family.

Not a few of the beautifully-situated churches near Dorking pertain to parishes of modern formation, and are, therefore, themselves new. Learning, however, that Headley, near the summit of the far-famed Box Hill, was an ancient parish, a pilgrimage was made to the village church. The result was that a neat and well-cared-for modern edifice was found which was erected about 1860. In the churchyard, however, we noted a strange looking arched recess or open chapel partly covered with ivy. By a strange, and we should think unique, arrrangement, this proved to be the relics of the old and destroyed church. It consisted of a pointed fourteenth-century doorway, and a recess found behind it, of masonry, wherein were arranged four small slate tablets incised with the Commandments, Creed, and Lord's Prayer; a board nearly defaced that had been embellished with the royal arms of the beginning of last century; the bowl of an old octagonal font, with a 1662 pointed wooden cover; and a tablet that bore: "St Mary's. 1317. Sic transit gloria mundi. 1860." The singular inappropriateness of this motto as commemorating the destruction of an old church struck us as almost comical. Nor is it easy to enter into the feelings or sentiments of those Churchmen who prefer a brand-new font, and put the ancient one with its interesting cover out into the cold of the churchyard.

We give a careful drawing of a stone carved rood which exists in the room over the gateway to the parish church of Barking, Essex. The gateway is always called the Curfew Tower. It is a good Perpendicular building, but we take it that this rood, which has the

appearance of having been built into its present position, is of a much earlier date than the gateway. At any rate, it is a most interesting piece of sculpture, for roods are not common in England. It would be well if a complete list of them could be made. A Restoration Committee has been formed, with a view of "restoring" the gateway, and we learn that the Society for the Protection of Ancient Buildings has approached the committee with a view of persuading them to repair the building instead of "restoring" it, and that the society has sent in a detailed report, showing how this can be done; but it seems probable that the good advice will not be taken, and that this ancient fabric will be turned from a fine old building into a bad modern one.

The following paragraph appeared in *Truth* of March 29: "A curious instance of the primitive superstitions which still linger in the land was brought to light at Brierley Hill Police-Court last week. Two women were charged with using subtle craft, means, or device to deceive and impose upon Lilian Haynes, and with obtaining 4s. 6d. from her. Lilian had lost her lover, and the defendants undertook to 'bewitch him back to her.' Having 'heard folks say' that this could be done, she pawned her boots to raise the money which the women demanded, and went through some performance of dropping pins into a bottle of red liquid to the accompaniment of an incantation. But, though she was also given something to wear over her heart, the charm failed to bring back the errant swain, and the women were forthwith prosecuted and fined. It is quite right that they should be punished; but how is it that one never hears of proceedings against fashionable practitioners of palmistry, who break the law just as much as these two ignorant women?"

These survivals are interesting to us as matters of folk-lore and pertaining to archæology. The dropping of pins is associated with many an old-time superstition. By all means let these things be chronicled and collected by those interested in the past; but here, surely, the interest of intelligent beings should end. The rage for palmistry is evidenced by the continued publication of hand-books and high-priced treatises; but they are full of vain repetitions of the most abject twaddle. None of them take into account the fact that a change of occupation, or a long rest through illness, materially alters the lines of the palm. We could wish that *Truth*, who is so successful an exposer of fraud and humbug, could see its way to prosecute one of these fashionable "lady" professors of palmistry, who are to be found occasionally even at "Church Restoration" bazaars. We wish also that we could persuade our contemporary to wage war against those professors of a long-exploded and now once again revived folly of pretentious banality—the "divining" of water by means of a forked stick.

The publishers (we do not give their names) have sent us the April shilling issue of *The Future: A Quarterly Journal of Predictive Science*. It is a miserable shilling's worth, that covers but eight sheets of poor paper and type with a childish reproduction of the most feeble period of astrology. The first two pages are devoted to the new Prime Minister. Here are some of the sage observations in which the writer indulges: "It will be observed that Mercury was in the martial sign *Aries* at the birth of Lord Rosebery—and very probably near the ascending degree—and the moon was in zodiacal parallel (of declination) with Mars. Accordingly, the Premier has been recognised as 'the strong' as well as the safe man of the Radical Government. The 'star of strength,' as the poet Longfellow terms Mars, has dominion over Lord Rosebery's mind, and Claudius Ptolemy declared that this influence 'renders men noble, imperious, versatile, powerful in intellect, acute, self-reliant, stern and able in government.' Mercury has the sextile aspect with Jupiter (within 2° 21′), and Ptolemy wrote that: 'Jupiter configurated with Mercury renders men fit for much business, fond of learning, public orators, temperate, skilful in counsel, politic, beneficent, able in government,' etc. Morinus wrote that this configuration 'gives wisdom, success in exploits, and a proper person to be an ambassador or statesman.'"

"Lord Rosebery is much better fitted by nature to be Prime Minister than is Sir William Harcourt, whom many Radicals wished to see elevated to the Premiership, for the latter had the Sun in quartile aspect with both Saturn and Uranus at his birth. The ill-success foreshadowed by these evil configurations is mitigated by the proximity of Jupiter to the Sun." To the Christian who believes that only God knows the human future, the revival in this weak publication of the silly fancies of an ignorant age appears blasphemous; and surely to every reader of average intelligence all such stuff must be repellant. We suppose, however, there must be a sufficient stock of fools to enable printers to produce such a publication.

The *Builder* of April 7 gives two double-page illustrations termed "Studies for Restoration, Forum and Basilica, Silchester," of the first and second buildings, by Mr. G. E. Fox, F.S.A., which are of supreme interest to all Romano-British antiquaries. These carefully-drawn restorations are accompanied by some sensible letterpress. The courtyard or open area of the forum measures about 142 feet by 130 feet. The great hall of the basilica was originally 58 feet wide and 270 feet long, and was divided into a central nave with aisles on each side formed by colonnades. We are heartily at one with Mr. Fox in deploring the almost entire attention of a certain school of antiquaries to Roman inscriptions, to the neglect of all other traces of the civilization of the period of their occupation. "Two methods of investigation," says Mr. Fox, "with respect to the Romano-British period are open to us, by pursuing either of which we may obtain some insight into the state of civilization in that period. One is by the study of inscriptions, which are by no means plentiful in Britain, the other by such excavations as are being carried on year by year at Silchester. There is no fear of a paucity of workers in the former field, but few are forthcoming in the latter, although this latter field would yield results as important as any hitherto obtained by any other method of research."

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We have received an early proof of the first of a series of etchings of the picturesque old "Commandery" at Worcester, otherwise the Hospital of St. Wulstan. It is a pleasure to commend it. This etching is not yet published, but we understand that it will shortly be published as the first of a series of six illustrative of this highly-interesting old building. Our readers will recollect that Mr. Bailey wrote some notes on the old stained glass in this building in the *Antiquary* for November, 1893.

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The hoisting of the Union Jack on the Victoria Tower as a sign that the nation's Parliament is in session has been adopted since our last issue. This action has given rise to several would-be learned and instructive illustrated articles in certain of our daily and weekly contemporaries on the evolution of the flag. The three best of these, each in a high-class paper, are spoilt by blunders. Instead, however, of doing the ungracious work of pointing out their mistakes, it will be wiser and more practical to point out that the only thoroughly accurate and intelligent account of the history and growth of the Union Jack, which is made clear by a variety of coloured diagrams, is an article in number 192 of the *Archæological Journal* (Royal Archæological Institute) for the year 1891. It is from the pen of that able archæologist Mr. Emanuel Green, F.S.A., director of the Institute. We wish he would consent to its republication. It is a piece of silly pedantry to try and give up the title "Union Jack" in favour of "Union Flag."

Armour in the Tower.

By Viscount Dillon.

II.

Of the suits of armour in the Tower, there are five which may with good reason be attributed to the individual possession and use of Henry VIII., not only by reason of their being so described in the earlier inventories, but also from their size and excellence of design and execution. Two of these, the engraved suit and the tonlet suit, we have already referred to; of the other three, there are two for use on horseback, much resembling one another, and, so far as their pieces are concerned, pretty complete. They both have close helmets, with apertures for air and sight on each side of the visor, and in both suits we find the same limited amount of turning power in the upper arm. That is to say, the elbow and fore-arm can only be turned horizontally for about three inches in a circular direction. In these suits, this is governed by the movement of rivets in horizontal slots of that length, whereas in later suits, such as the engraved one, where one plate grips the other all round, the elbow and lower arm can be turned through the whole circle. These two suits were intended for war, but by the addition of extra pieces might

be used in the lists for jousting. One of them, $\frac{2}{5}$, appears formerly to have been washed with silver, and both have ornament in the shape of engraved margins to most of the pieces of which they are composed. No. $\frac{2}{5}$ has, in inventories subsequent to 1660, been described as a suit given by the King to his stout brother-in-law, Charles Brandon, Duke of Suffolk; but there is no actual authority for this attribution, as we have nowhere come across any mention of the gift being made. Henry, we know, did in some cases give or lend suits to his friends for special occasions, as in the case of Sir Marcus Maior, to whom "one of the King's harness complete fit for the King's use" was delivered in 1535. In the previous year, also, a suit for Lord Lisle, who was going to fight, probably in some single combat, was selected by the King from among his suits at Greenwich.

We may here mention that the nucleus of the present collection at the Tower was formed by Henry VIII. at Greenwich, where it remained until the times of the Civil War, when it was removed to London. In Henry's time the stores of artillery and arms at the Tower were very great, and there are numerous notices of distinguished visitors from abroad being taken to view the enormous reserve of force which the King had at his disposal, and close at hand for any sudden change of policy.

After the confusion of the Civil War, the armour, which had been somewhat scattered, was collected into the Tower, and has since then remained there. Some of the suits no doubt never returned to the royal collection, and, indeed, we are told that the Lord Protector retained a gilt suit for himself.

To return to the personal suits of Henry VIII., the last one we will refer to is that which, for some unexplained reason, has been described as "rough from the hammer," though it is as finished in workmanship, though not so rich in ornamentation, as the other suits. This, No. 28, is a good example of the remark of James I. as to the double advantages of armour, for if it protects the wearer it certainly would prevent his doing much harm to anyone else. It is a suit for fighting in the lists on foot, and could only have been worn for a short period and under very special circumstances. When once inside, the wearer could not raise his elbows much higher than his waist, nor could he bring his hands within a foot of his own face. Walking would be difficult, save at a very slow and restricted pace, and sitting down was impossible. The whole body was completely covered, the arm defences being carried down inside the breast and back-plates, and the gauntlets and foot-coverings being so arranged by means of overlapping edges that, until the proper springs were pressed, they could not be pulled off by friend or foe. The whole suit, which weighs 92 lb. 13 oz., was composed of no less than 235 pieces of metal, and must have demanded the skill of a smith, an artist, and a tailor. The flexure of the different parts was effected by most ingenious arrangements of rivets, working in long slots, and the most that the wearer could do was, to hold in both hands a pole-axe, or stout estoc, with which, by laborious thrusts and blows, to disturb the arrangement of metal plates in which his similarly-clad opponent was encased. The heat must have been most oppressive, for the trellised visor was the only part of the suit through which even a penknife could be introduced. It is unfortunate that we have no record either of the builder of this suit, or of its cost. The outside girth of the thickest part of the calf is but $18\frac{1}{4}$ inches, which would not encircle such legs as we see in the portraits of this monarch in his later years, even without allowing for the hose and lining which was usual. Altogether it is a very wonderful suit, and not the least remarkable portion of it is the articulated portion, which forms a double protection for the lower part of the back. The helmet is firmly enclasped by the gorget, which, again, is secured to the body-armour, so that "to accomplish the knight" would have been a long affair, and the disarmament could hardly be effected in less than many minutes. Near to this suit we see one of later date, which, from its ornate *repoussée* work and russetting and gilding, forms a very strong contrast to the suit just described. On account of its dark appearance, this later suit was for many years described as that worn by the Black Prince, but as another suit was shown as that of William the Conqueror, and a long musket as also belonging to the Norman, the public were content to accept the

attribution without thinking of the effigy in Canterbury Cathedral. This suit, however, though in some respects resembling the famous Lion suit at Paris, bears in itself a sure sign of the decadence of the armourer's art, for the helmet is of two pieces brazed together, instead of being forged from one piece of metal. Other coloured suits will also be seen in the collection, namely those of horsemen of the Great Rebellion date, though from Clarendon's expression, "their bright shells," it would seem that Hazlerig's lobsters wore white armour. Of white armour of that time, there are many suits at the Tower, but most of them are in a war-worn condition, if their battered state is not owing to outings on November 9.

The helmets in the collection are numerous, and include specimens of those thirteenth century helms so opportunely supplied by a famous Bond Street antiquary (?) of former days, to whose enterprise the collection is indebted for the brilliant but false suit worn by the Marquess of Waterford at the Eglinton Tournament. Anyone examining some of these nineteenth century reproductions of the mediæval helms will, with little trouble, see for themselves how many ways there are of *not* understanding the reasonableness of genuine armour. Electrotypes of richly-embossed casques may serve as models of what were worn by the rich and noble of former days, but should be shown only as models. The tin headpiece worn by Prince Louis Napoleon at Eglinton would be better placed in a collection of personal relics some distance from the Tower, but, at all events, it shows how much the theatrical armourer's art has improved since 1839. A row of stout headpieces, often described as miners' helmets, and weighing from 10 lb. to 12 lb. each, are in reality sappers' helmets, and their employment by those soldiers as late as the year 1848 is proved by one of Raffet's sketches of a single sap at the siege of Rome in that year. Some idea of the modern appreciation of really fine examples of fifteenth century armour may be formed by the inspection of the archer's salade, with its lining, purchased last year, at Baron de Cosson's sale, for 100 guineas. In spears, boar spears, bills, halberds, partisans and other staff weapons, the Tower collection is well supplied, and the huge but light weight tilting-lance of Brandon, though till a few years ago placed with the mounted figure styled James I., has a pedigree which takes it back at least to Hentzner's visit in 1598. Of swords the Tower has but a meagre collection, and few good examples, an exception, however, being the magnificent Cinquedea, or as it is miscalled, Anelace, with richly-engraved blade. If the Tower does not possess swords attributed to our kings, like the numerous ones at Madrid, it does, however, possess three fire-arms of great interest, not only from their association with sovereigns, but also from other circumstances. These are two guns which undoubtedly belonged to Henry VIII., and another which was the property of Charles I. when prince.

Of Henry's guns, one has unfortunately lost its lock, but the other is perfect, and in both is seen a system of breech-loading very similar to the Snider of thirty years ago. The smaller and complete weapon is a remarkably well-finished arm, and according to the late Mr. Latham evidences a great perfection in gun-boring early in the sixteenth century. Both these weapons are unmistakably referred to in the inventory of King Henry's effects in 1547. The light, smooth-bore gun which belonged to Prince Charles is interesting as being the earliest example met with (1614) of the employment of a flint-lock. Portions of the lock are wanting, but enough remains to show the earliest form of the system which succeeded the wheel-lock, and lasted into our days. Not less interesting are the pistol shields which also figure in the inventory of 1547, and a very remarkable feature about them is that the pistols in them are the only examples extant of matchlock pistols. It was not until the invention of the wheel-lock, early in the sixteenth century, that the pistol was practicable, but with the invention of the lock came the weapon. There are many rich and curious firearms in the collection, including the matchlock muskets which lingered on in use into William III.'s reign, and the system seems to have had a last flicker when the match was combined with the flint in the Vauban lock. This last was supposed to be a French invention, but a detached gun-lock in the collection marked with James II.'s cipher shows that the earlier form was an

English idea. The inventions of gunsmiths seem to be endless, and the curious in such matters will find much to make them wonder, and perhaps smile, in some of the cases on the lower floor.

Of crossbows there are several specimens, but the use of these objects as weapons of war goes so far back, that we cannot hope to find many examples which have escaped the ravages of time and rust. As sporting weapons we may, however, observe some good specimens; and one point alone makes the crossbow an object of great interest. It was the earliest weapon for the use of which a lock was employed, and though the mechanism underwent many changes and improvements, certain first principles remained with great persistence. That it ever stood up as a weapon against the longbow, when the comparative speed of discharge of the two arms is critically considered, is indeed a surprising fact, and the contrast in effect between the gun and the bow, at all events as late as the seventeenth century, was slight, compared with that between the crossbow and the English arm. Of this latter we have two interesting specimens recovered in 1845 from the wreck of the *Mary Rose*, which sank near Spithead in 1535, when in action with the French fleet. These bows are, however, like the greater part in use in England in the fifteenth and sixteenth centuries, of foreign wood, as we know that they were imported in large numbers from the Baltic and from the East, through the Venetian traders. The collection of Eastern arms and armour in the Tower is a rich and large one, but would take more space than can be here spared to describe even slightly, and the combined weapons and artillery must be treated of at another time. We must therefore conclude with a few remarks on the subject of armour generally.

As to the decay of the armourer's art, and of what may be considered as a sort of immorality in execution and design, we have many instances in the Tower collection. Of the former, the construction of later headpieces in two portions which were welded, or brazed, or riveted together, instead of being made of one piece, is a good example, as seen when comparing the earlier helmets and the potts worn by the seventeenth century pikemen. Of the immorality, we see examples in the breast and back plates, as also the taces of the seventeenth century, where the appearance of several lames, or strips of metal, to give flexibility and comfort, as originally designed, has been produced by large single plates, with lines marked on them to simulate the splinted construction. In some breasts and backs we find the real articulation combined with the sham, and in other cases there is no attempt at giving anything but the appearance. In the seventeenth century, if not earlier, we find contiguous pieces of metal of different substance, and this was done designedly, sometimes to reduce the weight in parts less exposed to blows, as we learn from the writings of Sir Thomas Smith, Markham, and others. All these were but gradual steps toward the abandonment of armour, which many things show us was, perhaps, earlier in our country than elsewhere. The death of Sir Philip Sidney, owing to his not wearing cuissards, was pointed out and enlarged on by writers of the old school, but without much result. When we consider that the manufacture of armour in England was a late introduction, owing to the inferior nature of English metal, and the absence of that technical acquaintance with iron-working in early days, which has so influenced English greatness in later times, it is not to be wondered at that we should have been less attached than other nations to the wearing of armour, and should have sooner left it off.

The expression "a suit of armour" conveys to many persons a very inadequate idea of the complex arrangement which really constituted the metal envelope in which the mediæval knight was encased, when fully armed. Of course, the ordinary soldier wore but little iron, even in the most flourishing days of the armour period. The necessity for rapid movement, or, indeed, for any marching or fighting, no less than the cost of such defence, compelled this. It was only the well-to-do knight or noble who, mounted on a powerful horse and with a full purse, could indulge in the luxury of the comparative safety afforded by armour, and even he, when fighting, wore less armour and that of lighter material than when in times of peace he engaged in the lists or in champ clos with

some other warrior, either in a friendly set-to or in a serious duel. It may be interesting, then, to note the number of distinct pieces of metal, each of which had to be specially designed, wrought and fitted to its neighbour, which went to make up some of the more perfect or remarkable suits in the Tower. The engraved suit of Henry VIII. without the gauntlets (which have been lost), consists of 75 pieces. Nos. 4 and 5 suits, also belonging to Henry VIII., are of 152 and 203 pieces respectively, while the wonderful suit No. 28 is made up of no less than 235 distinct pieces of metal. The Leicester suit, with its extra pieces for the tilt-yard, has 192, and the gilt suit of Charles I., which is, perhaps, the latest complete suit in the collection, is composed of 127 pieces. In these numbers are not included the rivets, washers, springs, studs and other details which had to be used. It will thus be seen that "a suit of armour" was not an affair to be got lightly or cheaply, and when ornamentation in the shape of engraving, embossing, gilding, etc., was added, in many instances the coat was worth more than the man, and a pretty addition was made to the personal ransom. Many a man would think, if he did not say, in Shakespeare's words: "Thou art a goodly mark. . . . I like thy armour well; I'll frush it and unlock the rivets all, but I'll be master of it. . . . I'll hunt thee for thy hide."

On Roads and Boundaries.

By J. R. Boyle, F.S.A.

Part I. (*continued*)—Roads.

We now come to the consideration of roads which have been formed since the Norman Conquest. If a road does not correspond with the data which have already been described, it is of post-Conquest date. If it leads to a settlement which is known to have been formed since the Norman Conquest, and not simply through such a settlement, the road is again clearly of post-Conquest date. But we need a closer approximation to the date of a road than to know that it has been constructed between the eleventh century and the nineteenth. There are certain criteria which will enable us, in the first place, to divide this long period into two shorter ones. Before the middle of the fifteenth century the open-field system was in full operation in England, and the country was not cut up by hedgerows and fences of various descriptions as we see it to-day. From the middle of the fifteenth century, however, the ancient arable lands were enclosed, and, in by far the greater number of cases, laid down as pasture. But the evidences of earlier arable cultivation were not destroyed by this process, and to this day, in almost every rural township, we see hundreds of acres presenting a surface which is described sometimes as "ridge and furrow," sometimes simply as "lands," and sometimes as "balks." These strips constituted the open arable fields of the township, held and cultivated in the manner which has been so admirably described by Mr. Seebohm. It was the passion for sheep-farming which produced the earliest break-up of this ancient system. The process of enclosure commenced about A.D. 1450, and was carried on for about three centuries, or rather more. Indeed, two or three unenclosed townships still remain to justify the statement that the process has not even yet been completed. But in studying the roads of a district, it is important to ascertain when the arable lands of that district were first enclosed. This, however, is not always an easy task. Mr. Ashley, in the second part of his *Introduction to English Economic History and Theory*, gives a very valuable map of England, showing the "probable extent" of the enclosures of the fifteenth and sixteenth centuries. On this map, whilst the counties of Suffolk, Essex, Hertford, Kent, Worcester, and Warwick, are represented as "wholly or mainly enclosed," those of York and Lincoln, as well as many others, are marked as districts in which the ancient open-field system had been "scarcely disturbed." But we require much more minute information than this map affords. If we had a map of each county, indicating similar distinctions for every township therein, we should have achieved a great gain. One of the subjects to which, in the future, topographical writers

must devote increased attention, is that of the period at which the arable lands in the parishes or districts with which they deal were enclosed. The evidences for such inquiries are neither scarce nor difficult of access. Manor court rolls, and especially old land charters and conveyances, are of the greatest possible value in such investigations. Of the latter thousands of tons exist in the offices of old-established firms of solicitors, whilst vast quantities are constantly being destroyed because they are no longer needed as evidence of title. The enclosure returns which have been printed by Mr. Leadam in the *Transactions of the Royal Historical Society* are, taken alone, wholly misleading. Had Mr. Ashley's map been based upon careful local inquiry, East Yorkshire, at least, would have been marked as a district of "sporadic enclosures."

The roads which, in any district, have been formed since the period of its enclosure, may be readily distinguished by the fact that they intersect both the hedgerows and the strips, and it is sufficient, in determining the date of a road, to find that, in any part of its course, it has actually made such intersection. Take, for instance, the road from Hull to Beverley, the road from Hull to Anlaby, or the road from Hull to Bilton. In not one of these cases does the line of a single hedgerow on one side of the road coincide with the line of a hedgerow on the other side. This fact leads to the perfectly sound inference that these roads were formed before the period of hedgerow-enclosure. But this does not exhaust the evidence pointing to the same conclusion. Take the road to Beverley. At a distance of about two miles from the Market Place at Hull, we reach the ancient hamlet of Newland, now a residential suburb. In recent years much has been done to obliterate the features which formerly characterized this neighbourhood, but the six-inch Ordnance Map of 1853 preserves a record of those features. At that time the land on both sides of the road, where it traverses the territory of Newland, was divided into fields, which, from their shape, it is quite certain lay in "ridge and furrow." But whilst the strips on the west side of the road lay at right angles to it, those on the east side were parallel with it. All these lands were known as Newland Fields, and constituted two of the three fields which, before the period of enclosure, were cultivated on the three-field system. But the different direction of the strips shows that the road had either been formed before this land was thus laid out, or, what is far more probable, during the period when these fields were in cultivation on the ancient system, the road having been, in the latter case, constructed along the line which had previously divided the two fields. About two and a half miles nearer Beverley is another hamlet—that of Dunswell. Here, again, we find a group of strips. A curious bend in the direction of the road has evidently been made for the purpose of avoiding interference with these Dunswell strips, and is itself evidence that the road was formed whilst the open-field system was still in vogue, and therefore prior to the period of enclosure. Now, as the town of Hull sprang into existence after the Norman Conquest, it is clear that the period of the Hull and Beverley road must be fixed between the date of that event and the time when the arable lands at Newland and Dunswell were enclosed. The lands of Newland were enclosed at least as early as the middle of the sixteenth century. It follows, therefore, that the Hull and Beverley road belongs to our fifth or Mediæval period. The same remarks apply to the Hull and Anlaby and Hull and Bilton roads.

Let us now note the features of two modern roads — the road from Hull to Hedon, and the road from Hull to Ferriby. The former road, for a distance of about three miles, traverses the township of Marfleet, and in this space no fewer than thirteen hedgerows, on opposite sides of the road, coincide perfectly, showing that the fields to which they belong have been intersected by the formation of the road, which must therefore be of a date which is later than the period of their enclosure. The Hessle and Ferriby road crosses the township of Swanland. Here, for a distance of about a mile and a half, we find not only hedgerows coinciding on opposite sides of the road, but strips of ridge and furrow coincide also. The road has been constructed across the town-fields of Swanland, and must therefore

have been formed at a period subsequent to that of enclosure, and to the cessation of the ancient open-field system in that district.

I have divided the period extending from the time of enclosure to the present time into two periods, the division between which I have fixed at about the middle of last century. When the period of arable land enclosure ended, the period of pasture land enclosure commenced. It is always easy to learn, from the indispensable Act of Parliament, the date at which the pasture lands of a township were enclosed; and when a road crosses such lands and intersects their hedgerows, it is, of course, later in date than the time of their enclosure, and belongs to our seventh period. For every important road, formed within the same period, an Act of Parliament has been obtained. Such Acts serve to fix the dates of many modern roads. Roads, however, which have been formed since the great period of enclosure, and before the time when pasture lands were enclosed, belong to our sixth period.

ENNIS ABBEY, N.

Ennis Abbey.

By D. C. Parkinson.

STANDING in the midst of the old-world town of Ennis, the capital of "historic Clare," may be seen the ruined remains of one of Ireland's once celebrated seats of learning — the old Franciscan Abbey founded in 1240 by Donough Carbreach O'Brien, King of Thomond.

Here in bygone days, from all parts of the kingdom, students flocked to receive the far-famed learning and wisdom of the monks of "Innish." Not seldom as many as nine hundred were gathered within the gray limestone walls, where to-day the grass grows on forgotten graves.

Until last year the beautiful old pile was

left to ruin and decay, brambles and nettles ran riot over broken columns and crumbling arches, and a wilderness of wanton ivy hid the beautiful tracery of the gothic windows. The cemetery surrounding and within the walls was so neglected as to be a source of danger to life. Here for nearly eight hundred years the dead had been laid, graves were piled on graves. In many places skulls and bones were to be seen among the rank nettles where they had been thrown from the over-crowded sepulchres to make room for new occupants.

In 1892 the Board of Works purchased the site; since then, under the supervision of their architect, a wonderful change has taken place: the graveyard has been levelled and set in order, the carved stones belonging to the abbey which had been appropriated and used as headstones have been as far as possible restored to their proper places; the brambles and nettles have disappeared, and the overgrowth of ivy has been cut away, letting the beauty of the structure once more be seen.

In 1800 the part of the nave south of the tower was roofed in and used as a church until 1871, when the present church was built. The abbey church was then closed and allowed to fall into ruin. Early in the century the tower was injured by lightning, when it was repaired, and four stone pinnacles were added, which still stand. The tower was at the same time plastered over, which gives it a modern look from outside; though within, the narrow spiral staircase in the thickness of the wall and the small openings for light testify to the more warlike age in which it was built.

During the work of demolishing the modern church, several interesting discoveries were made. In the base of the tower, built into the wall, was a curiously carved stone representing St. Francis of Assisi. This had been covered by the wooden panelling which lined the walls of the church. On the south wall was found an arched doorway leading into the transept; set midway in the arch was a finely carved stone, representing the upper part of the body of Christ, with crossed and bound hands. Surrounding the figure were emblems of the crucifixion, the ladder, spears, hammer, nails and sponge. This stone is in a wonderful state of preservation, the cutting being apparently as clear as when it left the artist's hands. The modern wall and window which formed the east end of the church, and stood in the base of the tower, have been removed, leaving merely the stone framework and arch which supports it. Through this is seen the beautifully proportioned east window of the abbey.

ST. FRANCIS OF ASSISI.

Joining the walls of the abbey on the north are the remains of a castle, at least two centuries older than the abbey itself. The vaulted archway in the accompanying sketch is part of this. A doorway from the chancel opens into it; above is an unroofed room to which a stone stairway leads.

When clearing away the rubbish in this archway, the workmen came on a small door; from it a narrow passage in the thickness of the wall led down by five or six steps into a small room some 14 feet in height with two

built-up windows and the remains of a fireplace. In the room some old irons were found, and fixed in the wall was a horse-shoe of large size, to which was attached an end of knotted rope.

When removing the flooring of the church the workers found a quantity of skulls and bones, which had evidently lain for centuries undisturbed. Some of the skulls were of remarkable thickness. A skeleton was also discovered with fragments of vestments clinging to it. This may possibly be that of the royal prince, Dermot O'Brien of Thomond, who was buried there in the habit of the Franciscan Order. Another prince was also buried there in the garb of the Franciscans in 1343, Murtagh, son of the reigning king. With him was buried, also in the Franciscan habit, Malone Dall Macnamara, who built a portion of the church.

Other royal interments also took place within the abbey walls. To the right of the altar in the chancel lies the Torlough O'Brien who in 1313 enlarged and improved the abbey, presenting it with rich gifts of "holy crosses, gilt books, cowls, and all requisite furniture." With him was laid to rest in the same year his chieftain, Curoeda More

ENNIS ABBEY, E.

Macnamara. In 1358 another royal Torlough O'Brien was interred, and in 1364 Dermot O'Brien, who died in Ardnahan, was buried there. In 1378 he was followed by the King, Mahon Moin Moy O'Brien. Of these royal interments there are unfortunately but few remains, the tombs having been grievously mutilated during the troublous times through which the abbey passed.

A beautifully carved tomb of seventeenth-century work belonging to the Creagh family stands over the place where the royal Torlough lies. In the lower part of it are some wonderfully carved stone panels representing, in bold relief, scenes in the life of our Lord. The carvings are still very perfect, except in some places where the faces have been maliciously mutilated. One scene representing the scourging is especially curious; above are the twelve apostles with our Saviour in the midst; the expressions on some of the faces are wonderfully life-like. It is thought that these panels belong to the royal tombs, as they are obviously of far earlier date than the monument in which they are at present fixed. Facing this tomb on the opposite side of the chancel is a beautifully carved stone altar.

One of the workmen engaged in the repairs of the abbey tells a story of an incident his grandfather saw, when the bridge which spans the river, just outside the abbey walls, was being built.

A diver who went down to lay the foundation-stone came on a curious square brass box; he brought it to the surface, but no one could be found who would venture to open it. At last a man was sent for who bore (seemingly with little reason) a great reputation for wisdom. This wiseacre, when he saw the relic, said: "That belongs neither to you nor to me, nor to any man. That belongs to God; put it back where you found it." This the diver promptly did, and laid the foundation-stone of the bridge over the unopened box, which probably contained the sacred vessels of the abbey, committed for safety to the silent waters of the Fergus.

A few miles away is a tiny lake; in summer-time it dwindles to a mere bog-hole. Into this, when Cromwell's men occupied Ennis, the bells of the abbey are said to have been flung, and there possibly they lie to-day.

Notes on Archæology in Provincial Museums.

No. XXXV.—THE CAERLEON MUSEUM.*

By John Ward, F.S.A.

(*Concluded.*)

BESIDES those pieces of tessellated pavement described in last month's issue of this Magazine, there are several others in the museum, the finest being a large portion that belonged to a room 14 feet by 11 feet, found in the churchyard in 1865. Although imperfect, the whole pattern can easily be traced out. The central device was an 8-foot square, containing a Cretan labyrinth, a gridiron-like arrangement of gray-black lines on a white ground. Around this device was a border of elegant scroll-work, 18 inches wide on two sides, and 3 feet on the remaining sides. Here, again, the pattern is gray-black on a white ground. The graceful coils spring from two vases (one in the centre of each broad portion of the border), which in their course throw out short stalks, each terminating in a cordate leaf. These vases are enlivened by the introduction of bright red, and thus contrast with the cold tones of the rest of the pavement. The labyrinth was arranged in four squares, the paths (that is, the spaces of white ground between the dark lines) of all of which have to be traversed in succession before the centre could be reached. Tessellated pavements with these patterns are very scarce, and probably this is the only one known to exist in Great Britain. Al-

* Through an oversight, the accompanying section of the stone carved with Medusa's head was not associated with the illustration on page 167 in the last number. The gentleman referred to on that page as

suggesting that the stone was used as a sort of vessel, tells me that it was Mr. Alma-Tadema, the well-known painter, who first called his attention to this as its original use.

though no one would think of doubting that it is in safe and careful hands, its present situation in the basement of the museum is unfortunate, as the light is so bad that it cannot be inspected with any degree of comfort.

From these larger objects in the museum we now pass to the smaller ones, beginning with the fictile collection. The specimens of Samian ware are very numerous and fine; but other kinds of Roman pottery are not so well represented as one would have expected. These objects do not need describing, as nearly all of them closely resemble those which may be seen in any other museum which contains this class of antiquities. A few of the specimens bear potters' marks. The following are taken from *Isca Silurum:*

(*On Samian Ware.*)

A.L.B.I.N.I.M.
PAVLLI : M
OFCOTTO
OFIVL**
OVIRILI
MERCATO

(*On other kinds of Ware.*)

GATTIVS · MANSINVS
SABINVS
FORTIS
MAEMRVS
ALBIVI
DOMS

These are on fragments that belonged to vessels of various kinds. There are, however, many inscriptions on fictile objects of a heavier nature, as tiles and bricks, and nearly all of them consist of the name of the legion which was so long stationed here. The most usual form is LEG . II . AVG. This, in many cases is compressed into LEGIIAVG. In other cases the letters and the whole word are backwards, due to carelessness, the person who cut the stamp forgetting to reverse the inscription. Another example illustrates partial neglect on the part of the cutter: in his determination to have the word as a whole come out the right way about, he forgot to reverse the individual letters on his stamp! Of course no Roman collection would be popularly esteemed perfect, unless it contained a few adventitious impressions of animals' or human feet. Judged from this standpoint, the Caerleon collection is not "up to much," for the only specimen I know of is a tile with the impression of a sandal copiously set with round-headed nails. A large tile tells its own story. While yet in the wet condition, some Romano-Briton came wandering round. He was given to scribbling—presumably his own name. The smooth surface of the clay tempting him, he must needs take some blunt-pointed object and write in a cursive hand, "Bellicianus" four times upon it.

The most interesting objects of coarse clay are several antefixa. They are somewhat triangular in front, vary from 6 inches to 8 inches in height, and are, with one exception, decorated with a face in relief, the exception being a man riding on two dolphins. The manner in which these were placed along the lower edge of a roof—forming a sort of ornamental parapet—is very plain. The ordinary form of tiling of a Roman roof had this section:

that is, it consisted of large flat tiles with upturned edges, and these edges were covered with narrower semicircular ones, so that the whole roof presented a series of parallel half-round ridges, with intervening flat spaces. The antefixa were placed over the exposed ends of the semicircular tiles at the eaves; and a glance at the above diagram, which also represents the appearance of this edge of the roof, will give an idea how very much the artistic effect would be enhanced by their use.

Several of the glass objects of this period in the museum are very good. These consist of several bottles, lachrymatories, fragments of bowls, beads, and pieces of white and green window-glass. The more important of these, a lachrymatory, a round and a square bottle, and a large portion of a "pillared" bowl, were found in connection with several Roman interments broken into during the excavation of a railway-cutting in the vicinity. Of the few enamels shown, the finest is a large circular stud or fibula, nearly 2 inches in diameter. The enamel is contained within four concentric lines of metal projecting from the bronze back. The spaces between these rings are filled with very fine and beautiful patterns not separated by metal partitions.

The outer circle is blue, relieved by delicate stalked spirals of white. The next has white squares on a bright red ground, each square with a blue cross. The inner circle is blue, with star-like flowers of white and red. The large central space is checky, white and blue, the blue dotted with minute lines of white. These squares are separated by red lines; and the white ones are decorated with blue intersecting lines or crosses, precisely like the squares of the middle circle. This beautiful specimen of ancient enamel-work is said to have been found at Usk.

The museum possesses a considerable number of fibulæ and brooches, but most are of the ordinary types seen in every Roman collection. A few, however, are rather exceptional. One, a flat oblong silver brooch, nearly 3 inches long, has a pierced pattern forming a sort of panel. The zigzag lines leave embattled openings, which put one in mind of late Celtic decoration. A small oval brooch is ornamented with a wry-mouthed face, and has in its circumference four circular appendages, each with remains of blue enamel. Another brooch takes the form of a snake, with its tail in its mouth, arranged, not as a circle, but an oblong.

To attempt to describe the numerous objects of bronze would too much lengthen this article. Let it suffice to state that they include pins, tweezers, and other toilet appliances, chains, harness-mountings, buckles, heads of studs, shears, styli, pliers, handles, keys, and the odds and ends of all shapes and sizes which have been used, decoratively and otherwise, for boxes, coffers, etc. Among the more conspicuous of these are a cylindrical bell, about 3 inches high; a tap, so modern in appearance that it would not look eccentric in a beer-barrel of to-day; and a foot-rule. The last is particularly interesting, as probably it is the only known specimen in this country. It is 11·604 English inches long, that is, a Roman foot. It closes up to half its length by one hinge. On the back of one limb there is a stay, which turns on a pivot, and has two notches on the edge. These notches receive two studs on the opposite limb of the rule when it is opened, and thereby prevent it closing when in use.

Several engraved stones and other intaglios have been found in the district, of which the originals, or facsimiles of them, are now in the museum. A cornelian in a ring of debased silver exhibits Mars with a helmet in his hand. A wax impression of another debased silver ring found in Caerleon represents Venus Victrix. Hercules strangling the Nemæan lion is the subject of an electrotype of a pretty little engraved stone from the same place, and a dolphin is the subject of another Caerleon stone. But the most exquisite is a small cameo showing Omphale covered with the skin of the Nemæan lion. A writer in the Journal of the Cambrian Archæological Society considered it to be a portrait of Marcia, the wife of Commodus, who himself loved to be represented as Hercules.

The few iron objects of the Roman period are of very ordinary forms—knives, nails, hooks, and so forth; one, however, requires a separate notice. It is a socket for the pivot of a door. It is not unlike a great starfish, the socket being the mouth of the creature. But there is this difference: the rays (of which there are six, each about 9 inches long) are of an equal width throughout. The ends of these bars are turned down at a right angle, so as to allow of the whole object being firmly fixed to the masonry. In the account of the Cardiff Museum about two years ago, a mention was made of a millstone in that museum which served a similar purpose at the villa of Llantwit Major.

The bone objects are by no means remarkable. Among them may be noticed pins, a needle or two, sundry discs, part of a knife-handle, and a very slender spoon with a flattened bowl. There is one of those corkscrew-handle-like objects which have been occasionally turned up on Romano-British sites. One was found in the Victoria Cave, Settle; another in that of Heathery Burn, co. Durham; and the writer himself obtained several small ones from the site of a dwelling at Harborough Rocks, Derbyshire. In every case, these objects taper towards the ends, and are perforated through the middle with an elongated slot-like hole. Their use is uncertain, but it is most probable they were dress-fasteners. The present specimen is about 4 inches long, and is decorated with small incised circles and straight lines arranged in chevrons and parallels. Two extremely beautiful ivory carvings—still beautiful

in spite of the ravages of time—rank among the finest things in the museum. They were found near the villa on the Castle grounds described above. They are each about 4 inches long, and are illustrated full size in *Isca Silurum*. The one represents a female with graceful flowing drapery placing a basket of fruit on the head of a child; the other is a tragic mask. Both have holes, by which they were obviously fastened to something.

A cabinet with glass-covered drawers contains a fine collection of coins, mostly Roman. All of these, or nearly all, came from Caerleon and its district. Among them are such rarities as a silver Carausius, with the Emperor on horseback, and a third bronze of the same with a figure of Venus Victrix– a new type not previously published. Elsewhere in the museum is a hoard of coins found in a black-ware pot at Wentwood Mill, in the neighbourhood. It consists of about 1,300 coins, unfortunately mostly cemented together by the action of water; but such as have been examined ranged from Gallienus to Carausius. Some of the latter mintage of this hoard are also rarities.

The Roman remains which have not a local origin are not of sufficient importance to need describing, except a small series of fragments of glass, beads, and polished stones collected in Rome some years ago. Many of the pieces of glass which are diapered with fine patterns are suggestive of coralline marble and minute encaustic tile pavements, and are charming examples of Roman expertness. All these non-local Roman objects are rightly treated as an illustrative or comparative series.

I will not detain the reader long with the non-Roman exhibits. They are very much intermixed with the Romano-British collection, thereby tending to impair rather than to improve it. They should most certainly be kept sharply separate. Among the oldest of these are several indifferent Egyptian objects, and about a dozen specimens of ancient Greek pottery. Probably of equal or even greater antiquity is a fairly representative series of prehistoric British flint implements, collected in the neighbourhood of Bridlington. Several are described as Palæolithic; but it is much more probable that they all relate to the Neolithic and Bronze ages. A few indifferent flint and bronze implements were obtained from a barrow at Penhow in 1860, and others, with bones, from one at Port Skewitt. Of the latter, a plan and a section are shown. It was a typical chambered and galleried barrow. It is interesting to note that several fragments of Roman pottery (one a piece of Samian ware) were obtained from it, but, unfortunately, the conditions under which they were found are not stated.

Of a later period are two looped socketed bronze axe-heads, one from St. Fagan's, near Cardiff, and the other from St. Julian's Wood, near Caerleon. Both are ornamented by the very usual device of the three raised lines. [Query: Can these be decorative only? Why the constant recurrence of *three?* May they not be symbolic?] A specimen of the less common palstave form is also shown. It is from Raglan, in this county.

To a still later date must be attributed three pre-Norman carved stones. The larger of these is part of the head of a cross, and was found at Bulmore. So far as can be judged from this fragment, the cross was of the ordinary Irish type, outlined with a bold bead; and the whole of the intervening front surface was filled with interlaced ribbon work, except at the intersection of the limbs, where was a circle containing what would be described heraldically as a *cross-potent*. The other two are less determinate as to their original form.

We now come to the mediæval and old-fashioned objects. There is a very interesting collection of iron arrow, bolt, and spear heads. Two of the bolt-heads are forked, similar to those described in the article on the Salisbury and South Wilts Museum last year. They came from Machen Place, an old Monmouthshire house. Four panels of early sixteenth-century oak came from an old house in Caerleon. Each has the upper half of a human figure—two men and two women—carved in low relief, and surmounted with a decorated arch. Their dress is obviously of the time of Henry VIII., and the workmanship appears to be Flemish.

The museum contains many fragments of mediæval carved stones, many of which retain their ancient colourings. The most important of these, and, indeed, one of the most inter-

esting objects in the museum, is a symbol of the Holy Trinity, in stone. It was first noticed and engraved in the *Antiquarian Repertory* of 1776, in which it was stated that a few years previous it was over the entrance gateway of the Bishop of Llandaff's Palace at Mathern, near Chepstow. This stone is about 2 feet 6 inches high, and 2 feet wide. The symbol is displayed on a shield, and takes the usual form. In three circles—one at each angle of the shield—are the letters, p̄r, fil, and $\frac{\text{spr}}{\text{scs}}$, for Father, Son, and Holy Spirit. These are joined together by bands about three inches wide running along the margins of the shield, on which, midway between each circle, are repeated the words non est. A central circle, with ds (Deus) is joined to the above circle by similar bands, on each of which is the word est. The whole, of course, sets forth the Christian faith that "the Father is God, and the Son is God, and the Holy Ghost is God," and yet that the Father is not the Son, nor is the Son the Holy Ghost. The shield is surrounded by conventional clouds, and three angels are in the act of supporting it. Two other stones which accompanied this on the gateway fix the date as the seventh year of Henry V., A.D. 1419.

In a special case to itself is the figure of a wooden rood-cross from Kemeys-Inferior Church. It seems to belong to the fourteenth century, but the outstretched arms are later. Of the smaller objects which come under the present head, two seals are of considerable interest. One is a cast of an original seal of the former mayors of Caerleon. The inscription is imperfect, portions of the seal being broken off, but this much can be made out: Hairlion : majoitus. In the centre is a three-towered castle on a field semé of fleur-de-lis. The other, a copper matrix, has a very grotesque representation of a cock and a hare looking into a caldron. The inscription around it is in Lombardic letters—

HERISNAMAREBO-
TECOKPOTHARE.

A puzzling series of letters truly, but which may be resolved into these words: HER IS NA MARE BOTE COK POT HARE, which Scotch-sounding words may be modernized into "Here is no more but Cock, Pot, and Hare." The late Mr. Albert Way had a seal evidently by the same artist, the legend of which ran: "Her is no lass' Ape, Vle, and Ass" (Here is no less than Ape, Owl, and Ass). There was evidently some hidden meaning behind these words. A choice earthenware "cannette"—a sort of elongated jug—from Somersetshire, is apparently of seventeenth-century manufacture. Its body is of dark red clay; the surface has a thick layer of white slip; the slip has been removed here and there to form patterns of the body-colour; and the whole has been toned down by a rich yellowish glaze. The writer recently obtained many fragments of this variety of ware from some excavations in Cardiff.

A letter which throws some light on the district at the commencement of the civil war of Charles I.'s reign is exhibited in one of the cases. It contains instructions from an active Parliamentarian gentleman in the neighbourhood to the commander of Chepstow Castle. The ink is very much faded, and the damp air of the room is not likely to improve it. It should be placed between two sheets of glass bound together at the edges by bookbinder's cloth.

One would like to have lingered a little longer among these old-fashioned odds and ends, but already I have much exceeded my share of the valuable space of the *Antiquary*. I cannot, however, pass unnoticed a tombstone which, although of modern date and commonplace appearance, has great local interest, in that it is to the memory of the originator of an important, but at present sadly depressed, Welsh industry:

Near this place
is Inter'd ye Body of
Eliz. ye Wife of Edwd Allgood
of this Pariſh Deceaſed
Novr. ye 4th, 1754, aged 66 years.
Alſo the Body of
Edwd. Allgood, who firſt
Invented ye Pontypool Japap
and alſo ye Art of Tinning Iron
Sheets in England, Deceaſed
Jan. ye 9th, 1763, aged 82 years.

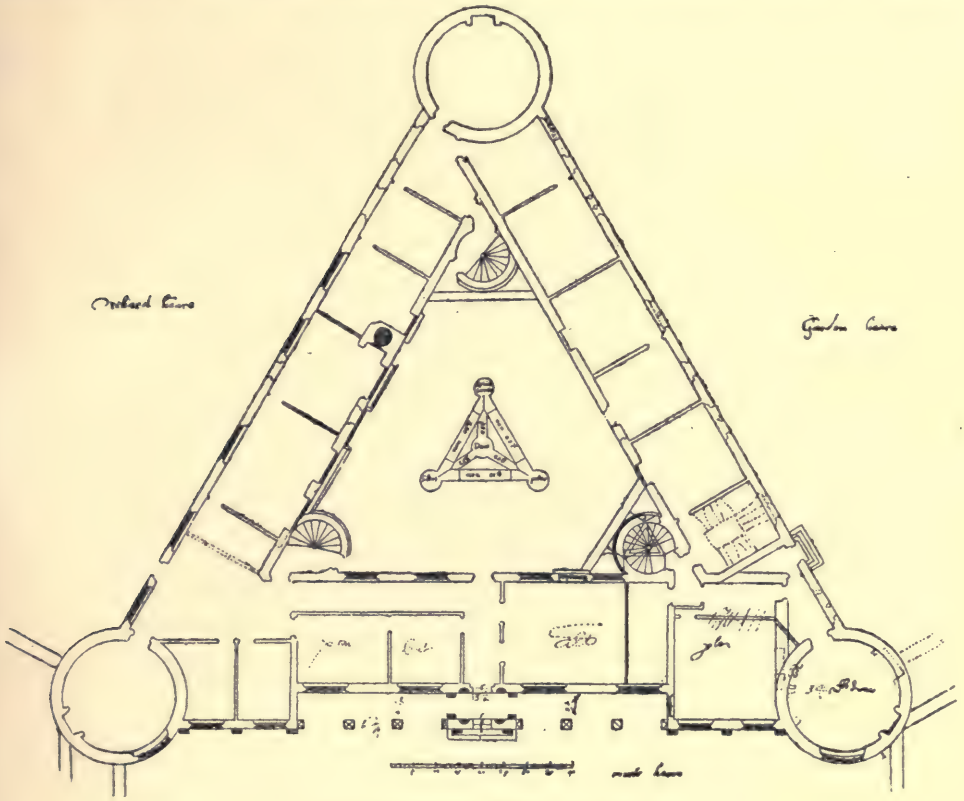
There is no label attached to say what the above-mentioned parish was, and I have quite failed to obtain any biographical information respecting this worthy.

In conclusion, I have no hesitation in

saying that the Caerleon Museum is one of the very best antiquarian museums west of the Severn, and that it will amply repay a visit from the student of Romano-British times and culture. But one cannot overlook the present inadequacy of means to develop its educational value and popularity. Two volumes of *Isca Silurum* cut up to form descriptive labels (the cuttings covered with glass to preserve them indefinitely) would vastly improve the collection, and at very little expense. And if a few maps, plans, sections, and other diagrams were hung on the walls, the visitor would be enabled to intelligently study the exhibits in their local aspect, without previous study or having to bring with him maps and books.

Architecture of the Renaissance in England.*

WHEN we received the first part of this sumptuous and magnificent work some two years ago, we gave it high praise, and committed ourselves to the tolerably safe prophecy that it would form a stately and most attractive book when completed. The great expectations that were then formed have been more



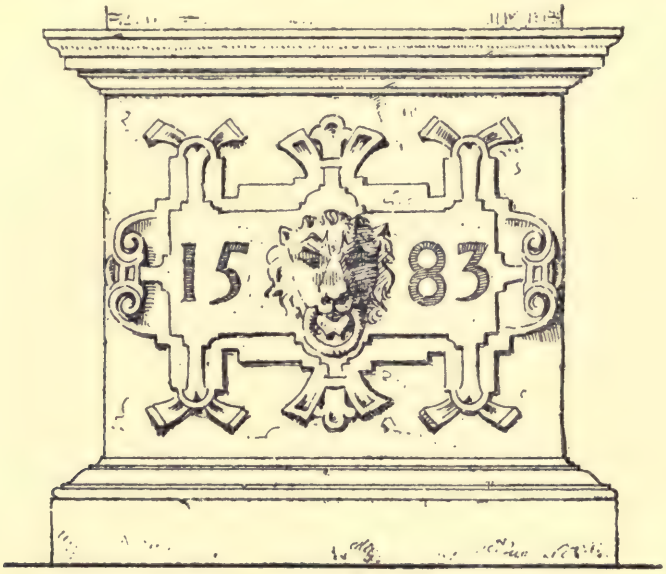
LONGFORD CASTLE: THORPE'S PLAN.

* *Architecture of the Renaissance in England.* Illustrated by a series of views and details from buildings erected between 1560 and 1635, with historical and critical text by J. Alfred Gotch, F.S.A. In two large folio vols., containing 145 plates and 180 illustrations in the text. Half-bound in morocco. Price eight guineas net. B. T. Batsford, 94, High Holborn.

than realized. Mr. Alfred Gotch, assisted by Mr. Talbot Brown, has shown rare industry and a most catholic appreciation of the many architectural beauties, chiefly of a domestic character, that were scattered throughout England during the period selected. The buildings selected are typical examples from all over the country, ranging from Lancashire and Yorkshire in the north, to Cornwall and Kent in the south. The old works of Nash and Richardson have traversed a portion of the ground now covered by Mr. Gotch, but only a small portion; whilst the faithfulness of the photographic lens can be depended upon to save us from those romantic and fanciful embellishments with which Nash and others occasionally "improved" upon the designs as they really existed. The photographic plates, of the collotype process, reflect great credit on all concerned; some of them form really beautiful pictures. In addition to these plates there are twenty-eight sheets of measured details, whilst the text is interspersed with about 180 small sketches of interesting features, such as balustrades, dormer windows, corbels, groining bosses, carved panels, staircases, glazing, etc., as well as some plans of buildings, and profiles of the principal mouldings.

The great English buildings of this period, such as Kirby, Hatfield, Hardwick, Burghley, and Cobham, are nobly illustrated. Due attention is also given to the eccentricities and conceits of the day, such as the triangular lodge at Rushton, emblematic of the Trinity, or the still inhabited triangular castle of Longford, Wilts, the original design for which, by John Thorpe, is here reproduced.

But the chief interest of this work will centre in the less-known and less-famous examples that are here described, of which almost every English county yields its share.



BARLBOROUGH HALL: PEDESTAL TO COLUMNS OF PORCH.

Barlborough Hall, in the midst of a now unattractive colliery district, in the extreme north of Derbyshire, is an interesting house that has hitherto attracted but little of the attention that it deserves. There are a considerable variety of recusant-worrying legends as well as true chronicles attached to the history of the Rodes family and their house at Barlborough, for which, of course, there is no room in the letterpress of this work. The present hall was built in 1583-4 by Francis Rodes, a Justice of the Common Pleas and Sergeant-at-Law. The date, 1583,

is on the fine, well-designed pedestal of the columns of the porch, whilst 1584 is on the chimneypiece of the drawing-room. In the porch are some vaulting ribs springing from tasteful corbels. The plan is of the square type, with the kitchen offices in the basement. The basement is not underground, but the principal floor (after a plan that generally prevailed in the big houses of a century later) is reached by a long flight of steps. The small court in the centre of the house—originally designed for light and air—has in modern days been roofed in, and formed into the principal staircase. The most noteworthy features of the house were the four boldly-projecting bay-windows, carried up to form turrets above the roof at the four corners. Some of the finials still preserve elegant little iron vanes, pierced with the initials "J. R.," for John Rodes, the son of Justice Francis, who has also left one or two fire-backs bearing his initials, and the date 1616. The great stone chimneypiece of the drawing-room is finely carved with effigies of Francis Rodes, the founder, and his two wives, together with heraldic emblazonment of their various alliances.

BARLBOROUGH HALL: CORBEL IN PORCH.

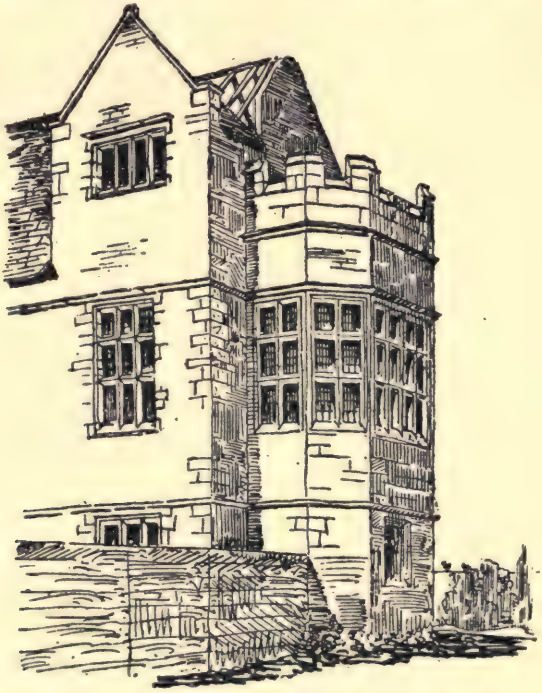
CHASTLETON HOUSE: DRAWING FROM EAST STAIRCASE.

Chastleton House, on the western borders of Oxfordshire, near Moreton-in-the-Marsh, is a charming tall building, full of old-time feeling both without and within. It has, however, met with little notice. But Mr. Gotch gives it a well-deserved prominence. A plate affords a careful drawing of the main entrance, as well as of the beautiful design of the plaster ceiling of the long

gallery. The text illustrations and ground-plans are also numerous. The house was built by one Walter Jones, who began the work in 1602. He died in 1632, and an

CHASTLETON HOUSE: PART OF A PLASTER FRIEZE.

inventory of the whole of the furniture and effects in the house is preserved at Chastleton. This document is of particular interest, because the rooms—the contents of which



WELBURN HALL: BAY-WINDOW AT END OF HOUSE.

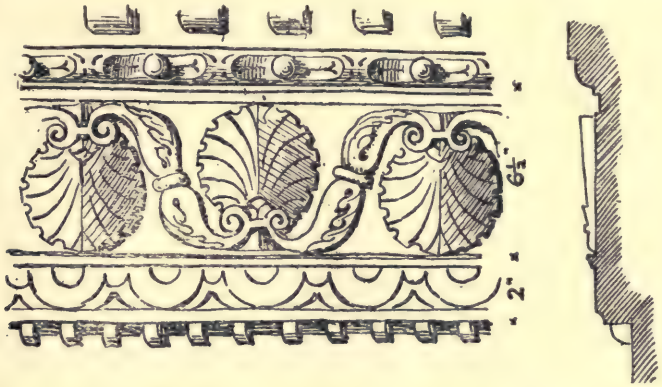
are described in the inventory—have been so little altered that they can be readily identified. Mr. Gotch thus happily describes the place. "Altogether there is

about the place an air of unchanged antiquity, particularly pleasant and restful, and very refreshing in these days, when so many dwellers in old houses are consumed with the desire to be 'smart.' Inside the character of the exterior is maintained. Many of the rooms, it is true, have lost their ancient ceilings and woodwork, but no structural change of any importance has been made, and the plan to-day is pretty much what it was when the house was built. The hall retains its oak screen and daïs; the little

parlour has panelled walls and a good plaster frieze; the drawing-room upstairs has its old chimneypiece, and richly-panelled walls and elaborate ceiling; several of the bedrooms have either interesting chimneypieces or ceilings, or panelled or tapestried walls; old furniture abounds in every room; old books, some of great rarity, remain in the library; some of the ancient jewellery depicted in the family portraits is still treasured by the lady who owns the house, a descendant of the builder. It would indeed be difficult to find a house which has come down to the present day with less of the change which constant residence necessitates."

Among the still smaller houses that have not escaped Mr. Gotch's attention we are glad to note Welburn Hall, near Kirby Moorside, in the North Riding of Yorkshire. It was built by Sir John Gibson in 1603, when he enlarged an old timber house, formerly a grange of Rievaulx Abbey, by a substantial stone wing. "A large bay-window at the end of the house, with the light high up from the ground, combined with a gabled dormer, forms an interesting and suggestive group." This illustration, and another giving a general view of the side of the house, are of particular value, as Welburn Hall has, most unfortunately, been under considerable "restoration" and rebuilding during the last year or two. The exceedingly interesting timber portion, with the great beams, showing remarkable painting of three different dates, has been altogether swept away, whilst the ambitious new part affords, in its combination of uselessly put together "bits," without any warrant, utility or general healthy idea, a striking example of how not to imitate English Renaissance.

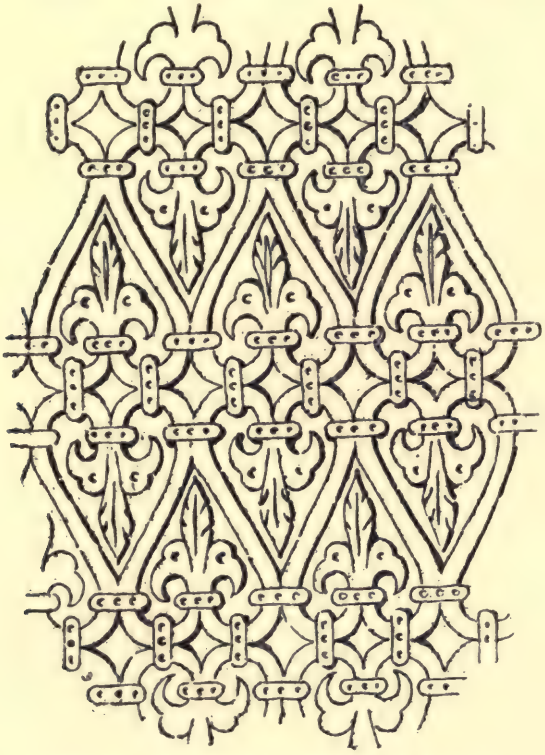
The fine building that was characteristic of England during the reign of Elizabeth and James was not confined to country houses. The wealthy merchants of the towns spent not a little of their money in the building of new residences and places of business, or in the embellishment of the old. John Thorpe, amid his plans for the nobility and gentry, includes one of a large house, with a court, for an individual whom he styles "Mr. Johnson, y^e^ Druggist." It is obvious that busy city life and the claims of changing commerce and occupation far more speedily sweep away the big houses of the towns than is the case with those situated in the quiet country. Nevertheless, not a few English towns retain dignified traces of the architecture of those days. Mr. Gotch devotes a section to such remains at Bristol and at Ludlow. St. Peter's Hospital, Bristol, was originally a private house, and was rebuilt by Robert Aldworthy, merchant, in 1607. It is a rich specimen of half-timber work.



ST. PETER'S HOSPITAL, BRISTOL: PART OF DADO-RAIL.

There were but very few churches (as apart from manorial and other chapels) built during the period that succeeded to the Reformation. The most notable of these few is the well-known instance of St. John's, Leeds, 1631-33, which is here most worthily treated. The church was consecrated on St. Matthew's Day, 1634, by the Archbishop of York. In the details, however, of interior

fittings, and particularly in monumental remains, this period is occasionally well represented in English parish churches, and would have been infinitely better represented had it not been for the disastrously destructive effect of Gothic notions of "restoration." Among the tombs described and illustrated by Mr. Gotch are some of those at the churches of Ashbourne, Braybrook, Burford, Colyton, Poltimore, and Wickhampton. The font covers of the churches of Astbury, and of St. Mary-the-Less, Cambridge, are well drawn. A good illustration is given of one side of the remarkably fine octagonal pulpit of Netherbury Church, Dorsetshire. In the small village church of Holcombe Rogus is a curious pew, called the Manor-pew, surrounded by a screen composed of panelling, and surmounted by an arcade of carved pillars and arches supporting a frieze of tablets covered with Scriptural subjects. The whole treatment is very rich. The diaper work closely resembles some of that at St. John's, Leeds, and probably closely approximates in date. A good plate is also given of some highly ornamented pew-fronts in the little rapidly decaying church of Lanteglos, Cornwall. But the chief glory of this period in the way of inner church decoration is to be found in the Somersetshire church of Croscombe, in a valley half-way between Wells and Shepton Mallet. Plate 77 gives a beautiful idea of the screen and pulpit and panelled pews. The splendid and lofty screen bears the Fortescue arms, and is undated. The pulpit bears the arms of the See of Wells impaled with those of Bishop Lake, and the date 1616. "The effect of the whole place is very sumptuous," says Mr. Gotch. We have



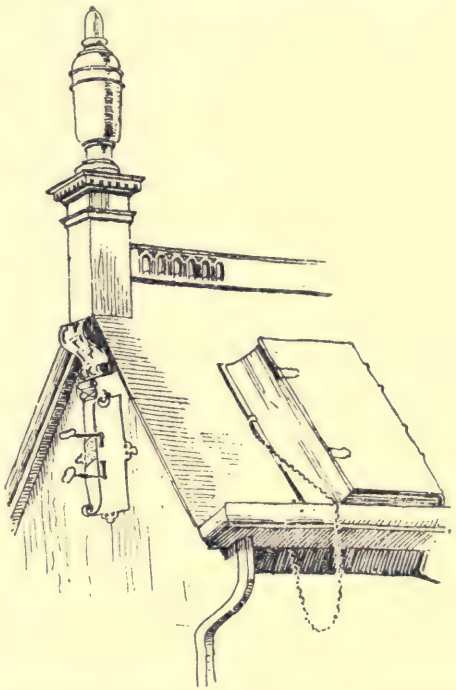
DIAPER ON COLUMN OF MANOR-PEW AT HOLCOMBE ROGUS.

CROSCOMBE CHURCH: PIERCED PINNACLE FROM PULPIT.

not had the pleasure of seeing this church, but the illustration and description make us long for the opportunity of a pilgrimage to this little church of the West.

Mr. Gotch's careful judgment and discrimination serve him in good stead when he comes to treat of Oxford and Cambridge in the second volume. It might, on first thoughts, have been expected that the rage for new buildings which consumed England in the reigns of Elizabeth and James would have taken strong hold of both the Universities, and that we should have here found the English Renaissance at its best. But this is emphatically not the case. Cambridge has but few examples, even in small detail, of first-rate importance, whilst the Oxford instances, though more important, "are of such a nature that one is hardly surprised to find the advocates of the Gothic revival (considering that the chief text-books of Gothic architecture were written and published in Oxford) pouring contempt on the 'debased' or 'new-classic' style of the end of the sixteenth century." Mr. Gotch points out that the reason of this shortcoming appears to lie in the hold which the ancient forms still had over the minds of the Universities. He rightly objects to the much-lauded anachronism of an imitation of Perpendicular in the chapel windows by the builders of Wadham. This clinging of the designers to the old ways resulted, when they tried after some great effort, in the adoption of the new type without any due appreciation of its method and aim. "For instance, the entrances to Merton and Wadham are mere masks, while the tower of the Schools has a considerable air of artificiality about it. It was, indeed, only in such features as these, so far as the exterior is concerned, that the new style was palpably evident. The general treatment was, as a rule, a very quiet rendering of late Tudor forms, and usually so devoid of ornament that in instances where the principal features have disappeared nothing remains that is worth illustrating here."

This general absence of anything worthy of the name of dignified English Renaissance is the more remarkable, as several colleges were founded during the period under review. At Cambridge, Gonville Hall was refounded by Dr. Caius, as Gonville and Caius College; Emanuel was founded by Sir Walter Mildmay, and Sidney Sussex by the executors of Frances Sidney, Countess of Sussex, whilst at Trinity large works were undertaken by Dr. Nevile, in addition to considerable building of a like date at the neighbouring St. John's. At Oxford, St. John's was refounded in 1557, and subsequently enlarged by Archbishop Laud. Wadham was founded, and fortunately remains almost untouched to the present day. Jesus was also founded, and at Merton and the Schools there was considerable activity.



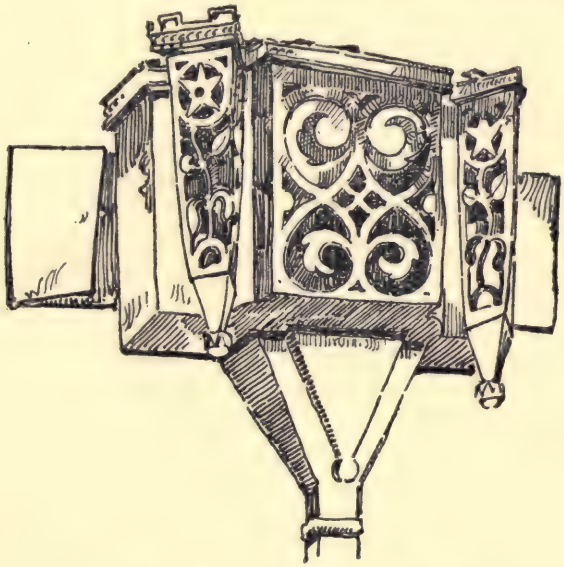
TRINITY HALL, CAMBRIDGE: PART OF BOOKCASE IN LIBRARY.

Considering the comparative poverty of their Renaissance architecture, Mr. Gotch has been most generous in his University illustrations; and if this is a fault, it is a very venial one, for it is difficult to exaggerate the interest that pertains to all that belongs to our two great seats of learning. Cambridge has plates of the Gate of Honour, Caius College; the staircase, Clare College; doorway to library, St. John's College; screen in the

chapel, and stalls in the chapel, King's College; stained glass in gallery of President's Lodge, Queen's College; fountain in the quadrangle, and screen in the hall, Trinity College; and glass from library, Trinity Hall. The text illustrations include boss to vaulting, Clare College; oriel window and ceiling, St. John's College; latch and wood corbel, Queen's College; ceiling of Master's Lodge, Trinity College; ceiling of catalogue room, University Library; font cover of church of St. Mary-the-Less; and part of bookcase in library of Trinity Hall.

The Oxford illustrations include various plates and text illustrations of St. John's, Wadham, Merton, and the Bodleian, as well as details of the colleges of Corpus Christi and Jesus.

One of the many charms of this great work is the attention that is now and again given to details that a less painstaking enthusiast might easily have overlooked. The lead rain-water heads that not infrequently adorn the best houses of the English Renaissance receive some attention from Mr. Gotch. "The greate old-fashion'd house," as Evelyn

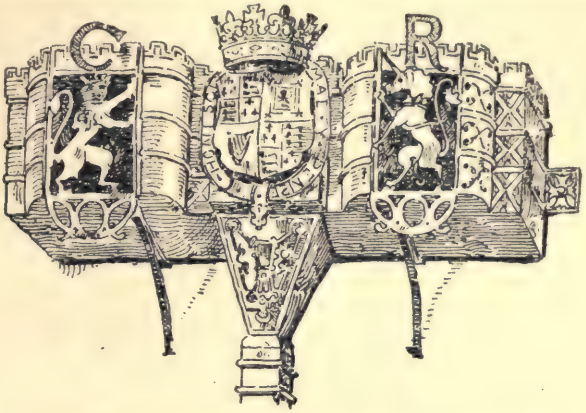


KNOLE HOUSE: LEAD RAIN-WATER HEAD.

In that library the Jacobean bookcases still remain. "If the Eden arms on them can be taken as a true indication, these bookcases must have been put up by Thomas Eden, who was Master from 1626 to 1645, and it was probably in the early years of his mastership that the work was done. In this work, as in much at the Universities, we are again compelled to admit that the character is not to be wholly relied on to fix the date. There is no reason to doubt that the sides of the bookcase are of the same date as the top, and yet they are of a type which elsewhere it would be hard to believe was adopted in the seventeenth century."

calls it, of Knole, Kent, has various lead heads of striking design and pleasing detail in the first court.

The finest examples of seventeenth-century lead-work in these pipe-heads with which we are acquainted are the series in the second court of St. John's, Oxford. We are glad, therefore, to note that Mr. Gotch calls their detail "splendid," and gives an illustration, which we here reproduce, of the royal arms and the King's initials done most gracefully in lead. This second court of St. John's was added by Archbishop Laud in 1631-35; he had been President of the college from 1611 to 1621.



ST. JOHN'S COLLEGE, OXFORD: LEAD RAIN-WATER HEAD.

Bramshill House, Hampshire, which is one of the finest examples of Jacobean architecture which the southern counties can show, has some characteristic but plainer specimens of these rain-water heads. One that is drawn by Mr. Gotch bears the date 1612. The conceit of affixing the date to these heads became very general later in the century.

Where so goodly a collection has been made, as well as so representative a selection, it is somewhat of a shame perhaps to growl at omissions. But probably most readers, and certainly every critic, is bound, in a work of this kind, to look in vain for certain illustrations or descriptions that he hopes to find. For our own part, as Mr. Gotch has given so much attention to the church and priory of Burford, Oxfordshire, we are surprised to find no reference to "The Great House" of the same place, now in the occupation of Rev. W. H. Hutton, of St. John's, Oxford. We remember seeing, years ago, a remarkably fine staircase at this house; but possibly its date is somewhat later than the arbitrary line drawn by Mr. Gotch. We are also a little surprised to miss drawings of the great gateways of the once famous Holdenby House, in Mr. Gotch's own county of Northamptonshire, with the remarkable screen, the work of John of Padua, now in Holdenby parish church. In the vestry beneath the tower of the same church he might have seen, and with advantage sketched, the remains of the old arcaded Manor-pew of the same Elizabethan date, turned out from its place, alas! by Sir Gilbert Scott, and now roughly nailed up in a fragmentary condition against the tower walls.

This work has been a rare delight to us, and we think we can safely promise that it will equally charm "all who take pleasure in the remains of the richest period of domestic architecture which our country has witnessed." The letterpress is bright and accurate, and entirely free from the cant of pedantry and conventionalism. We can give it no higher praise than to say that it is well worthy of the illustrations.

ROACH LE SCHONIX.

The Abbot of St. Benet and his Tenants after the Peasant Revolt of 1381.

BY REV. W. HUDSON, F.S.A.,
Hon. Sec. of the Norfolk and Norwich Archæological Society.

This paper was read at the annual meeting of the Great Yarmouth branch of the Norfolk and Norwich Archæological Society, held at Yarmouth on February 26, 1894. It is a most suggestive paper, and at our request Mr. Hudson kindly consented to its appearing in our columns, and has corrected it for that purpose.—ED.

THE manorial court roll to which I am about to call your attention was in the possession of the late Mr. Bayfield, of Norwich, at his decease last year. At the back of the

premises formerly occupied by his father in Magdalen Street in that city, were those of a man who in the course of his business purchased old parchment documents for the purpose of boiling them down to make size. Apparently the demand stimulated a supply, and such documents flowed freely into his destructive hands. Fortunately Mr. Bayfield and the late Mr. L'Estrange, of Norwich, were in the habit of overhauling the stock, and large numbers of valuable documents were rescued. They have since been dispersed in various directions, but some few remained with Mr. Bayfield until his death, and were then submitted for inspection to Dr. Bensly and myself. The former at once noticed this and another similar roll as belonging to the Abbey of St. Benet, and therefore having once formed part of the episcopal muniments. Mr. L'Estrange had marked outside these two rolls their date, 5 Richard II., 1381, but I feel sure he could not have been aware of the special interest attaching to them, or he would have made a note of it. The headings of both were very much defaced, and it was only the circumstance that I took them home and examined them more carefully that led me to discover that there was anything unusual about them. I observed that the heading of this one was longer than it ought to be, but it took me some time to puzzle out what was there. My trouble was well rewarded. I found the heading was as follows: "Thirne. First Court *after the burning of the rolls*, held on Saturday, being the feast of St. Lawrence, the 5th year of the reign of Richard the 2nd after the Conquest, and the 16th year of Abbot William de Methwold." Then the proceedings of the Court begin with the statement that "all the rolls and custumals touching this lordship have been entirely burnt by the lord's serfs and the tenants of his servile land." On reference to the other roll, which is of the manor of Thurgarton, near Aylsham, I found an exactly similar heading and introductory statement.

The burning of the manorial rolls had, of course, taken place in connection with the great rising of the feudal peasantry, which marked one of the most important epochs in the social and agricultural history of England. I must not be led into an historical disquisition. I will state as briefly as possible what concerns our present subject. The old manorial system of feudal times had arisen in primitive ages from natural causes. The mass of men in any community are weak; the few are strong. In course of time the many became definitely ranged under the lordship of the few, who in return gave them protection and patronage. This mutual relation of the lord of a manor with his tenants was not, as used to be thought, first established at the Norman Conquest, but the circumstances of the Conquest affected it in two ways. On the one hand it led to the increase of the lords' authority; on the other hand, as the king's power grew stronger, he was always ready to protect the tenants as a check upon the lords. So it came to pass (through legal definitions) that the rights of both parties, the lord and his tenants, were by the thirteenth century universally set down on manorial rolls. The lord had a right in each individual holding to so much service. The tenant acknowledged the obligation, but beyond that what he had was his own. Gradually, however, a great change began to work itself out. The lord, perhaps, owned twenty manors which he never saw, his steward and his bailiffs cheated him, he was always having to borrow ready money at a ruinous interest from the Jews, while his tenants had money which they did not know what to do with. So instead of hearing that John, or Thomas, or William had duly reaped an acre of his land or delivered a bushel of barley at his grange, he was much better pleased to hear that they had paid so many shillings each in lieu of service, and was delighted to see the money safe in his coffer, where, thanks to his creditors, it did not stay long.

In this way the modern relation between landlord and tenant first began. As might be supposed, the process was very gradual, and was not likely to work itself out without much friction. Still, the thirteenth century had closed, and the fourteenth had begun with the brightest prospects. Perhaps at no period of English history were there ever better hopes of all classes in the nation becoming socially and politically united than there were in the reign of King Edward I. But during the fourteenth century all this

was changed. Bad government, expensive foreign wars, and other causes checked the right course of development, and, above all, there fell upon the nation in common with the whole of Europe a series of catastrophes which men were not prepared to meet, and from the effects of which England has probably never recovered. These were the Black Death of 1349 and the two subsequent plagues, almost as terrible, which followed within the next twenty years. It is calculated that in these scourges at least one-third, if not more, of the population perished. We can imagine the result from an agricultural point of view. A manorial lord saw himself menaced with ruin unless his lands were cultivated, but who would do it? He had labourers who owed him service, but one-third of them were dead, and the rest were all about the neighbourhood offering themselves out to the highest bidder. In this dilemma the landowners tried to save themselves by reviving the hard and fast regulations of the feudal system. Stringent Acts of Parliament were passed to compel every able-bodied man to work where his obligation lay, and to work at a fixed price. The result of this impossible attempt to recall the past is well known. In the year 1381 the peasantry in many parts of the kingdom rose in rebellion. Every student of English history knows the story of the rebels in London, and how Wat Tyler was killed by the Lord Mayor. Every student of Norfolk history also knows the story of Litester's rebellion, how it was finally crushed near North Walsham by the warlike Bishop Spencer, and how in the double capacity of bishop and soldier he first absolved the unfortunate leader and then hung him. The great object of the rebels was to do away with all evidence as to their services, and especially as to bondage. Hence, if they could, they seized and burned the manorial rolls in which this evidence was written. It would be interesting to know where they found those of the Abbot of St. Benet, which they are here reported to have burned. The manors of Thurgarton and Thirne were evidently under the control of the same steward, and the rolls might have been kept at the abbey. But had the abbey itself been attacked it is most probable that history would have recorded the fact, as it has recorded the similar attack upon the Abbey of Bury St. Edmund's. At all events, wherever the rolls of these two manors were they were seized and burned, and no doubt those of many other manors with them.

The rebellion being utterly crushed, a new start had to be made in the disorganized manors. Here I must plead guilty if I seem to have been leading you on somewhat on false pretences. Of course our story ought to go on with an account of how the abbot reorganized his manors, what services each tenant was to perform, and a variety of other matters connected with the rebellion. I am sorry I am unable to tell you more than a very little. The compilers of these old records, even in the midst of the most exciting events, have a most cold-blooded way of setting things down as if nothing particular had happened—I suppose the same thing is still true. If Yarmouth were swallowed up to-morrow by a "great rage of the sea" and the lawyers had to draw up new title deeds to all the houses, they would probably not give many particulars of the catastrophe. Although, however, we might wish for more information, a good deal may still be learnt about the condition of the manor at this period.

The manor was that of Thurn, Ashby, and Oby, which had been granted to the Abbey of St. Benet by King Henry I. On August 10, 1381, about six weeks after the repression of the revolt, the first court was held—and this is what took place, as recorded on the roll: "Forasmuch as all the rolls and custumals touching this lordship have been entirely burnt by the lord's serfs and those holding his servile land, so that no remedy may be applied thereon, etc. It is ordered to seize into the lord's hand all the lands and tenements which are held of the lord in villainage until the lord by his counsel shall have arranged thereon, etc. And afterwards all the aforesaid [serfs] severally made fealty to the lord of body and chattels, etc. And the rest of the holders of servile land made fealty likewise as was fitting. And every one of them proffered an oath to acknowledge all his tenures and under favour of the lord and in form following to receive and hold them, etc." Then follows the admission of the first

tenant thus: "The lord of his special grace and for fine to him made granted and delivered to John de Bacton and his heirs five acres of land with one cottage, half an acre of meadow, and half an acre of reed, to be held at the will of the lord by service and custom as the lord by his counsel shall charge upon these tenements, etc. Pledges J. Donne and Thomas Edward." The fine in this case was 1d. The form is not repeated, but does for all that follow. Each entry contains the name of the tenant and the extent of his holding measured exactly in acres, roods and perches.

First I would notice the entire absence of any idea of revenge. The collapse of the rebellion had left the tenants entirely at the abbot's mercy. The burning of the rolls was an act of deliberate insubordination and hostility, yet with scarcely an exception every tenant is reinstated exactly in the position he occupied before, and all the punishment consisted in the payment of a fine for re-admission. It is true that the conditions of the tenure in the way of "services and customs" are left to be settled by the lord, but I think that only means that there had been no time yet to make out a new custumal, and that matter was postponed. Moreover, it was to be done by the lord "per consilium suum." This cannot mean "according to his own devices," but "after consultation with the steward and other competent persons." The exceptions are these. One is in an entry which contains the only reference to the rebellion: "The jury present that John Boys, jun., who was slain as a traitor by reason of his rising against the peace of the lord king held of the lord in villainage 3 roods of land which are sown with peas. And an order is given to seize them as escheats, etc. And investiture [possession or, in modern language, occupation] thereof is granted to Adam Waryn for 18d." One or two holdings are also seized into the lord's hands for non-appearance of the tenants.

Secondly, we may observe how thoroughly the manorial system, in its constitution, had developed itself upon workable principles. As we shall see presently, there were no less than 99 holdings dealt with on that day. The records of their contents were burnt, scarcely six weeks had elapsed; yet there was apparently no great difficulty in drawing up a fresh description of every one of them with considerable minuteness of detail. How was it done? Evidently it was entirely settled by the people among themselves. There was a jury, as we have just seen. They were inhabitants who knew everybody's business as well as their own. They could corroborate or correct each tenant's application, and from their decision given in open court, and backed by the sanction of the steward, there was no appeal, at least within the limits of the manorial jurisdiction. There is no trace in the record of any dispute. Every one of the ninety-nine holdings has a tenant admitted, and not one case is postponed for further consideration.

(*To be continued.*)

On the Discovery of a Fourth Inscribed Pig of Roman Lead in Derbyshire.

By Rev. J. Charles Cox, LL.D., F.S.A.; F. Haverfield, M.A., F.S.A.; and Prof. Hubner.

ON March 24, 1894, the fortunate discovery was made on the farm of Messrs. Hurd and Son, at Portland Grange, near Matlock, of a pig of lead of the Roman period. The Grange is situated at a height of about 500 feet above the valley of the Derwent, to the east of the turnpike road running from Matlock to Chesterfield. Messrs. Hurd have been for some time engaged in reclaiming this land, which they purchased of the Duke of Portland. On Easter Eve, March 24, when one of the labourers was trenching the rough ground to a depth of about 2 feet, his spade struck against something hard and solid. It proved to be a pig of lead, face downwards, and when lifted out was found to bear an exceptionally finely-lettered Latin inscription in raised letters, which are $1\frac{1}{16}$ inches in depth. Our correspondent, Mr. Bailey, soon after inspected the place where the lead was found, and noticed that the ground had been here and there scooped out into hollows. Fires appear to have been made in these

hollows, and the lead smelted in them on the spot, and poured into the mould. There is no lead-mine near there, but there is even now a good deal of lead-ore close to the surface, and doubtless this was much more abundant in the Roman days. Mr. Hurd has picked up several fine specimens of lead-ore in the immediate vicinity of this find. Mr. Bailey conjectures, with much probability, that these pigs were cast whenever a sufficiency of surface-lead could be found, and that they were then left on the spot till they could be collected and taken away. The official stamp would help to secure them from purloiners; but it is not unreasonable to suppose that these slightly buried pigs on the Derbyshire moors may have been feloniously concealed with the intention of secret removal, and their position afterwards forgotten.

The distance between Mr. Hurd's farm and the place where an inscribed pig was found in 1783 is very short. When the Romans were here, and, in fact, until comparatively recently, all the land about here was one vast moor, with only pack-horse tracks crossing it at intervals. A part of one of these tracks remains on Mr. Hurd's farm, coming from the direction of Tansley. It is spoken of by some as a Roman road; Mr. Bailey says it may have been there in Roman days, but it is certainly not one of the great Roman roads, or even connecting cross-roads, for it is only a narrow track.

The branch-like drawing given by Mr. Bailey below the pig is the lead-cast of a fern-root. It shows that the lead when melted burnt out the root, and thus there was left an exact lead-cast of its dimensions. Mr. Hurd has found several of these fern-root casts, and they are of much interest as a proof of how very primitive (notwithstanding the beautiful lettering of the moulds) was the method of casting these pigs.

Before any further description is given of this newly-found pig, it may be well to relate briefly the discovery of the three others in this district, more than a century ago, and the important bearing that their inscriptions have upon the question of the Roman occupation of the Midlands.

Derbyshire, like the counties of Oxford, Rutland, and Cornwall, finds no place in the *Itinerary of Antoninus*, the *Geography of Ptolemy*, or in the *Notitia Imperii*. The *Chorography of Ravennas*, an anonymous work written apparently in the sixth century, is the only guide to the Derbyshire stations of the Roman occupation. Up to the year 1777, no certain clue had been found to any of these stations, though it was assumed that *Derbentio* was Little Chester, near Derby. Ravennas, after naming *Deva* (Chester) gives the names of the following stations between that city and *Ratæ* (Leicester): *Veratino*, *Lutudarum*, *Derbentione*, *Salinis*, *and Condate. Salinis and Condate* are generally admitted to be Castle Northwich and Kinderton, in Cheshire, and *Veratinum* was probably at Wilderspool, near Warrington. But what about *Lutudæ?* Between 1777 and 1783, three pigs of lead were found near Wirksworth, two on Matlock Moor, and one on Cromford Moor, bearing the abbreviations LVT. or LVTVD. The antiquaries of last century and of the beginning of this, including Rev. D. Lysons, Sir H. Ellis, Mr. Bateman, and Mr. Albert May, followed one another in imagining that *Lutudæ* was at Chesterfield. The late Mr. W. Thompson Watkin, writing in the *Derbyshire Archæological Journal* for 1885, and in several private letters to the writer of this paper, strongly argued, and in our opinion with much success, that *Lutudæ* was Wirksworth and not Chesterfield. His arguments are much confirmed by the finding of this fourth pig similarly marked. It is difficult to understand why a whole group of past antiquaries should have fixed on Chesterfield. There is much more evidence of substantial Roman occupation and work at Wirksworth than at Chesterfield. Lead was of great importance and worth to the Romans. It would have been almost strange if they had not had a station in the centre of the lead district. When this part of England was Christianized or re-Christianized, Wirksworth was the seat of one of the four or five big minster or central mission churches into which Derbyshire was divided. The present parish of Matlock, as well as several other now old parishes, formed part of Wirksworth for about a century and a half after the Norman conquest.

The pig that was found last Easter Eve is the heaviest yet discovered, weighing 175 lb.

The measurements are: base 22¼ inches long, top 19⅝ inches, depth 4⅜, end at base 5¼, and end at top 3½.

The beautiful lettering of the inscription had better be read in the careful drawing made for us by Mr. George Bailey. Upon its details at present we express no definite opinion, as the experts are not quite agreed. We are in correspondence with Professor Hübner and others. Broadly speaking, the pig states that it is of Lutudensian metal, and from the mine or property of some private owner. The fuller form of the last two words confirms Dr. Hübner* rather than Dr. McCaul in his reading of the other pigs.

It will be of interest to give some description of the three other inscribed pigs of this district.

In April, 1777, there was found on Cromford Moor, in the parish of Wirksworth, a pig of lead, described in the *Archæologia* (vol. v., p. 369) by Dr. Pegge. It weighs 127 lb., is 22 inches long, and 5⅓ inches wide. The inscription is:

IMP . CAES HADRIANI . AVG . MET . LVT.

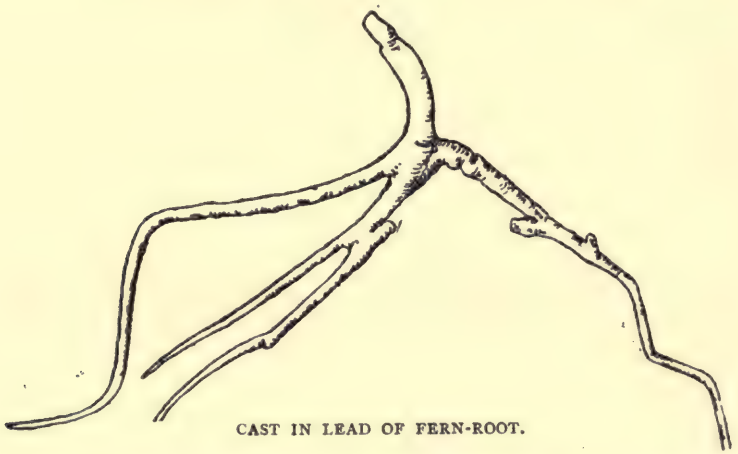
In the autumn of 1783, a second Derbyshire pig of Roman date was found on Matlock Moor during the enclosure of a portion of common land. It was only a few inches below the surface, and was covered by a large stone. Close to it were the remains of a smelting-hearth. It is a small example, only weighing 83 lb.; it is 21½ inches long, and 4½ inches wide. It is thus inscribed:

L . ARVCONI . VERECVNDI . METAL . LVTVD.

Both of these pigs are now in the British Museum.

PRVBRI·ABASGIT·MEALLI·LVTVDARES

PIG OF ROMAN LEAD, FOUND ON MATLOCK MOOR, 1894.



CAST IN LEAD OF FERN-ROOT.

* See Hubner's *Corpus*, vii. 1208.

A third inscribed pig was found in Derbyshire in April, 1787, also near to Matlock, and was described by Dr. Pegge in the *Archæologia* (vol. ix., p. 45). It weighed 173 lb., was 17½ inches long at the top, and 20 inches at the bottom; the width was 6½ inches, and the thickness 4¾ inches. The inscription was:

TI . CL . TR . LVT . BR . EX . ARG.

The early endeavours at solutions of these inscriptions, such as Dr. Pegge's, were altogether wide of the mark. Lysons, in his *Magna Britannia*, was undoubtedly right in referring the LVT of these inscriptions to "Lutudarum," which was the Roman station, according to Ravennas, next to Derbentio. After considerable discussion it is now generally admitted that the slightly-varying opinions of Dr. McCaul (author of *Britanno-Roman Inscriptions*) and of that great authority, Professor Hübner, of Berlin, give the correct translation of these inscriptions.

The first inscription is thus expanded by Dr. McCaul: *Imp*(eratoris) *Caes*(aris) *Hadriani Aug*(usti) *Met*(allis) *Lut*(undensibus). Professor Hübner expands the last two words as *Met*(allorum) *Lut*(udensium). In each case, however, so far as the translation is concerned, the meaning is the same, namely, that the pig belonged to the Emperor Hadrian, and that it was of Lutudensian metal. "The mines may either have been worked by the Roman Government, or if leased to private individuals, a certain amount of the lead produced was held as tribute for the Emperor, in which case this block would be a portion of the said tribute."*

Dr. McCaul expands the second inscription: *L*(ucii) *Aruconi*(i) *Verecundi Metal*(lis) *Lutud*(ensibus); whilst Dr. Hübner prefers expanding the two last words as *Metal*(lorum) *Lutud*(ensium). The meaning is that this pig was of Lutudensian metal owned by Lucius Aruconius Verecundus.

PIG OF ROMAN LEAD, FOUND ON CROMFORD MOOR, 1777.

The third inscription is thus read by Dr. McCaul: *Ti*(berii) *Cl*(audii) *Tr*(ophimi) (or Trajani) *Lut*(. . .) *Br*(itannicum) *ex arg*(entaria); and by Dr. Hübner: *Ti*(berii) *Cl*(audii) *Tr*(ophimi?) *Lut*(udense?) *Br*(itannicum) *ex arg*(ento). This pig, like the last, was also from a private mine or property belonging to Tiberius Claudius Trophimus. Dr. McCaul leaves the expansion of the station adjective in abeyance, whilst Professor Hübner expands it with some doubt as Lutudense. Dr. McCaul considers that the last words imply that the lead contained silver, but Professor Hübner seems certainly correct in his explanation of *ex argento*, namely, that the silver had been extracted from it.

PIG OF ROMAN LEAD, FOUND ON MATLOCK MOOR, 1783.

Several other old pigs of lead, probably

* See an interesting paper by the late Mr. W. Thompson Watkin, in vol. vii. (1885), of the *Derbyshire Archæological Society's Journal*. We are indebted to this society for the loan of the two blocks of the old pigs.

Roman, have been found in the district of Wirksworth at more recent dates, but none save these three had any inscription.

It is pleasant to note what excellent care Messrs. Hurd are taking of their valuable discovery. We wonder if the men of culture and intelligence, whom Derbyshire certainly possesses, will again feel any sense of shame at belonging to the most absolutely museumless county in the United Kingdom? Discovery after discovery passes away from the county, which in proportion to its area is the richest in all England in the diversity of its archæological remains.

Since the above was in type, we have received the following interesting communication on the same subject from our correspondent, Mr. Haverfield, F.S.A.:

"With regard to the curious block of lead lately found near Matlock, it may be explained as '(the lead of) P. Rubrius Abascantus, of the mine of Lutudarum.' Lutudarum is a place or district which existing evidence had previously enabled us to connect with the lead mines of Derbyshire. The word appears here as the abbreviated genitive of the adjective *Lutudarensis*, 'Lutudarensian.' The ordinary Roman arbitrariness in abbreviation, coupled with the want of space, has dropped the last syllable *is* and the *n* is left out, as it frequently is in such words. Hence *Lutudarensis* becomes *Lutudares*. The man Rubrius Abascantus was presumably lessee of the mines at Lutudarum, which, like all Roman mines, belonged to the State.

"Writers on Roman Britain commonly assert that the most important mineral product of our island in Roman times was tin, but the assertion is a complete mistake. All our evidence goes to show that the tin trade of Cornwall died down about the commencement of the Christian era, was not revived till the fourth century, and even then did not flourish very vigorously. If we ask what mineral was really abundant in Roman Britain, and what attracted Roman notice most, we must substitute lead for tin in our answer.

"Of the workings of lead in Britain under Roman rule, we have abundant traces in four great districts. The first exploited was that on the Mendip, above Cheddar, at Charterhouse, where the Roman Government had miners at work as early as six years after the landing of the Claudian legions. The works were very extensive. To this day huge mounds of slag and refuse testify to the thousands of tons of lead which must have been smelted here in Roman days. The place was probably characteristic of British lead mines, which, says Pliny, yielded their lead so easily that a law had to be passed to limit the mining. Certainly the mines are worked out now. We know from inscriptions that the Romans were continuously at work there until the latter part of the second century, and coin-finds suggest that the site was reoccupied, even if the works were not revived, in the fourth century.

"Another of the great lead districts lay west from Wroxeter in Shropshire, and there also traces of the workings, in this case subterranean, can be found to this day. These mines were occupied in the time of Hadrian, but our evidence as to their further history is uncertain. We know more of the more considerable lead mines in the district of the Deceangi or Ceangi (whichever be the correct form of the name), lying near the modern Flint. These mines were opened by the Government in or before the reign of Vespasian. In the reign of Domitian a cargo of twenty leaden pigs, perhaps in all thirty hundredweight, on a barge, seems to have been wrecked in the Mersey on its way from these mines to Chester or the interior of Britain. The last of our districts is that which lies around Matlock and Wirksworth, a district certainly worked by the Romans under Hadrian, and possessing one curious feature in that it was to some extent worked by private enterprise. By Roman law, minerals were State property, and they were frequently worked under the control of the Emperor's officials. In most of our British lead districts we know that this was the case, for the pigs of lead which we can connect with each district bear the names of emperors. But this is not wholly the case with the Derbyshire pigs of lead. One of them, indeed, bears Hadrian's name, but the others mention private persons, L. Aruconius Verecundus, C. Iulius Protus, and so forth, and it is probable that we have here lessees—traders, that is—who hired the workings from the

imperial treasury. To the number of these we have lately had an addition, one P. Rubrius Abascantus, a pig of whose lead was recently found on a moor above Matlock.

"The reason for this difference between the Derbyshire and other mines is not obvious. The inscriptions of the private workers are well lettered, and may be of an early date, before the Government had organized the mining system; but this will not account for lessees appearing only in Derbyshire. The fact remains for explanation. We may add that this was the district which we must connect with the name Lutudæ, or Lutudarum, as the newly-found pig shows us we ought to write it.

"It is to be regretted that we have no further information as to this very flourishing lead trade. The little we know is put together with some difficulty from the scanty evidence of inscribed lead pigs, huge, almost oblong, blocks or bars weighing 120-170 pounds, and a few other incidentally valuable finds. We cannot detail the life of the miners, as we can to some extent for the Spanish lead miners, nor can we trace, as we can elsewhere, the decay of the mining system with the general decay of the empire. All we can say for Britain is that we have little proof of lead-mining after the latter part of the second century."

Just as we go to press the following communication reaches us from Professor Hübner, of Berlin, to whom we had sent a 'squeeze' of the pig: "The new pig from Matlock contains clearly the inscription (in beautiful letters of the first century, I think), *P(ubli) Rubri Abascanti metalli Lutudares(is)*. We know the *Metallum Lutud* or *Lut* from various British pigs of lead; now for the first time the name appears nearly in full as, I guess, *Metallum Lutudarese* (or *Lutudarense*). *Lutudaron* (the Greek form for Latin *Lutudarum*) appears only in the geographer Ravennas (sixth century) as a place somewhere between *Deva* (Chester) and *Derventio* (Derwent); this is evidently the place where the Roman mines of lead were. It is a curious monument."

Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

The CARDIFF NATURALISTS' SOCIETY has just issued the second part of the twenty-fifth volume of its Transactions. Considering the length of time—more than twenty-six years—that this society has been in existence, and its numerical strength and ample income, this volume cannot be said to be a credit to it. An ultra-utilitarian reader might pass its letter-press and paper without comment; but these certainly are far below the average of the corresponding productions of other societies which habitually come under the notice of the *Antiquary*. The title-page is not improved by the bold announcement of the price of the volume; and there is no index. The designation of the society itself, too, is unsatisfactory; it is a misnomer. At first, it is true, it confined itself to natural history, but it has gradually widened its sphere of late years, especially in the direction of archæology. The current year is marked by an extension of the local area of its operations. Hitherto it has regarded itself as an East Glamorgan society; but as Cardiff is at the extremity of the county, this restriction has been found irksome and inconvenient; so it has now resolved upon an enlarged province, including all that lies within a radius of thirty miles of the town, the enlargement eastwards invading Monmouthshire. A folding-map of the country thus included faces the title-page. The opening paper gives many glimpses of the bygone customs of the district; it is on "Some Old Wills of Local Interest," by Mr. Clement Waldron, Registrar of Llandaff Probate Court. The selections given belong to the seventeenth and eighteenth centuries, and include the will of Rev. William Wroth, the Puritan divine and founder of Welsh Nonconformity, whose zeal has long earned for him the epithet, "Apostle of Wales." After the precise specification that the province of this society is so many miles round Cardiff, it strikes one that the next—the longest paper—"A Tour Round the World," is not a little inconsistent. There is no apology, and no apparent justification for its presence. It has no bearing upon Cardiff, nor, apparently, has its writer any connection with that town. The rest of the volume is taken up with natural history subjects, the presidential address, and reports on several expeditions. One of these, relating to an expedition to Ewenny Priory and other points of archæological interest in its vicinity, is somewhat lengthy, detailed, and well illustrated. But it practically ignores the most interesting feature of the expedition, the unusual arrangements and architecture of the priory church (described on page 178 in the last volume of this magazine); and certainly few prehistoric archæologists will agree with the writer's remarks on the chambered tumulus of Tythegston. May we not suggest that *tumulus* and *menhir* are just as expressive as "Tumulus-mound" and "Menhir-stone"? Appended to one of these reports is a brief account of the now famous remains of the prehistoric marsh village near Glastonbury, communicated by Mr. Arthur Bulleid.

The THORESBY SOCIETY has just issued two parts of its always valuable and well-edited publications. One of these is the first part of vol. iii., which covers 192 pages, and contains the second division of the transcript of the Leeds Parish Registers, general from 1612 to 1619, and baptisms only from 1619 to 1634. The transcripts, we are glad to note, are given verbatim, save that the entries are curtailed by the surname not being repeated, by the omission of the word "baptized," and by the month and year being placed in the margin. Occasional brief genealogical footnotes are given. The registrar seems to have taken the trouble to give the name of the father as well as the mother of bastard children, a feature that is very unusual in parish registers. The first part of vol. iv. of the *Miscellanea* of the society has a variety of interesting papers and transcripts, in addition to the report of the council, balance-sheet, and list of officers. *Testamenta Leodiensia*, consisting of early Leeds wills extracted from the Probate Registry at York, by Mr. William Brigg, are continued. This section dates from 1496 to 1506. Some of the wills are of exceptional interest to the student of past customs, ecclesiastical and civil, and are, of course, of the greatest value to local antiquaries. We had noted several exceptional bequests, but find that the exigencies of space prevent our giving quotations. The Return of the Hearth Tax for the Wapentake and Skyrack, 1672, is continued for twenty pages, and is of true value to the genealogist. The Leeds portion of the rent-roll of Kirkstall Abbey immediately after the Dissolution is printed, as well as twenty-five charters of the thirteenth century pertaining to the possessions of Kirkstall Abbey in Allerton (with two facsimiles), which are now the property of the Corporation of Leeds. The volume closes with a brief but closely-reasoned paper, by Mr. Bollington, on the Roman station of Pampæalia.

Part 55 of THE INDEX LIBRARY, issued to the subscribers of the BRITISH RECORD SOCIETY, is a goodly number. The contents are as follows: Wills of the Prerogative Court of Canterbury, 1383 to 1558; from "Long, William," to "Moke, Robert"; Wiltshire Inquisitiones Post Mortem, *temp.* Charles I.; Gloucestershire Inquisitiones Post Mortem, vol. ii., *temp.* Charles I.; and Gloucestershire Wills, 1541 to 1650. This section is from 1586 to 1602.

"The Annual Report and Other Information" of the SHAFTESBURY RAMBLING CLUB, for 1893, gives a brief account of several interesting archæological excursions undertaken by the members during last season. Among these were visits to the churches of Soberton, Droxford, Meonstoke, Corhampton (Saxon), and Hamble, the abbey church of Romsey, and Moyle's Court.

The current issue (April) of the Journal of the EX-LIBRIS SOCIETY opens with notes on the book-plates and heraldic curiosities that were gathered together at the last annual meeting in St. Martin's Hall. The other large-type article is a continuation of Mr. Vinycomb's account of the various processes for the production of Ex-Libris. A beautiful example of modern heraldic mantling is given in the plate of Mr. Charles Norton Elvin, of East Dereham.

PROCEEDINGS.

At the meeting of the SOCIETY OF ANTIQUARIES, held at Burlington House on April 12 and 19, the time was chiefly occupied by the interesting reports of Messrs. G. E. Fox, F.S.A., and W. H. St. John Hope on the important excavations of 1893 on the site of the Roman city at Silchester, Hants. Professor Rhys also read a paper on the "Ogam Inscription found at Silchester," whose discovery was chronicled at the time in the *Antiquary*.

At the meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND, held on April 9, the following communications were read: (1) "Note on a tanged Dagger-blade or Spear-head of Bronze, from Crawford Priory, Fife," by the Hon. John Abercromby, F.S.A. Scot.; (2) "Notes on a Collection of Worked Flints, from Gebel-el-Gheir and other localities near Luxor, Egypt, now presented to the Museum," by John Findlay, F.S.A. Scot.; and (3) "Notes on Scottish Place-Names relating to Forts," by Dr. D. Christison, secretary. There were also exhibited: (1) By the Marquis of Bute—Figure of the Virgin and Child, said to have been found many years ago near Crossraguel Abbey; (2) By the Hon. John Abercromby, F.S.A. Scot. — Plaster Cast of a Fragment of a Sculptured Stone, found near Crawford Priory, Fife; and (3) By the Rev. H. Christian, Peel, Isle of Man —Small Chalice of Brass, found with another, concealed in a niche of an old wall in Musselburgh.

At the meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION, held on March 21, Mr. Sheraton described a curious brass monument, of late date, in Carnarvon Church.—Mr. Earle Way exhibited various coins, mostly Roman, recently found in Southwark; among them was a seventeenth-century token for twopence, issued by a tradesman at Dowgate.—Mrs. Collier produced an Elizabethan love-token ring formed of joined hands.—An exhaustive paper on the history of English parishes was read by Mr. R. Lloyd. After referring to the growth of Christianity throughout the Roman Empire, he showed its increase under Severus, when Christians were allowed to buy land and to build, and that the effect of the edict of 303 for the demolition of churches would have affected Britain and Western Europe. Following the few records of Christianity in Roman Britain, the existence of the faith after the arrival of the Saxons is shown by the antagonism of Augustine and his followers, and by that of the see of York to Canterbury. The work of Archbishop Theodore, a Greek, was dwelt upon at length, and it is to him that the division of England into parishes may be assigned.—An animated discussion followed.—A second paper was read on the discovery of many curious structural features of Saxon and later times, at Repton Church, by Mr. J. T. Irvine. It was illustrated by elaborate plans and drawings.

An evening meeting of the FOLK LORE SOCIETY was held at 22, Albemarle Street on March 21, the president (Mr. G. L. Gomme) in the chair. Mr. Naaké read a paper on "Polish and Serbian Demonology as exemplified in their Folk Tales," and a discussion followed in which the President and Messrs. Clodd, Jacobs and Nutt, and the Rev. A. Löwy took part. The following is a summary of one of the Polish tales: "A poor woodcutter, who had a wife seriously ill with a fever, applied to his master for some food. The latter, a stern and cruel man, refused the request, and threatened that unless the sick woman got up and worked, she, with her husband and family, would be turned out of their cottage. The woodcutter begged some corn from neighbours, and with a small loaf in his pocket went to a forest and commenced work near a swamp, wherein a devil had lived from time immemorial. As soon as the man began felling a tree the monster came out, stole from his coat the bread, threw it into the swamp, and then darted off to the prince of spirits in high glee. But the prince, although an old devil, had more conscience and pity than many a man, and having heard the story, condemned the action of his inferior, and said: 'Go back instantly, you scoundrel. You shall serve him until he dismisses you.' Having left hell and changed himself into a woodcutter, he offered the distressed and hungry man his assistance, which was accepted. Eventually the harsh master gave him an order to cut down a number of trees. The devil went into their midst, and started a hurricane, which tore them up by the roots. When the master had paid for the work it was found that he had not given the full sum agreed upon. Thereupon the devil, in the dress of the woodcutter, went to him and demanded the balance. 'The devil take me,' said the man, 'you are mistaken.' The devil then seized his wicked soul in his hands, rushed up the chimney, and ran off to hell. When the dead body was found a doctor was summoned, and he at once said the master had died from apoplexy!"—Mr. Jacobs afterwards read his paper entitled "The Problem of Diffusion—a series of Rejoinders," and in the discussion which followed the President and Messrs. Nutt and Raynbird took part.—At the meeting of the society held on April 18, Mr. H. Raynbird exhibited some Kolarian charms, photographs, and other folk-lore objects. Papers were also read on "The Western Folk of Ireland and their Lore" (illustrated by lantern slides) by Professor A. C. Haddon; and "Folk-Lore Gleanings from co. Leitrim," by Mr. Leland S. Duncan, F.S.A.

The AMERICAN FOLK-LORE SOCIETY has issued the first instalment of its "Memoirs," "Folk-Tales of Angola," by Heli Chatelain, who was formerly United States Commercial Agent in Loanda. The work gives in original text and literal translation the oral literature of the West African coast.

At the meeting of the ARCHITECTURAL ASSOCIATION, held at 9, Conduit Street on March 16, Mr. F. E. Masey read a valuable paper on "Old Architecture in East London," which was prefaced by an interesting sketch on the rise and progress of Stepney, the history of which is the history of East London. In the description of the old buildings Mr. Masey took an imaginary journey eastward from Aldgate to Bow, thence to the river, and returned by the river-streets to the Tower. Leaving Aldgate, the gate of the East, a group of old houses known as Butcher's Row should be noticed on the south. Mansell Street, with several fine old houses, leads off to the right. On the left of Whitechapel High Street are some houses of Restoration date. Opposite stands the conspicuous spire of St. Mary Matfelon. A little further on we pass "The Mount," a row of houses on slightly raised ground, which occupies the site of the fort raised in 1642. Beyond is the London Hospital, built by Mainwaring in 1752, and furnished with nearly 800 beds. The exterior is simple and dignified in treatment, and seems to be more suited to its purpose than many other ambitious buildings, whose pointed turrets and florid detail sometimes suggest a music-hall rather than a house of mercy. Just beyond the curious old inn at Mile End gates, standing isolated on the "waste," we reach one of the gems of East London architecture still remaining—the Trinity Almshouses. These almshouses were founded in 1695 by the Corporation of Trinity House for twenty-four old commanders or mates of ships, their wives or widows. Architecturally these buildings are in their way admirable; the general treatment quiet and unobtrusive, as befitting their use; and the detail excellent and appropriate. The dwellings occupy two sides of a quadrangle, the chapel the third side, and a boundary-wall and railing, with handsome gate-posts on the street side, separate the inhabitants from the roar of the Mile End Road. The ends of the dwellings abutting on the street are gabled and ornamented with models of ships of the period. The doorways are grouped in couples, each with its flat carved porch; each pair of dwellings shares an ornamented lead cistern placed between them. The centre of each block is treated with a pediment, with carved tympanum. The latter part of the paper included descriptions of the churches of Stepney, Stratford, Bow, Limehouse, Wapping, and Holy Trinity, Minories.—Mr. C. R. Ashbee added interesting information with regard to the beautiful old house that he occupies, and the old palace of Bromley-by-Bow, which had been recently destroyed by the London School Board.

The thirty-ninth annual general meeting of the SURREY ARCHÆOLOGICAL SOCIETY took place on March 14, at 8, Danes' Inn, Strand. Viscount Midleton, the president, occupied the chair. The report of the Council was adopted. It referred to the afternoon meeting of the society, on June 17 last, at Esher, when the churches and Waynflete's Tower (in the grounds of Esher Place) were visited and described. The annual excursion was held on Wednesday, July 26, the meeting-place being Guildford. The part of the society's Collections (vol. xi., part 2) for the year 1893 was duly issued to all members not in arrear with their subscriptions. This part contains several valuable papers, and numerous illustrations. The Catalogue of Church Plate makes steady progress. The Index to the Calendar of the Feet of Fines is now almost complete, and there is every prospect of an early delivery of the volume. With regard to the finances of the society, there is a small deficit on the year's expenditure, accounted for by the funding of

several life subscriptions, formerly treated as current account. The library continues to increase, not only by exchanges from kindred societies, but also by donations from members. The Council will gladly welcome any gifts of books relating to the county. The number of members is 315. After the adoption of the report and balance-sheet, the retiring members of the Council were re-elected, as also were the hon. secretaries, Mr. Mill Stephenson, F.S.A., and Rev. T. S. Cooper, M.A., F.S.A.

At the meeting of the GLASGOW ARCHÆOLOGICAL SOCIETY held on March 15, Mr. Black reported that, with reference to Barochan Cross, Mr. Cunningham, of Craigends, had taken measures for the preservation of the stone. The broken portions had been brought together, and it was intended to have the stone re-erected. Mr. Black also explained that the Council hoped to be able soon to issue the report of the committee as to the excavations upon the Antonine Wall.—Dr. Macdonald read a paper on "The Roman Bridge near Bothwell." Taking up the evidence that was offered in support of the Roman origin of the structure, he reviewed it in detail, coming to the conclusion that proof much more direct and satisfactory was needed before the popular belief could be accepted as well founded. There was no doubt that the road which once crossed it was known at one time as Watling Street. This circumstance more than anything else had led to the bridge being connected with the Romans; but road and bridge were not necessarily of the same age. Whatever might be the meaning of Watling, its application to a road was not meant to indicate that it had been constructed by the Romans.

The BIBLIOGRAPHICAL SOCIETY met on March 19, when Mr. H. B. Wheatley read a paper "On the Bibliography of Chaucer." He pointed out the necessity of including foreign works dealing with the subject, and also MSS. of the poet's works.—The latter point was emphasized by Dr. Furnivall, who continued the discussion.—Mr. A. H. Huth then read a short paper on "A Bibliography of English Literature," with special reference to a work of this nature which the Society has in view.

The members of the ST. PAUL'S ECCLESIOLOGICAL SOCIETY visited the cathedral church of St. Paul's on April 14, under the guidance of the Rev. Lewis Gilbertson, M.A.

The KENT ARCHÆOLOGICAL SOCIETY will hold its annual meeting this year at Faversham, on July 31 and August 1, when the following places will be visited: Davington, Preston, Boughton-under-Bleau, Selling, Badlesmere, Sheldwick, and Thowley.

The last meeting of the session in connection with the Archæological Section of the BIRMINGHAM AND MIDLAND INSTITUTE took place on March 22, when Mr. Frank S. Pearson read a paper on "The Manor of Northfield and Weoley in the Reign of Henry VI." The subject is one possessing considerable fascination for local archæologists, and a numerous audience assembled under the presidency of Mr. Wright Wilson. Mr. Pearson's paper bore testimony to a good deal of careful research, dealing with mediæval land laws and the conditions of society generally during the time of Henry VI. An ancient roll of the manor of Northfield and Weoley was curiously scanned by many of those present, and the quotations from a number of other documents of the period revealed many interesting phases of life in the brave old days.

Mr. P. le P. Renouf, President of the SOCIETY OF BIBLICAL ARCHÆOLOGY, will deliver a second series of lectures on the language and literature of ancient Egypt, commencing on April 25. The lectures will be held in the rooms of the society, 37, Great Russell Street, Bloomsbury, each Wednesday during May at 4.30 p.m.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

HISTORY OF THE ENGLISH LANDED INTEREST: ITS CUSTOMS, LAWS, AND AGRICULTURE. Modern Period. By Russell M. Garnier. *Swan Sonnenschein and Co.* Pp. xx, 504. Price 10s. 6d.

We are rather disappointed with Mr. Garnier's second volume. The information it gives is not less important than that given in the first volume, but it is far less ably presented to the reader. We recognise the many difficulties in the way, and we perceive the manifest attempt which Mr. Garnier has made to grapple with them. But we cannot say that he has altogether succeeded in the task. He has been in too great a hurry, we fancy, and instead of assuming the place he is so well qualified to occupy—namely, that of the historian of English landed interests—he has supplied the materials for someone else to work upon.

With this prefatory, and by no means fretful, grumble, it is easy to pass on to the vast array of facts marshalled together in the book. One cannot be too thankful for succinct and careful criticism and description of a vast amount of literature not the easiest to get at, not the easiest to understand, and not the easiest to wade through and read. Pamphlets and books alike are laid under contribution, and in many cases these productions of the last century are scarce literary curiosities.

Mr. Garnier has had to touch upon some problems raised in modern times—notably land registration, incidence of local taxation, and labour. In each case he handles the subject in a way that, while it certainly shows his own sympathy, does not bias him to an unfair degree as a historian, and we say this the more readily because we do not agree with his economical conclusions. One chapter that will appeal to our readers more, perhaps, than any other is that dealing with the manners and customs of the agricultural

classes. That is really good. It is written simply and with consummate skill in picking out from an enormous literature just the evidence which is wanted for the purpose. The interior economy of the rural mansion; its servants, furniture, and construction; the dress, food, recreation, and habits of its inmates; the trade and social intercourse between town and country; the squire and his tenantry—are all described in a manner which leaves nothing to be desired.

Mr. Garnier does full justice to the great influencing authorities which appear at each successive period upon the scene, and nowhere is he more sympathetic in his touches than in his dealing with John Evelyn. Even a folklorist will find it in his heart to forgive Evelyn for his detestation of "going a-maying," on account of the damage done to forest trees, because of the splendid and necessary enthusiasm which he threw into his advocacy of arboriculture; and no one after reading Mr. Garnier's work can fail to do justice to Evelyn's great position among English worthies of the first class.

There are many important suggestions to the student of social evolution and history in these pages, and Mr. Garnier shows a true insight into the bearing of his studies. He is quite right in his conclusion that the significant forest institutions indicate the presence of forest communities which need the historian's attention, and the same conclusion was pointed out in these pages in 1887 in reviewing Mr. Fisher's *History of the Forest of Essex*. Mr. Garnier has followed up his own view by a masterly treatment of the ancient mining courts and jurisdictions, and at last there is something like a true perspective given for several of the apparent anomalies of English history.

No one can read a book like this without being struck by the fact that the study of the subject it treats of is essentially necessary to the right understanding of history in all its phases. It gives so many facts which are drawn from the depths of English history, not from the surface, and we trust that Mr. Garnier will not leave the subject with these two volumes, but aim at giving us what is still needed on the lines he has laid down.

G. Laurence Gomme.

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History of the Parish Church of St. Michael and All Angels, Chipping Lambourn. By John Footman, M.A. *Elliot Stock*. 8vo., pp. xii, 202.

Mr. Footman's original intention was to publish "a complete history of the Hundred of Lambourn, which comprises the parishes of Lambourn and East Garston, in the county of Berks," but finding material growing on his hands, he determined to first issue this smaller volume on Lambourn Church, with the intention of following it up with two other volumes on the manorial history of Lambourn and on the church and landowners of East Garston.

This is emphatically a church worthy of a monograph, irrespective of immediately local interest. The church has documentary evidence of its endowment in an original charter of Canute. The fabric is specially noteworthy, possessing a Transition Norman west front; a fine example of a Transition tower, 21 feet square; a piscina, 13 feet from the ground, formerly connected with an altar on the rood-screen; a parvise over the south porch; and a remarkable sculpture representing a coursing scene, as well as other details of much interest.

In 1501, John Estbury founded a perpetual chantry and an almshouse for ten poor men for "the praise and honour of the holy and undivided Trinity, the increase of the worship of God, and the salvation of the souls of the founder, his parents and ancestors, and of all the faithful departed in the parish church of St. Michael of Lambourn." Besides the duties of the chantry, the chaplain was to keep a free grammar school in the house adjoining the churchyard, and there to instruct in grammatical knowledge all poor persons that came thither without any payment. The popular misconceptions as to chantry priests being merely Mass priests for individuals is thus once again conclusively disproved. John Estbury was anxious for the due celebration of the public services of the Church as well as for private Masses for his own soul, as the following extracts testify:

"Each poor man, not being learned, shall say every day in the forenoon in the parish church of Lambourn, three psalms of the Blessed Virgin Mary, and in the afternoon two psalms, in her honour, and to the praise of the Holy and undivided Trinity, for my soul, the souls of my parents and ancestors, of my friends, and of all the faithful departed. Also the Matins of the Blessed Mary, with Prime, and the usual Hours; the seven penitential psalms; and after noon the prayers called *Placebo* and *Dirige*, with the usual collects, vespers, and Compline. Each poor man who is learned in singing shall on Sundays and Festivals keep a chorus in the said church of Lambourn at the time of Divine Service, and be helping in the best that he can. Also, unless leave of absence has been obtained from the chaplain, each one shall be present daily and shall devoutly hear Mass of the said chaplain, and pray for my soul; and after the celebration, when all the poor men are assembled round my tomb, the senior of them shall say the Lord's Prayer in English 'for John Isburies sowl, the sowls of his parents, auncestors, frendees and all christian sowles.' Then each of them shall kneel round the tomb, and repeat the Lord's Prayer and the Salutation, in English; and lifting up their hands shall make the sign of the Cross, and devoutly remember the Passion of Christ. If any of them shall be so infirm that they cannot come to the Church, nevertheless I charge them with all the above prayers. Lastly, every one of them in the morning when he rises, and in the evening when he goes to bed, shall kneel down, and say, with special remembrance of my soul, the Lord's Prayer and the Salutation three times, and the Apostles' Creed once."

This chapel of the Holy Trinity is a good specimen of late Perpendicular. It occupies the angle made by the south transept and the Lady Chapel of the parish church. John Estbury died five years after his charitable foundation. The tomb that he raised for himself in the centre of the Holy Trinity Chapel has a brass effigy of the founder. On a twisted scroll issuing from the mouth of the figure is the usual legend—*Pater de celis, Deus, miserere nobis*. The shape of this scroll and its position gave rise to the comical legend as to the cause of Estbury's death, which is still believed in

by the poor folk of Lambourn. "He was killed," says the story, "by a worm dropping into his mouth while he was asleep in an arbour. His housekeeper tried to decoy it out with a basin of milk, but in her haste to get it out it stung his lip, from the effects of which he died."

A remarkable chapter gives a full account of a mountebank, named William Bush, who, with much mechanical ingenuity for those days, ascended and descended from the tower of Lambourn Church in a complex boatlike machine, to the no small peril of the fabric and of the assembled thousands.

We much like the arrangement of this volume, the church being treated of under different centuries. Mr. Footman has produced an unusually good book, and its value is enhanced by the architectural drawings of Mr. Doran Webb, F.S.A. This church has suffered most grievously at the hand of the "restorers." Mr. Footman justly condemns Mr. Street's destructive work about the chancel in 1860, and we do not by any means share in the unstinted praise given to Mr. Oldrid Scott for the work he did here some thirty years later.

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MEDIÆVAL MUSIC: AN HISTORICAL SKETCH. By Robert Charles Hope, F.S.A., etc. *Elliot Stock.*

Mr. Hope's book will be a useful addition to the library of the thoughtful musician. He pleads with Dr. Pole, whom he quotes, that, history being as much a key to the true philosophy of music as acoustics, both ought to be studied together, "as such a mode of study would assuredly clear away many of the fallacies" by which musical theory is at present encumbered.

Mr. Hope sets to work manfully to do his share of the clearing; but in this useful work he seems to us to lose sometimes that dispassionateness which should be the glory of the student of history, and to mar his studies by a too plainly-expressed bias for one form of Church music over its rival. We will not be like the child who gravely affirmed that "both is best": we have our preferences, as most worshippers in Christian churches have theirs, either for the severity of the ancient plainsong, or for the freedom of the modern Anglican use; but Mr. Hope, after pleading for liberty and for no antagonism between the rival schools, devotes several unnecessary pages to quotations from those who have so cordially disliked plainsong as to term it "dull," "drawling," "desecrating," "offensive," "intrusive," "strange," and "uncouth"; so that the reader, in spite of the irrepressible smile raised by the very amusing story from Da Corte, on page 9, is inclined to think that the writer "doth protest too much," and to resent his evident partiality. Mr. Hope makes no mention of what seems to some to be the practical blemish upon the undoubted beauty of our Anglican chant—we mean the difficulty of reconciling the barred chant and the irregular rhythm of the Psalms—a difficulty shared, indeed, in common with many of the so-called "Gregorian" Psalters.

In Dr. Parry's *Art of Music*, recently published, we noticed how skilfully he avoided a historical blunder by his use of the ambiguous phrase "one of the Popes named Gregory." Mr. Hope rightly points out that there is no proof that Gregory the Greek had anything to do with the music of the Church, though he is so popularly supposed to be its reformer. "If," says Gevaert, "the epithet 'Gregorian' has any real import, it implies that of Gregory II., Bishop of Rome (715-731), or, with more reason, to his successor, Gregory III. (731-741)."

M. F. B.

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BIBLIOGRAPHICA. Part I. *Kegan Paul, Trench, Trübner and Co.* Imp. 8vo., pp. 128. Illustrated. Price 10s.

The publishers of this most admirably printed and faithfully illustrated number have fully borne out the promise of their prospectus. It is the first issue of a quarterly magazine of bibliography. The firm have met with such success in their issue of *Books about Books*, that they resolved to put forth this quarterly treating of various points of book-lore, with the model determination of discontinuing the periodical at the end of three years. The annual subscription for the four numbers is 30s., or 10s. for a single part. The quality of this initial number is such that we feel sure no true book-lover will grudge the money. The first article is on a copy of Celsus' *De Medecina*, from the library of Grolier, by Mr. W. T. Fletcher. It was printed by Filippo Puizi at Venice in 1497. The binding, which is one of the gems of the British Museum, is contemporary with the book, and considered unique in its decoration. It is bound in dark olive-brown morocco, and has on the upper cover an embossed medallion representing the leap of Curtius, and on the lower cover a similar medallion of Horatius Cocles defending the bridge. Two beautifully coloured facsimile plates accompany the article. —Mr. Charles Elton writes pleasantly of Christina of Sweden and her books.—Mr. H. Oskar Sommer gives an account of Raoul Lefevre and *Le Recueil des Histoires de Troye.*—Mr. Andrew Lang is as amusingly original as ever in a few pages entitled "Names and Notes in Books." "There is," says Mr. Lang, "a peculiarly pestilent kind of ass who sends us copies of our books, with a request for our autograph to be written on the fly-leaf. This kind is very common in America, and accompanies his letter with *American* stamps for return. Necessarily this is a proof of congenital or acquired idiocy."—Mr. R. Proctor writes on "The Accipies Woodcut," a group of German woodcuts that adorn the title-page of certain scholastic and didactic works, and bear the words *Accipies tanti doctoris dogmata sancti*, as commendatory of the contents of the volume. The article is illustrated with four facsimile cuts.—That eminent bibliographist, M. Octave Uzanne, writes, in his own tongue, on "La Bibliophilie Moderne: Ses Origines, ses Étapes, ses Formes actuelles."—Miss S. T. Prideaux gives an account of M. Ernest Thoinan's work, entitled "Les Relieurs Français, 1500-1800."—Mr. E. Gordon Duff writes the first part (1506-1515) of a thoroughly interesting account of the "Stationers at the Sign of the Trinity in St. Paul's Churchyard." It is accompanied by a facsimile in black and red of the title-page of *Lyndewode*, with mark and initials of Jacobi and Pelgrim, as well as another of the arms and motto of William Bretton.—Another good and illustrated article is "The Books of Hours of Geoffroy Tory," by Mr.

Alfred W. Pollard.—Some short notices conclude the issue. Our welcome to this new quarterly is thoroughly cordial.

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BY MOORLAND AND SEA. By Francis A. Knight. *Elliot Stock.* Crown 8vo., pp. 215. Nine illustrations by the author. Price 5s.

Mr. Knight has previously given us more than one volume redolent of nature, bright, breezy, and appreciative of true beauty. The present group of papers, collected from the *Daily News*, *Speaker*, and *Contemporary Review*, is fully equal to its predecessors. He takes us from Scotland to the West of England in his diversified pictures, and always interests us. Undoubtedly the best essay in the book is that on Sedgemoor. The melancholy tale has never been better told: "Such is the last resting-place of these 'broken tools' of Monmouth's brief rebellion, of the three hundred simple-hearted heroes who gave their lives 'for Faith and Freedom.' We call them rebels, since they failed; while the time-serving soldier who helped their overthrow, and three years later left the losing side, is regarded merely as one of the actors in a successful revolution. Nameless and unhonoured lie their crumbling bones. But theirs was a happier fate than that of hundreds who escaped the peril of the fight only to be taken by the merciless dragoons."

But the next chapter has for the reviewer a strange fascination. Under the heading of "An Old Manor-House" is given a description of the village and scenery round Luccombe, that nestles under Dunkery on the northern slope of Exmoor, and which has within its bounds the lovely valley of the Horner, and Cloutsham Ball, the best and most beautifully-situated meet of the Devon and Somerset staghounds. It is more than a quarter of a century since we visited "the sweetest village in the world," as it is here so happily termed; but the memory of a place, in itself of singular and much varied rural beauty, where many happy hours of later childhood and early youth were spent, is still so fragrant that we feel surpassingly grateful to anyone who tries his best to paint the scene with pen or pencil. Mr. Knight has our hearty thanks for the measure of success he has achieved in describing the beauties of this gem of English country scenery. We cannot resist quoting the concluding paragraphs:

"Yes, a beautiful spot. An ideal haunt for the worshipper of Nature—theme for a poet, no less than study for a painter. It is an ancient house. Its massive walls and dark oak timbers, its open hearths and spacious chimneys, its heavy doors with their antique locks and bars and hinges, go back at least to Armada days, when the squire who held it was, in the words of a ballad of the time, 'a hard-riding devil.' There is a tradition that one ponderous and iron-studded door was held against the Doones. Old enough it is certainly to have been barred in the faces of those villainous marauders, who, in the days of the Merrie Monarch, were the terror of this country-side. As old as the house, too, are the barns that cluster round it, the thatch of whose pointed gables is weathered to every shade of brown and gray, green with moss, golden with clinging lichens. Beyond is the green woodland, musical with streams, its stately pine-trees springing straight and tall, its noble oaks just breaking into leaf, its larch and elm and hawthorn in all the pride of their young beauty.

'I ask myself, "Is this a dream?
Will it all vanish into air?
Is there a land of such supreme
And perfect beauty anywhere?"'

On the hillside slope, farther down, lies the quiet hamlet, a poem in itself. By the gray tower of its church stand two tall poplars, like guardian angels, the golden green of their young foliage all a-shimmer in the sunlight. Beneath them is the sombre shape of one old yew. A line of dark cypress-trees, marshalled like a procession of mourners, stands along the gray old wall. The brown thatch of cottage-roofs shows here and there among little plots of tillage, now all

'White with apple-blooms;
And the great elms o'erhead,
Dark shadows weave on their aërial looms,
Shot through with golden thread.'"

The two tall poplars were five in number when we first knew the churchyard; they had been planted by old Kitnor, the parish clerk. But why this conceit of withholding the name? Luccombe is not mentioned right through the chapter; but that it is Luccombe there can be no manner of doubt. The beautiful frontispiece, too, is termed merely "an Exmoor Mill," whereas, unless we are much mistaken, it is a mill on the lane side between Luccombe and Allerford.

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MAN, THE PRIMEVAL SAVAGE: his Haunts and Relics from the Hill-tops of Bedfordshire to Blackwall. By Worthington G. Smith. *Edward Stanford.* 8vo., pp. xvi, 350. Two hundred and forty-two illustrations by the author. Price 10s. 6d.

All anthropologists will feel much indebted to Mr. Worthington Smith for this contribution to the history of earliest man as he lived on that part of the globe's surface now termed England. Though, perhaps, "history" is an incorrect term, for early man is eminently prehistoric, and our accounts of him have to be based upon a few fairly well-known and gradually growing facts pertaining to the tangible relics that he has left behind him, plentifully interspersed with more or less probable conjectures.

As to the facts in this book, the pages contain careful and well-illustrated accounts of the discovery of stone weapons and tools of great antiquity in the high hill-tops of chalk at Caddington, near Dunstable. An account is also given of the discovery at the same place of a lake-side living-place of primeval man. The latter part of the book further describes some relics of early man found on the banks of the river Lea, from its source near Dunstable to London; and also gives a description of a primeval living-place or palæolithic floor at Stoke Newington, London. The value of the book is materially increased by an archæological map of the Caddington and Dunstable district. The descriptions of the stone weapons, the way they were found, and the use to which they were put, have seldom if ever been surpassed, and the book will always have a special value of its own to the antiquary.

We complain, however, that Mr. Worthington Smith carries his conjectures as to the primeval savage man to far too great an extreme, some of his suppositions—particularly with regard to the inarticu-

late screams of man's early voice—being the wildest and most improbable of guesses. But after making due allowance for the unlikely guess-work, we have to own that he draws some clearly-written pictures of early man with ability and much basis of truth.

"Primeval man," he says, "is commonly described as a hunter of the great hairy mammoth, of the bear, and the lion; but it is in the highest degree improbable that the human savage ever hunted animals much larger than the hare, the rabbit, and the rat. Man was probably the hunted rather than the hunter. Outside the human haunt the men would see, hear, and dread the larger carnivorous and herbivorous animals. As a rule, these animals, unless driven by hunger, would not seriously molest the men. Each would keep at a proper distance, and in times of danger the men would take to the trees. It would be useless to take to the water, as most of man's companions would be equally aquatic with himself. No doubt the larger and more ferocious animals would startle smaller ones. These, in attempting to escape, would fall an easy prey to the sticks and stones thrown with the greatest precision by the men, women, and children. The men would frequently find the remains of oxen, horses and deer naturally dead or newly killed, and only partially consumed by the lions, bears, hyænas, and wolves.

"The primeval savage was both herbivorous and carnivorous. He had for food hazel-nuts, beech-nuts, sweet chestnuts, earth-nuts, and acorns. He had crab-apples, wild pears, wild cherries, wild gooseberries, bullaces, sorbs, sloes, blackberries, yew-berries, hips and haws, watercress, fungi, the larger and softer leaf-buds, *Nostoc* (the vegetable substance called 'fallen stars' by country folk), the fleshy, juicy, asparagus-like rhizomes or subterranean stems of the *Labiatæ* and like plants, as well as other delicacies of the vegetable kingdom. He had birds' eggs, young birds, and the honey and honeycomb of wild bees. He had newts, snails, and frogs—the two latter delicacies are still highly esteemed in Normandy and Brittany. He had fish, dead and alive, and fresh-water mussels; he could easily catch fish with his hands, and paddle, and dive for, and trap them. By the seaside he would have fish, mollusca, and sea-weed. He would have many of the larger birds and small mammals, which he could easily secure by throwing stones and sticks, or by setting simple snares. He would have the snake, the slow-worm, and the crayfish. He would have various grubs and insects, the large larvæ of beetles, and various caterpillars. The taste for caterpillars still survives in China, where they are sold in dried bundles in the markets. A chief and highly-nourishing object of food would doubtlessly be bones smashed up into a stiff gritty paste."

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THE GREAT PESTILENCE, 1348-49. By Francis Aidan Gasquet, D.D., O.S.B. *Simpkin Marshall, Hamilton, Kent and Co.* 8vo., pp. xviii, 244. Price not stated.

Father Gasquet, who is so well known for his singularly able and but little prejudiced work on the Dissolution of the English Monasteries, has now given us a valuable and comprehensive monograph on that dread subject, so pregnant in its results to the future of Europe in both church and state, the Black Death of 1348-49. He has availed himself of the labours of others, such as Dr. Jessop, Dr. Creighton, Dr. Cox, Dr. Cunningham, and Professors Seebohm and Thorold Rogers, but always with the most conscientious acknowledgment, whilst his own store of carefully gleaned and original material is of considerable magnitude. A short and rapid review is given of the progress of the great pestilence from Eastern Europe to these Western shores.

"Rumours of the coming scourge reached England in the early summer. On August 17, 1348, the Bishop of Bath and Wells, Ralph of Shrewsbury, sent letters through his diocese, ordering 'processions and stations every Friday, in each collegiate, regular, and parish church, to beg God to protect the people from the pestilence which had come from the East into the neighbouring kingdom,' and granting an indulgence of forty days to all who, being in a state of grace, should give alms, fast, or pray, in order, if possible, to avert God's anger."

The story, so far as England is concerned, is then told at considerable length, and the awful progress of the plague as it swept from north to south is chronicled with terrible faithfulness. Fully one-half of the total population of England and Wales died within a few months. In fact, the old chroniclers rather understated the case than exaggerated it. The last section describes the condition of the country when the plague had abated, and draws attention to some of the immediate results of the pestilence, especially as bearing upon the church-life of the people.

"With regard to architecture, traces of the effects of the plague are to be seen in many places. In some cases great additions to existing buildings, which had only been partially executed, were put a stop to and never completed. In others they were finished only after a change had been made in the style in vogue when the great mortality swept over the country. Dr. Cox, in his *Notes on the Churches of Derbyshire*, has remarked upon this. 'The awful shock,' he says, 'thus given to the nation and to Europe at large by the Black Death paralyzed for a time every art and industry. The science of church architecture, then about at its height, was some years recovering from the blow. In some cases, as with the grand church of St. Nicholas, Yarmouth, where a splendid pair of western towers were being erected, the work was stopped and never resumed. . . . The recollection of this great plague often helps to explain the break that the careful eye not unfrequently notes in church buildings of the fourteenth century, and accounts for the long period over which the works extended. We believe this to be the secret of the long stretch of years that elapsed before the noble church of Tideswell was completed in that century, and it also affords a clue to much other work interrupted, or suddenly undertaken, in several other fabrics of the country.' To this may be added the fact that the history of stained-glass manufacture shows the same break with the past at this period. Not only just at this time does there appear a gap in the continuity of manufacture, but the first examples after the great pestilence manifest a change in the style which had previously existed."

In another place Father Gasquet makes a curious, but not very important, blunder with regard to an

authority, a blunder which gave the present reviewer (who years ago made a full analysis of the contents of the Darley Abbey chartulary) some trouble. Quoting from Dr. Cox's fourth volume of *Derbyshire Churches*, he draws attention to notes in the calendar prefixed to the chartulary of Darley Abbey. But on at last referring to this volume, we found that the reference given is to an important and almost unknown chartulary of the great chantry endowment of the church of Crich, Derbyshire. "A glance at this obituary of the calendar of the Crich chartulary," says Dr. Cox, "is sufficient to draw the attention of the reader to the remarkable number of deaths in the year 1349, and those who have read the introduction to this volume will recollect that it was the time of that fearful visitation of the plague, usually termed the Black Death. Of its terrible character we can form some idea when we consider the extent of its ravages in a single household—a household the most wealthy of the neighbourhood, and situated in as healthy and uncrowded a spot as any that could be found on all the fair hillsides of Derbyshire. Within three months Sir William de Wakebridge lost his father, his wife, three brothers, two sisters, and a sister-in-law. Sir William, on succeeding to the Wakebridge estate through this sad list of fatalities, appears to have abandoned the profession of arms, and to have devoted a very large share of his wealth to the service of God in his own neighbourhood. The great plague had the effect of thoroughly unstringing the consciences of many of the survivors, and a lamentable outbreak of profligacy was the result. But the dire judgments of God had a contrary effect on many others, who were led by His grace to a newness of life; and hence, as a practical outcome of their change of habit, we find about this period a marked revival in the works of His Church, such as the rebuilding of fabrics, and the ordination of chantries. An unworthy and superstitious fear may have actuated some minds in this abandonment of private wealth, but a genuine change of heart was wrought in others, and it seems reasonable to class Sir William de Wakebridge in the latter category."

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WEST IRISH FOLK TALES AND ROMANCES. By William Larminie. *Elliot Stock*. 8vo., pp. xxviii, 258. Price 6s.

This is the third volume of Mr. Stock's attractive series of "The Camden Library." It is a book of supreme value to the lovers of folk-lore. The introduction, which deals with the general question of the Gaelic folk-lore of different parts of Ireland, is decidedly good, and of much anthropological interest. The tales in this volume form part of a large collection which Mr. Larminie began to make in 1884. All have been taken down word for word from their peasant narrators. Hence they are of a singularly simple and archaic character. Often they remind us of a dream-story, so singularly inconsequent are the details, and so rapid are the changes. It so happened that at the time we were closely reading this volume, we turned for relief to the recently issued and charmingly told tale of the life of Dean Stanley. The dean's amusing account, in one of his letters, of the dream he had of being elected Pope, with all the preliminaries and consequences, struck us as being remarkably like several of these Irish stories! The districts from which these stories were obtained are three in number: Rendyle in Connemara; Glencolumkill, in the extreme south-west corner of Donegal; and Achill Island. The appendix contains specimens of the Gaelic original in three dialects, phonetically spelt. The stories are usually weirdly quaint, and in some aspects deserving of close study. One of the most curious is that of "The Woman who went to Hell." From another one, that particularly pleases us, and which has an obvious and powerful teaching, we give an extract; it is entitled "The Ghost and his Wives": "They got up and walked together till they came to the churchyard. 'Lift the tombstone,' said the gentleman. He raised the tombstone and they went in. 'Go down the stairs,' said the gentleman. They went down together till they came to the door; and it was opened, and they went into the kitchen. There were two old women sitting by the fire. 'Rise,' said the gentleman to one of them, 'and get dinner ready for us.' She rose and took some small potatoes. 'Have you nothing for us for dinner but that sort?' said the gentleman. 'I have not,' said the woman. 'As you have not, keep them.' 'Rise you,' said he to the second woman, 'and get ready dinner for us.' She rose and took some meal and husks. 'Have you nothing for us but that sort?' 'I have not,' said she. 'As you have not, keep them.' He went upstairs and knocked at a door. There came out a beautiful woman in a silk dress, and it was ornamented with gold from the sole of her foot to the crown of her head. She asked him what he wanted. He asked her if she could get dinner for himself and the stranger. She said she could. She laid a dinner before them fit for a king. And when they had eaten and drunk plenty, the gentleman asked if he knew the reason why she was able to give them such a dinner. 'I don't know,' said the man; 'but tell me, if it is your pleasure.' 'When I was alive I was married three times, and the first wife I had never gave anything to a poor man except little potatoes; and she must live on them herself till the day of judgment. The second wife, whenever anyone asked alms of her, never gave anything but meal and husks; and she will be no better off herself, nor anyone else who asks of her, till the day of judgment. The third wife, who got the dinner for us—she could give us everything from the first.' 'Why is that?' said the man. 'Because she never spared of anything she had, but would give it to a poor man; and she will have of that kind till the day of judgment.'"

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AN OLD KIRK CHRONICLE, being a history of Auldhame, Tyninghame, and Whitekirk, in East Lothian, from Session Records, 1615-1850. By Rev. P. Hately Waddell, B.D. *William Blackwood and Sons*. Royal 8vo., pp. xii, 166. Twenty-two plates. Price 20s.

The account of these three old parishes of East Lothian, now run into one, has been well put together by their minister, Mr. Waddell, whilst Messrs. Blackwood have done their best to make the book attractive both without and within. The best part of it is the extracts that are taken from the old Kirk Session records of Tyninghame, which are bound in three volumes, and date from 1615 to 1761, at which date Tyninghame was united with Whitekirk, and separate

records cease. They afford a curious view of Presbyterian Kirk discipline, and of rural life, for "everything that had the slightest human or personal interest in the quiet routine of the village year found immediate access to the minister's manuscript, which has thus become for us, 250 years later, a simple, faithful record of the rustic life of the time." Mr. John Lauder, the minister for the first fifty years of these records, was evidently a thorough Scotchman—"we cannot trace a smile in the whole contents." But though we may be pretty certain that minister Lauder never suffered a smile to spoil the severity of his looks and thoughts when penning this parochial diary, it is not possible now to read them without feeling the unintentional humour, sometimes of an almost pathetic kind. In 1641 Mr. Robert Lauder "was chosin to go as ruling Elder to the Provinciall Assemblie at Linlithgow; he promeisit to go. If his hors were abill, and sall be abill to ryd, being crookit and not yit perfytlie haill, bot it will be against his will if he go not." Mr. Waddell is not always happy or correct in his explanations; for instance, he explains that the minister having "to visit the gaits," meant that he had "to examine the roads, or at least the posting roads connected with the parish." The church tower, termed the "bell-house," was used as a tramp ward, or a place of lodging for poor travellers at night. The local custom that required the most regulating was that of the "Penny Bridals," at which all sorts of license were taken. The Presbytery, in 1645, laid down strict rules with regard to them, enacting that the people attending such marriages "on bothe syds sall not exceid the number of 20." The expense per head was also limited—"the brydall lawing sall not exceid ten shillings Scottis money for everie person, ather man or woman." Two curious bits of folk-lore are given. A mother was reprimanded for using "foxtern leaves" in the sickness of her child. Another superstition was the cure of "routin evil, a sickness among beastis," which consisted in "digging ane graife and interring ane beast in it." This treatment was condemned by the Session under the head of "witch-charming." The chapter on Discipline, with its different degrees of correction and penance, is particularly interesting and full of quaint instances. This book is of special value in the light it throws on the old Presbyterian customs, though we could wish that the extracts were longer and the comments fewer. There are also good illustrations of such things as communion cups of silver, flagons, baptismal basins, and collection-plates of pewter, and communion tokens of various dates.

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Among BOOKS RECEIVED, notices of which we hope to give next month, may be mentioned Sir Herbert Maxwell's *Scottish Land-Names*, Torr's *Ancient Ships*, Horne's *Book-binding*, Wilson's *Gelasian Sacramentary*, Mackay's *Urquhart and Glenmoriston*, Nithsdale's *Dumfriesshire Illustrated*, Macritchie's *Scottish Gypsies under the Stewarts*, and Chappell's *Popular English Music*.—Two or three other reviews are at the last moment crowded out.

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Among the PAMPHLETS and PAPERS received since our last issue may be mentioned: The twenty-fifth quarterly issue of *Notes and Queries for Somerset and Devon*, a periodical which always bears evidence of careful editing; a picture of a delightful and exceptional dovecot at Godminster is given as a frontispiece.—*Shropshire Notes and Queries* for 1893 is a very useful reprint from the *Shrewsbury Chronicle*.—*Collections relating to the Family of Stiff* (Part i., 42 pp., and illustrations of exterior and interior of Hawkesbury Church), by Mr. W. P. W. Phillimore. This part deals with the origin of the surname, and with the mediæval Stiffs of Hawkesbury. The discussion of pre-Norman names on pp. 7-11; the treatment of scarce names by calculating the proportion of ancestors at time of Domesday, pp. 5, 6, 13-16; and the proof of the extreme value of early court-rolls for middle-class families, as shown on pp. 21-40, all tend to make this pamphlet of unusual interest to the antiquary and genealogist. It is printed for private circulation by John White, Stroud, Gloucestershire.—Part xiii. of vol. v. of *Gloucestershire Notes and Queries*, edited by Mr. W. P. W. Phillimore, is a good number. It deals with brasses at St. John's, Gloucester (illustrated), Beverstone, family of Clutterbuck, Gloucestershire wills, and divided parishes.—We have also received the next instalment of the *History of Selattyn*, by Hon. Mrs. Bulkeley-Owen. This section deals with the church, of which a south-west view is given. The beautiful oak roofing and a remarkable rood-screen are the chief features of the church. Dr. Cox's opinion as to the 1703 tower, which he considers "a remarkable venture for the time of Queen Anne," is quoted at length. Dr. Cox visited the church at the time of the recent restoration, and his opinion is also given with regard to the fragmentary wall-painting that was then uncovered. *English Miracle Plays* is a reprint of a good paper recently read by Mr. F. Aidan Hibbert, M.A., to the Denstone College Archæological Society.—Our contemporary the *Builder* has already been noticed in the "Notes of the Month," but we desire also here to draw attention to the illustrated description of the restored rood-screen of St. Mary's, Beverley, the work of Mr. John Bilson (March 24), and to the first of the Irish cathedrals, St. Patrick's, Durham (April 7).

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*

TO INTENDING CONTRIBUTORS.—*Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.*

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Communications for the Editor should be addressed "Antiquary, Holdenby, Northampton." All business letters should be addressed to the Publisher, 62, Paternoster Row.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

The Antiquary.

JUNE, 1894.

Notes of the Month.

It is with considerable pleasure that we find ourselves in a position to state that there is not the least fear of the Yates-Thompson-Pearson scheme of tacking on a big monumental annexe to the Poets' Corner side of Westminster Abbey being permitted, so long as the Right Hon. Herbert Gladstone, M.P., is Chief Commissioner of Works. Moreover, when once the interfering houses have been cleared away and their site grassed down, the beauty and interest of the abbey on that side will be so much enhanced, that we doubt if any Chief Commissioner could be found to sanction such a proposal.

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A paper is being circulated by the executive of the British Archæological Association, amongst a select number of their members, giving an account of the recent negotiation between the Association and the Royal Archæological Institute with a view to the union of the two societies. It is, however, most important that it should be known (and of this the association memorandum makes no mention) that the failure of the negotiation was caused by the delegates of the Association refusing to pass on any proposal to their council which did not contain a stipulation that they should continue to hold in the united society the offices which they now hold respectively in the Association. The representatives of the Institute, were of opinion that the united society should be free to elect its own officers. We are most anxious to see the amalgamation of the two societies brought about in the general interests of archæology, and it seems to us that the Association made the grave initial mistake of appointing its officers as representatives at the joint conference. If another conference is called, officers should be excluded on both sides.

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The following is the scheme for the union of the societies proposed by the delegates of the Institute:

1. That each society elect the members of the other to its own membership, so that the continuity of both may be preserved.
2. That a name shall be chosen which shall be accepted by each society.
3. That both societies summon a meeting of their members, at the same time and at the same place.
4. That all officers and the councils of both societies resign.
5. That the meeting do elect a president for the united society.
6. That the president do there and then receive nominations for membership of the council from any who wish to make them (no member to nominate more than six candidates), after which that meeting to adjourn to such time and place as the president may appoint.
7. That alphabetical lists of the candidates for the council be printed, and that they be used as voting papers at the adjourned meeting.
8. That in voting, each member present shall put marks on the voting paper opposite the names of not more than twenty candidates for whom he wishes to vote, and the twenty candidates who receive the highest number of votes shall form the council of the society. Any paper upon which more than twenty votes are marked shall be void, and only one vote shall be given to each candidate.
9. That the council so elected shall arrange all details for the working of the society, and shall nominate vice-presidents and other officers for the first year.
10. That the publication of the present series of the *Journal* of the institute cease with the current volume (fiftieth), and that the fiftieth volume of the *Journal* of the association be the publication of the society for the year 1894, after which a new series shall be begun, with such title as the council shall think fit.
11. That, as the funds of the society permit, indexes be issued to the fifty volumes of the *Journal* of the institute, and to the fifty volumes of the *Journal* of the association.

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The Cardiff Naturalists' Society have just formed an archæological section. The sphere of the operations of this section will be that recently adopted by the parent society—all the country lying within a radius of thirty miles of Cardiff. This new section

has excellent work before it, for the archæology of this range of country is rich and interesting, and has not yet received the investigation it deserves.

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It is probably born just in time to do good work at its very doors. What appears to be the remains of a Roman villa were recently discovered on the Cardiff Racecourse, a flat tract of land near the river Ely. The ground was first opened with the idea that there *might* be the remains of a marsh-village below, similar to that near Glastonbury. This brought to light fragments of pottery. The attention of the Cardiff Naturalists' Society being drawn to it, a small party of its members visited the spot towards the end of April, and had a trench or two cut under its inspection. This work disclosed more remains, as fragments of brick, flue-tiles, coloured wall-plaster, and pottery, which were pronounced to be undoubtedly Roman. A few hours' subsequent digging expanded these results to the following rather "large order" (I quote the words of the excavator): "I was also able to find evidence not only of the prehistoric village (the Roman villa ?), but of paleolithic man, sufficient to convince me, at least, that the fields between the racecourse and the river Ely have been a settlement of man continuously from the time of the paleolithic men of the river-gravels, then the marsh-dwellers, then the Romans, and that it was only, I believe, deserted when the present village of Ely took its rise, probably during the early Norman period." *Continuous occupation* from paleolithic man to the Norman period will be a knock-back to those of our leading prehistoric archæologists who believe that between the former variety of man and his neolithic successor there was a great gulf fixed!

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The Cardiff Corporation Museum authorities have had the first two of their projected collection of casts of the local pre-Norman sculptured stones placed in the museum. The work is successful beyond anticipation, the sculptures and other markings showing up more distinctly than in the originals. The casts are taken from two of the famous series at Margam Abbey in Glamorganshire, the larger being that of the Great Wheel Cross, which is probably the finest specimen of a "slab-cross" in Great Britain. It stands about 7 feet high. The slab is adorned on each side with a cross of the ordinary Irish type in low relief, and their details are decorated with the usual interlaced and fret patterns. On each side of the shaft in front are SS. Mary and John in ample gowns replete with folds. The latter is hooded, has a moustache and square beard, and holds in his hand a book-satchel. When the great pedestal was removed from the wall against which it had stood time out of mind to be moulded, it was found that on that side was rudely sculptured a hunting-scene. This is of great interest. Mr. T. H. Thomas, one of the best authorities on Welsh antiquities, states that it is unique in the principality; hunting-scenes on works of this era being almost wholly confined to Scotland and Ireland. The cross bears traces of an inscription in minuscules, but the only words decipherable are "CO(N)BELIN . . . (F)UIT."* Mr. Ward, F.S.A., writes to say that he has just detected another inscription on the cast.

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The *Antiquary* drew attention some months ago to the danger that there was of the historic castle of Bamburgh, Northumberland, being modernized into a hotel or a hydropathic establishment. We are glad to learn that the castle has just been purchased from the trustees of Lord Crewe's Charity by Lord Armstrong, who has undertaken "not to alter the historic character of the building, but to restore all the parts that have fallen into decay, in accordance with the original design." A considerable portion of the castle will be devoted to a home for the reception of impoverished persons of cultivated habits and requirements. It is much to be hoped that the questionable restoration process will not be carried too far.

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Mr. Walter J. Kaye sends us a sketch of the remarkable "Kneeling Cross" or "Weeping Cross" that stands in the churchyard of Ripley, Yorkshire. The shaft is missing. That which remains consists of two blocks

* It is doubtful whether the N in the first word may not be an R, and the F in the second, an S.

of a coarse kind of sandstone, which are together about 5 feet high. Round the base of this early cross, as shown clearly in the drawing, are a number of deep concavities, which are so fashioned at their sides and bottom, that they are invariably described as

having been purposely constructed for the accommodation of kneeling worshippers or penitents. The same object, however, could have been much more easily attained, and we confess to being somewhat sceptical as to the purpose of these hollows.

Those who are interested in brasses and in their proper allocation will be glad to learn that two Ingilby brasses have recently been removed from Ripley Castle to the east wall of the Ingilby chapel in the parish church of Ripley. Sir William Ingilby's brass (1682) measures 12 inches by 15 inches, and bears the following inscription :

HIC IACET CORPVS GVLIELMI
INGILBY DE RIPLEY BARONET QVI
OBIIT SEXTO DIE NOVEMBRIS
ANNO CHRISTI MILLESIMO
SEXCENTESIMO OCTAGESIMO
SECVNDO ÆTATIS SVÆ SEXAGE-
SIMO TERTIO

Beneath are the arms of Sir William Ingilby impaling his wife's, surmounted by the boar's-head crest, and surrounded with rich mantling. The motto *Mon Droit* is on a scroll below.

The other is a brass to Lady Anna Ingilby, which measures 19 inches by 11 inches :

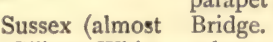
HIC IACET ANNA INGILBY VXOR RELIGIOSA
GVLIELMI INGILBY MILITIS ET BARONET
FILIA IACOBI BELLINGHAMI MILIT. QVÆ
OBIIT XX^{O} DIE MENSIS DECEMBRIS MDCXL

VITA DVM FRVIMVR TERRESTRI MORS MEDITANDA
EXEMPLAR NOBIS HÆC GENEROSA DEDIT
RARA FIDES PIETAS PROBITAS MORIVNTVR IN VNA
INGENIVM GENIVS SIC PERIERE SIMVL
TOT LACHRIMÆ TVMVLO GEMITVS TOT TANTAQ'
TVRBA
MORTE SVA PATRIAM DAMNA TVLISSE FERVNT
HEV CONIVX SENSIT IACTORVM SENSIT ORIGO
QVOD LVCRVM CŒLO LÆSIO NVLLA SOLO.

With reference to old English carvings of the Crucifixion (vol. xxix., p. 191), Mr. J. Lewis André, F.S.A., writes :

On the north side of the tower at St. Lawrence, Evesham, at a few feet from the ground, is a plain oblong panel containing mutilated figures of the Crucifixion and the usual attendants, SS. Mary and John; and at St. John Baptist, Glastonbury, is a similarly-placed crucifix on the north side of the rood turret. Both of these examples had been painted, and some years back showed traces of colour, the cross in the first-named having been bright green, as in some wayside crosses in France at the present day; both have escaped notice in the South Kensington *List of Buildings, etc.* At St. Margaret, Norwich, there is, I believe, a rood sculptured on the north side of the vestry; and in describing Langford Church, Oxon, the *Architectural Topography* says : "The south porch has two curious sculptures of the Crucifixion—one on the south face over the entrance, the other on the east side; the latter is full size; both are executed in sunk panels having the form of the cross, and are of early work." A remarkable example at Ramsey, and a later one at Sherbourne, are engraved in Barr's *Anglican Calendor*, pp. 320, 321. At Wickhampton, Norfolk, the gable cross of the porch has the crucifix and its attendant figures cut on the face of a truncated pyramid of stone. The crucifix on the mediæval headstone at Bredon churchyard is well known; but probably few are aware that at Edburton, Sussex, there is one of eighteenth-century

date; the Crucifixion is also carved on the Jacobean pulpit at Bradfield, Essex.

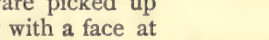


In a large field at Ringmer, Sussex (almost close to the house in which Gilbert White lived and wrote), and known, if not from time immemorial, for at least more than 200 years, as the "Potter's Field," there have just recently been discovered the foundations of two kilns which appear beyond question to date from mediæval times. In excavating the first one some five or six large pantiles were met with that are considered to be much older than the nitrified remains of the kiln itself, while a quantity of fragments of bricks and tiles lie scattered in all directions about this part of the field. The second kiln is at some distance from the first. This was partially dug out on May 5 by two workmen, under the direction of Mr. W. F. Martin, of Ringmer, the owner of the field, during a visit paid, in response to his invitation, by several members of the Sussex Archæological Society's Committee. While scarcely any pottery was found near the first kiln, quantities of fragments were discovered in making an approach-road to the field a short distance from the second. One piece of thin brown glazed ware picked up here is evidently part of a jug with a face at the lip, something in the style of a "Greybeard," and with an attempt on the part of the potter at forming a beard with yellow glaze; a smaller piece matching this, but unglazed, was also found, besides rims, handles, and other portions of vessels in abundance, many pieces being perforated, or nearly so, and almost all glazed. The bricks used in the construction of the second kiln are small—about 7 inches long, $3\frac{1}{2}$ inches wide, and $1\frac{3}{4}$ inch thick. In an adjoining field fragments of pottery abound, some of the fragments met with here appear to be of an earlier make than those found in the "Potter's Field." Mr. Martin, who takes a great interest in the matter, has promised to prepare a plan of the kilns—which differ both in size and shape—to illustrate a paper on this interesting and extensive mediæval pottery for the Sussex Archæological Collections.

The Mayor of Bristol, on May 4, uncovered the tablet to the memory of Sebastian Cabot, which has been inserted in the panel of the parapet on the north side of St. Augustine's Bridge. The work forms part of the excellent scheme being carried out by the Clifton Antiquarian Club, in connection with which tablets have already been erected to famous citizens of bygone days, including Hannah More, James Cowles Prichard, Southey, and Sir Thomas Lawrence. The bronze tablet, the gift of Mr. W. W. Hughes, bears the following inscription:

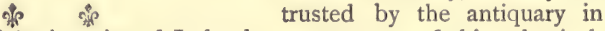
From this port
JOHN CABOT
and his son
SEBASTIAN
(who was born in Bristol)
Sailed in the ship Matthew
A.D. 1497,
And discovered
The Continent of
AMERICA.

In the course of the proceedings Mr. A. E. Hudd, F.S.A., hon. secretary, said that for at least seven years prior to Cabot's voyage the merchants of Bristol had been sending out expeditions to discover America, and he did not think they had had the amount of credit in the matter to which they were properly entitled.



If the report in the *Standard* of May 8 should prove correct, important evidence towards elucidating the perplexities that surround the archæology of Matabeleland has recently come to light. It is reported that eight coins, all in a fair state of preservation, were discovered a few months ago by a Mashona native in the neighbourhood of the famous ruins at Zimbabye. A local collector has now come into possession of the coins, which are undoubtedly Roman. On the obverse of them is the head of a woman with the words "Helena Augusta," and on the reverse the figure of a woman can also be made out. Four of the coins bear on the obverse the figure of a man, with the words "Constantius Cæs." One bears on the reverse figures which appear to represent Romulus and Remus being suckled by the wolf. The coins will probably be sent to England for fuller examination.

As an example of the survival of widely-spread primitive traits, says the *Daily Chronicle*, Dr. Lamborn, an American ethnologist, notices the existence on Prince Aldobrandini's estate, near the Tiber mouth, of dwellings almost identical with the "long houses" used last century—and for ages before—by the Onondago Indians, and to this day, in a modified form, by the extreme western coast tribes. Close by the Eternal City, not six miles across the Campagna, in a secluded valley far from the beaten roads, twenty-six persons live in caves with their shaggy white dogs, and subsist by gathering wild chicory for the Roman salad lovers, and by begging for alms at the city gates. Cave-dwellings may, indeed, be found in various parts of Europe. But one of those in the almost perpendicular face of a tufa rock, and reachable only by a zigzag path, bears a striking resemblance to the Colorado cliff-dweller's habitation. The shepherds on the broad domain of Prince Torlonia live in beehive-shaped "capanne," as primitive as the "houses" of the American beaver; and in the Alban Hills there are flour-mills, owned by the Cenci Family, which do not seem to have advanced one iota in design since the Etruscan times.



The Royal Society of Antiquaries of Ireland having accepted the invitation of the Cambrian Archæological Association to visit Wales, a joint meeting of the two societies will be held at Carnarvon during the week beginning Monday, July 16, 1894. The illustrated programme, which is being prepared, will be ready for issue to the members early in June.

The Antiquary Among the Pictures.

Royal Academy.

THE one hundred and twenty-sixth exhibition of the Royal Academy of Arts is one of the least remarkable of late years. There is a decided absence of strikingly good pictures, nor are there any (unless we are much mistaken) likely to attain to any special popularity. There are, however, two prominent painters of very different calibre, who have never done better — Sir Frederick Leighton, the president, and Mr. Leader, one of the best of English landscape painters.

The most striking of Sir Frederick Leighton's five contributions is "The Spirit of the Summit" (190), represented by a tall and stately female figure draped in marble-white, and seated on a natural throne on the highest peak of a rocky summit amid the eternal snows. She is gazing upwards, with deep entranced look, into the dark blue of the star-gemmed sky, whilst below her feet float the misty clouds slowly ascending from the valleys beneath. There is a deep pathos and a profound allegorical teaching in this noble picture, which, whether intended or not, separates it by a considerable interval from other works of the same master, past or present. Probably the "Summer Slumber" (111) of the same great artist, representing a young damsel lying asleep on the brink of a marble tank, will be the most popular of the president's five pictures of the year.

Mr. Poynter, R.A., whom we congratulate on his appointment as Director of the National Gallery, is always to be thoroughly trusted by the antiquary in the absolute correctness of his classical surroundings. "Idle Fears" (253) has much charm about it; it represents a young girl shrinking from taking her plunge in the clear water that fills the great basin of the Roman bath. She clings in entreaty to her handsome young mother. Mr. Poynter also exhibits a larger picture, which is sure to attract attention, and which he styles "Horæ Serenæ" (163). The main design is a group of six happy-looking damsels gracefully dancing in classic draperies. The scene is a garden terrace, with musicians on the one side and spectators on the other. The whole of the accessories are perfect of their kind.

Of all our classical painters, however, Mr. Alma Tadema, R.A., is perhaps the most thorough and accomplished antiquary, and we are glad to see that he has this year been elected on the council of the Society of Antiquaries. Unfortunately, this season Mr. Alma Tadema is only able (in addition to an uninteresting portrait) to send one small

canvas to the Academy. It displays, as usual, his marvellous facility for painting marble, and represents a Greek maiden leaning over a parapet at the top of a flight of steps, gazing on the waters of an outstretched lake. The title is "At the Close of a Joyful Day" (252).

Of course there is a Ganymede. This time it is painted by Mr. Briton Riviere, R.A., and will be liked by many. It is far more sensible to represent the bird of Jove lifting up the youth into the clouds by a red girdle bound around the waist, rather than fixing its talons as usual into the youth's flesh; the eagle is certainly wonderfully done.

Mr. Hugh G. Riviere gives a remarkably fine picture of "The Argonauts and the Sirens" (375). The incident chosen is that thus described by the poet:

> For fatal sweet those strains
> Far-heard; and straightway to their doom had drawn
> The heroes, had not Thracian Orpheus swept
> Melodious strings, lifting a swift loud voice
> In smoothly-rolling song, till all men's ears
> Rang, and his lyre the Siren voice o'erwhelmed.

Exceptional power is shown in the varied treatment of this difficult subject. The Sirens are seen in the distance, Orpheus has just leaped upon the lofty prow of the vessel, and facing the oarsmen, lyre in hand, has begun his thrilling strains. The effect upon the crew, and the conflict going on in their minds and demonstrated in their actions, the struggling impulses just beginning to yield to the pure music of their comrade—these are all represented after a striking fashion on this successful canvas.

Near to it hangs another classic subject, as oft represented as the Sirens, namely, "The Golden Age" (379), by Abbey Altson. It is of the French school, and eminently unattractive; those only will yearn to live in such period as depicted by Mr. Altson who may desire to wear no clothes, and to fool about after an aimless fashion in a dreary yellow waste. But perhaps the moral of the picture is to teach greater contentment with the Victorian Age, in which perforce we have to pass our own brief span of life.

Mythology must still, for a moment or two longer, claim our attention. "Psyche, 'Farewell'" (781) occupies a fairly prominent position in gallery ten. It is by Mr. George Harcourt, a favourite pupil, we believe, of Mr. Herkomer. The explanatory lines given in the catalogue are from Morris's *Earthly Paradise*, and are as follows:

> Farewell,
> O fairest lord! and since I cannot dwell
> With thee in heaven, let me now hide my head
> In whatsoever dark place dwell the dead.

There can be no doubt that there is good painting within the big frame, and that the Psyche is well shaped and delineated, and the attitude cleverly arranged. But here the admiration of the ordinary critic comes to an abrupt conclusion, and it is wholly impossible for an art-loving or appreciating public to feel anything more than a strange disgust or sense of creeping crudity over the colouring and general effect of this picture, unless they have received a special training to fit them to love that which is outrageously eccentric. A tall nude young woman stands up in the centre on the margin of a bright blue pool. The whole of the herbage on which she stands, and the flowers and vegetation that grow up around her, as well as the whole of the trees that form a wide background to the figure, are of vivid saffron yellow. A relief to this is gained by giving the young woman an abundance of fuzzy hair coloured in the brightest of carrot reds, whilst streaks of deep true blue form the sky line above. If by any possibility we could allow ourselves to be worked up to admire this picture, the result would be that almost everything that we have previously admired in nature's colouring or in the best of man's art would produce disgust. As we came back and gazed a second time at this picture, we longed to see the lady take a farewell header in the pool, and hide her head in whatsoever dark place she preferred. At all events, the colours kill all the other pictures within a given radius. She deserves a room to herself. Messrs. Pears have before now bought Academy pictures for advertisement reproduction. We make a present of the suggestion to Mr. Coleman that he should purchase this canvas, for it would do admirably for making yet more famous the far-famed yellow of his mustard.

It would have been very enjoyable to have met Mr. William Morris in gallery ten on "Press-day," and to have heard his views.

In a prominent place, too, in gallery eight, Mr. Morris's "Psyche" finds another delineator. But this is much more after the usual fashion, and has an abundance of undraped ladies and roses; artists will doubtless consider the flesh-tones and carnations good and varied. It is "Psyche before the Throne of Venus" (564), by Mrs. Henrietta Rae.

It is a long journey from mythology to theology, and there is never the same satisfaction, so far as modern English schools are concerned, in dealing with the latter as the former. It really seems sometimes as if the spring of Christian inspiration had dried up in the hearts of English artists, and that Faith was no more. Of late years the Christian conscience has occasionally been so rudely shocked by the crass conceptions of the most sacred themes that it almost seemed as if it would be well to raise a cry for the total exclusion of art from the Academy, as it affected New Testament stories. This year there is nothing downright repulsive; but we still wish that the Archbishop of York, who occupies the position of chaplain to the Royal Academy, and is thereby an honorary member, might be added to the hanging committee when Scriptural subjects are under decision. At all events, the majority of picture viewers are orthodox Christians, and why should their best feelings be needlessly travestied?

The Old Testament is but feebly represented. A big and unhappily-coloured "Abel" (559) is chiefly remarkable for the strange swirls of the blue smoke of the sacrifice, which almost fill up a great valley. Two illustrations of Joseph interpreting Pharaoh's dream call for no particular comment.

"Mary at the House of Elizabeth" (577), by George Hitchcock, is very trying. The Blessed Virgin, in a violet skirt and white blouse, is, we suppose, intentionally clad after the commonest fashion. But was ever Eastern maiden of the past or present thus uncouthly draped? Is there anyone that can admire the pose of the features or the semi-vacant look of the uplifted light china-blue eyes? The Virgin was indeed a handmaiden, and doubtless toiled honestly with her hands; but is there any necessity or reason for giving the rough, coarse red look to the left hand that hangs awkwardly over the violet skirt? True, the artist has intended to be devotional, as witness the curious attempt at an aureole round the head. It is put down in no mocking spirit, but literally the actual truth, that this halo is so strangely managed that, as we approached the picture, we thought it represented a light garden hat of Luton straw. Could Mr. Hitchcock imagine a church, or any position in a church, that would be improved by the hanging of such a picture? Could such a picture add to the devotion of any believer, or aid the realization of the Gospel story in the heart of a single worshipper? When Englishmen once again begin to place Christian pictorial art in Christian churches, then there may be some hope of the rise of a devotional school of artists.

It is a great pleasure to turn from this picture to "The First Christmas Dawn" (385) in gallery six. It is by Mr. A. Goodwin, and bears the following lines:

Then opened heaven's chancel, while the shepherds gazed in fear.
Out trooped the choir of angels—oh, the blessedness to hear;
And loud they sang, as though the heavens were not enough to fill:
Now glory be to God on high, and unto men goodwill.

It is a most difficult picture to describe, and almost unique in its effects. For us it had a singular charm, a charm that grew and grew. At a distance you might fancy you were approaching some large sea-piece, as the canvas seems covered with streaks of deep bright blue. But a closer gaze brings out behind and within the blue the marvellously conceived—intricate, yet grand—courts of the heavenly city designed by no earthly architect. Out from the depths and mazes of these shadowy halls emerge faintly-imaged crowds of snow-white angels, mingled in the distance like the "Milky Way," and as the waves of their processions eddy nearer and nearer, the foremost of the angels assume more definite shape, and are tinged with prismatic rays. Then, as the eye follows them, you see growing out from under the blue of the foreground the surface of our earth near Bethlehem, and the forms of the listening shepherds are clearly discernible. It is, indeed, a very wonderful picture. We

shall be told it is theatrical and poor; but it is brimful of imagination, and we envy the artist who could paint it, and thank the hanging committee for their boldness in giving it admittance.

Mr. T. C. Gotch is also to be congratulated on "The Child Enthroned" (540), with all its refined suggestiveness. The art critic of the *Athenæum* will, we are sure, forgive us for reproducing words of his rather than using any of our own: "There is something almost Byzantine in the still sweetness and joyous serenity of the comely boy with Flemish features, about which long straight tresses of pale golden hair fall to His shoulders. Seated, He rests a hand upon each arm of His throne, and remains motionless, yet graceful. The expression of His pure and delicate features is extremely touching. He wears red and blue draperies enriched with Flemish embroideries, of which the colours are somewhat crude as well as pale. The head of this beautiful, and to many, we fear, enigmatical figure, is distinct against an aureole of metallic gold of the palest sort, while the light background and brilliant ornaments in the picture add to its somewhat startling freshness. Bright, pure, beautifully drawn, and very delicately modelled, all the parts, especially the face and hands, will please the artist."

"A Good Shepherd" (323), by George Wetherbee, is wantonly offensive in title and treatment. A modern English shepherd plods over the fields with his sheep at early dawn, with nothing special about the painting one way or the other. But the title of "Good Shepherd" naturally arouses the attention of readers of the New Testament, and a feeling of saddened annoyance comes over one as we realize that the Academicians have admitted a picture that contains the poor and theatrical conceit of giving an aureole to this modern English peasant by placing the rising sun immediately behind his head!

Among the historical pictures there are two pleasing ones that recall the stirring times of the Armada. One of these is called "The Last of the *Florencia*, 1588" (5); this ship was lost off the west coast of Scotland. Mr. Watson Nicol represents the stirring scene of hauling a great clamped chest, stamped with Spanish heraldry, out of the surging waves, up the wreck-strewn rocks of a nearly precipitous cliff. Very different is the scene drawn by Mr. Seymour Lucas, A.R.A., entitled "The Call to Arms" (467). Macaulay's stirring lines are effectively used as a text to this large and carefully finished picture:

> With his white hair unbonneted, the stout old sheriff comes;
> Behind him march the halberdiers; before him sound the drums;
> His yeomen round the market cross make clear an ample space,
> For there behoves him to set up the standard of her Grace;
> And haughtily the trumpets peal, and gaily dance the bells,
> As slow upon the labouring wind the royal blazon swells.

Mr. Lucas has evidently given the greatest attention to the varying costumes of this animated scene, as well as to the details of the shipping, and the whole is a great success. But surely he has erred in the architecture of the fish market? We more than doubt if such severe classic pillars could have been found at that date all England through.

Another bustling and well-conceived scene is Mr. Ernest Croft's "Roundheads Victorious" (153); whilst Mr. Gow, R.A., brings us still nearer our own days in "God Save King James" (233), which represents a hunting-party of Jacobite gentlemen in an old quarry listening to the reading of a proclamation from their absent sovereign. On the heights above the quarry a little knot of servants or retainers keep watch to prevent their masters being disturbed.

Mr. Herbert Dicksee has evidently gained a clear knowledge of the armour of the period in his effective picture of "After Chevy Chase" (276).

No less than four of England's noblest minsters appear this year on the walls of Burlington House. Those of Lincoln (27), Salisbury (278), and Canterbury (530) are but distant views, and call for comment as landscapes rather than as architectural pictures. But it is otherwise with the large picture of Mr. Leader, A.R.A., of Worcester Cathedral (371). This is a noble picture. It is taken from the opposite bank of the river Severn, and the minster pile looms up

grand and stately amid the trees and minor buildings. The sun tinges the battlements of the great central tower. Irrespective of the beauty and repose of the landscape surroundings, it is the best treatment of an English cathedral that has graced the Academy walls for many a long year. Like all Mr. Leader's pictures, it is sold as soon as painted; but we are sorry to learn that it leaves our shores for Australia. Another of Mr. Leader's four pictures of this year pleases us much. It is simply called "The Village Church" (484), but we recognise it as a faithful and beautiful painting of the church of Shere, Surrey, with its Early English tower, quaint Decorated windows, and charming rural churchyard.

The antiquary will be pleased with Mr. Stacy Marks' (R.A.) "An Odd Volume" (211), representing an old gentleman of the beginning of the century poring over a rare book in a humble shop. Mr. Burgess, R.A., is also most successful in his excellently carried out and highly suggestive picture called "Rehearsing the Miserere, Spain" (227).

The portraits this year are worse than ever in their number and commonplace character. They ought to be limited to at most a score. The two that struck us as the best of public men were Mr. Arthur S. Cope's portrait of "Mr. Mundella, M.P." (339), and Mr. Carter's portrait of "Provost Magrath, of Queen's College, Oxford." Mr. Charles W. Furse has ingeniously fallen back upon an old and not unattractive style of portrait painting, after the early Spanish style, in his mounted likeness of "Lord Roberts of Candahar" (838). The horse is full of vigour and life.

The Architectural Room is well filled with two hundred and twenty-four drawings or designs. The Academicians are this year poorly represented. There is nothing of Messrs. Pearson, Norman Shaw, or Aitchison; whilst both Messrs. Waterhouse and Jackson exhibit only a single drawing. A "Scheme for covering in the great Roman Bath at Bath" (1512), by Messrs. Baggallay and Bristowe, is too pretentious, and shows but little grasp of the Romano-British spirit. Had these gentlemen been true antiquaries as well as architects their proposal would have been very different. We were sorry to see that a drawing of "Welburn Hall, Kirby Moorside" (1548), which has recently been disastrously treated by two Yorkshire architects, had gained admission. In the last number of the *Antiquary* we borrowed a block from Mr. Gotch's great work to show what the best part of this interesting old hall had been before it fell into the hands of the "restorers." Mr. H. W. Brewer gives a delightful drawing of the "High Altar, Moosburg, Bavaria" (1553), which was given to the church by Duke Louis the Rich in 1462. The background or reredos is a wonderful and impressive group of pinnacled statues. It would be well if some of our modern architects would make a study of this lofty kind of structural treatment of altar adjuncts. Springing, as it were, from the very altar itself, such treatment in a well-elevated church would be dignified and inspiring. We are led to make this remark from the fact of there being several rather ambitious but ineffective designs for modern reredoses in this exhibition. We do not, however, include among these Mr. W. S. Weatherby's new reredos, "Boston Church, Lincolnshire" (1707), which is a fairly good flat grouping of statuary after the All Souls', Oxford, fashion. Mr. H. Wilson's coloured study for proposed reredos of Holy Trinity Church, Chelsea, is a great conception both in size and general treatment; but surely Mr. Sedding never intended to have his big east window so thoroughly blocked up! Even if he did, we venture to think that the execution of it will prove a sorry mistake. Mr. Arthur C. Blomfield contributes a drawing of the "Mosaic Pavements of St. Mark's, Venice" (1528).

The Black-and-White Room of etchings, drawings, and engravings has less in it than usual that appeals to the lover of old buildings. We noticed "Knaresborough Castle" (1373), by David Law; "Bolton Abbey" (1386), by Edmund W. Evans; and "Westminster Abbey" (1403), by Francis S. Walker. "The Earl of Carlisle" (1424), by Henry T. Wells, R.A., a drawing for the Grillion Club series, is a fairly successful likeness of a face that even in ripe middle-age is full of a peculiar charm. The "Porch of St. Mary's, Oxford" (1395), by Edmund W. Evans, pleased us more than anything in the room.

Nor was there much in the Water-Colour

Room to claim the antiquary's notice. Amongst those that secured our favourable attention may be mentioned the "Entrance to Great St. Helen's, Bishopsgate Street" (942), by Philip Norman; "Naworth Castle" (979), by Caroline Grosvenor; and "St. Peter's Church, Northampton" (1094), by J. C. Barfield. "Notre Dame, Poitiers" (1187), by Edward H. Bearne, brought that charming old Romanesque church most vividly before us. We seemed to be once more gazing into the time-worn shadows of its gray stones, from amid the heat-sheltering forest of red and white market umbrellas, as we looked into the cunning treatment of the picture with half-closed eyes. At all events, it brought back to us, after a most pleasant fashion, an interesting visit to that most interesting of old French towns made early in the "seventies." Another delightful bit of colouring is the "Schoolyard, Eton College" (1208), by Edith Brinton; the contrast between the gray stones of the chapel staircase on the right, and the warm red brick of the gateway-tower and the rest of the quadrangle, is most effectively though quietly brought out.

As to the Sculpture, the two "Torch-bearer" statuettes (1794, 1803), by George E. Wade, are full of charm. Mr. Hamo Thornycroft, R.A., is happy in his conception of an equestrian bronze statuette of Edward I. If it was the intention of Mr. M. Ezekiel to represent the white-marble dead Christ (1847) as a mere man placid in death after crucifixion, he has been singularly successful. We shall be surprised if it does not cause much pain to Christians. The sketch model of the tomb of the late Duke of Clarence (1849), by Alfred Gilbert, R.A., to be placed in the Memorial Chapel, Windsor, is full of beauty and originality, but possibly too lavish in ornament.

New Gallery.

The general interest of the pictures in the Regent Street Gallery is this year well sustained. Mere eccentricity and extravagance seem to have departed hence and settled to some extent in the once austerely conservative rooms of the Academy.

The post of honour in the West Room is deservedly occupied by Sir Edward Burne-Jones's "Love among the Ruins" (106), which is a replica in oil of the destroyed picture in water-colours. The glorious blues of this picture have surely never been surpassed. Sir Edward's "Portrait of Miss Amy Gaskell" (155) is a pathetic example of his best style; but we are not so favourably impressed with his "Vespertina Quies" (136), or his "Danae" (164)

Mr. Alma-Tadema has a small oblong picture of much beauty and finish, of about the same dimensions as his Academy contribution. It is entitled "The Benediction" (163), and introduces the well-known brass stairs of his own house. Mr. G. F. Watts, R.A., is successful in "A Greek Idyll" (76); the happy group of children in the water, in the foreground, are worthy of an Old Master. The same painter is also at his best in "Ariadne" (114). Mr. C. E. Hallé pleases us much in the "Orpheus and Euridice" (94), a most careful and finished composition, full of grace. Euridice on the day of her marriage with Orpheus, when sporting in the meadows, trod upon a snake concealed in the grass, from whose bite she died. Mr. E. Matthews Hale gives "The Mermaid's Rock" (199), where a good sea-piece is spoilt by the introduction of these fishy women. Fortunately they are on a smaller scale than some of the garish things of the same conception in the Academy. Could not our English painters agree to stop mermaid-drawing for the space of a few years? There would be many grateful hearts.

Mythology merges into fairy-tale in Mr. Walter Crane's striking, but not very pleasant, rendering of the "Swan-Maidens" (33).

Half-way, as it were, between mythology and history comes the impressive picture of Mr. W. J. Laidlay, "The Burning of King Hakon" (186). It is not only a masterly conception, but the antiquary is gratified by the care and accuracy bestowed upon the ship and its accessories.

Sacred art next claims our attention. The very first picture of the South Room (with which the numbering of this year begins) is Mr. R. Spencer Stanhope's "The Annunciation" (1). It is somewhat startling, and rather rigidly wooden; but it is a picture

that improves on acquaintance. There is nothing irritating or irrelevant in the composition, and we can think of the aisles of several of our modern churches where we should like to see it hung. It is certainly devout in its conception, and reminds us of Botticelli. In the balcony is a decorative panel, by Mr. E. A. Fellowes Prynne, "Magnificat" (276), which, though rather overcrowded with figures, gave us much pleasure. "Mother and Child" (227) is evidently intended to be the Blessed Virgin and the Holy Child. To a considerable majority, this picture cannot fail to be repulsive and objectionable. Mr. George Hitchcock may possibly be gratified at knowing that he will assuredly give the most annoyance of any painter in the two shows of the year. Mr. Frank Brangwyn has a big picture at the end of the long North Room, entitled "The Miraculous Draught of Fishes" (246). We could only enter into it by going to the opposite end of the gallery, and then we found ourselves longing that the distance might be at least twice as great.

"A Mediæval Miracle Play" (57), by Mr. A. B. Donaldson, is a speaking painting, and yields much satisfaction. The play is being given out of doors, and the scene on the stage is the Nativity. On one side of the stage are the musicians, and on the other a group of singing-boys. The audience is chiefly on benches in the foreground. We welcome this painting as a gratifying success. Mr. Boughton, A.R.A., has a large "Evangeline" (238), "when in the harvest heat she bore to the reapers at noontide flagons of home-brewed ale." The narrow-necked covered pewter flagon that she bears is not only altogether unsuitable for malt liquor, though excellently drawn, but could not well have existed in the days of the story, in America or elsewhere.

A good picture by Mr. Arthur Lemon, full of vigour, "Stolen Cattle" (200), may fairly come under the cognizance of the antiquary, as the costumes show that it represents a raid of early days. There is rather a remarkable absence of anything that comes within the category of historical painting, excepting perhaps an accurate composition by Mr. E. Matthew Hale, called "Strangers on a Strange Shore" (241), representing the landing on the flat shores of eastern England of a horde of northern invaders.

This exhibition is rich in bits of interesting old buildings, illustrative of various phases of architectural beauty or historic association. The Earl of Carlisle contributes several pictures, easily to be distinguished by his special depth of colouring. The one that pleased us far the most is his "Bambro' Castle" (266), a historic ruin about whose possible fate archæologists have recently been much exercised. The Earl's "Arab House, Algiers" (158), is, however, a better painting. Hung immediately above this is Mr. Samuel Bird's "Ruins of the Theatre at Taormina" (157). Mr. Frank Dillon's "Evening at Stonehenge" (9), with the great stones standing out boldly against the horizon at sunset, appeals vividly to the imagination. Mr. Poynter, R.A., gives us a quaint bit of a narrow Swiss street under the misleading title of "Near the Lake of Geneva" (62). Among others, we should like just to name "Late Autumn Afternoon, Whitby" (32), by Mr. W. Llewellyn, showing the old parish church; "A Court at Taormina" (48), by Mr. Samuel Bird; "Il Ponte Storto, Venice" (92); and "The Adam and Eve Angle, Doge's Palace, Venice" (121), by Mr. William Logsdail; "Monte d'Ovo" (113), by Gaetano Meo; "Algiers, on the way to the Bath" (145), by Mr. H. Randolph Rose; "After Church" (162), and "A Street in St. Ives, Cornwall" (372), by Mr. Philip Norman; and "Newbury" (272), a delightful bit of water, bridge, old gables, and crumbling garden-wall, by Mr. Newton Benett. Miss Emily Little produces another of those strange glossy effects in bright enamelled bricks, the like of which no kiln has ever yet produced; it is called "A Fisherman's Home in Sussex" (292).

Miss Clara Montalba has never been more successful than in her "San Marco" (51), the approach crowded with a red-clad, taper-bearing ecclesiastical procession.

Mr. William Wontner is much to be congratulated on the wondrously sweet girl's face that he has given us as "Imogen" (187):

> Look here, love,
> This diamond was mother's; take it, heart!

He has also been exceptionally successful in his "Portrait of Lady Collins" (194).

Under the appropriate title of "I was ever a fighter, so one fight more" (221), Mr. Leslie Brooke gives a vigorous half-length of a bare-headed soldier of the seventeenth century; the breezy life of the face and pose are admirable. The same artist has painted his relative, Mr. Stopford Brooke (129).

Of the sculpture in the hall we were most struck with Mr. G. Frampton's bronze statuette "Caprice" (447).

Quarterly Notes on Roman Britain.

By F. Haverfield, M.A., F.S.A.

XIV.

THE first four months of the current year, which the following notes are intended to cover, have seen several interesting discoveries. In the South the excavations at Silchester have only just recommenced, and have naturally, at date of writing, yielded nothing that demands notice; but the results of last year's campaign provided two elaborate and valuable papers for the April meetings of the Society of Antiquaries. The Ogam appears still to be a puzzle. Professor Rhys has shown us that it corresponds to a Keltic sepulchral formula, but its origin and object are as obscure as ever. Even its date remains unfixed. Mr. Fox tells me that, in his opinion, the mouldings visible on the stone, presumably contemporaneous with the Ogam letters, suggest a late Roman or an early post-Roman period. One thing is certain: the pit which contained the Ogam is of later making than the Roman house round it.

Among other discoveries in the South the first place is due to Mr. Payne's discovery of the Roman walls at Rochester, of which a good *interim* report has appeared in the *Chatham Observer*, April 28. Mr. Payne tells me that these walls resemble the Roman walls of Canterbury, and, when complete, contained some twenty-three acres. Roman Rochester, then, was a town, not a mere station, and as a town it fits into the civilization of its district. We know from many sources that South-East Britain was Romanized earlier and more intensely than most parts of our island, and the process began long before the Claudian conquest. I am inclined to think that this fact is the explanation of another fact. We have—that is, in South-East Britain—a number of towns which, so far as we know, never attained municipal or colonial rank—that is, were never strictly Roman cities, but which, nevertheless, show a higher attempt at town-life than is common with the Kelt. Such towns were Silchester, Chichester, Canterbury, probably London, and, as we may now add, Rochester. These towns are different from the actual Roman colonies, from the garrisons of the North, and even from towns like Leicester and Cirencester, and they seem to mark the civilization of South-East Britain.

From the South comes also news of a find of several thousand coins—presumably Constantinian third brass—made at Brookhurst, near Fordingbridge. The coins have passed into the hands of the owner of the property, Mr. Eyre Coote, as I learn from Mr. W. F. Alexander, but I know no further details. At Oatlands Park, in Surrey, burial urns of supposed Roman date were found in January.

London and the East.—In London, Roman remains naturally turn up from time to time. In March a stone culvert, with joints of brick set in cement, was found in Old Bond Street, running towards New Bond Street and Piccadilly; its Roman origin is, however, uncertain. In the Eastern counties I have to record a quantity of pottery, with some tiles, bits of charred wood, animals' bones, etc., found in April under Victoria Terrace, Bedford, and possibly belonging to a rubbish pit. Further north, at Cherry-hinton, the Cambridge antiquaries have discovered definite traces of such pits, the scattered débris of a Romano-British settlement certainly of poor men, and probably of late date (*Academy*, 1894, p. 193).

Midlands.—The discoveries in middle England, if I may be paradoxical, lie mostly on the borders. At Bath there was a false alarm, already noticed in these columns; but at Gloucester the demolition of the Tolsey in

the centre of the town, and the excavation of the site for a bank, have resulted in something real. Mr. Bellows has rescued a tile inscribed R P G (that is, *respublica Glevensium*), and a variety of smaller objects, including a remarkably perfect fibula, some nice bits of terra-cotta figurines, a coin of Carausius, and so on. Near Worcester, at Little Comberton, a glass bottle 12 inches high has been found, and is thought to be Roman; other Roman remains have been found in the district. At Chester we have the tombstone of one Q. Domitius Optatus, born at Virunum, and doubtless a member of the Chester garrison, and some curious masonry and traces of a dwelling outside the probable line of the Roman west wall in and near Watergate Street. A lead pig from the mines of Lutudarum has been found on Matlock Moor and already described at some length in these columns.

WALES.—A Roman milestone, bearing the name of Diocletian, from the neighbourhood of Neath, has been added to Cardiff Museum, where I have been able to examine it by the kindness of Mr. T. H. Thomas and Mr. Ward (the curator). I may add that this museum contains other extremely well-arranged Roman remains, such as those from Llantwit Major. At Ely, near Cardiff, Mr. John Storrie and the Cardiff Naturalists' Society have been examining a rectangular rising in the marsh, which seems to contain traces of a pile-dwelling and some Roman relics—tiles, mortar, pottery, oyster-shells, etc. I am obliged to Mr. T. H. Thomas for news of the find. I have also a correction to make which may come conveniently under South Wales, though I have to ask my political readers to overlook and attach no meaning to any such classification. Mr. A. T. Martin, of Clifton College, informs me that my record of finds at Caerwent (Monmouthshire) in my last article were not quite accurate. The truth is that a piece of a dwelling, not a temple or a bath, was found last September on the north side of the Chepstow and Newport road, with some sort of mosaic pavements. In restoring the church other finds were made, but their character and age is dubious.

YORKSHIRE.—At Honley, near Huddersfield, on the estate of Mr. William Brooke, J.P., several Roman coins have been found, including silver and copper of Nero, in a hollow underneath tree-roots; the copper seems to have been first or second brass. At Scarborough two illegible Roman coins have been found, one a first brass, probably of the first century, at the foot of the hill to the left of the race-course, the other a third-century third brass found on the beach. Mr. R. C. Hope, F.S.A., was kind enough to show me both coins. Scarborough does not appear to have been in any real sense a Roman or Romano-British site.

THE NORTH.—Along Hadrian's Wall the two chief finds are two dedications discovered at Carlisle, one to Mars Ocelus (a new native god), and one to a Deus Cautes, who is probably the same as Mithras. I have already spoken of the very important excavations made last summer on the Vallum. I can only here add that I hope they will be continued, and commend them warmly to any possible subscribers. In SCOTLAND the destruction of a piece of Antonine's Wall has caused much newspaper controversy, but there is hope that good may come in the end.

LITERATURE.—I need only here say that the sketch of Roman Britain contained in the first volume of Traill's *Social England* is quite untrustworthy; the details I must leave for another occasion. Much correspondence has been going on about "Roman Wareham," but with little tangible result. In Scotland Dr. James Macdonald has been doing good work in stripping naked certain mock-Roman roads in Ayrshire and Dumfriesshire.

Ancient Ships.*

MR. TORR has been engaged for some time upon a history of ancient shipping, of which this volume is intended to form a portion. He has set himself the very considerable task of writing the history of ancient shipping in the

* *Ancient Ships*, by Cecil Torr, M.A., Cambridge University Press, 8vo., pp. x, 140, forty-seven illustrations.

Mediterranean between 1000 B.C. and 1000 A.D., comprising within the term everything pertaining to ships. Not knowing when the whole task would be accomplished, and finding material growing on his hands, Mr. Torr decided to bring out the main part of his subject in a separate form—namely, the character of the ships themselves.

As is remarked in the preface, dozens of books and essays have already been printed on the subject of ancient ships, but the majority of them are but more or less feeble and careless reproductions of their predecessors. Mr. Torr does not moderate his obligations to previous writers, and frankly admits that they have informed him of many things which he was not very likely to have discovered for himself; but for his own part he has, like a sound archæologist, turned to the ancient inscriptions, to the engraved or painted pictures, and to actual fragments that are extant—in short, to all those sources which cannot deceive, and which are in no ways dependent upon the imagination. This kind of evidence consists of Athenian dockyard inventories, about 350 B.C., on slabs of marble; rams, figure-heads, and anchors; pictures on painted vases, and in frescoes and mosaics; and figures on coins, gems, and works of art of every class.

The Mediterranean is so subject to prolonged calms that oars became the characteristic instruments of its early navigation, whilst their arrangement was the chief problem in ship-building. The art of rowing is first to be discerned upon the Nile, boats with oars being represented in the earliest pictorial monuments of Egypt, dating from about 2500 B.C. Egyptian war-ships on the Mediterranean, in a battle-scene of about 1000 B.C., are represented with from twelve to twenty-two rowers. There is nothing to show when or where the ancients first built war-ships with a single bank of oars; but two-banked ships were certainly in use in Phœnicia about 700 B.C., for both Phœnician war and merchant-ships are represented with two banks of oars in Assyrian sculpture of that date. These drawings are taken from a relief in the palace of Kourgunjik, built by King Sennacherib. Sir H. Layard, in a letter to Mr. Torr, states that he found these ship-reliefs in too rickety a state to be removed, and covered them up again to keep them out of harm's way.

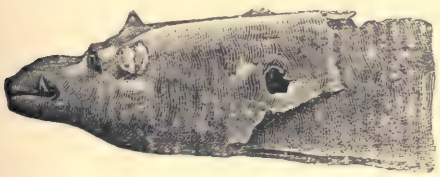
Three-banked war-ships were not built till about 500 B.C. The extant inventories of the Athenian dockyards show that ships of four banks were first built there about 330 B.C., and ships of five banks some five years later. Before 300 B.C. had been reached thirteen-bank ships had been constructed. After this they are supposed to have occasionally reached thirty or even forty banks of oars. But these proved quite unmanageable, and after a lapse of sixteen centuries the system of successive banks on the Mediterranean ships was again restricted to two-banked ships, with at most 120 oars; and even this was soon afterwards abandoned for the mediæval galleys of a single bank, but with several rowers working together at every oar.

Mr. Torr proceeds, after a most interesting fashion, to discuss the dimensions of the ships and their tonnage; the material for ship-building; the tar, paint, and wax with which they were covered; the structure of the hull, keel, and ribs; the cables for strengthening the sides; the port-holes in the sides for the oars, and their closing with leather cushions; the superstructure and upper decking; ballast and bilge; and deck-houses and turrets. As to these last, we must find room for a quotation surmising that here and on every page throughout the book the original authorities are quoted in the footnotes:

"Ships generally had a deck-house at the stern for the commander and his friends, sometimes constructed solidly, but oftener of wicker-work, or merely of awnings. The heavier type is represented on the Roman merchant-ship on a relief found at Porto, near the mouth of the Tiber, of about the year 200 A.D. The lighter type is depicted on the Roman war-ship from a fresco in the temple of Isis at Pompeii, about 50 A.D. Some ships had deck-houses all along the upper decking, and these were fitted with every luxury: baths of bronze and marble in the bath-room, paintings and statues and mosaics in the principal saloons, and even a library of books. And alongside these deck-houses there were covered walks with rows of vines and fruit-trees planted in flower-pots.

Ships also carried turrets on the upper decking, to enable their crews to shoot down missiles on an enemy; and merchant-ships carried them as much as war-ships, since they had often to encounter pirates. These turrets could easily be set up and taken down again, their foundations alone being fixtures in the hull; and apparently those foundations sometimes projected overboard, as though the turrets reached right across the ship, or else were placed in pairs on either side. A merchant-ship might carry as many as eight—two in the bows, two near the stern, and four amidship; and such turrets might contain three stories each, and thus be fully twenty feet in height. A little turret is represented in the bows of a Roman war-ship of about 50 A.D. On such ships the turrets were painted, and their colouring served to distinguish one squadron from another."

In the fore-part of the war-ships everything was constructed with a view to ramming. The catheads were massively constructed, and projected so as to destroy the upper works of the enemy's ship whilst the ram was piercing her below. The rams were usually made of bronze. Extra or auxiliary rams were affixed to the larger vessels, which were intended to extend the wound inflicted by the principal ram, and thus cut an enemy open from the gunwale to the water-line. The ram here shown is an auxiliary one in



AUXILIARY RAM OF BRONZE.

bronze, about 50 B.C. It was found in Genoa harbour, and is now in the Armoury at Turin. The drawing is one-twelfth of the actual size.

Previous to the introduction of the ram, animals had been carved on the prows as figure-heads, as is shown in representations of Egyptian war-ships about 1000 B.C. Figure-heads of bronze were long used by the Romans. Only one of these is known to be extant. It was found off Actium, and probably dates from the time of the battle, 31 B.C. It is now in the British Museum. The drawing is one-sixth of the actual size.

BRONZE FIGURE-HEAD, ACTIUM.

On each side of the bow of a ship there was generally a huge eye. Mr. Torr conceives that these eyes owed their origin to the sentiment that a ship is "a thing of life," and must see her way; but in process of time these eyes seem to have been turned to account as hawse-holes for the anchor-cables. It was customary to suspend the anchors from the catheads, a little way abaft of these hawse-holes.

The genuine anchor, with a pair of arms, is supposed to have been invented by Anacharsis about 600 B.C. Previously large stones were used for the purpose. At first metal anchors were made of iron, and had welded to them a mass of stone and lead. At a later date the anchors were made of lead. The remains of a leaden anchor, about 50 B.C., were recently found off Cyrene, and are now in the British Museum. The surviving pieces, three in number, weigh altogether 1,317 lbs. The arms are here represented, upon which are stamped in relief the name of the ship, *Zeus Hypatos*.

Mr. Torr next proceeds to discuss steering-gear; the rigging on ships of early and later

ARMS OF A LEADEN ANCHOR.

times, and in the Athenian navy; the material and colour of the sails; flags and lights; sounding-lead and log; and ship's boats. A valuable appendix describes the different types of ships under their early nomenclature, arranged alphabetically.

The book is thoroughly indexed, and the illustrations particularly clear. Mr. Torr has produced a book which is at once scholarly and readable, and at the same time particularly valuable as an archæologist's handbook of reference.

Bron y Voel.

ON THE WESTERN SLOPE OF MOELFRE, MERIONETHSHIRE.

By the late Mr. H. H. Lines.

ONE of the most noticeable traits of the old Celtic tribes, whether of the Irish or Welsh stock, was a habit of utilizing what we erroneously call accidents of nature. Their strongholds, even in the middle of the first century of our era, were invariably made in entire conformity with the shape of the ground upon which they were constructed, however irregular that shape may have been. Again we find their communities or towns among the Welsh mountains frequently placed on the lateral morains of the glacial period, where the boulders are deposited and almos arranged in the required order to suit the purposes of the old tribes. One very remarkable instance of Celtic adaptation of this kind occurs upon the western slope of Moelfre, a bare and nearly isolated hill in the Vale of Ardudwy, on the coast of Cardigan Bay, between Barmouth and Harlech. Moelfre itself lies about three miles inland, backed by the higher peaks of Llawllech, Diphwys, Llethr, Rhinog Vach, and Rhinog Vawr, at a distance of two miles or more. The two latter peaks are more than 2,400 feet above the sea, and were at one period the birthplace and cradle of a glacier which entirely filled up the hollow of Cwm Nantcol. They now form a water-shed, throwing off a stream eastwards into the vale of the Mawddach, and another, in which we are more immediately

interested, westwards down the hollow of Nantcol. The glacier before it swept along the base of Moelfre, leaving its well-worn cornice marks upon the rocks, bore on its surface numerous morain boulders from the rugged peak of the great Rhinog, which it deposited in vast numbers upon the lower slopes of the mountain on its west face, near to where is now a farm called Bron y Voel Uchaf, also two cromlechi. The Nantcol morain may be traced nearly a mile along the lower slopes of Moelfre behind the farm, one portion extending towards Nantcol, which stream is erroneously marked on the Ordnance Map under the name of Afon Artro, into which the Nantcol really flows at about a mile to the north in a valley separated from Cwm Nantcol by Mynydd Llanbedr.

It is in a portion of this morain that I believe are to be found the works of the ancient inhabitants, either Cymric or Gwyddylian. On the lowest part of the slope the boulders appear in their natural positions, and are separated from those above by a dry stone boundary wall now in ruins, and running along a ridge of rock. All the boulders lying above the wall at one time formed stone circles, and enclosures surrounding cromlechs and carneddau. Many of the groups still retain nearly all the stones which went to make up the original arrangement. In many cases they are placed in slightly curved rows, one close behind the other, as though intended for seats, the entrance to each group being clearly marked by two stones which answer the purpose of portal stones. There is also in each group on the opposite side to the portal stones a large and unusually flattish stone, apparently an altar for divination.

The entrance into this Celtic caer, or enclosure, is on the north-west, where opposite to a small cottage is the original rudely raised road, an embankment composed of a solid mass of stones. It passes for about 100 yards across a slight hollow which is filled up by the unappropriated portion of the morain, and enters through the dry stone wall into the caer. On entering the enclosure we find a piece of ground large enough to be the site of a small town. On its north side, the only defence against intruders appears to be the vast heaps of boulders lying in their natural state of confusion. On the north-west is an unbroken line of the original enclosure wall, prostrate in some places. On the west and south are two modern stone walls, built most likely from the remains of ancient dwellings. These walls, west and south, have cut off large, wide spaces, still partially covered with the remains of this British settlement, especially on two or three very broad terraces somewhat higher up the slopes of Moelfre. They also cut off two cromlechs which lie about three furlongs apart, one of them just outside the west wall. It is difficult to form a correct estimate of the size of this ancient settlement. I found four cromlechs standing, two of them upon the borders of a traditional battlefield, Y Waun Hir, and I have traced its remains for a circuit of more than two miles and a half. For the present our attention must be concentrated upon the enclosed space before mentioned, where the present road, which crosses it diagonally, is the same old street which passed through the town, with the same old structures on either side, as in the days of the Celtic inhabitants, the place looking less like a ruined than a deserted settlement. There are two slight depressions, about 20 to 35 feet wide, traversing the ground; within these depressions the boulders were deposited by the natural action of the ancient glacier, and then appear to have been rearranged by the old tribes in accordance with some system, and for some special purposes in connection with their social habits, of which we can only form a dim idea. In such cases we see things only in a partial manner—through a mist, dense with the darkness of the darkest ages. Here are the stones left in most cases exactly as they were when they were used by the natives, and, moreover, we find in their arrangement some idea of construction, not only in the single groups, but also in the relation or connection between the several groups as they form a whole. This is especially the case with the cromlech and its surroundings. The table-stone of this cromlech is flat on its upper surface, and is perfectly horizontal. It is 16 feet by 7, its thickness for an unwrought stone being pretty equalized, and about 20 inches. There is a slight appear-

ance of a raised rim nearly all round the slab, which stands 18 inches from the ground, supported by various blocks without apparent order. Along the south-east side of the slab is a mound about one yard high, composed of stones and earth, which has been thrown back from the stone to give access all round it. In quantity there is sufficient to block up all approach to the space beneath the slab, and my impression is that it was so blocked up at first, the top being left bare, and placed due east and west in so prominent a position as to be a striking object from every point of view in the surrounding group, which group covers a space of 300 feet by 100, and may originally have occupied a space of three times that extent.

The question now is, For what purpose was this 16-feet slab placed here? Was it sepulchral? That may have been so, but it obviously answered other purposes than those of protection and preservation of the dead. It appears to have been chosen on account of its possessing that slightly raised rim before mentioned. I have found this peculiar rim more strongly marked upon other slabs in the neighbourhood; upon one, placed also due east and west, and possessing the surrounding attributes of an altar, I found the rim raised to nearly 6 inches all round the surface. This slab is about a quarter of a mile distant from the one under consideration. My impression is that these rim-bordered slabs were used as altars for fire, and that the rim served to keep the fire upon the stone. Altars for divination purposes were altogether of a different shape; they sloped towards a point at the front, and were slightly hollowed towards that point.

At the north side of the cromlech is a rock *in situ*, standing 2 feet high, and measuring 13 feet by 7. In the centre of its upper surface is a natural rock basin, 2 feet across and 3½ inches deep, indicative of the ceremony of lustration. At 30 feet distance from the great slab are two stone blocks, standing 4 and 5 feet high respectively, answering the purpose of portal stones to the precincts of the cromlech and lustration rock. The probability appears to me that the 16-feet slab was the capstone to an interment, and that it was also adapted to sustain fire either for the purpose of cremation or as a symbol; in fact, it may have been used for the cremations which once filled up the four or five carneddau seen about 200 feet on the south. Admitting this to have been the distinctive character of this cromlech and its immediate surroundings, we should be in a position to understand the peculiar arrangements of the numerous boulders forming its north boundary. These I have mentioned as covering a space of ground 300 feet by 100. A modern wall, 6 feet high, passes on the south side of this group, cutting off the cromlech, and all that lies contiguous to it. There are two entrances—one on the west, the other at the east end; there are also in addition two interior entrances, giving communication between different sections of the group, which I found arranged upon two lines of construction. The east line terminates at a stone 9 feet long in the centre, and then makes a deviation of about five degrees to the west entrance. I was thus able to work most of the curved rows of stones from these two central lines. The result was that I found at least twelve concentric sections of circular rows in the eastern half of the group, consisting of 113 stones placed in most cases close together, and frequently touching each other.

What are we to infer from this singular arrangement, quite unlike anything we know of in the position of memorial stones on a battlefield? It appears to point to some purpose of simultaneous action, the nature of which we may perchance gather from referring to the ancient poem of the Gododin, in which the Battle of Cattraeth is the theme. Aneurin, the warrior poet or bard, was the author, about 642 A.D. In the twenty-first stanza he says:

> The men went to Cattraeth; they were renowned;
> Wine and mead from golden cups was their beverage.
> That year was to them of exalted solemnity:
> Three Warriors and three score and three hundred wearing golden torques.
>
> Of those who hurried forth after the excess of revelling
> But three escaped by the prowess of the gashing sword,
> The two War-dogs of Aeron, and Cenon the dauntless,
> And myself from the spilling of my blood, the reward of my sacred song.

Our Celtic ancestors have the reputation of intemperance on the eve of battle. It was customary with them to fortify them-

selves with mead and wine before proceeding to action. In the thirty-first stanza:

The men marched with speed, together they bounded onward
Short lived were they—having become drunk over clarified mead,
The retinue of Mynyddawg, renowned in a trial,
Their life was the price of their banquet of mead.

This poem of the Gododin, though written long after the period when the ancient tribes were in full possession of their native mountains, exhibits them in one of their most striking characteristics, that of conviviality; their mead feasts or drinking customs were upon an extensive scale, and I would suggest that the concentric rows of stone seats I have endeavoured to describe may have been used on some such occasion.

The other section of this group on the west of the long stone seat of presidency, has been arranged with more regard to the preserving of open spaces, and on that account was more especially adapted to the ceremonies connected with ancestral worship, and which form of paganism was, I believe, practised here. There is no stone of a representative or phalic character, only the flat cromlech slab, beneath which may have reposed the ashes of some renowned chief or warrior, in whose memory periodical celebrations were probably established. The lustration rock basin points to something of this nature.

My plan of this 300-feet group does not give the whole of its remains, which are continued further towards the east between 100 and 200 feet, terminating in a group of huge prostrate blocks of 12 and 14 feet long, and 4 or 5 feet high. There are rock basins upon them, apparently of natural formation. These blocks terminate the traverse road through the enclosure at the south-east corner, where there is a copious spring, which must have been one of the supplies of the settlement.

Near the centre of this enclosure is a cluster of foundations of structures, some of them being 30 feet by 25, the dry stone walls being 4 feet 6 inches high, and 3 feet thick, apparently built upon an older basement. From this is obtained a good view over the entire space, now covered by the ruins, and immediately in front is one of the slight depressions previously mentioned, in which are some remains worth notice, consisting of a remarkable boulder 15 feet long by 10 broad and 5 feet high. This boulder, for it is not a rock *in situ*, but must have been brought down to its present position upon the surface of an old glacier, has been utilized by the old natives, who have made it a principal or presidential stone, surrounding it with various segments of stone circles, which still remain tolerably perfect. On this boulder there appear to be two artificially worked spaces on the west side, small and flat, suitable for steps, if it was an altar, or for seat and footstool, if it was used as a chair.

The farm of Bron y Voel is outside these boundaries; and at a little distance to the south-west is another cromlech 13 feet by 9, one end resting on the ground, the other elevated about 8 feet. Again, 100 yards further west, is a smaller cromlech 8 feet 6 inches by 8 feet, standing 3 feet high. The only remark I have to make upon these cromlechs is the absence of the usual surroundings, except in a disturbed state. An old road from Llanbedr to Barmouth passes in front of the large inclined stone, known by tradition as the Lion's Mouth, and cuts through a semicircular trench, which appears to have been once carried round the stone. The scarp of the trench is much loaded with large boulders; indeed, this is the condition of both sides of the old road all through Bron y Voel.

On the western side of Moelfre, above the enclosure wall, are remains of ancient dwellings extending far up the sides of the mountain. Close to the wall, at the corner where the town road passes through, is a small group of boulders of a very interesting character, from the fact that at least fifteen of them show evidence of having been worked upon the surface, probably by using quartz stones. Whatever the purpose to which these remains were devoted, the group, when entire, must have been a very finished one of its class. One of the smaller stones shows an attempt at archaic decoration. Another, having the appearance of an altar, 8 feet 6 inches by 7 feet, is lozenge-shaped, and has a perfectly flat surface, sloping towards its pointed front. A third has a broad, high rim along two of

its sides, 4 feet each way; this, I think, is only a portion of the original stone. All have worked surfaces, and show other marks of human labour. They are respectively 2, 3, and 4 feet high.

Advancing up the mountain, evidences of man's work crowd upon our attention; high above, and overlooking the enclosed portion of the old town, are two or three broad terraces of natural formation, on which are many artificially arranged groups of stones. Among them I detected three or four altar-stones and one shattered idol-stone, the altars standing in every case in their original position, with the customary adytum, and surrounded by stone circles. One altar, shaped in a rough manner like the serrated end of a leaf with five points, and concave spaces between, is 9 feet across, 3 feet thick, and stands sloping 6 inches to the front, bearings east and west. Another altar, 11 feet by 7, with a slope of 12 inches to the front, and 2 feet 6 inches thick, is remarkable for the height of its massive brim, which partially encircles the stone on its outer surface, and in one part stands 6 inches high. The face of this stone is quite flat, and it is surrounded by stone circles and other subordinate stones in every direction for 100 yards. There is also a slab 13 feet 7 inches by 10 feet, and 2 feet 6 inches thick in the middle. Its upper surface, roughly shaped like a leaf, has been most elaborately worked all over by rubbing with pieces of quartz, which may be found lying on the hill-side. The lines produced upon the surface of the slab by this means consist of countless sections of curves. Along the centre of the stone is a flat irregular shaped surface, which does not extend all over the stone, but is surrounded by four other horizontal surfaces 9 inches below the centre, also a slope at an angle of 22 degrees. On the highest part is a carved groove, spear-shaped, 4 feet long, 6 inches wide, and 2½ inches deep. The handle bends downwards 3½ inches. The outer border is also grooved, though slightly. This elaborately worked slab would appear to have a significant history attached to it, to which we have lost the key. Its bearings are W.N.W. and E.S.E.

There is one more of these strange blocks to notice still higher up the mountain. This is not, like the others, a mere thick slab, but a solid block, which appears to have originally consisted of a ponderous stone 9 feet long and 7 feet thick in front, with another 2 or 3 feet higher at the back. The front stone terminates in a blunt point, but either an earthquake or severe frost has caused the upper part of the stone to crack right across and to slip out of its place more than 2 feet, thus altering its original shape. The same thing has occurred to the hinder stone, which also has a portion split off and displaced. This block I believe to have been an idol or representative stone; it stood upon a terrace with a foss 80 feet long and 10 feet broad in front. Outside this was a mound 20 feet wide, and then another foss about 8 feet wide, and another terrace mound 30 feet wide, sloping down to the small pool. Upon the mounds were various stone rings and large slabs.

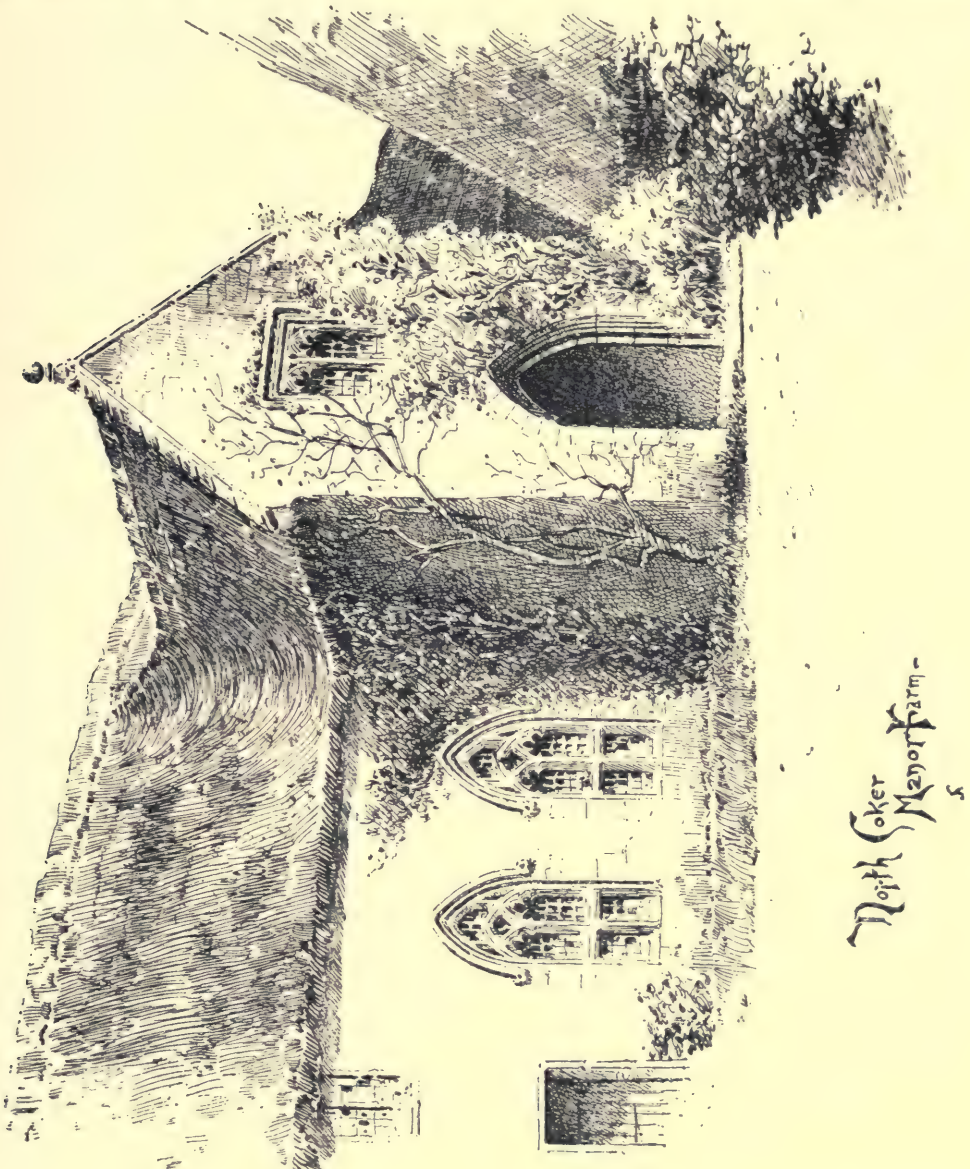
At this point I was high up the bare side of Moelfre, the sun was setting, and I was five miles from my lodging. I gave up my day's work, impressed with a conviction that a great deal was yet to be done on this mountain in the way of exploration. This was in the year 1870. No chance occurred to me again of resuming a work which I had carried on during previous summers, and now in 1880 I leave it for younger heads and legs.

Some Old Wiltshire Homes.*

WILTSHIRE, though remarkably destitute of feudal castles, is peculiarly rich in domestic work, specially of the fourteenth century. Within the last fifty years much that was valuable and interesting of these old homes has been altogether swept away, or suffered to fall into lamentable decay. We therefore feel specially grateful to Mr. Elyard for this series of picturesque drawings, and for the accompanying letterpress, which, though necessarily brief, seems to be characterized by much accuracy. It is to be regretted that the limits of space

* *Some Old Wiltshire Homes*, by S. J. Elyard. Charles J. Clark. Imp. 4to., pp. xxi. 88. Twenty-eight plates and various text illustrations. Price 20s.

prevent us doing more than giving a short notice of this praiseworthy volume, which all true Wiltshire folk of culture will doubtless



welcome, and which has some real value for the general student of the domestic work of the past, although, alas! it is destitute of any ground-plans. The homes here described and illustrated are: Sheldons, near Chippenham; Norrington Manor House; Hill Deverill Manor House, with two illustrations; Bradfield; Yatton Keynell Manor Farm; Purton Clinch Farm; Audley House, Salis-

bury; Porch House, Potterne, with two illustrations; Corsley Manor House; Great Chalfield Manor House; Bullidge House, Allington; Duke's House, Bradford-on-Avon; Can Court, near Swindon; South Woodlands Manor House, Mere, with two illustrations; Cadenham House, Foxham; Edington Priory Farm; Tockenham Manor-House; Restrop, near Purton; South Wraxall Manor House, with four illustrations; Westwood Manor House; Clarendon House, Dinton; and Coles Farm, near Box. In addition to these plates there are drawings of the coats of arms of most of the families connected with the old houses, as well as a few larger drawings. One of the latter represents some fine fifteenth-century work pertaining to the North Coker Manor Farm of Hill Deverill.

Some of the houses here dealt with are fairly well known, and therefore easier for the general critic to appreciate or to estimate.

THE TROPENELL YOKE.

Such, for instance, is the rambling and highly-interesting old manor-house of South Wraxall, which was described and illustrated in the *Antiquary* a few years ago. The gatehouse is well drawn; it is rather surprising that no interior sketches of this house are given. Both hall and drawing-room are sufficiently remarkable to merit special notice. The Duke's House, or Kingston House, Bradford-on-Avon, has a fine though too pretentious south front, which is well known, and is here carefully depicted. It is an elaborate example of early Jacobean. Audley House, Salisbury, is another well-known Wilts example. It has passed through strange vicissitudes. After having been used for a long time as a workhouse, it was bought in 1881 by the diocese, and after undergoing a really careful restoration, is now used as a Diocesan Church House.

Great Chalfield Manor House, though far away from any frequented highway, is familiar, at least by name, to all architectural students. That which remains, particularly the north front, is of much grace and beauty, but very much has been demolished and modernized. "There is a sad story related concerning the death of the last heir male of the Tropenells, of Great Chalfield, which tells how he, being arrived at man's estate, died by an unfortunate accident as he was hunting; he put a pair of dog couples over his head, pursued his sport, and, leaping over a hedge, the end of the dog couple, which hung at his back, took hold of a bough, and kept him from the ground until he was strangled. The quaint old French motto, adopted by Thomas Tropenell, and placed by him in various parts of the ceiling of the great hall, *Le joug tyra bellement* (whether originally expressive of the tenure of his estate or of his agricultural interests, is not easy to determine now), proved sadly prophetic of the melancholy manner in which his race became extinct less than a century afterwards."

Among the little known but highly interesting houses to which Mr. Elyard in this volume introduces us, may be mentioned Woodland's Manor House, about four miles north of Gillingham, and Bullidge House, Allington, two miles from Chippenham. The former is one of the quaintest old-world dwellings in the south of England, and has no counterpart; it consists of two distinct parallel buildings connected by a covered way; much of it is of fourteenth-century date. The latter is a picturesque example of the middle of the seventeenth century.

We are rather surprised not to find Charlton House, a piece of good Jacobean work, described by Mr. Elyard; but our chief feeling is gratitude for this introduction to many of the choicest examples of the early domestic work of Wiltshire.

The Jutes and the Wansdyke.

By F. M. Willis.

IN his interesting article in the March number of the *Antiquary*, Mr. T. W. Shore says, "Modern historians have scarcely given sufficient importance to the Jutes settled on the mainland of this country," and shows by a comparison of Hampshire names with those of Kent, that this people occupied a larger portion of our land than is generally allowed to have been the case. The present writer is inclined to go still farther and to suggest:

(1) That the Jutes had a strong colony on our east coast, even prior to the coming of Julius Cæsar.

(2) That after the departure of the Romans they formed fresh settlements in other parts of the country — notably in Oxfordshire, Gloucestershire, and Worcestershire.

(3) That to them we may attribute that great archæological puzzle—the Wansdyke.

With the two last of these points we will now deal.

There are, indeed, certain names which occur in all three of the districts quoted, viz.:

Kent (with Hants and Isle of Wight).
Oxfordshire.
Worcestershire and Gloucestershire.

Such are:

In Kent.	In Oxon.	In Glos.
Strood,	Stroudley,	Stroud,
Sydenham,	Sydenham,	Siddington,
Hants.	**Near Oxon.**	**Worcestershire.**
Canterton,	Kennington,	Cantuuaretun,*

but sufficient for our purpose will be a comparison of names found in Oxfordshire and its immediate surroundings, with some of those words noted by Mr. Shore in the paper already alluded to. With

Wroxall	compare	Wroxton.
Hythe	,,	Hethe.
Somerden	,,	Somerton.
Blengate	,,	Blenheim.
Blechynden	,,	Bletchingdon.

* *Codex Diplomaticus*, 875.

Beckhampton	compare	Beckley.
Chisley	,,	Chiselhampton.
Rye	,,	Rycote.
Wardown	,,	Warborough.
Gosford	,,	Goosey.
Wallington	,,	Wallingford.
Mongeham	,,	Mongewell.
Nettlested	,,	Nettlebed.
Chickenhall	,,	Checkenden.
Gore	,,	Goring (near Gathampton).
Rother	,,	Rotherfield.
Maidenstone	,,	Maiden Early.

Now there is here surely something more than a mere coincidence, for a very close relationship is thus shown between Kent and Oxon, the southern part of the latter being especially Kentish in the formation of its place-names.

As Hengest's and Horsa's association with this district seems probable from the occurrence of the words "Hinksey" and "Horsepath," we may look upon the date of this settlement as 449-455.

Let us now turn our attention to the Wansdyke (which by the way seems to have been made after Hengest's death by his son Aesc), and compare again place-names found near it with those referred to in Mr. Shore's paper as being probably of Jutish origin.

Working from the east of Wilts towards the west we find

Chisbury	which compare with	Chisley.
Buttermere	,,	Bottesham.
Tottenham	,,	Tottington.
Ram Alley	,,	Ramsgate.
Bottlesford	,,	Buddlesgat.
Gore	,,	Gore.
Rybury	,,	Rye.
Nursteed	,,	Nursted.
Cherington	,,	Cheriton.
Allington	,,	Allington.
Tottridge	,,	Totton.
Bennecar	,,	Benestede.
Whitley	,,	Whitwell.
Wraxall	,,	Wroxall.
Berfield	,,	Bere.
Limpley	,,	Lymne.
Monkton	,,	Mongeham.
Warleigh	,,	Wardown.
Wilmington	,,	Wilmington.
Claverton	,,	Calverley.

Beckington	which compare with	Beckhampton.
Chilcompton	,,	Chillington.
Again		
Wraxall	,,	Wroxall.
Claverham	,,	Calverley.

Add to this that "Catridge Farm" (*i.e.*, Juteridge) south-west of Laycock lies right on the Wansdyke itself, so far as one can judge from the map, and which we may compare with Catts Place and Cattisfield. Now all of these places are within five or six miles of the dyke, and nearly, if not quite all of them, to the south of it. In addition to those we have noted there are many suggestive names in close proximity to it, among which may be mentioned "Stroud Farm" close to Bowden, and West and East Stroud near Newport, in Somersetshire. The dyke passes, moreover, through the "Cannings" country, a name in itself more than suggestive of Jutish occupation. Twice, too, in Wilts do we find in its neighbourhood the word "Dunkirk," which must have originated in Kent, where it is also found, a word which would appear at first sight to be of Danish construction, till we observe "Dunkerton" marked on the map of Somerset right in our route. We might add more words, such as Swanborough (cf. Swanscombe), Rainscombe (cf. Rainham), Bromham (cf. Bromley), and still have left our catalogue incomplete, for there would yet remain others, such as "Foxhangers," "Mid Frith," and several "dens" (such as Bowden and Marden), which are uncommon in Wiltshire, except on this particular line and down the eastern border of the shire.

The Abbot of St. Benet and his Tenants after the Peasant Revolt of 1381.

By Rev. W. Hudson, F.S.A.,
Hon. Sec. of the Norfolk and Norwich Archæological Society.

(*Continued* from vol. xxix., p. 218.)

NOW let us see what the holdings consisted of. Their various contents fall almost exclusively under seven titles: (1) Land, (2) Messuage or Cottage, (3) "Hirlond," (4) Meadow, (5) Rush or Reed, (6) Heath, (7) Common. There are also moor, marsh and pasture, but in such small quantities that they may be omitted. We need not discuss all these separately; we will first take what is simply called land. *Land.*—Every holding contained land, which, of course, was the arable land held in villainage, *i.e.* on condition of rendering the services and customs mentioned in the record of admission. On the whole manor there were 387 acres of this arable land. The 99 holdings on the average, therefore, consisted of rather less than 4 acres each. They were of all sizes, but none of them very large. One is of 26 acres, another of 23, and about ten others of 10 acres and upwards. The rest are all small. The only explanation of this minute subdivision seems to be that the custom of "gavelkind" (or equal inheritance by children) must have been followed on the manor. In several cases two or three holdings are held by members of the same family as portions of one holding, *i.e.*, by payment of one fine for admission. Several questions arise with regard to the holding of this land, but we may best consider them after speaking of the other descriptive words. A *messuage* or a *cottage* seem to be used in the ordinary sense of a larger or smaller kind of residence, the former including a curtilage or yard, and both probably including garden ground. The total number of messuages mentioned is 39, besides 3 half-messuages and 1 quarter. There were only 9 cottages and 2 parcels or portions of a cottage. Next comes the land called *Hirlond.* I cannot find this word in any dictionary, nor does it occur in the Thurgarton Roll. But there can be little question that it means arable land forming part of the lord's demesne, which, instead of farming himself, he let out for hire. I am told that to this day land let on hire in Norfolk is called "hire-land." It would correspond with land which in the valuable book called the *Domesday of St. Paul's* is described as "land of assize," *i.e.*, demesne land let out at a fixed rent. Of land thus let on hire there were 37 acres, and it was attached in small portions to 44 holdings. The other names, *meadow*, *rush*, *heath*, *common*, speak for themselves. The various holdings included sometimes one, sometimes

more of these. There were 26 acres of meadow, 28 of rush, 11 of heath, and 45 of common. The total acreage included in all the departments of the holdings was 534.

So far we have been dealing with facts. Now we come to more difficult ground, where we can only draw inferences which may not be correct after all. What were these holdings? When a tenant held 3 acres of land and 1 acre of "hirlond," and so much heath and so much common, how did he hold it, or, even more directly, what did he hold? In our own day we should know what it meant, but we cannot say the same of the year 1381. I need hardly remind you that probably up to the time we are speaking of the almost universal system of agriculture was this: The peasantry, whether tenants or labourers, lived in a village. Round the village some of the land, perhaps to the extent of one-third, belonged to the lord exclusively, and the manorial tenants were bound to cultivate it. The other two-thirds were held in unequal shares by the tenants. But a tenant did not hold his land in one plot. The whole land, even including some arable parts of the lord's demesne, was usually divided into three portions or open fields, two of which were cultivated in each year, and one allowed to lie fallow. The land under cultivation was divided into acre or half-acre strips, which were held by each tenant according to his share, but no two of his strips came next to each other. His share and that of others, and even the lord's, were all mixed up together. There is evidence that this kind of agriculture existed till long after this time, and a well-known writer, Tusser, in 1550, says that even then Norfolk was its special home. When, however, new pieces of waste land were brought into cultivation, the lord who found the means claimed the right to let it out, and this was early done in definite plots. We have seen, too, how the manorial lords had at an early time found money payments better than personal service. For this reason much of the demesne lands had been let out in patches, and the common fields had begun to be treated in the same way.

Now, what we should like to know is, were these 99 holdings, to which tenants were re-admitted in Thirne in 1381, separate plots or farms as in the present day, or were they scattered allotments in common fields? I cannot pretend to answer the question for certain. It seems to me they partook of both characters. There is evidence which points to common agriculture, but certainly a majority of the holdings look as if they must have been separate plots. First as to common agriculture, in which the tenants took their turn at using the same manorial ploughs for their own strips, and also took their share in using them for the lord's as well as helping him specially at harvest and at other times. The abbot undoubtedly still required personal services from the peasantry as a condition of their tenure. Thus the eighth and ninth entries concern two tenements, one containing $8\frac{1}{2}$ acres and $\frac{1}{2}$ rood of land, and the other 11 acres and $1\frac{1}{2}$ roods of land, making together exactly 20 acres, which are charged with the duty of providing a reaper, that is, a foreman of the reapers for the year. This, of course, means that the tenantry had to do the reaping, and were bound to do it properly. (It will be observed, also, that the measurements of these two tenements include nothing less than half a rood, which could easily be estimated in open fields.) Again, at some of the later courts the rent of a holding is occasionally mentioned, and it is said that the holder is to render so many bushels of barley *besides service*. On one occasion the whole "homage" was fined 2s. 2d. for "26 autumn works," because they left before the time. Not a few of the holdings like the two just mentioned contain a quantity of land which might be measured in scattered strips, as so many acres, roods, or half-roods. Rather frequently 30 perches occurs, which might be the length of one furrow, although evidently a measure of 40 perches was in use. All this would be consistent with a system of common agriculture. Common service on the lord's land seems to imply common cultivation on the part of the tenants, for if the tenants were in a position to cultivate their own separate lands with their own implements and their own labour, it is only reasonable to suppose that the lord would find it to his interest to do the same.

Side by side, however, with these possible evidences of common cultivation there are others which seem inconsistent with anything but separate and definite plots of ground.

No less than 29 of the holdings are measured with *perches*, as, "13 perches," "3 acres and 17 perches," "6½ acres and 21 perches," "2 acres, 3 roods, and 32 perches," "3½ acres and 37 perches," and so on, with all kinds of odd numbers of perches. These hardly look like strips in open fields. Again, in the cases where there was a messuage or cottage, these are never mentioned separately, but always in connection with the land, as "2 acres and 3 roods of land *with* one messuage." This might mean a messuage or cottage in the village and a certain share in the land of the common fields. But where the land to which the messuage was attached contained "½ acre and 38 perches" or "4½ acres and 31 perches," it seems hard to suppose that this is a description of anything but a definite plot of ground with a house standing on it. Yet we can hardly imagine that all the 39 messuages, to which tenants were admitted on that day, were separate farmsteads scattered about on that one manor. The same questions arise in regard to the "hirlond," which I have supposed to be the lord's arable land. This is held in addition to customary land, and though the measurements as a rule keep to half-roods, there are also such as "13 perches," "18½ perches," and so on, which look very like definite plots. A similar difficulty is felt with respect to other parts of the holdings, meadow, rush-ground, heath, and common. According to ordinary theories, these ought to mean that a tenant had a right to turn out so many beasts, or pasture so many sheep, or cut so much heather for fuel, or so many rushes or reeds for thatching or strewing his floors. Now, although in no case (except one which is doubtful) are perches mentioned in these portions of the holdings yet they are always described, like the arable land, as measured by acres and roods. We cannot think that these parts of the manor were, at this early date, cut up into enclosures and abstracted from common use, and we seem driven to conclude that there was some rule by which an acre of common stood for so many beasts, or a rood of meadow for so much hay, and so with the heath and the rushes.

I will finish with some brief observations upon the character of the tenure by which these lands and rights were held. It must be remembered we are dealing only with "terra nativa," or land held "in villenagio." Modern lawyers would translate this "copyhold land." But I am tolerably certain that if this steward had written English instead of Latin he would have called "nativus" a "bondman," and "terra nativa" "bondland." Of course everyone who held it was not a "nativus." The greatest gentry in the neighbourhood might hold it if they liked, only whoever they were they all held it on the same terms, that is, on condition of fulfilling the "services and customs" attaching to that particular holding by the custom of the manor. Furthermore they held it "at the will of the lord," so it was distinctly stated in the form of admission. This sounds as if the lot of the tenants must have been a hard one, unless they could afford to pay for their services being performed by others, as the better-to-do tenants did. And one might suppose that the lord might turn them out when he pleased. That there was a sense of hardship and a desire for change is certain, from the readiness with which the *peasantry* rose in revolt throughout the kingdom. But with the plain facts of this roll before one's eyes, it is impossible to doubt that if the lot of the *tenants* were hard it arose from other causes than the conditions of their relation to their feudal lord. Where the tenants are not described as "nativi," we cannot argue anything from their case. But about one-fifth of the holdings are granted to persons described as "Nativus domini," the lord's bondman. Yet these are the holders of almost all the largest holdings. One holds 26 acres; another 12, besides a messuage, 2 acres of hire-land, 1 of meadow, 2 of rushes, and 9 of common; a third has one holding of 4 acres with a messuage, and another holding of 9 acres with a cottage, portions of hire-land, meadow, rush, heath and 4 acres of common. And when we consider the "will of the lord," it is plain that his power to disturb the tenants was very limited. He could seize their lands for nonfulment of their services or non-attendance on special occasions at a court. But if the tenants fulfilled the conditions of the tenure, they were as secure in their holdings as if they had been freeholders. With very few

and easily understood exceptions, these tenements are granted to the holders *and their heirs*. When a tenant died, his heir had nothing to do but to attend the next court, be certified by the jury to be the lawful heir, pay a small fine for admission with a customary heriot, and the lord could not refuse to admit him. In this connection it is important to observe that this security of tenure was enjoyed by the serfs who held customary land just as much as by the tenants who were not "bondmen in blood." It will be remembered that two classes of persons are mentioned as having been summoned to the court: (1) the serfs, who were called upon to swear fealty of body and chattel; (2) the tenants of servile land, who only swore fealty as was fitting. The serfs who were fortunate enough to hold copyhold land appear to stand in the same position as the more favoured class. The reason probably was that they may have already claimed and obtained the protection of the common law of the land. If not now, at all events later, the judges laid down that the admission of a tenant on the roll implied a contract, including inheritance according to the custom of the manor, which contract the lord might not break if the tenant fulfilled its terms.

I have thus endeavoured to extract from this interesting court roll what information I can about this Norfolk manor at the critical time when it was compiled. As I have said, we have not been dealing with the whole manor, only the holdings of the copyhold tenants. There may have been (according to legal theories of a manor, there must have been) freeholders who would not be on the roll. There were also the landless bondmen, the farm-labourers, who still in theory belonged to the lord "body and chattels." We may surmise that it was they whose condition led to the rebellion, though the more favoured tenants of servile land joined with them in burning the rolls. The time was evidently one of transition. I regret that my knowledge of the subject has not enabled me to solve the questions suggested by this roll. To a well-qualified student of manorial history it seems to me that this roll and the corresponding one of Thurgarton would convey unusually valuable information, for they reveal conditions with which even recent writers, dealing with these particular points, appear to be only imperfectly acquainted.

(*Concluded.*)

Some Results of the Silchester Excavations of 1893.

By Roach le Schonix.

THE fourth season's excavations at Silchester, as stated in the recently issued report, were begun on May 4, 1893, and continued almost without intermission until October 19. They included the examination of: (1) the remainder of the large *insula* (VII) south of the *forum* and *basilica*, containing the round temple, which was partly excavated in 1892; and (2) of the double *insula* (VIII) which extends southwards from *insula* VII to the city wall. Also (3) the excavation of the northern half of a new *insula* (IX) west of *insula* I and north of *insula* II, and (4) of that part of the city now occupied by a rick-yard in the angle by the east gate.

For a considerable time the works were seriously hindered by the prolonged drought, which so hardened the ground as to make excavation difficult. A large extent of land, nearly nine acres in all, was nevertheless explored, and many interesting remains brought to light.

In *insula* VII, besides the large house and adjoining gardens discovered in 1892, are two other houses, as well as some minor remains south of the round temple. On the south and east the *insula* was bounded by a wall, but most of the enclosed area was open ground, with no traces of buildings.

In the great double *insula* VIII an unusually perfect house of the courtyard type was uncovered on its north side.

The centre of this *insula* is occupied by the large edifice, rivalling the *forum* and *basilica* in size, which was excavated, together with the adjoining baths, by Mr. Joyce. No proper plan of it on a large scale exists, and time unfortunately did not permit of the re-examination of this important building; but

the partial opening up of its outer walls to enable its exact position to be noted led to several interesting discoveries. One of these was the existence of an external southern corridor, which communicated with the baths, and so established the connection between the two. Another was the tracing of a number of chambers and out-buildings not previously excavated on the west side, which complete the plan in that direction. Mr. Fox believes that this great block of buildings, with its separate groups of chambers was a large inn or hospitium, and perhaps designed for the lodging of official visitors to the municipality.

important result. The postern gate towards the amphitheatre was, however, fully examined, and its dimensions and arrangements ascertained. The discovery in the corn of a line of street pointing directly to the east gate, but which needs elucidation, and the tracing of some walls in the farmyard, complete the tale of the year's work.

The antiquities found, though not so numerous as last year, a fact which may, perhaps, be accounted for by the exceptional hardness of the soil, include many interesting objects in bronze, iron, bone, and glass, and even wood. Several important architectural remains were also discovered, which will

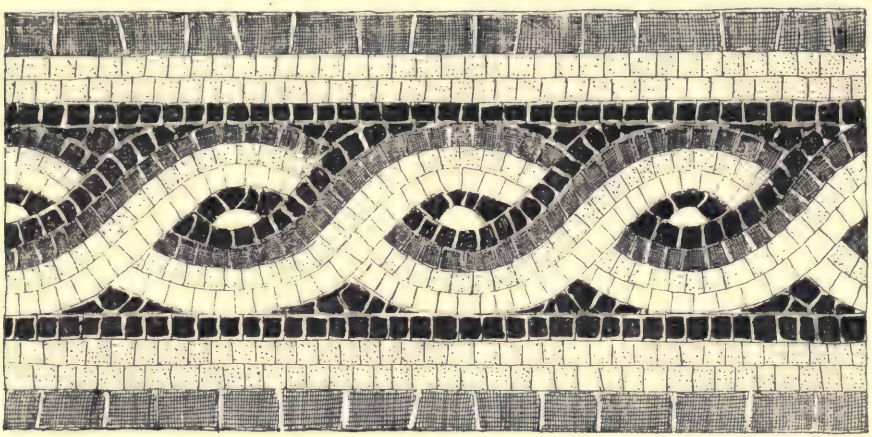


FIG. I.

One result of the drought was the discovery, through the withering of the clover and vegetation along its course, of a hitherto unnoted street, running from the north wall to the south wall of the city, and forming the eastern boundary of *insula* VIII. It also forms the boundary of *insulæ* V and VI.

The part of *insula* IX which was excavated lies north of the modern roadway crossing the city, and immediately west of *insula* I. It contains a house, most irregularly placed, in the centre, and other buildings on its east side. Portions of two blocks towards the south are partly overlaid by the modern road.

In the eastern angle of the city the rick-yard, which occupies the area north of the east gate, was trenched, but without any

form an interesting addition to the already valuable collection at Reading.

By the kind permission of the Council a special exhibition of the various objects of interest found, and of the plans, drawings, etc., was held in the meeting room of the Society of Antiquaries, Burlington House, from Tuesday, April 24, to Saturday, May 12, inclusive, between the hours of 11 a.m. and 6 p.m. They were of sufficient interest to warrant our giving a few particulars to our readers this month in the place of the usual article on Provincial Museums.

The cheaf feature of the exhibition was an excellent coloured model, to scale of $\frac{1}{2}$ inch to a foot, of the ground-plan of house No. 1, *insula* VIII, which is a very good example of the courtyard type of house; it is not

the largest, but the most perfect yet uncovered. The vestibule with entrance from street, the kitchen, vestibule to staircase, summer triclinium or dining-room, tablinum with mosaic floor, hypocaust of a winter room, winter room with apse, etc., are all identified. The interest and true proportions of the model are enhanced by the new departure of introducing well-designed figures of the navvies at work over the clearing of the debris. Adjoining this house is another house of the corridor type. A portion of the mosaic from the floor of this house, which forms a handsome border pattern of black, gray, white, and red tesseræ (1 foot 6 inches long, by 9 inches wide) is here represented (Fig. 1).

Among the largest of the relics was the great stone base, 2 feet square, of a pilaster found in *insula* VIII, and a fine slab of

FIG. 2.

Purbeck marble found in *insula* IX. The slab is about 3 feet by 2; the cramp grooves in the edges of the stone show that it formed part of some continuous paving or wall-lining. There was also the capital of a Doric column, which had been used up as building material in a house in *insula* IX; and the graceful smaller capital and part of a column, with

FIG. 3.

lewis-hole on the top, probably from *insula* VII. Part of a large base of a column, probably from the polygonal temple, was also shown, which was found in *insula* VIII. Several of the small hexagonal slates, pierced with nail-holes, used for roofing buildings, were exhibited. A few pieces of sheet lead, with nail-holes, were found; they were probably used for roofing purposes.

Various tiles, with footprint marks when soft, were found last year. Most of them are the footprints of dogs, but one has the footprint of a large bird. An exceptional tile is a circular one, nearly a foot in diameter, which was used for the *pilæ* of hypocausts.

A highly-interesting piece of a large tile is ornamented with a rude sketch of a *bos longifrons* (Fig. 2), evidently done by a boy of the period. It measures 10½ inches by 5½ inches.

Another large piece of tile, measuring 12 inches by 6 inches, has part of a roughly-done inscription (Fig. 3). By the side of the pictured tile is the small skull of a young *bos longifrons* found in *insula* VIII.

The firwood staves and iron handle of a bucket, from a well 26 feet deep, in *insula* VIII, have been carefully put together.

The pottery found in 1893 was singularly varied, and specially rich in some of the finer kinds. A great variety of potters' stamps on the red-glazed Samian ware were in one tray, whilst another contained richly-ornamented fragments. A good many specimens of the gray-black Upchurch ware, from the banks of the Medway, were exhibited, as well as pieces of the rarer fine buff, or almost white, ware. But the most interesting fragments are numerous pieces of fine black-glazed ware, which was made near Weymouth and at Colchester, and which is but rarely brought to light. It is very much of the black Wedgwood type; the paste is of gray colour, and the surface is as soft and smooth as Samian.

Various fragments of large *amphoræ* were discovered, including two name-stamped handles. The usual pieces of *mortaria* were found; a spout piece must have belonged to a mortar of an immense size.

Several perfect vessels of good proportion, but of no remarkable design, were obtained, whilst others have been most cunningly pieced together, and only lack a few fragments.

A vessel of most unusual form was found in a pit of house No. 4, *insula* VIII. It is of white ware, and of a flattened circular shape (Fig. 4). The orifice at the top is but a

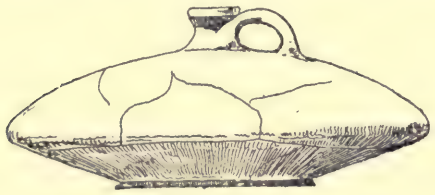


FIG. 4.

quarter of an inch in diameter, and the spout three-quarters of an inch. An equally small handle joins the spout. The vessel is 9 inches in diameter, and 4 inches high. It seems almost impossible to conjecture its object; it may have been a mere freak of an ingenious potter to use up some superfluous paste. Another idea is that it may have been for the preparation of some unguent or perfume, which required a wide

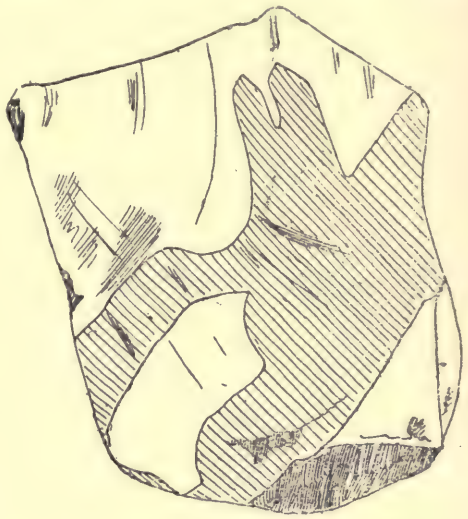


FIG. 5.

bottomed vessel for the settling of the lees, with a very small aperture to check undue evaporation.

An interesting fact is established by these Silchester pottery finds, namely, that a coarse kind of pottery, in which many fragments of pounded flint and chalk are mingled with paste, continued to be made right through the Roman occupation. It is hand-made, and much resembles the earlier Celtic pottery of the natives.

A still more interesting fact was to be learnt from a single fragment of pottery shown in one of the window-cases. It is a piece of the base of a Samian bowl, and on the inner side the red surface only extends over a part of the pink fragment (Fig. 5). It proves what has previously been suspected by a few antiquaries: that the beautiful red surface was an opaque glaze applied with a brush, and was not obtained, as has usually been supposed, by a process of polishing.

In the same case was an exceedingly rare fragment of a fine pottery closely imitating a yellow and red marble. A small crucible used in glass-making, with glass dregs ad-

hering to the base, and part of an alabastron (a great rarity in England), found near the round temple, were also displayed in this case, together with a collection of coins ranging from Claudius, Trajan, and Vespasian, down to the Constantines.

A prominent place was occupied by the remarkable stele or monumental stone, with inscription in Ogam characters:

EBICATOS MACQUI MUCOI . . .

to which reference has already been made in the *Antiquary* (Fig. 6). It is 2 feet high,

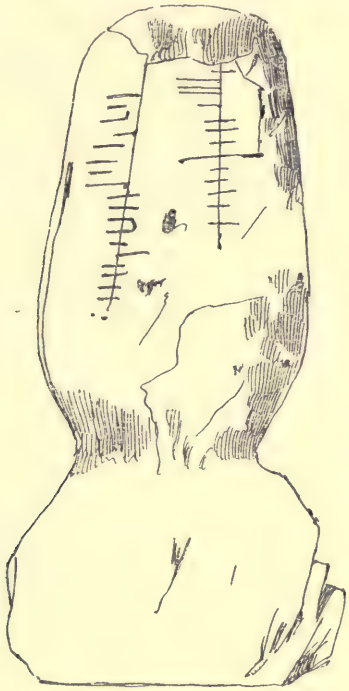


FIG. 6.

9 inches in diameter at the top, and about 1 foot in diameter at the base.

Beneath this Ogam stone, in a pit in *insula* IX, a large pewter jug, with a small opening, and much crushed, was found. In the case containing this jug were a variety of bronze ornaments, pins, needles, tweezers, etc. The more unusual small bronzes were two ornamental studs, a small scale-pan, and two key-rings. There was also a good and varied collection of fibulæ, several having their pins perfect. The most interesting of these is a small fish-brooch, which Mr. Fox thinks was probably a Christian ornament (Fig. 7). An

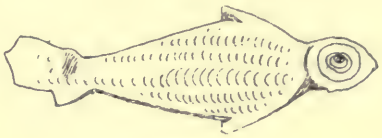


FIG. 7.

ordinary Roman brooch of that type would have had a more dolphin-like fish. Another small enamelled brooch represented a lady's slipper (Fig. 8). The drawings give these brooches full size.

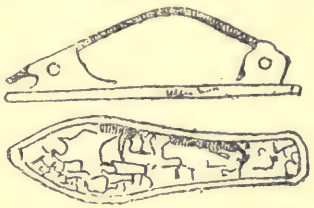


FIG. 8.

The iron "finds" of 1894 were not as numerous as in other years, but included a variety of nails, keys, and handles, as well as a good axe-head, a spear-head (hardly anything military has turned up in this civilian town), and a hook for lifting up buckets.

Sufficient fragments of glass vessels and window-glass, chiefly of a blue tinge, were found in 1893 to fill a fair-sized case.

The great plan of the city, which was hung against the walls, is now being considerably filled up with results as the work proceeds. But up to the present only thirty-six acres out of the hundred enclosed within the walls have been upturned, a fact which should fire all true antiquaries to give practical support to this national undertaking.

Although we have given prominence in this sketch of the recent exhibition at Burlington House to details of the various antiquities that were found last year, it must always be remembered that the chief object of these researches is the unravelling of the history, architectural and domestic, of a large and important centre of civil government

during the Roman occupation, and not the collecting of curios, however interesting, for massing in museum cases.

The various plans, therefore, as well as the models, prepared so carefully from time to time by Messrs. Fox and Hope, are the most valuable part of these exhibitions. The papers from the *Archæologia* (with coloured plans), of which four have now been issued, showing each year's progress, we are glad to be able to state, can be obtained separately on application to Mr. W. H. St. John Hope, Burlington House, at half a crown a number. They ought to be in every museum, and in the hands of every Romano-British archæologist.

The executive committee propose during the current year to complete the examination of *insula* IX, and to excavate the two *insulæ* (X and XI) immediately west of it. Any further works will depend on the subscriptions received and on the time which will remain at the committee's disposal before or after harvest. Although about thirty-six out of the hundred acres within the walls have now been excavated and planned, the committee wish to point out that there is still several more years' work to be done before the investigation of the site can be regarded as complete; they trust, therefore, that subscriptions will be forthcoming to enable the excavations to be carried out on the same scale as in the past three seasons.

The treasurer of the excavation fund (Mr. F. G. Hilton Price, 17, Collingham Gardens, South Kensington) will be glad to receive further subscriptions and donations

Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

No. 200 of the ARCHÆOLOGICAL JOURNAL (Royal Archæological Institute), which is somewhat behindhand in its issue, begins with the ever-welcome article by Mr. F. Haverfield, F.S.A., on "Romano-British Inscriptions, 1892-1893." It is well illustrated, and is of the greatest value; it covers pages 279-307. To this follows a further paper by Mr. Haverfield, wherein he more fully discusses three notable inscriptions, viz., (1) The Cirencester dedication; (2) The Carlisle gravestone; and (3) The Lanchester altar. Mr. Bunnell Lewis, F.S.A., continues "Antiquities at Buda-Pest." The most valuable part of this communication is the illustration and description of the Opferwagen von Judenburg, from the Graz Museum. It is a four-wheeled bronze car, 12 inches long by 7¼ inches wide, with horses' heads at the four corners. "The group of figures deserves more attention than the carriage that contains them. It consists of four riders, each pair turned in opposite directions, and eight persons standing—male and female—with a stag's head and branching antlers at each end. In the centre, twice as high as the rest, a woman appears prominently, of slender proportions, wearing no other garment than a broad girdle, and holding a bowl with uplifted arms." It is conjectured that this figure-laden waggon was placed on an altar and used to burn incense, the bowl acting as a censer; but this seems very doubtful. May it not have been designed simply as an ornament or centre-piece? Its nationality and date are also puzzles. The opening address of Mr. Maxwell Lyte, C.B., at the London meeting of the Historical Section is next printed. The number concludes with a record of the proceedings at the London meeting, and at the subsequent ordinary meetings of the Institute. The index and title-page for the fiftieth volume are also issued with this part.

No. 42 of ARCHÆOLOGIA CAMBRENSIS, the Journal of the Cambrian Archæological Association, is paged from 85 to 168. Mr. Harold Hughes writes well on the "Architecture of Llanbeblig Church, Carnarvonshire." It is illustrated with (*a*) a good ground-plan, hatched to show the different dates; (*b*) a plate of piscina niches, and other details; (*c*) a representation of a peculiar and rude sepulchral effigy, only 2 feet 4 inches by 8 inches across; and (*d*) a curious mural brass on the south side of the chancel. Mr. Edward Owen continues his contribution to the "History of the Premonstratensian Abbey of Talley." Mr. Arthur Baker gives a "History of St. Silin Church, Llansilin, Montgomeryshire." It is well illustrated. The fragments of carved oak, probably part of the rood-loft, are well worth drawing, and so, too, is the handsome holy table of oak. We cannot, however, agree with Mr. Baker in assigning this altar to the days of Archbishop Laud; we have no doubt that it is quite half a century earlier. A beautiful bit of a wrought-iron screen at the base of the monument of David Mansell is given as a tailpiece to the article, but it is unfortunately not dated. The alms-box is dated 1664, and has also the initials H. G. R. B. Mr. G. T. Clark, F.S.A., continues the "Signory of Gower." The detailed report of the Oswestry meeting of last year is continued; it is well arranged and admirably illustrated. The more important of these illustrations are details from Chirk Church and churchyard, the screen Pennant Melangell, fragments of St. Monacella's shrine, with an attempted restoration, and a highly-remarkable wooden candelabrum from the same church, dated 1733.

The Annual Report of the SMITHSONIAN INSTITUTION of the United States, up to July, 1891, has

been issued from the Government Printing Office, Washington. It forms with the appendices a volume of xliii. and 715 pages. Two of the papers are of special moment to antiquaries. The longest of these is an essay of about 100 pages, by Mr. Lucien Carr, on "The Mounds of the Mississippi Valley." The result of Mr. Carr's careful survey leads him to the conclusion that these mounds were the work of the Red Indians of historic times, or of their immediate ancestors. The evidence shows conclusively that in New York and the Gulf States the Indians did build mounds and embankments that are essentially of the same character as those found in Ohio. After reciting various other arguments, Mr. Carr thus finishes: "To deny this conclusion, and to accept its alternative, ascribing these remains to a mythical people of a different civilization, is to reject a simple and satisfactory explanation of a fact in favour of one that is far-fetched and incomplete; and this is neither science nor logic."—The second paper is by Mr. G. V. Smith, and deals with the question of the use of flint blades to work pine wood, in the epoch of the ancient shell-heaps. Mr. Smith has conclusively established by a careful series of experiments that these flint blades, when hafted after archaic fashions, can be readily used for the cutting of wood. "These experiments clearly showed me with what astonishing ease and relative rapidity the pine could be felled with these blades. With the primitive implements one is able, not only to cut large trees, but to perform the work of less complicated carpentry without the cutting-edge becoming very readily deteriorated. If one considers, in addition, that the carpenters of antiquity were particularly skilful and clever in the use of blades, one can with reason now consider that these were used as 'edged tools,' and the experiments here described have convinced me that the large blades were used as axes." The reason that pine was selected by Mr. Smith for his experiments was because it has been demonstrated that most of the forests of Denmark during the Stone Age consisted nearly exclusively of pines.

The last Quarterly Statement (April) of the PALESTINE EXPLORATION FUND is an unusually interesting number. In addition to shorter notes and news, Mr. F. J. Bliss writes on the "Church at Jacob's Well," with a ground-plan of the well, crypt, and restored church over it. The present abbot of the Greek monastery there has genuine archæological tastes and enthusiasm. During the past year he has done some excavating, with valuable results. Mr. Bliss also writes on "A Lebanon Cliff Castle," and on a "Marble Fragment from Jebail," of which an illustration is given. A valuable account of the Sidon sarcophagi, illustrated with five excellent plates, is contributed by Rev. Canon C. G. Curtis. Another exceedingly interesting paper is "Birth, Marriage, and Death among the Fellahin of Palestine," by Mr. P. J. Baldensperger; it is full of folk-lore. But why ever should able Mr. Bliss give his time, and occupy some pages of the Statement, with a kind of diary of the nine days spent in Palestine by 120 "pilgrims," personally conducted by Mr. W. Perowne? In common fairness he should do the same for Messrs. Cook and Gaze.

The Transactions of the WOOLHOPE NATURALISTS' FIELD-CLUB for 1890-92 has just been issued. It makes a handsome, well-illustrated volume of some 500 pages, and includes an index to the society's transactions from 1883 to 1892 inclusive. A good deal of the volume, as might be expected from the name of the society, does not come within our ken, as it relates to natural history. Such are the numerous papers on birds, eggs, flowering plants, fungi, igneous rocks, spiders, etc. Of these papers we can only remark that they are much to be commended for being chiefly of a local and not of a general character. Archæology is, however, strongly represented. Mr. Alfred Watkins contributes an excellent paper on "Herefordshire Pigeon-Houses." Pigeon-houses have not hitherto received the attention they deserved from antiquaries. We hope that other counties will ere long be treated after the exhaustive fashion adopted by Mr. Watkins. Of the seventy-four examples which he has surveyed, and for the most part photographed, only one had previously been described. Plates are given of a considerable number of the most interesting varieties. Two good examples are given as a frontispiece to the volume. One of these is a half-timbered most picturesque pigeon-house at Putson, and the other an ancient circular one at Wigmore Grange. Alas! the first of these was demolished in 1889, and the second in 1888. Mr. Watkins actually gives a list of over thirty old Herefordshire pigeon-houses destroyed within recent years. As we write, quite modern instances of this vandalism occur to our mind as having happened in the counties of Yorkshire, Derbyshire, and Northamptonshire. The most ancient pigeon-house in Herefordshire, and probably the finest in England, is found at the Church Farm at Garway. It is of the date of 1326, and is in perfect preservation. The remains of a Norman Columbarium, which Mr. Watkins considers to be of even earlier date than this, are to be seen at Cowarne Court. This Columbarium was similar in construction to the Garway one; the latter was built by Brother Richard, one of the Knights Hospitallers, who had a Commandery at Garway. The Knights of St. John, as is well known, took possession of the property of the unfortunate Knights of the Temple, when the latter were dispossessed of their houses, and Garway was once in the possession of the Templars. Pigeon-houses continued to be built in great numbers in the seventeenth and eighteenth centuries, but the fashion suddenly died out at the beginning of the present century. Chancellor Ferguson very forcibly says that "mangel-wurzels killed them," in other words, the introduction of the modern improved system of winter feeding of cattle made it no longer necessary to have an abundant supply of pigeons. At one time, at least 500 pairs of pigeons were considered to be an indispensable part of the winter meat supplies of a great house. The last Columbarium was built about 1810, though a third of the existing dovecotes of Herefordshire are still

used. The hon. sec., Mr. H. C. Moore, contributes an illustrated paper on "An Ancient Buried Well at the New Weir, Kenchester," which originally appeared in the *Antiquary*. Mr. Moore also contributes good brief papers on "The Burial-Place of Owen Glendower," and "Remarks on Barrows and Tumuli." Rev. A. G. Edouard has a valuable paper, illustrated with a ground-plan, on the "Priory Church, Leominster." The treasure-trove found in a rabbit-hole at Stoke Prior in December, 1891, consisting of seven silver vessels of sixteenth and seventeenth centuries date, is figured and described. The Crown authorities sent them to South Kensington Museum; we wish they had been able to deposit them in the Hereford County Museum. There are also various shorter notes on different churches, on antiquarian discoveries at Dore Abbey, on ancient church bells, and on the discovery of an early mediæval book-boss, or shrine-boss, in a brickfield at Pentrilas. On the whole, this is a desirable volume for the county of Hereford, and of more than mere local value to the antiquary as well as the naturalist.

The new number of the Transactions of the CUMBERLAND AND WESTMORLAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY has been a little delayed beyond its usual time of appearance, and will not be quite so bulky as usual. This is due to one or two papers which were expected to appear having had to stand over, owing to illness of the writer. On the other hand, it has an unusual wealth of illustrations, such as local brasses (of which every one is given), obsolete local appliances, from toasting-cats to pitch-pipes and push-ploughs, early crosses, notaries' signatures, Roman inscribed stones, and many plans, including the hitherto unknown one of Carlisle in 1684-85 from Lord Dartmouth's collection. With this last very curious inventories are given of the munitions of war stored in, and required to replenish, Carlisle Castle, and also an account of the state of the fortifications, with profiles thereof drawn to scale. Mr. St. John Hope deals with the beautiful seal of the town of Appleby, Mr. Haverfield with the Roman inscriptions found in Carlisle, Mr. Calverley with early crosses at Heversham, Mr. Bower with local brasses, Mr. Wilson with the signatures of local notaries, Mr. Whiteheads continues his papers on local bells and registers, Mr. T. H. Hodgson with items in the Privy Council Records referring to Cumberland and Westmorland, Mr. Swainson Cowper with Gleaston Castle, and with obsolete local appliances, Mr. Garnett, C.B., with Katherine Parr.

The same Society are now issuing the tenth volume of their "Extra Series." It contains the "CHARTERS OF THE CITY OF CARLISLE," many of which have never been in print before. They are printed from transcripts and translations made at the British Museum under the superintendence of Mr. de Gray Birch, F.S.A., who also revised the proofs, which were again compared with the original by the editor, Chancellor Ferguson, who contributes an introduction, reprinted from a former work on *Some Municipal Records of Carlisle*, and also a *List of Municipal Officers* reprinted from this magazine. The volume also contains five very curious maps, of which three show the socage lands of Carlisle Castle at different dates. As much litigation has recently taken place about these lands, these maps, which were first brought to light from the Duke of Portland's muniment-room for the purposes of the trial, have considerable local interest. They also show the curious variations and alterations in the channel of the Eden that from time to time have taken place during the last three centuries. The plan of Carlisle from Lord Dartmouth's collection, mentioned in our notice of the society's transactions, is also given, and one from the British Museum. The book is published at the expense and risk of the Mayor and Corporation of Carlisle.

The fifth number of vol. iii. of the Quarterly Journal of the BERKS ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY has a continuation, by Lady Russell, of "Swallowfield and its Owners." Rev. J. E. Field, M.A., Vicar of Benson, continues his account of the "Antiquities of Wallingford," the ancient houses and the bridge being passed under review. Mr. Nathaniel Hone gives another instalment of "Early Charters and Documents Relating to the Church and Manor of Bisham, Berks." "Early Berkshire Wills" are also continued, those given in this issue varying in date from 1426 to 1551. We are glad to note that the "Index to Archæological Papers of 1892," published under direction of the Congress of Archæological Societies in union with the Society of Antiquaries, is bound up with the number. It makes a valuable pamphlet of forty pages.

The May number of the Journal of the EX-LIBRIS SOCIETY opens with American Notes by Mr. Charles Dexter Allen. An index is printed to Lord de Tabley's *Guide to the Study of Book Plates*, which was published in 1880. The best of the illustrations is the fine Flemish plate of Charles Bonaventure, of Brussels, dated 1773, which is reproduced as a frontispiece. The magazine continues to be remarkably well edited, considering the difficulty of dealing with a single subject month by month. It is still, however, characterized by the most portentous gravity. We do not suppose that the *Daily News* will ever be forgiven for its light treatment of Ex-Libris matters. The notice of Dr. Woodward's recent excellent work on *Ecclesiastical Heraldry* that appeared in the *Daily News* gives an opportunity for another would-be smart attack on that daily paper. It is unsigned, but the English is rather poor, and in other ways it betrays the writer.

PROCEEDINGS.

At the ordinary meeting of the SOCIETY OF ANTIQUARIES held on May 10, the Rev. Dr. Cox, F.S.A., exhibited four small *azulejos*, or Spanish-Moresco tiles. These tiles were well enamelled in various colours, and of unusual and effective patterns. They

were found in the débris of the once famous Cistercian house of Holderness, E. R. Yorks, Meaux Abbey. They are of early sixteenth century date, and could not have found their way to Yorkshire until shortly before the dissolution of the monasteries. Spanish tiles of this character have hitherto only been found in the West of England, chiefly at Bristol, with which port Spain had a considerable trade. Their appearance in Yorkshire so far inland is not a little remarkable. Dr. Cox considered they had probably come to the monastery with Spanish wine up the small canals which the monks had cut to connect them with the river Hull. Two cases of similar tiles were kindly lent by the South Kensington authorities to illustrate the Meaux examples. One of these cases had fine specimens from Spain, including a purely Moorish one, *circa* 1300. The other case had a collection from several Bristol churches, which had lately been acquired. In the discussion that followed, the President, Sir John Evans, the Bishop of Portsmouth, and Mr. St. John Hope took part.—Mr. George Payne, F.S.A., exhibited and described in detail a valuable and varied collection of Anglo-Saxon antiquities recently found at Teynham and at Dover.—Rev. Dr. Cox, F.S.A., described the finding, on March 24, of a pig of Roman lead on Matlock Moor, Derbyshire; and Mr. Haverfield, F.S.A., explained in detail the beautifully-lettered inscription. The pig was itself exhibited, and the lettering was as fresh as if it had been cast yesterday. It was fully described and illustrated in the last number of the *Antiquary*.

At the meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND, on May 14, the following communications were read: (1) Notes on the MS. *Liturg. f.* 5 ("St. Margaret's Gospel-Book"), in the Bodleian Library, by the Right Rev. Bishop Dowden, D.D., F.S.A. Scot.; (2) Notice of a Deed of Thirteenth Century settling a Dispute in connection with St. Leonard's Hospital, Edinburgh, by Rev. William Lockhart, D.D., F.S.A. Scot.; (3) Notes on the Roman Roads of the Ordnance Map. No. III., the Dumfriesshire Roads, by James Macdonald, LL.D., F.S.A. Scot.; (4) An Account of the Archery Medals belonging to the University of St. Andrew's and the Grammar School of Aberdeen, by Alexander J. S. Brook, F.S.A. Scot.; (5) Notice of the Discovery of a Cinerary Urn of the Bronze Age, and of Worked Flints underneath it, at Dalaruan; also of an old Flint-Working Place in the thirty-foot raised Beach at Millknowe, Campbeltown, by Alexander Gray, Campbeltown; (6) Notices of Recent Finds of Coins in Scotland, by A. B. Richardson, Curator of Coins.

At a meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, on May 2, Mr. E. Green in the chair, a large number of photographs of prehistoric objects from the drift deposits of Long Island, U.S.A., were exhibited and commented upon.—Mr. Stephenson exhibited and described a rubbing of the unrecorded brass to Arthur Vernon, M.A., of Cambridge, from Tong Church, Salop. The figure is a good example of academical dress at the commencement of the sixteenth century.—Mr. F. C. J. Spurrell exhibited specimens of the linen bandings and also a photograph of the mummy of Ra Nefer, a personage of the court of Senefru, first king of the fourth dynasty. This mummy was obtained by Mr. Flinders Petrie at Medum, and is now preserved in the Hunterian Museum. Mr. Spurrell also read a long and valuable paper on "Remedies in the Sloane Collection and Alchemical Symbols." Special attention was called to the present unsatisfactory condition of Sloane's collection of *Materia Medica*.

At the monthly meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE, held on April 27, Mr. Maberly Phillips read the following note on the "Biddenden Maids," and exhibited one of the curious little oblong biscuits given away annually to visitors to the village: "A few weeks ago an article appeared in the *Independent* upon the Biddenden Maids, from which I gather the following. In the year 1100 there were born at Biddenden, in Kent, twin sisters, named Eliza and Mary Chulkhurst; they were joined together by their shoulders and hips. At the age of thirty-four one of them died suddenly. The survivor refused to be separated from her dead sister, saying, 'As we came together, we will also go together.' In six hours she died also. The 'maids' left certain lands in the parish in the hands of trustees, the rent of which now brings in £42 per annum. With this money the churchwardens purchase bread for the poor. This is given away on Easter Sunday, and at the same time there are distributed to visitors about a thousand small rolls or cakes, the ancient custom attracting numerous visitors to the village. Finding that a friend was possessed of one of these cakes, I borrowed the same for your inspection. The name of the maids will be seen at the top; the date of birth, age, and the name of their native village being also recorded."—Mr. Hodges moved, and Mr. Charlton seconded, a motion to rescind the resolution passed on February 28 relative to the printing of parish registers; but Messrs. Dendy, Welford, Bateson, and others opposed. On the Chairman putting Mr. Hodges' motion, no one, not even the mover or seconder, voted for it.

At the monthly meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE held in the library of the Castle on March 28, Rev. W. Greenwell, D.C.L., in the chair, the following important paper on the "Limes Germanicus, discovered in Germany, as to the Manner of marking the Roman Boundary," by Dr. Hodgkin, secretary, was read by Mr. Blair, secretary: "When I had the privilege, thirteen years ago, of visiting the Roman camp at Saalburg in company with Mr. Jacobi, he told me, as I well remember, that in his view the *Pfahlgraben* was erected by no means solely as a military work, but also as a civil boundary. We are all of us too apt, when we are studying the vestiges of the Roman legionaries, whether in our own country or on the continent, to think of war as the normal condition of affairs in the frontier of the empire. Sharp and desperate struggles of course there were, over and over again, between Rome and her barbarian neigh-

bours; but there were also long intervals of peace, during which the barbarian brought his cattle into the Roman camp for sale; and sometimes the Syrian or Jewish merchant, venturing forth beyond the protection of the Wall, carried his curious wares into the German or British *pagi* that lay nearest to the frontier, and tried, not always in vain, to prevail upon the child-like barbarians to become his customers. During these long years of peace it was of the utmost importance that there should be no doubt as to the frontier line between *Romania* and *Barbaria*. If cattle had been stolen, or a too venturous traveller murdered, the first question, doubtless, that was raised by a Roman officer sent to inquire into the matter, would be, 'On which side of the *Limes* was the evil deed wrought?' If on the barbarian side, he was at liberty to take no further notice of the affair; but if on the Roman side, probably nothing less than the forfeited life of the offender would be accepted as sufficient sacrifice to the violated majesty of Rome. Such was the theory as to the peaceful uses of the *Limes* which was explained to me by Mr. Jacobi among the mounds and fosses of the Saalburg. It has been reserved for him to take a leading part in the interesting discovery which has proved this theory to be true, and has brought before the eye of the men of to-day the actual boundary stones of the empire of Trajan. I will here translate a few paragraphs from the report of the 'Limes Commission' for 1892-93, prepared by the Archæological Director Hettner: 'Seventy years ago Franz Anton Mayer called attention to a trench running along in front of he Wall; and Ohlenschlager, in 1887, confirmed this observation, and added as a possible explanation the suggestion that this trench was either the survival of the first prominent boundary, or the line of demarcation which the Germans were not allowed to surpass without the consent of the Romans. Moreover, for the German *Limes*, a trench running parallel with the fosse of the *Limes* and filled with black earth had been shown to exist by Wolff-Dahon in 1885. But these observations were to some extent called in question, and were not generalized as one would desire. This year a member of the Commission, Privy Councillor Soldan, has published his discovery that in the higher Taurus Range, between Preussen-Schanze and Klingen-Kopf, the trench is often visible, just in the same way in which Mayer described it in Rhætia. An inspection of the Bavarian section convinced Soldan and his companions, Lieut.-General von Sarwey and General Popp, of the correctness of Mayer's description. Sarwey, who had just returned from a tour along the Wall of Hadrian in England, in which he had explained the fosse situated in the southern side of that work as the original marking of the frontier, explained the Rhætian and upper German much in the same way. But a most important elucidation was afforded by the investigation which was undertaken by Mr. Jacobi in his section in the Taurus mountains. In the course of his careful excavations of this trench, he found, partly in the line of the trench, partly in its immediate neighbourhood, several feet under the surface, a row of stones, sometimes continuous, sometimes interrupted, and under the stones, occurring with more or less frequency, some of the ordinary (Roman) pottery or *Sigillata*, fragments of tiles and mill-stones, rounded flints—such as are not found in this mountain range—bits of sandstone, of quartzite crystal, slates, ruddle lark, all foreign to the Taurus; and, moreover, iron rails, and little bits of iron, with charred wood and ashes. The potsherds put the Roman origin of this work beyond a doubt, and its importance was at once recognised by Jacobi. Such an arrangement of stones in a trench many miles long could have had no other aim than the marking of the boundary. The additional objects which were found under the stones were the secret marks of which the Roman *Agri-mensores* make frequent mention.'—So far the Director of the Commission. In order to make my further remarks quite clear, I had better explain that there are two lines of demarcation. (1) The 'trench' as I have called it. General von Sarwey calls it 'a small fosse,' which I would rather describe as a 'furrow.' This is the *Gräbchen* spoken of in the papers on the subject, and sometimes called the *Soldanches Gräbchen* after its discoverer, Mr. Soldan. This trench, as above stated, had been noticed by good old Pfarrer Mayer in his pilgrimage along the Bavarian part of the Wall some seventy years ago, and I have extracted his remarks about it in my article on the *Pfahlgraben* (*Arch. Ael.*, vol. ix., p. 82).—For part of the distance between Altmaunstein and Kiplenberg the Wall is no longer traceable, but wherever it is visible it has a companion, namely, a fosse ('graben'), which is dug at seventeen paces on the north side of the Wall, and which accompanies its course with the greatest regularity. East of Altmaunstein and west of Kiplenberg this fosse cannot be traced.—The interesting point about Mr. Soldan's researches is that this little trench which old Pfarrer Mayer noticed in Bavaria (in the *Rhætian Limes*) he has discovered also in Mount Taurus (in the *Germanian Limes*), at a distance of something like 300 miles from the other point of observation.—(2) 'Soldan's trench' is visible on the surface; but the other line, the 'Aussteinung,' or what we may call 'Jacobi's stonework boundary,' lies from 1 to 2 feet below the surface, and can only be discovered by digging. At least, the depth which I have indicated is that of the bottom of the trench. The stones filled in rise to a varying height, sometimes a few inches below the present surface, sometimes only just covered by the sod, sometimes a full yard below it. The 'trench' is, as will be seen from the diagram, not immediately over the 'stonework,' nor does it appear to have any necessary connection with it, though it happened to be the clue which guided Mr. Jacobi to the discovery of the subterranean boundary. In fact, we may now dismiss 'Soldan's trench' from notice altogether, only remarking that there are two theories to account for its existence. Mr. Soldan, so General von Sarwey informs me, thinks that it is caused by the sinking of the earth over the subterranean boundary, while Mr. Jacobi, with greater probability, argues that it is a mediæval work used to mark the boundary between Nassau and Hamburg, which at this place coincided with the line of the Roman *Limes*.—This 'stonework' has been found not only in the region of the Taurus where Mr. Jacobi has been working. Stimulated by his example, Mr. Loeschche, of Bonn, has also examined the *Limes* near Oberbieber on the Rhine, and there

also has found similar phenomena, but with some characteristic differences. (The photographs exhibited relate to his discoveries.)—It is interesting to learn that in many places where all traces of the *Limes* above ground have entirely disappeared, the subterranean stone-work can still be traced. Thus, for instance, near the Saalburg where the Wall was removed at the beginning of this century in order to make way for a new high-road, a proceeding which reminds us of the destruction wrought by our general Wade, the stone-work is still discoverable below it. The stone-work boundary is always to be found on the barbarians' side of the Wall, and generally at a distance of 6 inches from it, representing, as Mr. Jacobi thinks, 2 *decempedae* or 20 Roman feet. The number of stones deposited in the trench varies extremely according to the character of the district traversed. Where there are plenty to be had they are put in an almost continuous line; at other times the distance between each stone may be as much as 12 to 15 feet, but in all cases, by the squaring of some of the stones, and by the elaborate arrangement of others, care is taken to indicate plainly that they are not there by accident, but for a purpose. This is also abundantly indicated by the 'foreign substances,' such as flints, tiles, bits of mill-stone, red slate, charcoal, and so forth, which are deposited in the trench. In the neighbourhood of the great camp of the Saalburg the fragments of amphoræ, urns and other earthenware utensils are so numerous that they seem as if they had been sown like corn in a furrow. Also in many places large quantities of iron nails, often of a small size like those used by shoe-makers, have been found. All these are among the indications recommended by the Roman *Agri-mensores*, a highly-cultivated and scientific body of men, in order to mark the existence of a boundary.—When Pfarrer Mayer reckoned 17 steps from the Wall to the 'trench,' he probably measured his distance from the crest or central part of the Wall. I see that Mr. Loeschche (*Limesblatt*, p. 229) gives the distance in the Rhineland portion at 11 métres from the crest to the Wall, 8 to 9 métres (30 Roman feet) from the bottom of the Wall. This difference between the Tannus and the Rhine sections is noticed by Jacobi (*Limesblatt*, p. 207).—Corte's *Romans in Britain* has some valuable remarks on this subject. Not having the book by me I cannot give the reference. The reader will perhaps inquire, 'Why take so much trouble over a trench which was to be covered in and hidden from the sight of men?' But this was the very object and purpose of the whole proceeding: to make a line of frontier which should be discoverable at need, but which should not be obvious to every passer-by and therefore should not be easily removed. Trees of a particular kind, not indigenous to the district, were planted in order to give a general indication of the line of the boundary. Thus one of the *Agri-mensores* quoted by Jacobi says: 'You may take your oath that where a quince apple-tree stands three frontiers meet. If an elm-tree stands by a hillock of earth, a frontier line starts from thence,' and so on. But the general indication having been thus given, the precise boundary line was, as I have said, carefully hidden in the earth. Enduring because unseen. Accurate because discoverable by careful investigation.—One important result follows from the discovery of the 'scientific frontier.' It is now clear that the fortified work which we call the *Pfahlgraben* was constructed entirely on Roman ground and was in no sense common to the Romans and the barbarians. It remains for us to consider what result this discovery of Mr. Jacobi's should have on the excavations which I trust that our committee will resume this summer. And here I will quote from General Von Sarwey's letter to me. 'In regions where stones were scarce they were set at long intervals. One of the *Agri-mensores* informs us that in a certain region of Africa the stones were 2,400 feet from one another. In such a case it would be fruitless to look for the stones or the small indications such as nails and the like. The best way is to search for the ditch in which they were laid, the shape of which you will see on plate 1, figs. i. and vii., and photographs ii. and iv. In the latter you will remark in the background of the ditch, the dark ground distinct from the pumice-stone sand. Here it was relatively easy to distinguish the soil found in it from the natural earth; but you know that sometimes it is difficult if not impossible. Another important question is where you are to look for the boundary. On the German *Limes* we generally found it at 20 Roman feet, *duo decempedae*, from the foot of the exterior slope of the Wall. Of course that dimension will be of no use at all for your researches on the Wall of Hadrian. I think that you should look for the boundary forwards of the southern line [the *vallum?*] and of the ditch of the *murus*. If our friend Haverfield's hypothesis is right—as I think it is—that the southern line was the original political limit it is probable that this limit was marked out by meer-stones. It is difficult to say where these are to be sought: certainly on the northern side of the fosse, perhaps under the mound thrown out on that side. You will best attain your object by making sections at right angles to the course of the Wall. But I think you should also extend your researches to the northern line of Hadrian's Wall. It would be of the highest importance for an estimate of that work if you found the landmarks at one or the other, or possibly on both lines. Here, also, I fear the dimension of two *decempedae* will be of no use to you. Perhaps you will find a better clue in Mr. Jacobi's remark that the line of the meerstones was generally 5 feet distant from the upper border of the cumler scarp. But the safest way to find it is to make several long sections and not to be afraid of the trouble.'—Our members will perceive from these hints of our German correspondent, that the great difficulty in reasoning by analogy from the German *Limes* to our own lies in the existence of the *Vallum*. If that was the boundary between 'Romania' and 'Barbariam,' Hadrian's Wall, unlike the *Pfahlgraben*, was built upon land lying outside the strict limits of the Empire. As it was said of old, that 'all roads lead to Rome,' so now all discussions about the Wall lead us back to the eternal question as to the object of the *Vallum*. Let us hope that the stout arms of some of our Northumbrian peasants may help to solve this question for us before the end of 1894."

[The length of this communication prevented our inserting it in our last issue; but its importance justifies us in giving it our readers somewhat late.—ED.]

Under the auspices of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE and of the DURHAM AND NORTHUMBERLAND ARCHÆOLOGICAL SOCIETY, the Rev. William Greenwell, D.C.L., F.R.S., delivered a valuable lecture in the lecture room of the College of Science, Barras Bridge, Newcastle, on May 7, on the "Britons of the Bronze Period." The lecture was illustrated by a series of lantern-slides prepared expressly for it by Mr. J. Pattison Gibson, of Hexham.

The annual meeting of the Council of the CUMBERLAND AND WESTMORLAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY was held recently in the *Bibliotheca Jacksoniana* at Tullie House, Carlisle, under the presidency of Chancellor Ferguson.—The President brought under notice of the Council the importance of General Salwey's parting advice to his English archæological friends, viz., "Dig, dig, dig," and the interest that was now taken in Oxford and in Germany on the question of the relative age of the parts of Hadrian's Barrier (to use a convenient name), known respectively as the *Murus* and the *Vallum*. He also called attention to the "Gromatic Ditch" in front of the *Limes Rhæticus*, and the necessity of searching for it, and of searching for evidence on the ages of the *Murus* and the *Vallum* by digging trenches down the original soil at right angles to both *Murus* and *Vallum*, commencing south of the latter, and carried up to the north of the former. By this means the original boundary-line between *Romania* and *Barbaricum*, as set out by the Roman *agrimensores*, might be discovered, either in front of the *Vallum* or of the *Murus*. The Council voted £50 for the purpose, and also appointed a small committee to ascertain if leave could be got at suitable places, uncultivated land being preferable. The Council also agreed to recommend the society to offer its library—mainly composed of exchanges with other societies—to the Free Library at Carlisle, where the collection would be of some use, as it would be open for reference not only to the members of the society, but to the public generally; it is now interred in a big case in a private house, and is of no use to anyone.—Much discussion took place about the places of meeting for the year, and two were finally agreed upon if arrangements could be made—namely, Lake Side, Windermere, when Furness and Cartmell will probably be visited on the first day; and Colton, Kirby Hall, and the great British settlements on Heathwaite Fell on the second day. For another excursion the Isle of Man was suggested, and since the meeting of Council very kind assurances of welcome have been received from leading Manx archæologists. The dates cannot at present be fixed, but some time in June for the first, and in September for the Isle of Man.

The annual meeting of the NORFOLK AND NORWICH ARCHÆOLOGICAL SOCIETY was held on April 27 at the Guildhall, Norwich. The annual report was read by the hon. secretary, Rev. W. Hudson, from which we take the following extracts: The attention of your committee has been called to the dangerous condition of a well-known landmark on the Norfolk coast, the tower of the ruined church of Eccles-by-the-Sea. The matter was actively taken up by Mr. Danby Palmer, the hon. secretary of our Yarmouth branch, and his committee; and there is good prospect of steps being taken to save this interesting relic from the further encroachment of the sea. Meanwhile, Mr. Teasdel of Great Yarmouth has made a ground-plan of the church when uncovered at a low tide, and Captain King has placed at the disposal of the society some drawings made by him some years ago. These will be published in our issue of next year.—The congratulations of the society to the citizens of Norwich and the county of Norfolk on the successful completion of the Castle Museum scheme must still be reserved for another year. Meanwhile, the members of the society may be glad to know that one portion of the work will be proceeded with immediately. A commodious muniment room has been provided, and one of your hon. secretaries, Mr. Hudson, has been requested by the city committee of the Town Council to superintend the transference of the documents in a proper condition, and to arrange them so that they may be accessible to students. The origin and development of the institutions of English boroughs has of late taken a prominent place in the researches of historical students in America and Germany, as well as in England, and it is believed that the municipal records of the city of Norwich are second in importance to no others. It is appropriate that Norwich should be making this provision for the preservation and study of its records in a year marked by the 700th anniversary of its municipal independence. The Corporation are following the example already set by King's Lynn and Yarmouth, so that the county of Norfolk will soon have the advantage of possessing three most valuable series of municipal records well cared for, and preserved for the use of future generations.—Dr. Bensly read the treasurer's report, which showed a balance in hand of £222 2s. 5d.—Rev. W. Hudson read an interesting and exhaustive paper on the "Charter granted to the City of Norwich by Richard I."—A curious roll containing a list of the officers of the city to the time of Charles II. was also produced from the city archives by Mr. Hudson. It purported to show that from the time of Edred to the appointment of the provosts the city was ruled by a "sargent." Of course, this was unreliable.—Mr. Le Strange likewise produced from his muniments at Hunstanton a roll of bailiffs and mayors of Norwich to the time of Queen Elizabeth. It was evidently copied from a roll in the possession of the Corporation.—A Venetian coin of the end of the sixteenth century, found at Eccles-on-Sea, was exhibited by the Rev. C. R. Manning. It was no doubt lost in some wreck.—A number of pieces of pottery, including a small Bellarmine, were exhibited by Mr. Boardman, who said they had been found in excavating premises in Prince's Street.

At a meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY, held on May 7, Mr. Jenkinson, president, in the chair, the following communications were made by Mr. J. W. Clark, M.A., F.S.A., Registrary of the University: (1) On a chained library still existing at Zutphen, and on an ancient library at Enkhuysen;

(2) On monastic libraries in general, their position, arrangement, and fittings, with special reference to the library at Christ Church, Canterbury, and to the libraries of some French monasteries; (3) On the probable arrangement and fittings of private libraries in the Middle Ages, with suggestions as to the evolution of the modern bookcase. These communications were illustrated by a large number of lantern-slides, plans, and diagrams. Mr. Clark began by exhibiting a plan of the Cathedral Library at Zutphen, together with general views of the interior and drawings of the desks. He described the method of chaining the books, and compared the desks with those at Queens' College, Cambridge. While the former have been altered on several occasions, those at Zutphen are in their original condition. They have no shelves, the books always lying on the desk, above which is the rod to which the chains are secured. In speaking of monastic libraries, Mr. Clark first noticed those of the great Benedictine houses. He quoted some passages from the Rites of Durham, referring to the carels and to the armarium in the cloisters, and from original documents relating to Christ Church, Canterbury. From an account book belonging to the Dean and Chapter of Canterbury, containing minute particulars of the repairs required to the books in 1503, and giving the number and position of the desks, he had been able to make a conjectural restoration of the arrangement of the library. This restoration he based upon the arrangement of the library of Merton College, Oxford, and upon the fact that the library of the monastery is known to have been over the Prior's Chapel. The lecturer then showed, by quotations from the *Rules* of the various monastic Orders, the steadily increasing importance of the library. Passing on to the Cistercians, he gave views of Citeaux and Clairvaux. The positions of their libraries were noticed, and also the feature peculiar to Cistercian houses, of a very small library opening out of the east walk of the cloisters. The libraries of the Augustinians and other Canons, and of the various orders or friars, were briefly noticed, reference being made to Christ's Hospital, the library of which was built by Sir Richard Whittington in 1421. In the third division of his subject, Mr. Clark exhibited a number of views of private libraries taken from old illuminated manuscripts. The desk in a private library was supported on a pedestal, which in many instances was in the form of a screw, so that the height of the desk could be regulated at will by the reader, after the manner of a modern music-stool. The accounts for the alterations made to the desks in the library of the Louvre brought out many interesting details of this class of library, such as the metal lattice-work which was fitted into the windows "to keep out birds and beasts." In conclusion, Mr. Clark traced the development of the modern bookcase by views and descriptions of some of the great libraries of different ages. Among these were the Royal Library of the Escurial, finished in 1584, the Mazarine Library, Paris, of 1652, and the Vatican.

The first excursion of the present season of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY took place on May 5, when sixty to seventy ladies and gentlemen left by special train for Sheffield to see the Ruskin Museum, the Mappin Art Gallery, and the parish church. At Sheffield the party were met by Mr. William White, curator of the Ruskin Museum. At the request of the president (Mr. T. T. Empsall), Mr. White stated the reasons why the Professor had chosen Sheffield as the place where the first museum of the St. George's Guild should be placed. He then carefully explained the contents of each room, commencing at the minerals and finishing with the library. From the museum the historians drove to the Mappin Art Gallery, where Mr. F. Howarth, the curator, took the party in charge, and showed them the most celebrated pictures in his collections. Examples of the first English painters are here found in perfection, and only require to be seen to be appreciated. The visitors afterwards inspected the parish church, under the guidance of Mr. Newton.

A well-attended meeting of the THE OXFORD UNIVERSITY BRASS-RUBBING SOCIETY was held in Mr. S. W. Crowfoot's rooms at Brasenose on May 8. Mr. Conacher, of Corpus Christi College, read a paper on symbolism in brasses, which was illustrated from Ruskin's *Fors Clavigera*. An animated discussion followed. At the private business meeting, the treasurer made a statement as to the financial position of the society, and the following officers were elected for the term: S. L. Sarel, Keble, Vice-President; R. K. W. Owen, St. John's, Hon. Treasurer; W. R. Barker, Worcester, Hon. Sec. P. Manning Marcon's Hall, and H. M. Conacher, C.C.C., were re-elected to serve on the committee.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

TOWN LIFE IN THE FIFTEENTH CENTURY. Two vols. By Alice Stopford Green. *Macmillan and Co.* 8vo., vol. i., pp. xvi, 440; vol. ii., pp. viii, 476. Price 32s.

(*First Notice.*)

Mrs. Green has in these volumes undertaken a most considerable task, and on the whole a very favourable verdict can be returned. It is quite true that our municipal institutions and their history have not yet sufficiently attracted the attention of our scholars and students, but we are equally certain that Mrs. Green has been led to somewhat underestimate these studies, and to conclude that they have been overlooked because no one as yet has grappled with them as a whole. So far as we can judge, from the fairly full footnotes, there are several treatises, books, and articles of recent publication that have escaped

her notice. We are inclined to think that these volumes would have been still better if their issue had been delayed for, say, another year of patient reading and assimilating of materials. Nevertheless, we are quite confident that all students of the growth of the English Commonwealth and of the development of town life amongst us will be sincerely grateful for that which has been accomplished in these two excellently-conceived volumes.

A general writer is obliged to deal in broad statements. We do not, therefore, quarrel with the following wide assertion, which in its main particulars is undoubtedly true and well worth writing: "Until the middle of the fourteenth century, England had been to Europe what Australia is to-day —a country known only as the provider of the raw material of the commerce. At the close of the fifteenth century she had taken her place as a centre of manufactures, whose finished goods were distributed in all the great markets of the Mediterranean and of the Northern Sea." But the archæologist knows well that there are several exceptions to this rule, and they might as well have been named. There was no little art and production of artistic work in England of the latter part of the thirteenth century, of which no account is here taken. A few pages further on it is stated that in the fifteenth century "Flemish experts taught to Englishmen the art of brick-making, and native builders were setting up throughout the country the first brick houses that had been seen in it since the departure of the Romans." This is a blunder; it is easy to prove the making and use of admirable bricks in England even in the thirteenth century, though we grant that they were by no means common.

The section on "Towns on Royal Demesne" is occasionally inaccurate. We commend to Mrs. Green's consideration the statements and arguments of Mr. Pym Yeatman (not always a reliable writer) in his account of the charters and borough documents of Chesterfield.

The section on "The Common Life of the Town" is an admirable piece of writing, and brings the English borough life before us with much vividness and care. We quote one paragraph:

"Nor even in times of peace might the burghers lay aside their arms, for trouble was never far from their streets. Every inhabitant was bound to have his dagger or knife, or Irish 'skene,' in case he was called out to the king's muster, or to aid in keeping the king's peace. But daggers which were effective in keeping the peace were equally effective in breaking it, and the town records are full of tales of brawls and riots, of frays begun by 'railing with words out of season,' or by 'plucking a man down by the hair of his head,' but which always ended in the appearance of a short dagger, 'and so drew blood upon each other.' For the safety of the community —a safety which was the recognised charge of every member of these simple democratic states — each householder was bound to take his turn in keeping nightly watch and ward in the streets. It is true, indeed, that reluctant citizens constantly by one excuse or another sought to escape a painful and thankless duty: whether it was whole groups of inhabitants sheltering themselves behind legal pretexts, or sturdy rebels breathing out frank defiance of the town authorities. Thus in Aylesbury, according to the constable's report, one 'Reygy kept a house all the year till the watch-time came. And when he was summoned to the watch then came Edward Chalkyll "fasesying" and said he should not watch for one man and thus bare him up, and that caused the other be the bolder for to bar the king's watch. . . . He saith and threateneth us with his master,' add the constables, 'and thus we be over "crakyd" that we dare not go, for when they be "mayten" they be the bolder.' John Bossey 'said the same wise that he would not watch for us'; and three others 'lacked each of them a night.' But in such cases the mayor's authority was firmly upheld by the whole community, every burgher knowing well that if any inhabitant shirked his duty a double burden fell upon the shoulder of his neighbour."

It is impossible this month to find space to say even a word or two on many of the interesting problems dealt with in these pages, particularly in the second volume, such as labour, the guilds, and the common council, but we hope to recur to the consideration of Mrs. Green's great work in our next issue.

THE "HIGHER CRITICISM" AND THE VERDICT OF THE MONUMENTS. By Rev. A. H. Sayce. *Society for Promoting Christian Knowledge.* Demy 8vo., pp. xiv, 576. Second edition. Price 7s. 6d.

It is no exaggeration to say that this book, which we are glad to see has so speedily run into a second edition, is of the highest possible moment with regard to the criticism of the oldest of books. Moreover it is a book eminently suitable for notice in the *Antiquary*, for Dr. Sayce is a distinguished and scientific archæologist. All that we can do in this brief review is to point out to those interested in the Oldest of Books the nature of the volume, and the spirit in which it is conceived, and then to urge every Biblical student, from whatever point of view he may approach the great subject, to become its possessor.

There is not the slightest endeavour made in these pages to please either the opponents or exponents of what is termed in the cant of the day "the higher criticism." It is written by an honest and honourable archæologist in the interest of truth, in order that the great body of the religiously minded reading public may know what is "the actual testimony which the marvellous discoveries of oriental archæology are giving to the antiquity and character of the Old Testament." "I have aimed," continues Dr. Sayce, "at writing as an archæologist rather than as a theologian, treating the books of the Bible as I should any other oriental literature which laid claim to a similar antiquity, and following the archæological evidence whithersoever it may lead."

Another statement in the preface is well worth reproducing *in extenso*: "A typical example of the 'critical' method has just been brought under my observation. Dr. Chaplin has in his possession a small hæmatite weight found on the site of Samaria and inscribed with letters of the eighth century. The letters are very clear, though one of the two lines of which they consist is somewhat worn. Dr. Neubauer

and myself found that one of the words occurring in them is *sh(e)l* 'of.' The 'critics,' however, had determined that this was a word of late date, and had used it as an argument for denying the early date of the Song of Songs. Consequently it was necessary to get rid of the archæological evidence which had so inconveniently turned up. First of all the genuineness of the inscription was denied, and when this argument failed, it was asserted that the reading given by Dr. Neubauer and myself was false. The assertion was based on an imperfectly executed cast in which the letters of the word *shel*—the first of which happens to be a good deal rubbed—are only partially reproduced. It might have been thought that before denying the reading of those who had handled the original stone, the 'critics' would at least have waited until they could have seen the weight itself. But such a procedure is not in accordance with 'the critical method,' and so *shel* and the Song of Songs are alike pronounced to be post-Exilic. *Ex uno disce omnia.*"

Such a book as this ought to be cordially welcomed by genuine antiquaries, for it places the positive testimony of monuments of antiquity in its true relative position as compared with the philological surmises of mere library critics. The whole gist of the book certainly tells in favour of the "orthodox" as opposed to the "German" views of the Old Testament, but it is characterized by an eminent fairness of spirit, Dr. Sayce being perfectly candid in his admissions when excavations and researches are at variance with popular views. Thus, he says (p. 27): "The judgment that the critic has passed on the so-called historical chapters of the Book of Daniel has been abundantly verified by the recent discoveries of Assyriology."

We cannot now do more than just give the titles of the chapters, and once again most cordially recommend the work to all archæologists: The Higher Criticism on Oriental Archæology; the Antiquity of Oriental Literature; the Babylonian Element in the Book of Genesis; the Canaanitian and Egyptian Element in the Book of Genesis; the Egyptian Tutelage of Israel; the Development of the Israelitish Nation; Geography and Language; the Moabite Stone and Inscription of Siloam; the Assyrian Testimony to the Old Testament; the Later Historical Books of the Old Testament; and the Books of Daniel and Ezra.

THE TRADITIONAL GAMES OF ENGLAND, SCOTLAND, AND IRELAND. With tunes, singing-rhymes, and methods of playing according to the variants extant and recorded in different parts of the kingdom. Collected and annotated by Alice Bertha Gomme. Vol. I. *David Nutt.* Royal 8vo., pp. xx, 423. Numerous illustrations. Price 12s. net.

For thirty-one years, with but little remission, the writer of this short notice has been engaged in the sometimes pleasant, but often wearisome, work of reviewing the literary labours of others—with occasional intervals of reading the criticisms of others on his own productions—and after all this experience he can truthfully say that he has never read a review-book of this character with greater interest than that just issued by Mrs. Gomme, and has but seldom felt so confident in giving almost unstinted praise. The work of collecting and comparing these children's games has been done with obvious care, and at the same time with a *con amore* enthusiasm. Both the descriptive and singing or choral games are well worthy of study. Children, as Mrs. Gomme reminds us, do not invent, but they imitate or mimic very largely, and in many of these games we have unconscious folk-dramas of events and customs which were at one time being enacted as part of the serious concerns of life before the eyes of children many generations ago.

The result of the issue of the first volume of this careful account of children's games will probably be to furnish Mrs. Gomme with other particulars. This volume contains the alphabetical arrangement from "Accroshay" to "Nuts in May," and we find that we could make various small contributions to the lore already so diligently collected. Three brief bits of information are all that space will allow in this notice.

"Hynny-pynny," a curious game at marbles, mentioned in Halliwell's *Archaic and Provincial Dictionary* as sometimes played in Devon and Somerset, we have noticed being played by small boys and girls during the last three years, under the variant title of "Hyssy-pyssy," in the North Riding of Yorkshire; the initial ceremony was performed as a matter of course, and without apparently the least idea of indelicacy.

Under the head of "Leap Candle" we can add that, late in the "forties," we have seen the game played in a Peak village of Derbyshire, boys and girls jumping over a lighted rushlight, placed safely in one of the big iron shades perforated with holes that were the forerunners of our modern neat "night-lights." During the process they recited the rhyme given by Halliwell, "Jack be nimble," etc., together with two other stanzas, which we have in vain cudgelled our brains to recollect.

A common variant of the "Ghost at the Well," which we have heard children act with much dramatic force in Derbyshire, Staffordshire, and Yorkshire, is that a giant frog is found in the well, which endeavours to catch the children sent to draw water by frog-like leaps.

An interesting account is here given of the popular "How many miles to Babylon?" The recorded variants of Babylon are: Banbury Cross, Barmey Bridge, Gandigo, Barley Bridge, Burslem, London, and Bethlehem. Mrs. Gomme's comments on this game are full of interest:

"The game is evidently dramatic in form, and perhaps is illustrative of some fact of history, such as the toll upon merchandise entering a walled town. The changes in the words of the different versions are not very great, but they show the influence of modern history upon the game. The appearance of King George evidently points to the date when it was frequently played, though the older versions are doubtless those in which his Majesty does not do duty. Mactaggart has the following quaint note which, perhaps, may supply the origin, though it seems a far cry to the Crusaders: 'This sport has something, methinks, of antiquity in it; it seemeth to be a pantomime of some scenes played off in the time of the Crusades. "King and Queen o' Cantillon" evidently

must be King and Queen of Caledon, but slightly changed by time. Then Babylon in the rhyme, the way they had to wander and hazard being caught by the infidels, all speak as to the foundation of the game' (Mactaggart's *Gallovidian Encyclopædia*)."

Who is there who has ever taken part in a village school-treat that does not know that almost universal game among young country children of "Nuts in May"? Although we have listened to the singing of its pretty cadences at school festivals in Somerset, Devon, Derbyshire, Staffordshire, Yorkshire, Westmoreland, and Pembroke, we are ashamed to say that the initial difficulty of accounting for nuts in the month of May had never been explained away till we read these pages.

"There is some analogy in the game," says Mrs. Gomme, "to marriage by capture, and to the marriage customs practised at May-day festivals and gatherings. For the evidence for marriage by capture there is no element of love or courtship, though there is the obtaining possession of a member of an opposing party. But it differs from ordinary contest-games in the fact that one party does not wage war against another party for possession of a particular piece of ground, but individual against individual for the possession of an individual. That the player sent to fetch the selected girl is expected to conquer seems to be implied—first, by a choice of a certain player being made to effect the capture; secondly, by the one sent 'to fetch' being always successful; and thirdly, the 'crowning' in the Symondsbury game. Through all the games I have seen played this idea seems to run, and it exactly accords with the conception of marriage by capture. For examples of the actual survivals in English, Scottish, Welsh, and Irish customs of marriage by capture, see Gomme's *Folk-Lore Relics of Early Village Life*, pp. 204-210. The question is, How does this theory of the origin of the game fit in with the term 'Nuts in May'? I attribute this to the gathering by parties of young men of bunches of May at the May festivals and dances, to decorate not only the May-pole (May 'kissing-bush'), but the doors of the houses. 'Knots of May' is a term used by children, meaning bunches of May. Thus, a note by Miss Fowler in the MS. of the games she had collected says, 'In Bucks the children speak of "knots of May," meaning each little bunch of hawthorn blossom.' The gathering of bunches of May by parties of young men and maidens to make the May-bush round which the May-day games were held, and dancing and courting, is mentioned by Wilde (*Irish Popular Superstitions*, p. 52), the game being 'Dance-in-the-Ring.' Holland (*Cheshire Glossary*) says, 'May-birches were branches of different kinds of trees fastened over doors of houses and on the chimney on the eve of May Day. They were fastened up by parties of young men, who went round for the purpose, and were intended to be symbolical of the character of the inmates.' I remember one May Day in London, when the 'May girls' came with a garland and short sticks decorated with green and bunches of flowers. They sang:

'Knots of May we've brought you,
Before your door it stands;
It is but a sprout, but it's well budded out
By the work of the Lord's hands.'

And a Miss Spencer, who lived near Hampton (Middlesex), told me that she well remembered the May girls singing the first verse of this carol, using 'knots' instead of the more usual word 'branch' or 'bunch,' and that she knew the small bunch of May-blossom by the name of 'knots' of May—'bringing in knots of May' being a usual expression of children."

We notice a few minor slips. Where, for instance, is Egan, Derbyshire, which occurs several times. Is it a misprint for Eyam?

The publisher tells us that this work will be completed in two volumes, the second of which will be ready in the autumn. It forms the first section of a *Dictionary of British Folk-Lore*, for which the President of the Folk-Lore Society and Mrs. Gomme have been accumulating material during the last fifteen years. It depends upon the reception accorded to this, the first instalment of the dictionary, whether the remainder of the work shall see the light. If, as may be hoped with some confidence, that reception is of a nature to encourage editor and publisher, the Games will be followed next year by the *Traditional Marriage Rites and Usages of the British Isles*. It will, indeed, be a decided discredit to literary England if this volume does not meet with an appreciative welcome.

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SCOTTISH LAND-NAMES. By Sir Herbert Maxwell, M.P. *William Blackwood and Sons.* Post 8vo., pp. x, 220. Price 6s.

These pages, which give the substance of the Rhind Lectures for 1893, will strengthen the reputation already gained by Sir Herbert Maxwell as a man of letters and of critical acumen. This book places Scotland on a level with the other parts of the United Kingdom in the science of local nomenclature. Ireland's names have been well dealt with by Dr. Joyce and Dr. Reeves; Canon Isaac Taylor and Mr. Edmunds, as well as their more sketchy predecessors, such as Messrs. Charnock and Leo, have given us good general work in regard to the place-names of England; and Mr. A. W. Moore has published an acceptable treatise on those of the Isle of Man. Up to the publication of this volume, nothing satisfactory had been attempted with regard to Scotland, save in the valuable and industriously-collected list of names in Rev. J. Johnston's *Scottish Place-Names*, recently published, wherein a good foundation has been laid for future students. We would wish that Sir Herbert Maxwell had himself given closer attention to the origin and early spelling of the various names of which he treats. His examination into this absolutely important preliminary knowledge has obviously been too shallow and perfunctory. Nevertheless, as this is equally true of every treatise on place-name etymology that has yet been produced, we are not at all disposed to quarrel with these pages on this account, but to welcome them as a decided step in advance of what has yet been accomplished.

What we should like to see is a single English or Scotch county thoroughly examined in all its place and field names. The necessary ground-work being the great labour of a faithful and painstaking collection and collation of all documentary spellings, manuscript and printed, with dates, as well as the traditional and colloquially used pronunciations.

We are glad to see that mention is made in the introductory lecture of a point which has escaped most writers on topographical etymology, namely, the value of the *stress* in pronunciation. The general rule seems to be that the stress always falls on the qualitative syllable, or on the first syllable of the qualitative word. The recollection of this rule will save us from many a fanciful and, at first sight, probable derivation. Sir Herbert Maxwell works this theory out after a plain and interesting fashion. The rule, indeed, holds good with ordinary compounds, as well as in place-names, as may be noted in foòt-man, beèswax, pàncake, etc.

We have placed the volume, with much satisfaction, on the shelf beside Isaac Taylor, Joyce, etc.; and as we place it there we wonder if this generation will see the ideal book on the subject, the possibility of which is, at all events, within measurable distance.

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LEADWORK, OLD AND ORNAMENTAL, AND FOR THE MOST PART ENGLISH. By W. R. Lethaby. *Macmillan and Co.* Post 8vo., pp. viii, 148. Seventy-six illustrations. Price 4s. 6d. net.

This is a book that has afforded us much pleasure; it distinctly supplies a want. Hitherto the subject has only been casually treated of in a few architectural manuals, and in an occasional essay of a local character in an archæological journal. Viollet-le-Duc well said that "that which gives to the leadwork of the Middle Ages a peculiar charm is that the means they employed and the forms they adopted are exactly appropriate to the material. Like carpentry or cabinet work, plumbing was an art apart which borrowed neither from stone nor wood in its design. Mediæval lead was wrought like colossal goldsmith's work." Of late our architects and artists have been beginning to revert to the use of lead with much success, and consequently to the study of old examples. Lead is so easily manipulated, is of such enduring capabilities, and adapts itself in its unpainted condition to a true harmony with almost every kind of stone that has yet been quarried, and to every shade of brick that has yet been burnt, that we look with confident expectation to a great revival in the use of a metal which is at once eminently useful, and at the same time so capable of artistic expression.

Mr. Lethaby gives us a brief historical sketch of lead and its use in Egypt, Greece, and Rome, and at subsequent dates. He then treats of lead as applied to coverings of buildings, spires, turrets and domes, lead coffins, fonts, inscriptions and decorative objects, glazing, statues, fountains, vases and gate-piers, finials and crestings, cisterns and gutters, pipes and pipe-heads. The text illustrations are varied, and chiefly English. Most of them appear for the first time.

Just because we want Mr. Lethaby to bring out a better and fuller edition, attention is directed to some omissions and errors.

The subject of Romano-British lead "pigs" should not be dismissed so curtly, and, at all events, one illustration ought to be given of the beautiful lettering of the moulds. A closer examination of museums, *e.g.*, York and Reading, would tell Mr. Lethaby more of the use and working of early lead. The section on gutters might with advantage be materially improved and extended, and so, too, with cisterns. There is a good fifteenth-century piece of lead-gutter at Derby in Tenant Street, and a fine cistern at Nottingham Castle. Nor do we notice any reference to the occasional highly-ornamental pump cases, particularly in old-fashioned wall-gardens.

The section on lead fonts is by no means correct. We are told that "at Ashover, Derbyshire, the stone font has leaden statutes (*sic*) of the Apostles." This is altogether wrong. The font is not only a lead one, but is one of the best examples of true art-workmanship in lead of any of our English fonts. It is of late Norman date. The circular leaden bowl is divided into twenty arcades, in each of which stands an upright male figure gracefully draped. Each figure holds a book in the left hand; but there are two sets of figures, which are repeated alternately, the disposition of the right hand marks the difference. Below the arcades are two bands of exceptionally good patterns. Mr. Lethaby will find an illustration of this font by Mr. Bailey on plate 5 of vol. ix. of the *Derbyshire Archæological Journal*, issued in January, 1887. Mr. Lethaby has evidently overlooked a long and well-illustrated article in that volume by Rev. Dr. Cox, F.S.A., on "Derbyshire Plumbery, or Workings in Lead." The list of lead fonts given by Mr. Lethaby is otherwise not correct. To his list may be added Oxenhall, Gloucestershire, and Great Plumstead, Norfolk.

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FROM EDENVALE TO THE PLAINS OF YORK, OR A THOUSAND MILES IN THE VALLEYS OF THE NIDD AND YORE. By Edmund Bogg. 4to., pp. 350. Two hundred specially designed pictures. Price not stated.

A good deal of trouble and pains have been taken over this book, and we are sorry that we can give it but very faint praise. Doubtless it will please some Yorkshire folk, as well as a certain class of visitors to the picturesque parts of the great county that are here described. Not a few may like to have the variety of little pictures, good, bad, and indifferent, with which the pages are thickly strewn, and to read the historical bits made easy and the gossiping talk about places they know. But we are quite sure that the book will have no value in the eyes of the true antiquary or archæologist. We scarcely suppose, however, that Mr. Bogg intends to do more than cater for a general public, and it is not therefore necessary to point out the not infrequent slips and blemishes. There is no index.

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THE COMPLETE WORKS OF GEOFFREY CHAUCER. By Rev. Professor Skeat, LL.D. *Clarendon Press.* Vol. ii., demy 8vo., pp. lxxx., 506. With facsimile. Price 16s. [Or three guineas subscription for the six volumes.]

An extended notice of Professor Skeat's great undertaking was given in the *Antiquary* of last April, when the first volume of this standard edition of Chaucer was issued. The second volume has now reached us; it in every way fulfils the high anticipations that were formed from the first volume. These pages are

occupied by Chaucer's translations of Boethius and *Troilus and Criseyde*, together with full introductions and notes.

The prose translation of Boethius is absolutely necessary for the student who wishes to trace the amount of Chaucer's indebtedness to the *Consolation of Philosophy*. And yet it has hitherto been omitted from Chaucer's printed works, save in the early black-letter copies. The introduction to Boethius is excellently done. A good account is given of the original writer, who was put to death in A.D. 524, and was the most learned philosopher of his days. An analysis of the *Consolation* is printed, with accounts of its various translations, and of the great influence it had on mediæval literature. Chaucer translated it into English prose about the year 1380, and his style and method in accomplishing the task are treated with much critical acumen. A full comparison of Chaucer's Boethius and his other works is given in detail. Professor Skeat's text is mainly based on the MS. in the Cambridge University Library (MS. Camb. Li., i. 38), but collated in the other MSS. The notes are all new, as no annotated edition of Chaucer's text has hitherto appeared.

The date of Chaucer's *Troilus* is about 1380-2. The chief authority that he followed is Boccaccio's poem named *Il Filstrato* in nine unequal parts or books; but more than two-thirds of the *Troilus* seem to be Chaucer's own composition. Professor Skeat's able introduction and notes are full of interest.

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THE COMPLETE PLAYS OF RICHARD STEELE. Edited by G. A. Aitken. *T. Fisher Unwin.* (Mermaid Series.) Post 8vo., pp. lxxii, 452. Portraits of Steele and Cibber. Price 2s. 6d.

Mr. Aitken has given us a good sketch of the life of Steele, with special reference to his intimate and varied relations with the theatre. The plays, which are carefully printed from the first edition, are *The Funeral, or Grief a-la-mode; The Lying Lover, or The Ladies' Friendship; The Tender Husband, or The Accomplished Fools; The Conscious Lovers;* and fragments of *The School of Action*, and *The Gentleman*. The notes are brief, clear, and to the point. Mr. Aitken is well known as the author of a good life of Richard Steele (2 vols., 1889), and he has now produced an excellent edition of the plays.

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DUMFRIESSHIRE ILLUSTRATED. I.—NITHSDALE. A series of descriptive and historical sketches of Stra'nith. By Peter Gray. Illustrated with thirty-two pen-and-ink drawings on stone. 4to., pp. viii, 110. Dumfries: *J. Maxwell and Son.* Price 7s. 6d.

This neat quarto is the first instalment of what bids fair to be a handsome pictorial and memorial book of Dumfriesshire. No one has hitherto written a popular descriptive account of that shire, and Mr. Gray in breaking new ground has made a good start. The Nith, the Annan, and the Esk divide the county into three great dales, of which geographically and otherwise Nithsdale claims precedence. Accordingly with Nithsdale—the Stranid (not Stra'nith, as Mr. Gray unwarrantably spells it) of twelfth-century charter—the beginning is made, and Annandale and Eskdale will follow in due course. The work opens with a general sketch of the district, and an outline of its history, archæology, geology, ethnology, and biology. The author has a great interest in natural history, so that the chapter on biology shows marks of special familiarity with the subject. Following those introductory pieces are concise chapters about various towns, castles, and abbeys, the most of which appear in the illustrations. These are judiciously selected and representative, mainly depicting historical buildings such as the castles of Sanquhar, Lag Torthorwald, and Closeburn, and the abbeys of Lincluden and Sweetheart. That of the Old Bridge at Dumfries—usually styled Dervorgilla's after its reputed foundress, the mother of King John Baliol—is one of the most effective of the plates. Excellent also are those of Carlaverock Castle and Amisfield Tower. Our criticism of the pictures is that while the best are very good indeed, and the worst are execrable, all are fairly faithful transcripts from nature. As a whole, they are truthful and attractive, endowing the volume with all the qualities of a moderately priced and carefully executed portfolio of Nithsdale scenes.

The historical notices are necessarily very restricted and scrappy; one feels the incompleteness at every turn. Still, one must not expect too much to be compressed into 110 pages, and whoever has tried knows that it is no joke to squeeze the story of a succession of centuries into a half page. The ocean is difficult to draw into a millpond, as Carlyle somewhere suggests. The pith of the matter is fairly set forth by Mr. Gray, however, and his pages intermingle in rapid panoramic sequence battles, sieges, tragedies, legends, and topography. The annals of a border shire are never dull. Mr. Gray does not profess to deal at first-hand with historical sources—he makes use of the standard and county authorities, meagre though they are, for his material—so that he gives us the old wine of antiquity in his new bottle. He does not gather the grapes from the early centuries himself to present us with a new vintage of his own. The critic, therefore, approaches him from a different point of view than if he had been a professed contributor of original views in history. Some of his clearest slips are due to his predecessors, such as the assigning of the New Wark at Dumfries to the year 1580, when in reality it dates at least seventy years earlier. A good many dubious statements might be pointed out, such as that Dunegal of Stranid occupied Sanquhar Castle and Morton Castle at the end of the twelfth century, or that Closeburn Castle has stood for at least 800 years. Some critics might wonder also why Lincluden Abbey, Hills Tower, Terregles House, Kirkconnel Tower, and Sweetheart Abbey (six plates out of a total of thirty-two) should appear in *Dumfriesshire Illustrated*, seeing that they are not in that county at all. But as they are in Nithsdale we suppose Mr. Gray, like a true borderer, felt himself justified in making a raid into Galloway to recover territory which once belonged to the county of Dumfries. We are glad to learn that a second edition of "Nithsdale" is almost already in request. We trust "Annandale" and "Eskdale" when they come will even more deserve public recognition of the publishers' enterprise.

CATALOGUE OF THE LIBRARY OF THE LATE PRINCE LOUIS LUCIEN BONAPARTE. By Victor Collins. *Henry Sotheran and Co.* 4to., pp. 718. Price £1 1s.

The library of the late Prince L. L. Bonaparte is now for sale *en bloc*, the Princess desiring that it should remain intact. This catalogue has been prepared since the Prince's death by Mr. Victor Collins. Quite irrespective of this book being a sale catalogue, its pages have a considerable value for the philologist, and every philologist knows well the late Prince's accomplishments in that direction. All, however, save those few who were on intimate terms with him, will be surprised at the vast extent and scope of his collection of books. The catalogue enumerates 13,699 works. It is divided into three great sections. The first division is the Monosyllabic Languages, that is, the Chinese and Tibetan. The second division is the Agglutinative Languages, of which the main heads are African, Australian, Malayo-Polynesian, Japanese, Dravidian, Asiatic Polyglot, Finno-Tataric or Uralo-Altaic, Basque, Iberian, American, Sub-Arctic, and Caucasus. The third division is that of the Inflectional Languages, of which the main heads are Semitic, Hamitic, and Aryanic, with its infinite variety of sub-headings. The books illustrative of English dialects are numerous.

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DEVONSHIRE ANTIQUITIES ILLUSTRATED. By John Chudleigh. Second edition. *H. R. Allenson.* 8vo., pp. 123. Eighty illustrations by the author, and map of Dartmoor. Price 2s. 6d. net.

This is a series of twenty-three illustrated Devonshire walks, chiefly over Dartmoor. Drawings are given of "eighty Dartmoor village and wayside crosses, inscribed stones, stone circles, cromlechs, clapper bridges, tolmens, kistvaens, logan-stones, and other objects of interest." The pedestrian antiquary will find the book of some use as a guide, but the letter-press is valueless save to the babe in such matters. With regard to the drawings we are sure it is kindest to say as little as possible; some of them are mere pictorial conundrums that almost defy the imagination. A little amusement can be extracted from them by covering up the answer (*i.e.*, the explanatory title) and trying how near a guess the imagination can make! But we wish to be serious; and, at any rate, the book is very cheap, and perhaps antiquarian illustrations at less than a halfpenny a piece are not meant to be criticised.

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SCOTTISH GYPSIES UNDER THE STEWARTS. By David MacRitchie. *David Douglas*, Edinburgh. Fcap. 8vo., pp. viii, 123.

Mr. MacRitchie is well known for the interest he has long taken in the ethnological puzzle of the gypsies. He was the mainstay of the now defunct Journal of the Gypsy Lore Society, to which such frequent reference used to be made in these columns. Mr. MacRitchie has now produced a very readable volume, in which he has diligently collected together and pleasantly arranged a considerable array of historical facts pertaining to the Scotch Gypsies from the accession of Robert II., in 1371, to the death of Queen Anne in 1714. Most of the earlier references are from his original researches; for much of the later information he is indebted to Mr. Walter Simson's *History of the Gypsies*, which was published in 1865.

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THE BINDING OF BOOKS. By Herbert T. Horne. *Kegan Paul, Trench and Co.* Crown 8vo., pp. xvi, 224. Twelve plates, and other illustrations. Price 6s.

This volume forms a fitting conclusion to Messrs. Kegan Paul's delightful series of "Books about Books." Mr. Horne terms these pages "an essay in the history of gold-tooled bindings"; but his opening chapter on the "craft of binding," gives a lucid account of the origin and evolution of binding in its various phases, including the end papers, colouring of edges, head-bands, etc.

Within the space of a few years after the discovery of printing, towards the close of the fifteenth century, the art of finishing books in gold tooling rose almost suddenly in Italy, and in a very short space of time, during that golden era of the arts, reached an excellence in fineness and in beauty of design to which it has never again attained. The origin of the art of gold tooling is obscure. Mr. Horne believes that it was first employed at Venice in the time of Aldus Manutius, who first set up his press there in 1494, the art having been brought from the East, possibly on the fall of Constantinople in 1453. Mr. Horne gives several coloured plates of exquisite examples of early Italian binding, such as a Cæsar, printed by Philippo di Giunta, 1514; a Venice binding for Groliex, 1530; a Florentine binding of a manuscript of Onosander; and a cameo binding of the *Enchiridium Grammatices*, 1514.

The succeeding sections are on French bindings and English bindings. The account of the revival of English book-binding in the latter half of the last century, after it had reached its lowest ebb, by the single efforts of that strange genius, Roger Payne, who died in 1797, is interestingly told. A plate is given of a dark-blue morocco binding of Payne's as cover for a Euripides printed at Cambridge in 1694; it is an excellent example of his style of gilding. Pasted on one of the fly-leaves is the following bill for the work in Payne's own handwriting:

> "Euripidis Quæ Extant omnia. Very large Copy Bound in the very best manner in the finest darkest Blue Turkey Gilt Leaves not cutt. The Back Lined with Russia Leathern false Bands fine Drawing paper Inside of y^e^ Colour of the Book Morocco Joints Double filleted & fine Dark purple paper Inside. The Back richly finished with small Tools in Compartiments very Correct Lettering for Workmanship. The outsides finished with Rich small Tool Gold Borders of measured Work & Corners Velum & Morocco under the Silk Headbands so as never to break very Great care has been taken in the Beating & beat several times & great care in pressing 3:3:e
>
> "Some Sheets was of a very bad Colour & had gott the dry rott—there are all put

to rights & refreshed N.B. not any Aqua Fortis has been used in the Washing. Some Leaves had been broken by the printing Types these took also a good deal of time to mend them very neat and some Wrinckles which took a great deal of time one Leaf for instance page 47 took a full Days Work the Weak Leaves was also very neatly sized strong and clean ... 1:6:0

4:9:0

"It was a very difficult Book to Beat Bind & putt to rights & is now the Finest & Largest Copy I ever had to do."

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THE GELASIAN SACRAMENTARY. Edited, with Introduction, Critical Notes, and Appendix, by H. A. Wilson, M.A. *Henry Frowde, Clarendon Press.* 8vo., pp. lxxviii, 400. Two fac-simile plates. Price 18s.

This edition of the *Gelasian Sacramentary* is far the most painstaking and scholarly that has yet been produced. It is the result of the comparison of the early Vatican manuscript (from which Tommasi's text was taken), with the later *Gelasian Sacramentaries* of Rheinan and St. Gallen. The introduction will prove to be of the greatest value to all liturgical students, however advanced. The Vatican Service-book, known as the *Gelasian Sacramentary*, is one of the very few that were extant prior to the time of Charles the Great. It was written in the seventh century for use in some Frankish church, possibly for the Abbey of St. Denis. It is written throughout in uncial characters, with the exception of the Latin versions of the bilingual texts of the Lord's Prayer and the Creed, which are written between the Greek lines in a minuscule hand of a Lombardic type. It is divided into three books. The first is termed "Liber Sacramentorum Romanæ Æcclesiæ ordinis anni circuli," but it is intermixed with several sections relating to episcopal functions, which would, in later times, have formed part of the Pontifical. Thus the Ordination of Deacons and Priests follow the *missæ* for the first week in Lent; the other forms of Ordination come near the end of the book, and are mostly of Gallican, not Roman, origin.

The second book is entitled "Oraciones et præces de nataliciis sanctorum," and contains not only *missæ* for the Saints' Days, but also some sections which seem properly to belong to the first section, such as the *missæ* for September and December Ember Days, as well as those for the Advent Sundays. The numerous festivals, including four for the Blessed Virgin, involve many points of peculiar interest.

The third book, "Oraciones et præces cum canone pro dominicis diebus," begins with a series of Sunday *missæ*. Then follows the *Canon Actionis*, with two series, one of Post-communions, the other of benedictions *super populum*. The remainder of the book is occupied by a collection of *missæ* and prayers for special purposes, including marriage and the burial of the dead.

Mr. Wilson, in his able discussion in the introduction, concludes that "the Vatican manuscript itself furnishes us with evidence that before the time of Charles the Great books bearing the title of 'Liber Sacramentorum Romanæ Ecclesiæ' were known and used within the Frankish kingdom. It is itself one of these books; and the fact that it contains a certain admixture of Gallican elements, and is clearly not a simple transcript of a Roman book, may be taken as evidence, to a certain extent, of the introduction of the Roman book from which it is in the main derived at some time earlier than the date of the manuscript itself."

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URQUHART AND GLENMORISTON: Olden Times in a Highland Parish. By William Mackay. Illustrated. *Inverness Northern Newspaper Company, Limited*, 1893.

The parish of Urquhart and Glenmoriston, containing over 120,000 acres of mountainous territory, lies on Loch Ness, of which it forms almost the entire western shore. Peopled once by MacUians and Macdonalds it passed into the hands of Clan Grant, and had at all times its full share of the turmoil which we call Highland history. The author is a scion of a family long connected with the place. His contribution to its service, this bulky book of its annals, is more meritorious and likely to be more enduring by far than all the deeds of his gallant forefathers. The fortress of Urquhart, perched on a rocky promontory of Loch Ness—a position of much natural strength made stronger still by art—still survives as a dilapidated memorial of things that were. Three sides of the four-storied keep and fragments of a curtain wall and a double lowered gateway are yet in evidence. The castle looms into view at the close of the thirteenth century when the clutch of Edward I. was upon the land. His constable had his own troubles from "malefactors and perturbers of the peace," as the King styled the Scots who wanted their own again, and were actively attacking the castle. They were successful, and Castle Urquhart remained in national custody till 1303.

In that year it appears to have again fallen into King Edward's grasp, and a romantic tale records the circumstances of the recapture. After a long siege the garrison prepared for a last desperate sortie. But first the wife of the castellan, Sir Alexander de Bois, dressed as a beggar woman, went out of the castle. Being unrecognised and *enceinte* the English allowed her to pass through their ranks and escape. After this the Scots within the castle made a sudden sally on the besiegers, but their dash for freedom failed; in vain they strove to cut their way through; they perished to a man. So tells us Mr. Mackay. His ultimate authority appears to be Hector Boece, who, however, we observe, says nothing about this heroic sortie, but who does say that the wife of Bois bore a son, who changed his name to Forbes—a contraction, according to Boece, for Forbest—because of a great bear he slew, and who thus was founder of the great family of that name. Now, this corollary is so incredible that it rather taints the whole story. Forbes is really a territorial surname, as there is a parish of that name in Aberdeenshire. Boece occupies much the same equivocal position as Geoffrey of Monmouth. Each of the two has his believers through thick and thin, but the normal attitude to-

wards both is that of severe scepticism unless there is corroboration. Here apparently there is little or none. Fordun Wyntoun and the author of the *Scalacronica* are alike silent about the romantic episode of Castle Urquhart in 1303, and the fact that Boece is here extolling the deeds of a namesake (for Boece is only Bois spelt differently) does not tend to buttress his shaky credit.

Mr. Mackay writes soberly, clearly, and carefully. He has lovingly garnered much folk and fairy lore, and his wildest legends and traditions are delightful adumbrations of the Highland mind. He has one serious fault as a historian, and one only. He has, it is true, mastered and arranged the facts, but he somehow fails to focus and proportion them so as to show their relativity and grouped effect. His parish annals, therefore, are flat, lacking in light and relief and colour. His facts march dully in single file, they never mass themselves in battled order, or advance in squadrons to effect by combined movement a great change in historical relation and position. This is only saying that he has not managed to bridge the indefinable chasm which yawns between local history and literature proper. We cheerfully bear witness to his thoroughness of method, diligence of research, and familiarity with charter collections, both manuscript and printed. Perhaps his knowledge of the charters is greater than his knowledge of general Highland history. Were it not so he would scarcely have expressed the difficulty he has (p. 37) about Lauder the Good, the patriotic keeper of Urquhart Castle against Edward Baliol and Edward III. It puzzles him that the *Book of Pluscarden* should have called him Thomas when his name was Robert. But that book was to some extent an abridgment of Bower's *Scotichronicon*, and though some MSS. of the latter call Lauder Thomas, the Cupar MS. calls him Robert. So does Wyntoun in his *Cronykil*.

Mr. Mackay touches on many most interesting matters of northern custom and history. The dead are buried in Urquhart with their feet to the east. We hear of the law of *duchas*, or unwritten traditional right as contrasted with sheepskin titles or charter grants. The appendix contains specimens of Gaelic verse, the melodiousness of which the present critic confesses his willingness to take for granted. The ever-thrilling story of Prince Charlie is told once more from his landing in ardent hope in July, 1745, until the sun set, after Culloden, when, after many perils, in which he was guarded by the "Seven Men of Glenmoriston," he sailed for ever from the land of his ill-starred royal race. A curious trait of Highland devotion appears in the fact that one at least, if not two, of the "seven men," after shaking in sad farewell the hand of the Stuart prince, never more gave his right hand to fellow-man. One singular fact deserves to be put on record as touching the problem of the bearing of climate and locality on character. Mr. Mackay's history of a parish of mountains scarcely ever mentions a mountain—never as a determinant factor of events. Unnamed, or virtually so, in the old writings, they play as small a part in Mr. Mackay's annals. Yet surely their influence was sternly there, shaping somewhat the destinies of the past, even as, silent but subtle and far reaching, it affects the aspirations and possibilities of to-day.

LONDON AND MIDDLESEX FINES, vol. ii. (1 Henry VII. to 11 and 12 Elizabeth). By W. J. Hardy, F.S.A., and W. Page, F.S.A., 21, Old Buildings, Lincoln's Inn. 8vo., pp. xxxv, 159. Price 10s.

It will be recollected that we gave a favourable notice of the first volume of Messrs. Hardy and Page's *Calendar of the London and Middlesex Fines*, and it is a great pleasure to welcome its successor. Although in this section no such valuable discovery has been made as that pertaining to the Chaucer family in the first volume, to which we referred in the last issue of the *Antiquary* (p. 180), still, as the authors say, many interesting features present themselves in the documents calendared, and it is hoped that the vast number of names of persons and places will render this work of, at least, as great importance to the genealogist and the topographer as the last volume. The numerous dealings with ecclesiastical property immediately after the dissolution of the monasteries is a noteworthy feature. The number of foreign names which appear in the index illustrates the extent of immigration from abroad—either for commerce or as an escape from religious persecution — which took place after the middle of the sixteenth century.

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THE ILLUSTRATED ARCHÆOLOGIST. Edited by J. Romilly Allen, F.S.A. Scot. *Charles J. Clark.* No. 4, pp. 209 to 276. Profusely illustrated. Price 2s. 6d.

This admirable quarterly, instead of deteriorating, improves in vigour. We wish it a long life. Mr. Edward Lovett discourses on "Prehistoric Man in Jersey," with sections of coast-line and cave, and drawings of various implements discovered in the caves. Rev. E. H. Goddard gives interesting notes and illustrations on the "Corporation Plate and Insignia of Wiltshire." Mr. C. C. Hodges describes and finely illustrates the "Early Church of Escomb, Durham." Mr. J. Charles Wall has a good paper on "Pilgrims' Signs." The notes on archæology are varied and interesting; but "an unexplained feature in the church of Walpole St. Andrew, Norfolk," is a misnomer, for it was fully explained (and afterwards briefly described and illustrated in the *Antiquary*) when the Royal Archæological Institute visited Cambridge in 1892.

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Amongst the BOOKS HELD OVER FOR REVIEW OR NOTICE are: Paul's *Vanishing London*, Ellis *History of Reynard the Fox*, Joyce's *Old Celtic Romances*, Bliss's *A Mound of Many Cities*, and *The Jacobite War in Ireland*.

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FOR SMALLER BOOKS, PAMPHLETS, ETC., we have but little space this month. The first part of a new volume (vi.) of *Northamptonshire Notes and Queries*, which is a quarterly journal published by Messrs. Taylor and Sons, of Northampton, at 5s. 6d. post free, is a decidedly good issue. Rushton Hall and its Owners is well written, and still better illustrated. The other subjects are: The Manor of

Great Doddington and the Henehman and Tregoze Families; Finedon Dried Apples; Kettering Court Roll, 1731; Bishops of Peterborough, Dean Towers; Doddridge's Northampton Academy; Mulso of Twywell; The Royal Captive of Fotheringhay (illustrated); A Description of Penry; Liber Custumarum Villæ Norhamptonia, *circa* 1460; and Dibb of Kettering.—*The Essex Review*, No. x. (Edward Durrant, Chelmsford, quarterly, 1s. 6d.), well sustains the reputation it has made. This number is specially strong in ecclesiology; it has a good illustrated account of St. Mary the Virgin, Great Baddow; and church bells and brasses of the county are also described.—We are also glad to welcome our old quarterly friend *Byegones Relating to Wales and the Border Counties*, which was established in 1871.—*The Builder* of May 5 describes and illustrates Christchurch, Dublin; the same number contains an account, with ground-plan, of the ancient chapter-house of Peterborough, by Mr. J. T. Irvine.

Correspondence.

THE MUSEUM AT CHIAVARI.

Visitors to Italy who are interested in Archæological subjects will perhaps be glad to know of a new and valuable collection of Peruvian antiquities at Chiavari (Riviera Levante).

The museum is at the villa of Signor Carlo Sebastiano Puccio, who most courteously welcomes all visitors, and takes a genuine delight in displaying his treasures.

Signor Puccio has spent thirty years in Peru, during which time he visited all the ruined cities of the Incas, and made an exhaustive study of the language, history, and character of the aborigines, as far as these can be ascertained. By persevering excavations he has succeeded in obtaining a number of rare specimens of ancient art, all in excellent preservation.

The museum contains upwards of 500 objects, perfectly classified and arranged. They consist principally of objects of art, such as vases, urns, drinking-vessels, etc., each differing from all the rest, and representing animals, indigenous fruits, and fantastic or allegorical figures, some modelled with finished skill, others more rudely, according to the period to which they belong.

Then there are various specimens of Peruvian cloth, perfectly preserved, prehistoric musical instruments (of human bone), kitchen utensils, agricultural implements, a number of images of tutelary gods, Incas, priests, etc., and several skulls, which cannot fail to interest the student of ethnology.

This brief account is necessarily imperfect; but I should not omit to mention, in addition to the Peruvian antiquities, a well-classified collection of rare coins of Rome, Magna Græcia, Phœnicia, the Middle Ages, etc.

Chiavari is a charming and quaint little town on the main line between Genoa and Spezia. I am sure none could regret a few hours there to inspect these results of a life's labour, so generously offered for their delectation at Villa Puccio.

MAY JUST.

NOTE TO PUBLISHERS.—*We shall be particularly obliged to publishers if they will always state the price of books sent for review.*

TO INTENDING CONTRIBUTORS.—*Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.*

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Communications for the Editor should be addressed "Antiquary, Holdenby, Northampton." All business letters should be addressed to the Publisher, 62, Paternoster Row.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

INDEX.