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THE ANTIQUARY.



VOL. XLVI.





Archaeol.
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THE
ANTIQUARY:

A MAGAZINE DEVOTED TO THE STUDY
OF THE PAST.



" I love everything that's old ; old friends, old times, old manners, old books, old wine."
GOLDSMITH, *She Stoops to Conquer*, Act i., sc 1.



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The Antiquary.



JANUARY, 1910.

Notes of the Month.

IN the columns of the *Bournemouth Directory*, Mr. George Brownen of Christchurch has been waging valiant war against a proposal of the Town Council of that borough to destroy, practically, the old monastic mill of the Priory of Christchurch, Twynham. The Town Council had advertised that they intended converting this ancient priory mill into a "boat store" by effecting "certain alterations" and "removing the machinery" now therein — which meant, in effect, the complete dismantling of the old mill. However, 465 burgesses memorialized the Town Council against the proposals, which would destroy "one of the best-known and most popular antiquities of Christchurch," the site of which "has probably been used as a mill for at least eight centuries." After this petition had been presented and discussed, the Council agreed to meet a deputation of five gentlemen on the matter. At a later meeting the Council decided to convert the mill into some kind of show place. This means that its fate as a mill is sealed, and all its interest will probably soon be destroyed.

The scheme of the Croydon Corporation to widen the easterly side of North-End, which would involve the demolition of the Hospital of Holy Trinity, founded by Archbishop Whitgift three hundred years ago, was defeated by 29 votes to 25 at a meeting of the Town Council on November 22. A two-thirds majority of the whole Council would have been needed to carry the scheme. For

VOL. VI.

the present we may say, "All's well that ends well"; but local respecters of antiquity and architectural beauty will do well to keep a watchful eye upon further developments.

When early last year intimation was given that the scheme for the reconstruction of the Grand Pump Room Hotel, Bath, involved the pulling down of the north side of the colonnade of Bath Street, many protests were made, resolutions condemning the destruction of the street being passed by various associations in London. Locally, too, a very strong feeling was aroused, and the Rector of Bath took a leading part in the formation of an Old Bath Preservation Society. The inaugural meeting took place in March, but in September the Town Clerk of Bath submitted to the Corporation the opinion of counsel on the remedies available to the Corporation to enforce their rights under their agreement with Mr. Waring, and the Council resolved that unless the alterations and extensions to the hotel were commenced within two months legal proceedings would be taken. The notice expired on Saturday, November 20, and a firm of local builders at once commenced the demolition of the colonnade.

A recent accession to the sculpture gallery at the Ashmolean, says the *Oxford Magazine*, is a singularly pleasing Greek relief of Neo-Attic type, representing three draped nymphs. It was found at Tarhuna in Tripoli by Mr. H. S. Cowper, and he has lent it to the Ashmolean. It stands near the window at the end of the sculpture gallery.

Some interesting letters have been appearing in *Country Life* lately about the church at Branscombe, near Seaton, South Devon. It is one of those rarities, an unrestored church, and, as Mr. Thackeray Turner says in a letter in the issue for December 4, it is, "like most such buildings, a complete history of English architecture from Norman times down to the Early Victorian period, at which period all art in the country had died out. Rumour says that the Ecclesiastical Commissioners are going at once to take the chancel in hand, but I hope that this is not so; for, obviously, no work should be done

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before the winter is over, and, moreover, such a valuable building certainly ought not to be dealt with upon the judgment of one man only. I think the last entirely un-restored church which I saw was North Stoke, Oxon, which was repaired by an architect in consultation with this Society [i.e., the Society for the Protection of Ancient Buildings]. I saw it before he saw it, and again when all the work was done, and I can assure your readers that a structurally weak building was rendered substantial and sound without the loss of any of its charm and interest; indeed, it was quite delightful to see this fascinating building looking clean, tidy, weather-proof, and fit for use. There is no reason why Branscombe Church should not be treated in a similar way."

The would-be restorers appear to object to the so-called "Palladian features" of the church as "common," while the conservers would retain them as forming part of the religious history of the parish. One writer on the former side commits himself to the monstrous assertion that the productions of the seventeenth and eighteenth century architects and craftsmen are "hideous enormities." The absurdity of this dictum was well exposed by Mr. Avray Tipping, who pointed out that we must then put Wren and Grinling Gibbons on the black list, and hold St. Paul's and the City churches to be among these "hideous enormities."

In the same letter Mr. Tipping took up the cudgels effectively on behalf of "deal" and the "three decker" pulpit. "We are told," he wrote, "that the existing fittings 'disfigure' Branscombe Church because they are made of 'common deal.' But when they were made, deal was not yet common, and somewhat earlier it was oak that was common, and deal was preferred when it could be afforded. On the other hand, deal has been common during the time that the 'restorers' have been pitch-pining our churches by the score and hundred, often removing oak pews and benches for the purpose. The three-decker is certainly not 'common,' but a quite rare survival; while as to its being 'hideous,' it is well to reflect that it was made during one of the most refined and

learned periods of our architecture, and, certainly, the skilfully wrought panels, the carefully composed cornices, the well-proportioned pulpit-back, the thoughtful design of the composition as a whole, compare most favourably in their simplicity with the coarse vulgarity and cheap mechanical ornamentation of the feeble imitative stuff which often disfigures 'restored' churches."

The *Illustrated London News* of December 4 contained a very fine series of illustrations, filling nearly four pages, of the prehistoric pottery brought by Mr. T. Hewitt Myring, the discoverer, from the Chimcana Valley, Peru. The collection contains many grotesques.

"A most interesting collection of relics of old Manchester," says the *Manchester Evening News* of November 26, "is at present on exhibition in the Queen's Park Art Galleries. The exhibition, which is probably the best ever held in Manchester, throws a great flood of light upon the earliest days of the city and of districts which, now entirely urban and included in its boundaries, were once the pleasant suburbs and rural districts of a young and thriving community. Historic treasures have come from Kersal, Hulme, Moss Side, and Alderley Edge, and the collections of private individuals and associations have contributed many exhibits of value and importance, loans having been received from Mr. Roeder, the Earl of Ellesmere, the Classical Association of Manchester, and others. The exhibits include a stone spinning whorl, millstones of Roman times, and ancient weapons and documents, amongst the latter a faded copy of the bill which called the town's meeting that resulted in the Peterloo massacre in August, 1819. This is believed to be the only copy of the bill now in existence."

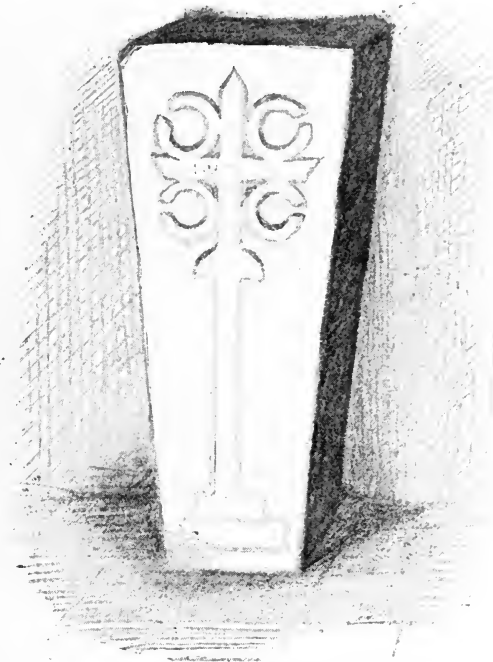
Some very interesting objects of ancient Greek art have recently been added to the Department of Greek and Roman Antiquities at the British Museum, and are now on exhibition in the Archaic Room. The most ancient of the new additions is a portion of what is known as a "harp" tomb, dating from the archaic period, about 1000-800 B.C.

Although much damaged, probably in ancient times, the sculptures reflect some of the best styles of the period. The carvings represent a rock-cut tomb, approached by four doors or gates, the outer one being guarded by two figures of mythical creatures with wings and human faces, which are thought to represent harpies or sirens. There are also some well-preserved sepulchral chests of white limestone. On the four sides of each chest are sculptures in high relief, showing a

mouth which were Norman work. Can any reader confirm this, or furnish any idea of the date of these stones, and also say what is the significance of the 'rings' in the angles of the cross? Presumably the stone would have covered the body of a person of importance?"



Mr. G. R. Ayrton, who has had several years' experience of archæological work in Egypt, has been selected to undergo a course



TOMBSTONE IN OTFORD CHURCH.

funeral banquet, persons preparing the body for burial, and other scenes referring to funeral customs. These chests are of early Etruscan workmanship, and probably belong to the third or fourth century B.C.



Mr. C. Hesketh, who kindly sends us the drawing reproduced above, writes from Otford, Kent: "The enclosed drawing shows the top side of one of two tombstones now standing in the church here. Similar stones are said to have been seen at Monkwear-

of scientific training in India and Ceylon, in view of becoming Archæological Commissioner of Ceylon, in succession to Mr. H. C. P. Bell, who, it is expected, will retire from the Government service during the year 1911. Mr. Ayrton was specially recommended to go through the necessary course of training by Professors Macdonell and Percy Gardner.



Mr. F. J. Bennett, F.G.S., of West Malling, has been contributing some interesting notes

on old Kent games to the columns of the *South-Eastern Gazette*. "Quite recently," he writes, "I have by accident awakened memories of old Kent games, which, I think, should be recorded, as they are significant of the past, and may date from prehistoric times." A Malling man, on being shown a flint cup by Mr. Bennett, at once said that it reminded him of a game he had played thirty years ago with a hollow flint. "Strike, holloa, and I'll follow," was the name of the game, which was played on a dark night. One player, furnished with a hollow flint and a stone, or with a flint and steel, left the others, who, after a minute or two had elapsed, severally called out, "Strike, holloa, and I'll follow." The player with the flint then struck a spark, and the others tried to locate and catch him. If caught he had to give up the flint and stone, or steel, to his captor. This, according to Mr. Bennett's informant, was a popular game forty years ago.

"Livet, old 'un, and moker," is the curious title which is said to have belonged to a game described to Mr. Bennett by a Newington man. A circle was formed, and in the centre was the "moker," a three-legged stool with a stone or other object placed upon it. Each player had a "livet," the number of players being determined by the number of livets, or sticks, that an ordinary hop-pole would furnish. One player, called the "old 'un," had charge of or guarded the moker. Each of the others in turn threw his livet at the stone on the moker. If he missed his mark he was permitted to retrieve his livet unmolested; but if he struck the moker and knocked it over, the "old 'un," first restoring that object to its proper position, could try to catch the thrower. If he succeeded, the thrower became the "old 'un," and the game continued as before.

An account of a variant of the same game has been gathered by Mr. Bennett from a native of Hawkhurst. In this case there was no stool, or "moker," and no "old 'un." Instead the players had a "dukka," consisting either of three stones placed one on the top of the other or of a leaning slab of wood supported by a stick, after the fashion, apparently, of the brick bird-trap. On the slab

was placed a stone, and the players had to throw and dislodge this and leave the slab standing. The "dukka" had to be replaced before the man in charge could start to catch the thrower. This is, clearly, the game boys now call "duckstone."

In a later communication Mr. Bennett writes: "Livet, old 'un, and micker' (or 'moker'), as played in North-East Kent, had in the centre of the ring the micker, which, I should have said, was a three-legged natural wood-chopping block, and had no stone, as I was told, on it. Now, this natural wood block might represent the Sacred Tree (see that monumental work, Fraser's *Golden Bough*, full of accounts of tree-worship from earliest times, with their remnants to-day). Might we not regard the men attacking this as those wishing to overthrow the pagan worship of the Sacred Tree, and the 'old 'un' as the priest in charge defending this old rite? In the South Kent variant of the game, perhaps a later one, as that thickly wooded part would not have been occupied so early as the more open north part of Kent, you have the 'micker' called a 'dukker' (or 'dukka'), but the central object varies, though still consisting of three members; thus, three stones or two pieces of wood with a stone on the top. Now, might not those three stones stand for the sacred stone structures, and the throwers as before represent those wishing to overthrow such objects, the person in charge, though apparently unnamed in South Kent, being the one whose duty it was to uphold the structures?" The suggestion is ingenious, but far from convincing.

The *Athenaeum* of December 4 remarks that the restoration of the frescoes in the Church of St. Nicholas at Stralsund is now completed, and the result has surpassed all expectations. The interior of this fine church has for centuries been covered with whitewash, and the removal of this by a skilful restorer has revealed a remarkable series of fourteenth-century frescoes, in almost perfect condition and of admirable quality. Dr. Hermann Voss contributes to the *Cicerone* (Hefst 22) a short note on this series, and draws attention to the many

problems which they present to critics and students of iconography.

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In November remains of the mammoth and the rhinoceros were discovered in excavating for the new Hackney Wick sewer extension. They were found along the line of the sewer between the Chingford branch of the Great Eastern Railway and Roding Road, Homerton, at varying depths, in the gravel overlaying the blue clay. The remains have been sent to the Horniman Museum.

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A curious story comes from Spain. In the *Daily Telegraph* of November 22 the Madrid correspondent of that journal wrote: "Interesting archaeological discoveries have recently been made at Ronda, in Andalusia, on an estate purchased several years ago by a wealthy American, named Perin. On the estate was a house, which was known to the inhabitants of Ronda as the 'Castle of the Moorish King.' During the execution of repairs the workmen discovered some rich Moorish decorations on the walls, besides a marvellous ceiling and some sculptured pillars, similar to those in the mosque at Cordova. Further excavations were made beneath the floor, resulting in the discovery of a complete underground house, with long corridors and chambers dating back to the epoch of the Moorish domination. The discoveries also included some large ancient vases of Roman and Moorish design, containing large quantities of gold and silver.

"Mr. Perin held a meeting of his friends and the local authorities, and, acting on their advice, he decided to come to Madrid to place the matter before the Government for their consideration. As a result, a special commissioner has been appointed to proceed to Ronda to submit a report upon the discoveries."

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But this circumstantial story seems to have had no foundation in fact. The Madrid correspondent of the *Times*, in the issue of that newspaper for November 26, said that doubts as to the importance of the alleged discoveries had been expressed in the Spanish capital ever since Mr. Perin's hasty departure for Ronda by a special train in the small-hours of Monday, November 22.

"These were soon strengthened," continued the correspondent, "by the report that the workmen employed in the excavation and the police in charge alike denied that anything had been discovered at all. Yesterday suspicions were confirmed by news of the eccentric behaviour of Mr. Perin on his arrival at Ronda. He is said to have galloped across country scattering silver coin right and left; to have visited his solicitor for the purpose of assigning Casa del Rey Moro to King Alfonso; and finally to have decided to leave Ronda to-day for Morocco, without awaiting the arrival of the expert antiquary placed at his disposal by the Government. The end of the adventure is awaited with interest." We fear that the wonderful underground Moorish house is but a "chateau en Espagne."

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At Haltem, in Westphalia, near the site of the Aluso fortress, erected by Drusus in the year 11 B.C., was recently found a bronze vessel containing a dried black mass, which Professor Kassner has decided to be Roman ink. The mass was found to consist chiefly of soot and tannate of iron. It also contained smaller quantities of ferric oxide, copper oxide, clay, magnesia, gypsum, phosphoric acid, carbonic acid, alkalies, and sand. These ingredients probably represent chiefly accidental impurities which have found their way into the old inks' stand, but some of them may be due to the chemical action of the ink on the bronze vessel. The presence of an aromatic substance suggests that the ink was imported from Italy, where the use of perfumed ink was common.

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During the past two months, says the *Manchester Guardian* of December 13, a deep excavation has been made in the open square which surrounds the Radcliffe Library in Oxford. The object is to provide fresh accommodation, in underground chambers, for the ever-growing stores of the Bodleian Library. A good deal of old pottery has been dug out, and in a negative way it reveals an interesting point in the social life of England. This Radcliffe Library was completed in the year 1754, and all the fragments of pottery beneath the turf date from pre-1754 England. While broken beer jugs and beer-

mugs are frequent, no fragment has been found of a teacup or saucer or of a dinner-plate. This means that the wooden platter had not been superseded in the Oxford of 1750 by the pottery plate, and that tea-drinking was not a general habit. It had not yet created the familiar forms of teapot and teacups, at least for the middle-class of society. In 1750 tea was not to be had in London under 9s., and Hyson sold as high as 25s. the pound. It is true that Horace Walpole says in 1742 that tea is "universal"; so it was to the little clique which was the universe to him, but it was practically unknown to the citizens of Oxford.



The Commission des Monuments Historiques reckons the abbey church of St. Genou, Indre, among the thirty finest and most interesting churches in France. Though naveless—the nave was pulled down owing to its supposedly dangerous condition—it is considered to be one of the finest examples of Romanesque architecture in Berry. A good descriptive article on St. Genou appeared in the *Builder* of December 11, with several illustrations, including a drawing of the barrel-vaulted choir, and another of the exterior of the choir and apses.



The issue for December 10 of another contemporary, the *Architect*, contained a long and most interesting abstract of a paper on "The Symbolism of the Crocodile in the Middle Ages," read by Mr. G. C. Druce before the Royal Archæological Institute on December 1. It was pointed out that representations of Hell-mouth, such as may be seen on the tympanum at Bourges Cathedral in the scene of the Last Judgment, and elsewhere, were based on the crocodile's head, and that this symbolic employment was due to the description of it in Job, c. xli. "The best evidence of the symbolism of the crocodile," said Mr. Druce, "is to be found in the mediæval 'Bestiaries.' . . . In thirteenth-century 'Bestiaries' the crocodile usually appears twice over, being classed both with the larger sea-fish and with the land animals. In one manuscript, for instance, it appears as a long, thin yellow eel, with a long mouth, and further on among the animals as a clumsy beast. The description given is much the

same in all, though the symbolism is usually to be found under its heading as a land animal. MS. Harl. 3244, folio 43, says that under this figure hypocrites and men of luxury and avarice are symbolized. As the crocodile rests by night in the water and by day on land, so hypocrites, although they live in luxury, are delighted if they are reported to live just and holy lives. As the crocodile alone of all animals moves its upper jaw and keeps the lower one immovable, so hypocrites show forth in word only examples of the holy fathers and a goodly supply of their good words; while in deed they show forth very few of the things which they say. Whereas of its dung temporary rejuvenating ointment is made, which quickly comes off, so evil men are generally praised by the unlearned for their evil deeds, and are glorified by the praises of this world, as it were with an ointment, but which when the Judge comes will vanish like smoke.



"These details came, not from Job, but from Pliny's *Natural History*. That author, who in his turn follows Aristotle and Herodotus, seems to have inspired many of the Bestiary illustrations occurring under the heading of Cocodrillus, which show a crocodile either devouring a man or holding him in its claws. It is probable that some of our church carvings of beasts swallowing human beings represent this phase. The symbolism largely speaks for itself. The ingenuity with which the various points of the crocodile's appearance and habits are turned for either religious or moral teaching is something marvellous. It is a symbol of hypocrisy and deceit. The ointment episode is evidently the *pièce de résistance*. Luxury—i.e., vice—and avarice were regarded as the two worst sins; and they are the butt of moralist in the Bestiary over and over again."



An important addition has been made to the Babylonian room at the British Museum, in the shape of an eight-sided terra-cotta cylinder containing many hitherto unpublished details of the history of Sennacherib, King of Assyria, who reigned from 705 B.C. to 681 B.C. This remarkable object, says the *Times*, is almost complete, and the slight damage which has been done to por-

tions of the columns of text does not affect the contents of the inscription, inasmuch as the missing portions can be supplied from other inscriptions of the King in the Museum. The inscription is dated in the year 694 B.C., is written on the eight sides of the cylinder, and contains about 720 lines of text. The new information supplied by the cylinder will prove of great interest to historical students, for it concerns the campaigns which the Assyrian army carried out in the years 698 B.C. and 695 B.C. Fresh light is thrown on the character of Sennacherib by the new cylinder, and we find that, like the great Saladin, he was not only a mighty warrior, but a great architect and far-sighted builder.



In Mediæval Gotland.

By JAMES BAKER, F.R.G.S.

Author of *The Gleaming Dawn*, *John Westacott*, *The Inseparables*, etc.



AND a mediæval Devonshire withal! One hardly expects to find in the Baltic soft hot weather, luxuriant roses, and a rich vegetation; but these are to be met with in the Island of Gotland, in the Baltic.

The means of approach to Gotland from the cheery capital Stockholm is very pleasant. You leave Stockholm in the evening on a comfortable steamer. We were fortunate enough to be on the *Polhem*, whose captain spoke English well, and gave us useful information about the island, but the crowd on board surprised us: where was it possible for all to sup and sleep? But the first difficulty was overcome by a well-spread table being arranged on deck, and as we sailed over the mirror-like sea, the sun sank in marvellous splendour, lighting up the distant vistas of the lakelike arm of the inland sea with most wondrous hues of deep orange and ruddy pink, until the sea and sky were a blaze of glory, against which the pine-clad isles stood out in sharp black silhouettes.

Amidst this glory we supped and lingered long on deck, far into the night; only at

Edfu, on the Upper Nile, have I seen more amazing beauty of colour and cloud form.

The next morning the low line of Gotland Island was in sight, and soon the high red roofs and white towers and black domes of the churches were plainly visible, and around this human nest the old grey mediæval walls, with square towers and lesser bartizans, told us of the mediæval interest in the town. Beyond the walls was at once open country—no straggling new suburbs. The mediæval town of Carcassonne, with all its towers and gates, was at once called to memory, and here in the Baltic was another gem of the Middle Ages, preserved to this day.

We soon made acquaintance with the cobble-stones of Wisby, that, like those of Moscow, are famous for their pointedness. You soon learn to pick out the narrow strips of paving-edging for walking on, but the cobbles brought us to a well-found new hotel, with all the latest things in electric bells, lights, and telephones; and so, satisfied with our quarters, we started out to explore the town, and quickly saw there was matter of interest here for many a day. The only thing wanting was a good guide to all the ruins and interesting spots in and around the town.

And here fortune favoured us, for a paper had stated that "En Engelsk Tidningsman" had arrived in the island, and this procured us the pleasure of a call from our English Consul, Mr. Cramer, who most kindly gave us much of his time, and in his company we visited towers and castle and ruined churches.

Wisby, like the old town of Ypres in Belgium, reached the height of its glory in the fourteenth century. Then came a crashing blow, and Wisby has stood still ever since—happy, without more history. This blow was the capturing of the town and its riches by the Danish King Waldemar in 1361, and all its great buildings, now in ruins, date from before that period, and are mostly of the twelfth and thirteenth centuries.

The thing that at once tempts a visitor at Wisby is the stroll round the great wall that still hems in the town. Somewhat squalid cottages cling to the inside of this great wall; but pass out through one of the numerous gates, and at once you are on soft turf, inter-

mingled with rocks, and the air is filled with the delicate scent of sweet-brier and wild roses and wild flowers, and the old grey walls go stretching on down to the sea, with all the upraising towers and lesser outjutting bartizans. Between the towers are green trees, and beyond them is the wild heath and the shining Baltic Sea.

Within, the walls peep up to the ruins of many a church, rising above the houses of to-day. Yet, withal, veritably it is a dead city of the North, and away on the rocky hillside to the east of the town rise up three gaunt, lone pillars that are the ancient gallows of the town, where many a poor wretch has swung until the fowls of the air plucked his bones.

Now they stand an evidence of a cruel past, and even the superstitious dread of their shadow is thought so little of that we caught a representative of His Britannic Majesty and our English friend taking rest on the soft, flower-studded turf beneath the gallows—ay, and in their shirt-sleeves, the sun was so hot. The wall towers have their special names, as the Jung-Frutornet or the Maiden's Tower, so called from the horrible tradition that a young girl was walled up alive within it, because of her love for King Waldemar, that led her into betraying the town into his hands.

Just beneath the hill on which rise up the gallows is an interesting ruin of "St. Goran-without-the-Walls." On the south side of its three lancet east windows is a broken sedilia, and on the north side is a pointed aumbry recess. But it is the churches within the walls that are of most interest, and these are now being well cared for.

St. Goran is still used as a cattle-shed, and the grass and trees around it add to its picturesque effect. The richness of the vegetation is well seen in the churchyard of St. Nicholas, where vine and walnut, acacia and mulberry luxuriate; and here also is seen a building (in which the Freemasons meet now), dating from the tenth century, but much modernized.

The Church of St. Nicholas has many most interesting points. The south-west door and rose window above are good examples of mediæval work, the sculpture of two Bishops with their staffs, giving the

Benediction, is an interesting piece of work, and in the west gable are inserted two brick rose windows, in which, in Wisby's wealthy days, two great carbuncles are said to have been inserted, that served as beacon-lights to the mariners on the Baltic Sea, but King Waldemar abstracted them. The whole ruin within and without is very lovely.

A church which is a double church, and is remarkably like the curious double church in the Castle of Eger in Bohemia, is the one known as All Saints' Church. Here one church is above the other, but there is but the one altar.

Four octagonal pillars support the upper church, and this is led up to on either side of the lower nave by a good bit of Romanesque arcading. The roof of the upper church is supported by four round pillars, and one looks down now upon the square choir, that has a passage running behind it on either side of the altar, with two chambers above. From the grass- and shrub-grown roof of this ruin a lovely view is had of the city wall and its great towers, and the clustering town within its circuit, with the many ruined churches. Away seaward is the harbour, and over the wide space now filled with luxuriant gardens there once floated safe in harbour the argosies of the Hanseatic League.

More than one day can well be spent amidst the ruined churches of Wisby. St. Catherine's is a noble ruin, and the sister churches of St. Drotten and St. Lars are filled with curious points of architecture, such as the penitents' cell, with its little altar, in St. Lars. But the one church that is still in use and in repair attracted us across from St. Catherine's.

This church—St. Mary's—is now the cathedral, and on the pulpit still stands the quadruple hour-glass, one glass to each quarter, the last glass completing the hour—a glass that many a Lutheran divine has taken to the full.

The east end is good Romanesque work, but the south door of the nave is a fine pointed door, with sculpture in the tympanum of Christ stepping from the tomb; and at the south of the chancel is a still richer deeply splayed door, with six pillars on either side richly carved. The tombs of the Rosenkrantz family within are noticeable; their

emblem, the rose, occurs in the architecture. But the churches are holding us too long. It was pleasant to stroll down to the west of the town to the ruins of the old castle, where people were picnicking, lighting fires, and boiling their coffee amidst the ruins, and then to stroll round the walls amidst the high earthworks that had formed the outer defence. Here we saw the men playing the popular Wisby games of Warpa and Park. Warpa is played with a species of rude stone quoits that are made to whirl in the air as they advance, and to fall dead at the mark. Park is a style of hand tennis, played with a large ball; one in the middle of the two sides serves, and then the ball is kept going as in tennis, but with the hand, somewhat like the Basque game Pelota. There is another popular game called Storta Stang; that is a species of throwing the caber. We met with one word in use here—"Väga," pronounced "Voga"—that may elucidate the word "Vugga" that occurs in Cornwall in connection with smuggling. "Voga" implies to attempt boldly. The similarity of pronunciation suggests some Scandinavian origin for the Cornish word.

The favourite walk of the Wisby people is along the Strandvagen, that follows the west wall of the town and looks out over the sea, beyond which the sun sets in wondrous splendour; and just within the walls are lovely walks beneath trees, or amidst the luxuriant flowers of the Botanical Gardens. We went into Mr. Cramer's pretty old-fashioned garden, and were surprised at the glorious roses and wealth of flowers. There is a pavilion near the Botanical Gardens, much frequented for supper, where a band plays, but the one we heard was a decidedly bad one—German of the worst description. But the sunsets seen from the upper pavilion made up for the bad music, although they would have been more enjoyed with better music or none.

The Gotlanders are now being mindful of their history. Much that has been discovered on the island has been taken to Stockholm, but a very respectable museum has been established in Wisby, and in it the life of Gotland from the Stone Age to the present time is illustrated. Some of the great memorial stones are very curious. One

of the Gotlanders of whom the islanders are proud is Mr. Axel Herman Haig, the well-known artist, whose etchings of foreign cathedrals are so well known in England and America. We saw many of Mr. Haig's drawings in many parts of Gotland, and he is helping the Gotlanders to preserve their treasures of antiquity. In curious English I heard his position in younger days described as: "He was not very poor; I do think he was not very rich. He was of the demi-monde," the speaker meaning he was halfway between rich and poor.

He lives on the part of the island to the eastward, a part we, alas! did not reach, but we had some pleasant days amidst the villages in the island—one day especially, in company with our good friend Pastor Skog, was a most interesting day. We had met the pastor on board the *Polhem*, and speaking English, he kindly proffered us his help, and as our Swedish was decidedly limited, we were but too glad of his aid. We rode out with him to Barlingbo, and at his suggestion the station-master's wife most kindly got us an excellent little lunch before we walked off to Dalham to call on Pastor Odin and see his interesting church. A very remarkable church we found it, with rich sculpture. The towers reminded us of the old Romanesque Church of Ardenach on the Rhine, and here we saw the first of the quaint Moses and Aaron Communion-tables that in the seventeenth century replaced the old altar; an hour-glass stood on the pulpit, and a little cupid with loin-cloth and wings swung down from the sounding-board above. Whitewash was, alas! too prevalent, as elsewhere in Gotland. A peculiarity here was a curious aumbry, standing out from the wall, with twisted rope columns, and with rich leaf capitals. At the north door is some very curious sculpture of a priest holding up a chalice, and a figure above suggesting the Deity blessing it with the orthodox two fingers. At Barlingbo, also, the church is full of interest. The font is of the type prevalent here, supported on curious tortoise-like heads, with the emblems of the Apostles, and Adam and Eve.

These churches of Gotland are of the most quaint interest. Much of the twelfth and thirteenth and fourteenth centuries work has

been left, and in wandering about amidst them from village to village you see how rich, for the Baltic, is the vegetation. Grand fields of corn alternating with hay and beet-root, or fir forests and heath, or parklike meadows delightfully diversified with tree and sward.

On another day we went by rail to Hemse, and here we met Pastor Scog and his friend the Pastor of Hemse, who put his horse in and gave us a most pleasant day, driving amidst the villages around Hemse, that lies at the southern end of Gotland's little railway.

We found that a horse show was being held at Hemse, and we had the pleasure of seeing some splendid little horses—there is a vigorous breed of wild horses on the island—and some of these tame ones showed excellent points, and good blood and breeding. After a curious little lunch at the clean Hotel Procope at Hemse, we had a look at Hemse Church, where by the door still hangs the standard measure, and inside we were delighted to find the whole church illustrated with mediæval illustrations that had been preserved under whitewash. The life of Christ was very quaintly portrayed. The font was supported, as at Barlingbo, with leaf and quatrefoil ornamentation. One of the scrolls reads: "As the rose is the flower of flowers, so is this the House of Houses."

From Hemse we drove on to Rone, where, at the north door, is a quaint sculpture of a ship with two figures, illustrating sailing over the sea of life to eternity, and a man holding a fish as emblematic of faith holding to our Saviour. Inside, a ship is hanging from the roof as a candelabra, illustrating the same idea. All the seats here are painted quaintly, inside and out, and on the walls are the words in Swedish: "Peace be with you." The nave is supported by one grand central pillar of pink and white granite, with an ornamented base and rich capitals, the roof springing from this to four corbels crocketed.

There was much in this church, as in all the others, to detain us. We climbed the tower, called "Long Jacob" by the people, and looked out over the rich island, with view of the sea beyond. Hops were growing just beneath, and in the vestry we saw—what surprised us in a Lutheran church—a rich vestment of red velvet and gold, called a

Messhake, worn at the Communion Service.

The Pastor of Rone received us in his cosy, pleasant room; a piano stood open by the window, that looked out into a garden full of luxuriance. On the walls were photographs of the ninety churches in Gotland; but we had to haste away to Burs to visit another of these ninety churches.

At Burs were more quaint paintings, and a rich reredos of the Decorated period, a triptych of Christ and the Virgin and saint on either side; and below a quaint rendering of the five wise and five foolish virgins, the crowns of the foolish virgins falling off their heads, and their lamps upside down, all weeping and looking very sad, whilst the wise were depicted with most peaceful expressions. A good brass was here of 1380, of the Canon of Lund and Lindköping. In the roof were medallions of Biblical scenes. The whole church is full of interesting matter, and at the south door the Parable of the Virgins was again illustrated in stone. Here, again, we were hospitably entertained by Pastor Adberg to a genuine Gotland lunch, and it was with very real regret that we had to drive away to Stonga.

But the church of Stonga made us forget our interest in the others, for here was much rich carving and mediæval remains. At the richly decorated, deeply splayed south door, on the outside, is a triple tier of carving, of most quaint and expressive work, of the Adoration of the Magi, with an enormous grotesque head corbel supporting the seated Mary; the descent from the cross, and probably the flagellation, were also depicted. The whole door is very rich with symbolic carving; and inside, the church is full of matter to make the antiquary linger.

The font was exceptionally rich, supported by great tortoise-like beasts with walrus-like tusks, and with a bowl rich in figured and scroll work.

A month might well be spent in pleasant Gotland; a year would not exhaust its folklore and history. And when we stood on the steamer, amidst a great line of Stockholm ladies all covered in Gotland roses and flowers, we waved our adieux not only to our island friends, but to the island, with very real regrets.

Fonts with Representations of the Seven Sacraments.

BY ALFRED C. FRYER, PH.D., F.S.A.



THE picture-gallery at Antwerp contains a painting ascribed to Roger van der Weyden. Some critics, however, believe it is the handiwork of Robert Campin—at any rate, it was painted between the years 1437 and 1460. The picture represents the interior of a large Gothic church. In the foreground we have the crucifixion; the dead Christ hangs on the cross, and the Blessed Virgin falls fainting into the arms of St. John, while the Marys are weeping. "This is the historic event symbolized and commemorated by the various sacraments which derived their power from it."* In the chancel of the great church a priest is celebrating the Holy Eucharist, and is in the act of elevating the Sacred Host. On the left are the sacraments of baptism, confirmation, and penance, and on the right those of holy orders, matrimony, and extreme unction. An angel holding a scroll hovers over the figures engaged in the celebration of a sacrament, and each angel is portrayed in the following symbolical colours. Thus we find the angel of baptism is white; the angel of confirmation, yellow; the angel of the Holy Eucharist, green; penance, scarlet; extreme unction, black; holy orders, purple; and matrimony, blue.

About the date when this beautiful Flemish picture was being painted, a series of baptismal fonts were carved in England, and ornamented with sculptures depicting the seven sacraments of the Church.† The question presents itself why these fonts are chiefly met with in East Anglia,‡ and only two elsewhere.§

* See *Early Flemish Artists*, by W. M. Conway.

† For a detailed treatment of this series of fonts, see the *Archæological Journal*, vol. lix., pp. 17-66.

‡ *Norfolk*.—Binham, Brooke, Burgh (near Aylsham), Cley, East Dereham, Great Witchingham, Gresham, Little Walsingham, Loddon, Marsham, Martam, Norwich Cathedral, Sall, Sloley, Walsoken, West Lynn.

Suffolk.—Badingham, Blythburgh, Cratfield, Denton, Gorleston, Great Glenham, Laxfield, Melton, Southwold, Westhall, Weston, Woodbridge.

§ Farningham in Kent, and Nettlecombe in Somerset.

Whenever a good design is produced in art, there is found a tendency to copy it. In Norman times this is noticeable, and we find, for example, that the beautiful font at St. Thomas', Launceston, is reproduced in several churches within a radius of a few miles. In the fourteenth century this desire to plagiarize may also be seen, and it is still more pronounced in the fifteenth century. One parish obtained some beautiful and original design, a neighbouring parish copied it, and then it was spread far and wide. It has also been conjectured that these fonts



BROOKE, NORFOLK.

were made at a common centre, like the Tournai series of fonts, owing to their geographical distribution and the similarity of their representations. But the East Dereham font appears to have been carved on the spot, and the block was imported.* It would have been impossible to transport a font of such delicate work.

All these fonts had octagonal bowls, and the sacraments are represented on seven panels, while the eighth compartment has

* There was a paucity of freestone in Norfolk, and the block came by water to Lynn.

either the crucifixion of the Saviour or some other appropriate subject. It is easy to see why the subject of the seven sacraments was



GREAT WITCHINGHAM, NORFOLK

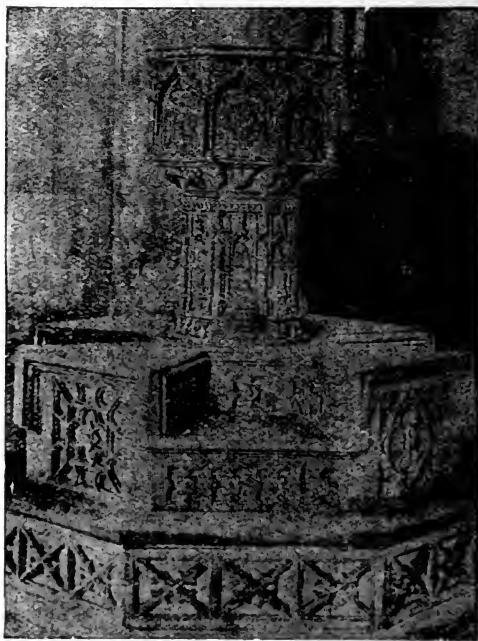
selected for the decoration of fonts in churches. The font was set apart for the administration of baptism, the first of the sacraments, for which reason it was invariably placed near the entrance of the church. As baptism was thus the foundation of the other sacraments, it was appropriate to represent the sacraments on its several compartments.

There are at present existing as many as thirty examples of this type of font in England—sixteen are in Norfolk, twelve in Suffolk, one in Kent, and one in Somerset. Some are badly mutilated, but a few have escaped the hands of the iconoclast.

The church accounts at East Dereham* inform us that their font was erected A.D. 1468 at a cost of £12 13s. 9d.; the font at Walsoken was a gift to that church in the year 1544; and the font at Badingham must have been carved about 1485, for the panel depicting the sacrament of matrimony shows a man holding in his hand the round turban hat worn at that date.† The fonts at Great Glenham and Woodbridge portray the ladies

in butterfly head-dresses, so these two fonts were erected about the year 1483. The horned head-dress of the period of Edward IV. is met with on several of the fonts, and consequently we may date them about the year 1467. The architectural details of the Southwold font are so similar to the one at Badingham that we may place it about the year 1485, while the ladies' three-cornered coiffures might perhaps give the period of Henry VII. for the Gresham font. The font at Melton may be dated A.D. 1510–1520, for the eighth panel has two soldiers represented upon it, and their armour is evidently of this period.

The steps upon which the font stands are in several instances both elaborate and beautiful. At Little Walsingham the two steps are ornamented on their exterior faces with panels and tracery, and each step is subdivided into two more steps, while the upper surface is



LITTLE WALSINGHAM, NORFOLK.

formed into a cross. The same pleasing effect, but not quite so elaborate in detail, may be seen in other places.

* See *Archæologia*, vol. x., p. 196.

† Gardiner's *Hist.*, vol. i., p. 339.

The pedestals are frequently adorned with eight statues standing in niches, and the bases are enriched with seated figures of the Evangelists holding books, with alternate representations of their well-known emblems. The pedestal at Little Walsingham is one of the most elaborate in detail. Representations of the four Evangelists, the four living creatures, and the four Latin fathers of the Church, are on the shaft, while a niche is placed at each corner containing an angel on a tall pedestal. Saints, with their emblems, may still be seen in many of the niches which adorn the stems of these beautiful fountains. At Great Glenham and Woodbridge the pedestals are decorated with four lilies standing in two-handled jars. The church at Woodbridge is dedicated to St. Mary the Virgin, and consequently the emblem is specially appropriate.

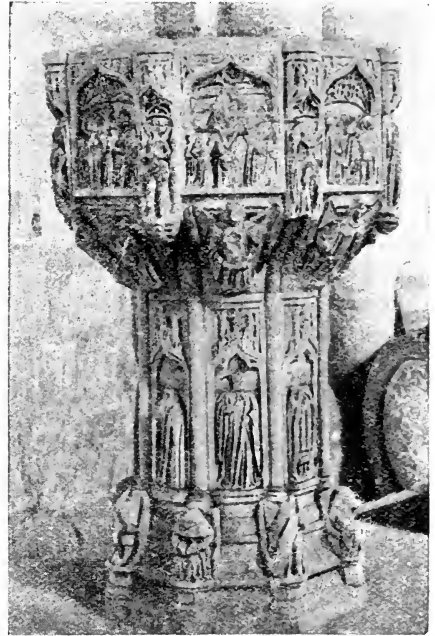
The angles between the panels in some cases end in pendants, and in others they are adorned with statues on pedestals placed under canopies. On the beautiful font in Norwich Cathedral, which stood in the Church of St. Mary in the Marsh before it was demolished, are eight of the nine orders of the celestial hierarchy. Three are too much defaced to be made out; but there can still be seen an archangel, with a sun or star on his breast; an angel scourging a devil held in a chain, which represents the angelic order of the powers; an angel with a thurible to represent the cherubim; and one holding organ-pipes for the order of angels.

Most of the bowls are supported with angels having outspread wings. Some bear emblems. At Sall the emblem for baptism is a chrismatory; confirmation, a mitre; Holy Eucharist, an altar-stone; penance, a rod; extreme unction, a soul represented by a little figure rising up from a corpse-cloth; holy orders, a chalice; matrimony, a guitar; the crucifixion (the eighth panel), an angel in the attitude of adoration.

Many of the fountains have been richly painted, and traces of colour and gilding may still be seen on several of them. The fountains at Norwich Cathedral and Little Walsingham are the most elaborate, and are very beautiful works of art even in their mutilated condition. However, the fountains at Gresham and Sloley are the most perfect,

and have suffered very little at the hands of the iconoclasts.

At Blythburgh, William Dowsing performed his work so thoroughly that not a vestige of carving remains on the bowl, while at Southwold only traces of the positions once occupied by the sculptures can be discerned. William Dowsing was appointed by the Earl of Manchester as "Visitor of the Suffolk Churches," December, 1643, for the purpose of destroying and demolishing altars,



NORWICH CATHEDRAL.

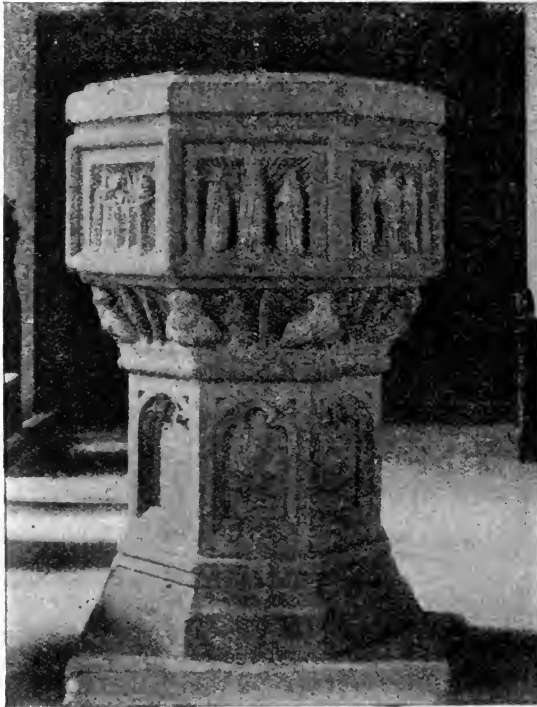
candlesticks, pictures, and images. His *Diary* contains most interesting particulars as to the way in which he carried out this mission. The following entry in his *Diary* relates to Southwold: "April 8. We brake down one hundred and thirty superstitious pictures, St. Andrew, and four crosses on the four corners of the vestry; and gave orders to take down thirteen cherubims, and to take down twenty angels, and to take down the cover of the font." Gorleston font suffered severely about the same date (A.D. 1643) at

the hands of one Francis Jessup, who in his *Journal* remarks: "We did deface the font and a cross thereon." It is interesting to note that Francis Jessup laments in his *Journal* that he could not destroy the painted glass in the upper windows, as no one in Gorleston would lend him a ladder. The iconoclast who defaced the beautiful font at Loddon did his work so thoroughly that we are now unable to make out the

It is attributed to St. Ambrose that the octagonal font symbolizes :

Hoc numero decuit sacri Baptismatis aulam
Surgere, qua populis vera Salus rediit
Luce resurgentis Christi, qui claustra resolvit
Mortis et a tumulis suscipit exanimes.

Another reason that has been given is that the old world and the old man were created in seven days, the new world of grace and the new man have been created



DENSTON, SUFFOLK.

number of figures that once existed in each of the panels. In the churchwarden's books for A.D. 1642 is the name of the barbarian employed to deface this font and the price of his labours :

Laide out to Rochester, the glaser, defasinge of the images of the church	s. d.
Thomas Randandall for writinge Covenant	6 0
	1 0
	—
	7 0

on the eighth day, of which facts the outward form of the font is a visible sign. "It is curious, too, if it was desired to adopt some sacred number for the sides of the font," says Mr. Francis Bond in his valuable work on *Fonts and Font-Covers*, "that the number 8, to which little importance is attached in symbolism, should be favoured out of all proportion to such well-known

* See p. 58.

sacred numbers as 3, 4, 5, and 7." Mr. Francis Bond suggests that the octagonal shape of the font may be simply a survival of the octagonal form so often selected for bathrooms in pagan Rome, the octagon being an easy form to roof with a dome. If symbolism were intended, surely these fonts, with representations of the seven sacraments, would have been carved on a seven-sided font, and not on an octagon, as the eighth compartment necessitated the introduction of some other subject. The symbolist would then have rejoiced in the sacred number of 7 being adopted. "In the case of fonts the choice usually fell on the octagon," remarks Mr. Francis Bond, "partly because it had behind it the tradition of the octagonal tank and octagonal baptistry, partly because it is a more graceful form than its rivals, the pentagon and hexagon, or any other polygon, chiefly, doubtless, because an octagon is easier to draw than a pentagon or heptagon or any other polygon, and accommodates itself more easily to a basin of circular shape."

The people of Norfolk and Suffolk in the fifteenth century made a conspicuous effort to restore to the rite of baptism something of its earlier pre-eminence, by increasing the height of the font, by richness of ornament, not only on pedestal and bowl, but also on foot and plinth, by its splendid cover, and by giving it an isolated position, frequently mounted on a series of steps, beautifully ornamented with panelling or quatrefoils.

(To be continued.)



Notes on the Abbey of Fontevrault.

BY J. TAVENOR-PERRY.

IN a retired valley between Chinon and Saumur, on the south side of the Loire, may be seen rising amidst masses of verdant foliage a grey pile of peculiar outline and ancient appearance, which serves at present as a *maison centrale*, or house of correction; and, incongruous though such use may seem with its aspect

and its surroundings, it is not altogether inappropriate, since it marks the site of the lair where, a thousand years ago, one Evrault, a notorious brigand, dwelt beside its fountain; and it is his memory, and not that of its later and more brilliant associations, which is preserved in the name of Fontevrault. In spite of its evil beginnings and more degrading fate, this pile was for seven hundred years of its existence the home of a religious community almost unique in its constitution, which numbered amongst its members Princesses of the royal houses of England and France, and was the last resting-place of those Kings of England who were also Counts of Anjou.

The institution owed its origin to the crusading movement which was abroad in France at the time of its foundation; and its first community was neither more nor less than a crusading army arrested on its march to the Holy Land, and constrained to mark time, as it were, on the spot where it halted, while others went forward to fulfil the task for which its members had volunteered. It is difficult to understand how this occurred, whether it was failure of nerve on the part of the leader or mutiny in the camp, but such is the fact: a crowd of some three or four thousand people of all sorts and conditions, gathering in numbers as they went marching across Anjou by the banks of the Loire, suddenly not only sat down, but allowed themselves to be coe'ced or cajoled into forming a settled colony in the place where they had accidentally stopped. But the history of the settlement is to a great extent the history of its founder.

Robert d'Arbrissel was born of Breton parents, rejoicing in the names of Damalischus and Orguendis, at Arbrissel, a little village in the Diocese of Rennes, about 1047, and, having early displayed some talent, was sent to study in a neighbouring convent, and later on removed himself to Paris to complete his education. Here his natural Celtic abilities made him remarkable not only for his great learning, but for his persuasive eloquence, and a report of his skill reached the Bishop of Rennes, who, perhaps, was already his friend and patron, and who invited him back to his native province. This Bishop, named Sylvester de la Guerche, who had been at one time a soldier, had got

his ecclesiastical affairs into a muddle, and, believing that Robert's abilities might be of service to him, he made him his archpriest, and handed over to him the management of the diocese. After four years the Bishop died, and the new Bishop dispensed with Robert's assistance, who then removed to Angers and became a lecturer in theology at the University of that city. Tiring of this manner of life, wearying of his own eloquence, or having some desire for a more religious vocation, he withdrew, with an old priest for a companion, to the solitudes of the Forest of Craon by Saumur; but either the recollection of his eloquence, or a desire to share his religious life, drew after him a crowd of followers, and with these he retired into the Abbey of Roë, founded for him by Raignaut, the Lord of Craon. Urban II. was at that time making his tour through France, preaching the Crusade, and, thinking from what he heard of Robert that he would find in him a valuable auxiliary, sent for him, and heard him preach on the occasion of the dedication of S. Nicholas at Angers on February 10, 1096; and so charmed was the Pope with him, and so convinced that Robert would be a most suitable agent for the work in hand, that he ordered him forthwith to take up the mission under the title of "Apostolic Preacher."

The results were not, however, altogether what Pope or preacher had bargained for. It is true that, fired by his eloquent preaching, he soon gathered around him a crowd of followers, and marching away from Angers, he set his face towards the Holy Sepulchre; but when he reached the scene of his first retirement, the crowd had grown to some three or four thousand people—a veritable camp of Israelites, who could neither march nor encamp without the orders of their leader. They were of all sorts and conditions, men and women, good and bad; and by the time they had arrived on the confines of Poitou they began to get out of hand. They had reached a well-watered valley, sheltered on both sides by low hills, and Robert, looking round on the fair prospect, and feeling that he could wish for no better place of retirement, no doubt told them, in one of his eloquent sermons, that the Holy Sepulchre which they had gone out

to deliver was within them, and the Promised Land they sought was there, and they were in possession of it, and so converted a band of ardent Crusaders into a party of successful squatters. His first work was to divide up his motley crowd of followers into separate camps, between which he dug deep trenches of division, and temporary dwelling-places were made in bowers or caves in the hill-sides, and between the camps a small chapel was built in which to say the Offices. This, then, was the first rough draft and outline of the great scheme of an abbey for both sexes, which he lived to elaborate and firmly establish; and this year, 1098, is reckoned to be that of the foundation of the Abbey of Fontevault. Robert's first business was to secure the land on which he had settled, which had once been the haunt of the robber Evrault, but now belonged to a noble lady named Aremburg, who, with the Counts of Montrieul-Bellay, the owners of the forest-lands round, presented him with as much ground as he required. The assistance of other wealthy neighbours, and the advice and support of his friend Peter II., Bishop of Poitiers, in whose diocese the abbey was started, enabled him to proceed quickly with his work; and before his death, in 1117, Robert saw the convent buildings and much of the stately church completed.

The settlement being made, the first matter to which Robert devoted himself was the elaboration of a scheme for the government of his new foundation, leaving the building development till later and to other hands. His central idea was to place the control of the whole establishment in the hands of a woman. The position of women was at this time very low, and their education neglected, but there were many exceptions, as the history of the time records; and either Robert's fortunate experience of them, or, it has been suggested, his special devotion to the Blessed Virgin Mary, induced him to try an experiment, which was not, however, unique, as convents so governed then existed in S. Croix, Poitiers, S. Cristina, Treviso, and S. Pietro in Lucca. His directions for the selection of the head of the house show a very practical turn of mind, and before his death he took the precaution to see them carried into effect. He assembled a meeting

of the Bishops and Abbots of the neighbouring dioceses, and explained to them his views and his reasons for preferring that the woman to be selected as the head should be one who had passed part of her life among the troubles of the world, and would be able, by her experience, to deal with temporal affairs better than one reared from a child in the habits of conventual life, and taught but little more than to sing hymns; and with these instructions he left the selection of the first Abbess to his friends. They adjourned their meeting for a solemn consideration of the subject, and when they reassembled, seven months afterwards, they presented Pétronille de Craon, widow of the Lord of Chemillé, who had much assisted in the foundation of the establishment, as the first Abbess, and the Pope later on confirmed the appointment.

Robert spent the remainder of his life in travelling among the other convents which he had founded and placed under the control of the abbey, and was seized with his last illness at Orsan, a village in Berry, where he was attended by his friend Léger, Archbishop of Bourges, and the Abbess Pétronille, and where he died on April 24, 1117. He was buried in his own abbey church, and his funeral was attended by the neighbouring Bishops, by Fulk the Younger, Count of Anjou, and by great crowds of people.

The abbey, as left by Robert, consisted of four separate convents: the first, called the "Grand Moutier," on account of the great church which formed the chief of its buildings, in which were placed three hundred sisters who were generally educated women of position; the second, called the Madeleine, where repentant sinners passed their lives in penance, and which appears to have been a voluntary penitentiary rather than a sisterhood; the third, called S. Lazare, for lepers of both sexes; and the fourth, S. Jean de l'Habit, which was reserved for monks, from whom the confessors for the convents were supplied, and who served the offices of the abbey church. The general regulations were—at least, at first—very severe, but it is difficult to understand that they could for long have applied to the ladies of the Grand Moutier. All were to observe

VOL. VI.

the most rigorous silence, and only by signs to each other make known the most absolute wants. Their clothes were to be made of the meanest stuffs of the country, and their linen was to be unbleached. Their food was to be very limited, and they were to take but little wine. To prevent the possibility of any scandal, the priests were forbidden to enter any part of the convent reserved for the sisters under any pretext whatever; and the sick were only to receive the Sacraments in the chapel of the infirmary. When one of the nuns died, the others were to place her in the coffin and carry it to the gate of the grille in the great church, and after the priest at the altar had concluded the last prayers, they were all to retire, except the cellarer—she who had the distribution of all things required by the sisters in the dormitory, refectory, and infirmary—and one other sister, and these were to unlock the gate of the grille, and the priests to come in and carry out the coffin to the common cemetery.

The Prior of the convent of S. Jean de l'Habit was the chief confessor for the sisters, and he selected others of his brethren, who were submitted to the Abbess, from whom she appointed his assistants or the father confessors of other convents under her jurisdiction. As these branch establishments were scattered among other dioceses, some of the Bishops objected to what they considered an encroachment on their rights, and much friction was caused. The sisters would gladly have got over the difficulty by confessing to each other instead of to a priest; and Rabelais tells a story, more amusing than trustworthy, of an unsuccessful application the sisters made for this privilege to John XXII. when he was once visiting the abbey. The attack of the Bishops only came to a head in 1638, when the whole matter was referred to the Doctors of the Sorbonne, who decreed that the Abbess, as the head of the Order, had full spiritual and temporal jurisdiction over all the religious of both sexes; that she had the control of all property belonging to the abbey, and no contracts could be made without her permission; that the Priors of all the different houses—and there were some thirty-seven at that time belonging to Fontevault—were to be appointed by her and to render their

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accounts to her, and she had power to remove them at any time, if dissatisfied with their conduct.

The Holy See was represented at the abbey by an Apostolic Visitor, who was elected by the community for a term of three years, and was required to be at least forty years old. He came each year to check the accounts, and, unless there was any special reason for it, his visit was not to exceed six days, for each of which he was paid half an écu d'or, about six or seven francs.

The first Abbess was a woman of beauty and intelligence, but her energetic character and cleverness in management provoked many jealous enemies, among the chief of whom was Bishop Ulgerius of Angers. The particular cause of quarrel, which arose some seven months only after the death of Robert, was the control of a house of students in Angers belonging to the abbey, and the Bishop was so violent in his protestations that a mob of his men attacked the convent buildings and did much damage; but the trouble was stayed by the intervention, on the part of the Abbess, of Bernard, Abbot of Clairvaux, and Innocent II. But although this was not the only one of her troubles, her rule was very successful, and she carried the affairs of the Order to a height of great prosperity, and dying in 1149, after thirty-four years' rule, she was succeeded by Matilda, daughter of Fulk, King of Jerusalem and Count of Anjou, and widow of Henry I. of England, who became second Abbess.

For a long time after its first establishment the Order enjoyed peace and prosperity; but the troubles of the country during the wars with England seem to have invaded the abbey, so that we read that not only had it become impoverished, but that the nuns had at times to work for their own living. Their poverty led also to internal troubles, especially whenever a new Abbess had to be elected. In the meetings to choose a successor to Isabel of Valois, the seventeenth Abbess, they agreed, after much wrangling before the Apostolic notaries, who appear to have been sent to look after them, to leave the election in the hands of three of their number—Blanche de Villaine, Théopheigne

de Lisle, and Phillippe des Pailles; and so as to prevent them wasting time in disputes, they limited them to the duration of the flame of a wax candle the length of a finger, and by the last flicker they elected Théopheigne de Chambon. Under her rule, which lasted only four years, there was peace; but at the election of her successor, Jeanne de Mangey, the troubles revived, and, in spite of the interference of Innocent IV., they continued for another hundred years. Maria of Brittany, the twenty-sixth Abbess, again called on the Pope for his assistance, and although Pius II. issued a commission to inquire into the matter, it did so little good that Sixtus IV. sent another and stronger one, consisting of the Archbishops of Lyons, Bourges, and Tours, who seem to have done little more than suggest a new system of book-keeping.

With the succession of Renée of Bourbon, the twenty-eighth Abbess, in 1491, reforms in earnest were begun; and partly by her good management, and partly by the influence of her royal relations, she finally quelled the last rebellion, and at her death they carved upon her monument the four "R's"—Renée, Religieuse, Réformée, Réformante. The last Abbess to rule this great establishment was Madame d'Antin, daughter of the Duke of Épernon, who was appointed August 5, 1765. She proceeded on her election to Paris, to get the royal confirmation, and afterwards seems to have made a triumphant progress through the various estates and convents of the abbey, extending over two years, and returned in state, accompanied by part of the garrison of Saumur. She was received by some two thousand persons, and passing up the church under a rich canopy held by six sisters, she paid her devotions before the relic of the Holy Cross presented to the church by Richard Cœur-de-Lion, and during the next three days the community gave itself up to rejoicings, which included a dinner, a firework and a lottery. Twenty-eight years afterwards died in poverty, on a bed in the great hospital of Paris, Madame Julie-Sophie-Gillette de Gondrin de Pardaillan d'Antin, the last Abbess of Fontevault.

The connection of the family of Anjou with the abbey has been already noticed, and

the English Kings of that house were not only among its most important benefactors, but they selected it for their burial-place. It was frequently visited by Henry II. when he was residing at Chinon, and he built there the Pont-aux-Nonnains, across the Vienne, to give him access by road to the abbey. Here he was buried with his wife Eleanor of Guienne, his son Richard Cœur-de-Lion, his daughter Jeanne, Queen of Sicily, and Isabel of Angoulême, the wife of his son John. Of the effigies which were placed over their tombs, four only remain: that of Eleanor, which is life-size, and carved in wood, and those of Henry, Richard, and Isabel, which are larger than life size, and in stone. These statues have had many adventures. Before the Revolution they had been shifted about more than once, and when, at the destruction of the abbey, the ashes of the Kings beneath them had been scattered to the winds, the effigies were left forgotten under the ruin and rubbish which fell upon them. In this state they were discovered by Stothard in 1816, who about the same time found the effigy of Queen Berengaria, the wife of Richard Cœur-de-Lion, in a barn, which had once been an abbey church, near Le Mans, and fully described and illustrated them. On their existence becoming thus known in England, the Prince Regent claimed them as belonging to this country. But his fantastic demand for the effigies of Counts of Anjou, to whom England had been little more than a foreign and conquered country, had no other effect than to render them more valuable in the eyes of their possessors. In 1848 Louis Phillipe had them taken to Paris, where they were badly restored and re-painted, and for a time exhibited in the Louvre; but, being later carried to Versailles—it was feared, *en route* for England—they were reclaimed by the Department of Maine-et-Loire, and are now in the south transept of the abbey church.

Robert d'Arbrissel, although a persuasive preacher and a clever leader of men, relied on women for the carrying out of his schemes; and we find that when he had completed his arrangements for the government of his followers, he entrusted to two women—Herscude de Champagne, widow of the Lord of Montsoreau, and Pétronille de Chimillé,

who became the first Abbess, the duty of providing the buildings to house them. What was the special experience of these ladies in bricks and mortar, or the name of the architect whom they employed, we do not know; but under their direction arose the four convents which we have described, and a large part of the stately church which still remains a monument of their work. The choir and transepts, which are the earliest portion of the building, were begun in 1101, and were in 1119 consecrated by Calixtus II., who was made Pope, and held a Council at Rheims in the same year. The internal dimensions are considerable, the transept being 130 feet long and 22 feet wide; the projection of the main apse is 58 feet, the width of the choir is 28 feet, and of the choir aisles 16 feet. The apsidal choir, which is not very Angevine in its character, and seems to betray Northern influence, has three radiating chapels projecting from its surrounding aisle, and the transept has two chapels on its eastern face, but somewhat larger. To this romanesque choir was built a vast Aquitanian nave, its width and spaciousness ill contrasting with the smallness of the parts in the older building. It is about 180 feet long, 42 feet 6 inches wide, and 70 feet high internally. It is divided into four bays, each covered with a circular dome standing on pendentives, carried on broad-pointed and un moulded arches in two orders, and has a lofty blank arcading along the walls, over which, in each bay, are two simple round-arched windows, which afford the only light to the vast and gloomy interior. It was beneath this nave, which was erected in his lifetime, and perhaps as his tomb-house, that Henry II. and his family were buried; but the founder and his friend and adviser, Peter, Bishop of Poitiers, were buried in the choir. Robert's tomb was destroyed in 1623 to make room for a new high altar; but that of Peter, which does not appear to have been erected before the thirteenth century, stood in the choir aisle, and was preserved long enough to be delineated, and a drawing of it is to be found in the Gaignères Collection in the Bodleian. It was a beautiful piece of sculpture, and represented the recumbent figure of the Bishop fully vested, and with his couch

surrounded by a number of small figures of religious persons holding the drapery, among whom can be clearly distinguished an Abbess of Fontevrault.

After the suppression of the abbey in 1789, a large amount of wanton destruction was done to the buildings, and for a long time they were left tenantless and exposed to the elements; but early in the last century the Government converted them into a house of correction. They fitted up the great nave by dividing it into stories, and levelled the cupolas to form a flat roof; and the choir became a chapel for the convicts. But, however desecrated, the result has been to preserve the structure from destruction for the admiration of future generations. Of the conventual buildings, though a large proportion of them are intact, there is little to say except that they were to a great extent reconstructed in the Renaissance style by the Abbesses of the House of Bourbon, of whom there were five in succession, extending from 1491 to 1670, the most important work being the great cloister, from the designs of the architect La Barre.

One of the most remarkable and one of the best preserved of the buildings is the abbey kitchen, which, as is clearly shown by its details, belongs to the first period of the abbey's history, and it may be regarded as a monument of the practical ability of the ladies to whom Robert entrusted the erection of his work, as well as of the broad views which possessed them as to the necessity for ample kitchen accommodation. The building is known as the Tour d'Evrault, and was so called by the countryside as the traditional home of the robber chief, while the glare of the smoke from its ten tall chimneys suggested it was still the haunt of his spirit. The building is a large octagonal hall, on five faces of which are deep semicircular fireplaces, each with its own chimney, while from four of the angles of the hall rise other ventilating shafts, and the hall walls, gradually contracting upwards, form one great shaft over all. Such kitchens were by no means rare in France and England, the best known in this country being that of Glastonbury Abbey, built at the end of the fourteenth century; and perhaps the oldest still in use anywhere is that of Durham Cathedral, built

by Prior John Fossor, and still employed as the Dean's kitchen.

There is no doubt that tradition errs in making the abbey kitchen the haunt of a robber chief, but the fact is unquestioned that the abbey church which Robert d'Arbrissel built to be a house of prayer the French Government has made a den of thieves.



Quakers in the Land's End District of Cornwall.

By J. HARRIS STONE, M.A., F.L.S., F.C.S.
Author of *Connemara*, *Leighton House*, etc.

Illustrated by the author's photographs.

ABOUT two miles from the village of Sennen, on the road to Penzance, where the road branches off to St. Just, in the acute angle there formed, is a small, high-walled, quadrangular enclosure, 54 feet long by 46 feet broad. No gate or opening gives access to this desolate spot, lying on the moorland in quiet, solitary peacefulness, quite apart from all houses or signs of life. The motor buses buzzing by, carrying tourists on their way from Penzance to Land's End, or bringing back visitors from that much-visited spot, pass within a foot or two of the granite wall, and the driver, with a nod of his head to the passengers beside him — or behind, if it be an open char-à-banc — says briefly: "Quakers' Cemetery."

Blight devotes just nine lines to this burial-ground, saying, with singular want of knowledge of the Friends, "We know not what could have induced the selection of such a spot for such a purpose, unless those who were buried there wished to be laid beyond the reach of human sympathy." Intense human sympathy is just one of those characteristics I most associate in my mind with Friends, and it has been my privilege to know many.

A nearer inspection of the exterior of this little enclosure reveals a slab of thick slate let into the wall, 2 feet 11 inches long by

1 foot 3 inches in depth, with this lettering incised upon it :

FRIENDS' BURIAL GROUND
—BREA

IN WHICH 36 INTERMENTS TOOK
PLACE BETWEEN THE YEARS
1659—1789

If you ask anyone in the neighbourhood to tell you anything about this singularly out-of-the-world and tiny God's Acre, you will find that absolutely nothing at all is known about it. The year 1789, when, apparently, it was closed, is a long time ago, and all memory of its history and associations has died out in the district. Not a single Friend now inhabits the countryside, the nearest, I believe, being at Falmouth. I have made many inquiries in the county, and obtained the help of some prominent members of the leading Quaker families residing in the county, but it is rather remarkable that no information is forthcoming.

A close inspection of the walls shows two upright slabs of granite, on the side where the St. Just road leads off, indicating that the opening was formerly there. Now, access to the interior is by two or three jutting-out pieces of stone, forming steps up the wall, with similar pieces, conducting the intruder down on the inner side of the wall. The enclosed plot of land is absolutely flat inside, entirely grass-grown, and devoid of mound or any memorial of the dead, except at the far right-hand corner, where a solitary monument at once attracts attention. There, with its inscribed face upwards, mutely appealing to high Heaven alone, is this memorial of a departed Friend, who once lived in this district, sole outward and visible sign that we are treading over graves. An old man in the neighbourhood informed me that, for the last interment, a piece of the wall was required to be taken down to admit the coffin on the side facing the sign-post, or west side.

The inscription on the solitary stone monument inside the enclosure is becoming almost unreadable, through exposure to the weather and decomposition of the granite. It will soon be illegible. The lettering is rudely chiselled in letters four and a half

inches long, each word being separated from the next by a point in the middle of the line.

As far as I could make the lettering out, it is as follows, and I print it just as it is, with the quaint use of V for U, and the curious division of words at two of the corners of the slab :

	HEARE · IS · BVRIED · THAT · VIRTVO	
	WHO · DEPARTED · THIS · LIFE ·	Σ
ELLIS.	THE · XX · DAY · OF · THE · X ·	·
	MONTH · OF · 1677 ·	OM
	· JOHN · OF · WIFE · THE · WIFE · PHILLIP ·	Σ

The slab is 5 feet 7 inches long, by 2 feet 1 inch in breadth, and is 1 foot 1 inch thick, resting upon large pieces of rough granite inclined inwards.

Gravestones in all Quaker graveyards are of a uniformly plain type. Not only is this in keeping with the staid, sober Quaker feeling, but it is also enjoined in their book of regulations. *The Book of Christian Discipline* says : " This Meeting, after serious and deliberate consideration of the subject, is of the judgment that our religious Society has a sound Christian testimony to bear against the erection of monuments, as well as against all inscriptions of a eulogistic character, over the graves of their deceased friends. Nevertheless, it is of opinion that it is no violation of such testimony to place over or beside a grave a plain stone, the inscription on which is confined to a simple record of the name, age, and date of the decease of the individual interred " (1856, 1861, 1883). But this ancient Sennen graveyard (1659-1789) is evidence that long before any definite instructions on the subject had been crystallized, the natural good sense of the Friends—at any rate at the Land's End—had seen the folly of fulsome monuments and adulatory inscriptions. It was evidently the tendency to depart from this time-honoured and happy simplicity which led to the matter having to be mentioned in *The Book of Christian Discipline*.

At the time when these unostentatious burials were taking place here, some of the most fulsome and ridiculously pompous and flattering eulogies, carved over what must surely have been canonizable saints, were

appearing in the neighbouring churches of St. Buryan, Paul, Ludgvan, Gulval, Sennen. We laugh nowadays at the latter. We cannot enter the little Quaker cemetery without respect and taking off the hat. The simplicity of the Quaker in the seventeenth and eighteenth centuries at Land's End was in marked contrast to much of the self-righteous Pharisaism around.

I heard that a curious and singularly inappropriate, even sacrilegious, use had once been made of this small Cornish walled enclosure. A difference having arisen between two Cornishmen in the neighbourhood, they betook themselves, with their seconds, to this isolated spot, and there and then settled their dispute with their fists, free from all interruption. It was enough to make the Quakers rise from their last resting-places in condemnation of such proceedings, so absolutely opposed to the radical tenets of the sect.

Perhaps the Quaker, Robert Dunkin, who first made the young Humphry Davy interested in physical science, lies here. The future inventor of the miner's safety-lamp was born at Penzance, and his first taste for experimental physics was due to that member of the Society of Friends, a saddler, who made as well electrical machines, Volta's piles, Leyden jars, and suchlike elementary apparatus of those early days of the science. It is not at all unlikely, as there is no other Quaker cemetery in the neighbourhood.

The history of the Quaker movement, no matter in what part of England it be studied, is never devoid of interest. As a body they appeal to all thoughtful persons. No sect or body of men and women holding a creed in common could be more honest than they. They rose in a remarkable manner, reached their zenith, and have slowly faded away into obscurity during the memory of the past, and even some of the present, generation.

Very remarkable is the overfaith of each man in the vast and far-reaching importance of what he has to do or say. The poet, the prophet, has a higher value for what he utters than any hearer, and therefore it gets spoken. Jacob Behmen and George Fox, "the founder of Quakerism," as he is called, betray their

egotism in the pertinacity of their controversial tracts. Similarly, James Naylor once allowed himself to be worshipped as the Christ, and we have heard of one or two more modern instances of the same phenomenon, or shall we call it mental aberration? The establishment of the "Colony" in Achill was the absorbing work of the Rev. Mr. Nangle's life, but outside his own immediate circle of applauders, the effect of his efforts seem in these days to have been very poor and paltry.

George Fox, who was born in 1624, travelled in Cornwall, and endured one of the longest and most severe of his imprisonments in that county in Launceston Gaol. He did not obtain anything like so large a crop of conversions to his new faith as rewarded his journeys to Lancashire and Cumberland. He himself accounts for this, in some measure, by saying that he "could not obtain knowledge of any sober people, through the badness of the innkeepers." Nowadays the hotels and inns of Cornwall are admirably conducted, the accommodation generally most comfortable, the food excellent.

Dr. Thomas Hodgkin, who has written the life of George Fox, in commenting upon this singular reason for his want of success, says: "This remark helps us to understand his usual mode of procedure on arriving at a strange place, which was apparently to go to an inn kept by a Puritan landlord, and use his host's local knowledge in order to gather together an audience of 'sober,' that is, spiritually-minded, people." This method, no doubt, failed for obvious reasons. The county of Cornwall was in the seventeenth century enthusiastic for Church and King. The Roundheads were at a discount. Pendennis Castle was one of the last strongholds on which King Charles's banner was kept flying. Cornishmen still stood by Charles Stuart when all Saxon England disowned him.* In such an ecclesiastically minded and openly Royalist county, the new doctrine, so peculiar in its character, which required a Puritan *nidus* to work in, even while opposing Puritan dogmas, had little

* St. Ives, with Lelant and Towednack, rather inclined to the Parliamentary side in 1641, but the rest of Penwith, like Cornwall generally, was loyal.

chance of success, and though a few meetings were established, there was no general ingathering of converts to Quakerism, such as were consequent upon his oratory in other parts of England. At the time of Fox's visit Marazion had a mayor and aldermen—a corporation of its own—and when he reached that neighbourhood the local magistrates, acting in conjunction with the sheriff of the county, sent the constables to summon Fox and Pyot, his fellow-workman in the cause, before them. No warrant for their arrest had been issued, and when Fox asked the constables by what authority they did this thing, one of them pulled out his mace from under his cloak, and said that was his warrant. However, no arrest was made, but Pyot went unconstrained to the mayor and aldermen of Marazion and preached them a sermon to which they seem to have listened with attention. According to his usual practice, Fox had written a short address to be sent to the seven parishes at Land's End. There was nothing in this address which any Christian man could possibly object to. It merely set forth in language unusually simple and clear Fox's great proposition, "Every one of you hath a light from Christ, which lets you see you should not lie, nor do wrong to any, nor swear, nor curse, nor take God's name in vain, nor steal." But a copy of this address was handed to a mounted traveller—whom the party met about three miles from Marazion—and he proved to be a servant of one Peter Ceeley (or Ceely) of St. Ives, a zealous county magistrate, a fierce Puritan and Roundhead, and major in the army.* The servant, riding forward, delivered it to his master at St. Ives, where the Friends were delayed, owing to having one of their horses shod. Whilst the horse was at the forge, Fox walked down to the shore and looked forth over the Bristol Channel. When he returned he found the little town in an uproar, and a rude mob dragged his companions off before Major Ceeley. "I followed them," says Fox, "into the justice's house, though they did not lay hands upon me. When we came in the house was full

of rude people; whereupon I asked them whether there were not an officer among them to keep the people civil. Major Ceeley said he was a magistrate. I told him he should show forth gravity and sobriety then, and use his authority to keep people civil; for I never saw any people ruder; the Indians were more like Christians than they. After a while they brought forth the paper aforesaid, and asked whether I would own it. I said 'Yes.' Then he tendered the oath of abjuration to us, whereupon I put my hand in my pocket and drew forth the answer to it, which had been given to me by the Protector. After I had given him that he examined us severely one by one. He had with him a silly young priest, and amongst the rest he desired to cut my hair, which then was pretty long; but I did not think it my duty to, though many times many were offended at it. I told them; 'I had no pride in it, and it was not of mine own putting on.' At length the justice put us under a guard of soldiers, who were hard and wild, like the justice himself; nevertheless we warned the people of the day of the Lord, and declared the truth to them. The next day he sent us, guarded by a party of horse, with swords and pistols, to Redruth."* So under guard the Friends started next day from Redruth to Launceston Gaol. On the way they met General Desborough, Cromwell's brother-in-law, and one of the Major-General's satraps, through whom for a year and a half the Protector administered the six western counties from Gloucestershire to Land's End. Cromwell gave him very comprehensive powers over religion and morals, as well as over political matters. On one occasion, it is stated, one of these satraps, Major-General Butler, fined a certain Mr. Barton £6 for saying "God damn me," and protested that it should have been £10 if the culprit's horse would have fetched as much. The captain of the troop that rode before Desborough recognized Fox, and said: "Oh, Mr. Fox, what do you here?" Fox replied: "I am a prisoner." "Alack!" said the captain, "for what?" Fox explained how he

* It was this man who had demolished the ancient chapel at the holy well of St. Madron.

* The Borough Accounts of St. Ives, 1656-1657, contain, I find, this entry: "I. payd flor goeing to Launceston with the Quakers £1 2s. od."

had been arrested whilst travelling on his religious errand. "Then," said he, "I will speak to my lord, and he will set you at liberty." He rode up to my lord's coach, and explained the case to Desborough. Possibly, had Fox left the matter in the captain's hands, he might have had his liberty, but when he himself began to tell the story of his wrongs and touched upon his doctrine, Desborough "began to speak against the Light of Christ, for which," says Fox, "I reproved him. Then he told the soldiers that they might carry us to Launceston; for he could not stay to talk with us, lest his horses should take cold." The prisoners then reach Bodmin, where Captain Keat put Fox into a room where stood a man with a naked rapier in his hand, and when the captive remonstrated, answered, "Oh, pray hold your tongue, for if you speak to this man we cannot all rule him, he is so devilish"—in other words, the man was a dangerous lunatic. However, after strong remonstrance, Fox was put into another room. Next day the prisoners arrived at Launceston Gaol, and the stern imprisonment of nearly eight months began, from January 22 to September 13, 1656. Nine weeks intervened between the commitment of the Friends to prison and their trial at the Assizes, during which period they paid the gaoler seven shillings a week each for their keep, and seven shillings a week each for the keep of their horses. They were brought to trial on March 22 before Chief Justice Glyn—a regular Vicar of Bray, for he had been a patriot in 1640, a violent Presbyterian in 1646, a Cromwellian under the Protectorate, and a Royalist as soon as General Monk began to bestir himself and move about for the restoration of the Stuarts.

The trial was a wrangle between Judge and prisoners, because they persisted in wearing their hats, in consequence of which they were fined £13 6s. 8d., with imprisonment till the fine was paid, for contempt of court. They now went back to a loathsome dungeon in Launceston Gaol called Doodsdale, the especial receptacle of condemned murderers and witches, and said to be haunted by their unquiet spirits. Fox feared not the evil spirits, but the material discomforts must have been terrible, even

horrible. Before long the Quarter Sessions at Bodmin were held, and a statement of the hardship inflicted on the prisoners was presented to the magistrates, with the result "that Doodsdale door should be opened, and that the prisoners should be allowed to cleanse it, and buy their meat in the town." The repeated remonstrance of Friends to Cromwell at length prevailed, and the prisoners were released on September 13, 1656. The year afterwards the wicked gaoler who had so cruelly treated Fox and his comrades met with his nemesis. He lost his place, and was himself thrown into prison, and while there actually begged for alms from the Friends, who during Fox's imprisonment had been gathered into a congregation at Launceston, and eventually he was actually shut up himself in the horrible Doodsdale, chained, beaten, and told by his successor to "remember the good men whom he had wickedly without any cause cast into that dungeon."

So convinced was Fox of the genuineness of his mission, and his confidence in the inward light, that on his death-bed his last words were, "I am clear, I am clear," meaning thereby, as in the case of St. Paul, that he was "clear from the blood of all men," to whom he had never failed in a single instance to speak about their souls.

"The convulsions of George Fox and his Quakers" are, according to Ralph Waldo Emerson, evidences of a tendency to insanity, which always have attended the opening of the religious sense of men, as if they had been "blasted with excess of light."

Great wits are sure to madness near allied,
And thin partitions do their bounds divide.

DRYDEN.

Be that as it may, I can never pass the old disused, discarded, and now quite forgotten, solitary and forlorn Friends' burial-ground at Sennen without many thoughts passing through my mind of the simple-hearted, honest set of men and women who, no doubt, in their generation served God to the best of their ability and belief, were charitable and just in all their dealings, and acted as healthy leaven in the neighbourhood of Land's End. Far, far better it is than brass memorial

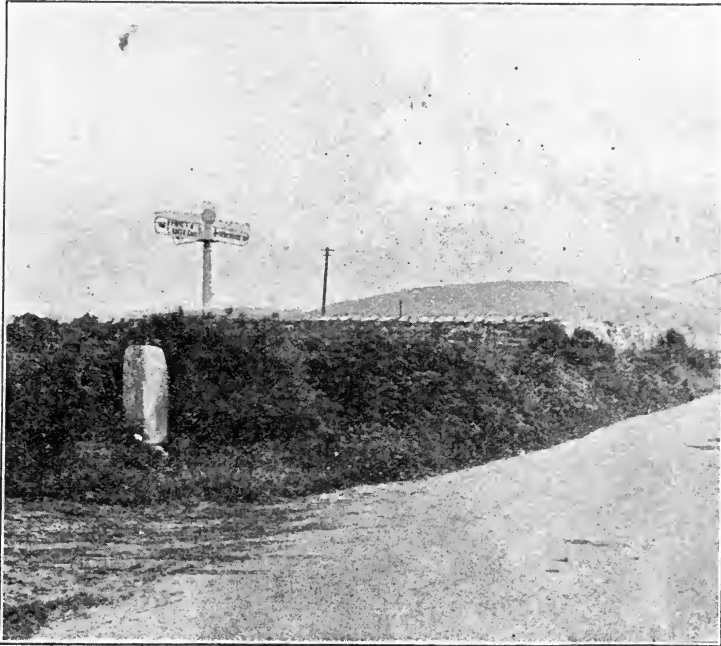
plates, marble tablets, recumbent figures, and costly tombs,

for countless wealth
 To lay up lasting treasure
 Of perfect service rendered, duties done
 In charity, soft speech and stainless days :
 These riches shall not fade away in life,
 Nor any death dispraise.

EDWIN ARNOLD: *Light of Asia.*

I made many inquiries amongst the Quakers of Cornwall concerning this burial-ground, but none knew anything about it.

It then belonged to a member of the Ellis family who was a convinced Friend. He gave Friends permission to use this plot as a graveyard, and it was so used until about the year 1789, and then for some generations it remained unused. It was conveyed to Friends by A. F. W. Ellis in 1895. The earliest recorded burials are Barbara Ellis, daughter of John and Phillipi Ellis, aged two years, 1659, and (inscribed on a stone) Phillipi, the wife of John Ellis, in



THE OUTSIDE OF QUAKERS' BURIAL-GROUND, SENNEN.

At last I got into communication with Mr. Arthur Pearse Jenkin of Redruth, who sent me an extract from a manuscript note by the late Francis Williams Dymond of Exeter, who knew more than anyone else in the locality about the local history of the Society of Friends. The extracts from this manuscript are: "This little graveyard was first used by Friends as a place of interment for their dead in the year 1659, about four years after George Fox's first visit to Cornwall. VI.

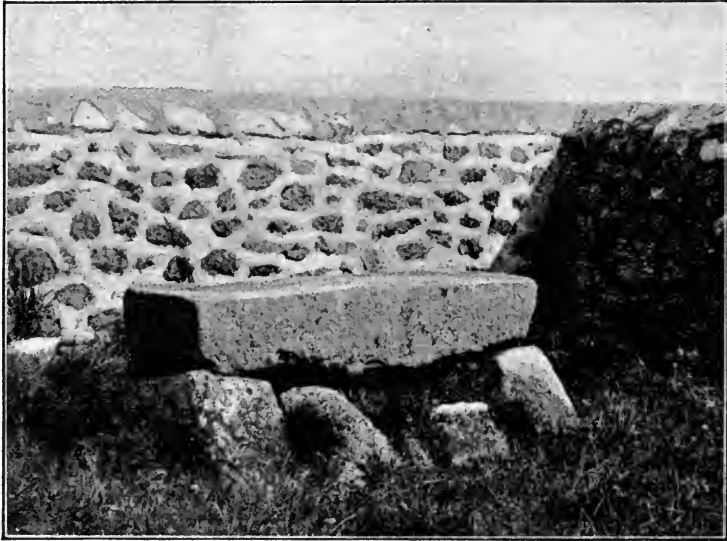
1677. The last recorded burial here is that of David Cloak, 1789."

Mr. A. P. Jenkin writes me in addition: "I think it is very probable that the services of the Society of Friends used to be held in the house at Brea, where the Ellis family lived, in a large old room in the basement which is known by the name of the 'Reading Room.'"

In connection with the extraordinary trial of Fox at Launceston Assizes by Chief

Justice Glyn, and the unseemly wrangle between prisoners and Judge, it is interesting to note what the great historian of Cornwall has to say about the Western Circuit. Richard Carew, the erudite and polished scholar, a contemporary of Sir Philip Sidney, died thirty-six years before the Fox incident occurred at Launceston. In his day one Judge only "in three days at farthest" used "to despatch the assizes and gaol delivery at Launceston!" But he goes on to say "malice and iniquity have so increased, through two contrary effects, wealth and

"Verily, we must acknowledge, that ever since our remembrance, God hath blessed this Western Circuit with special choice of upright and honest judges, amongst whom this of our last is not the least; for they do so temper a quick conceit with a staid judgment, a strict severity in punishing with a mild way in remitting, and an awful gravity at the bench, with a familiar kindness in conversation, as they make proof, that contrary virtues may, by the divers ways of love and reverence, meet in our only point of honour."



THE ONLY TOMB IN THE QUAKERS' BURIAL-GROUND, SENNEN.

poverty, that man necessarily exacteth the presence of both, and (not seldom) an extent of time." Apparently the cases were, for these days, not simple. "I have heard the Judges note, that besides their ordinary pains they are troubled with more extraordinary supplications in Cornwall than in any other shire; whereto they yet give no great encouragement, while the causes are on the backside, posted over to gentlemen's learning, and account seldom taken or made what hath been done therein." It is pleasing reading for present members of the Western Circuit to note that Carew observes:

The same sturdy old writer further says that "barristers at the common law" in his time were not noticeable for eminence; and, he adds humorously, "(if they will give me leave to report a jest) do verify an old gentleman's prophecy, who said that there stood a man at Polton bridge (the first entrance into Cornwall as you pass towards Launceston, where the assizes are holden) with a black bill in his hand, ready to knock down all the great lawyers that should plant themselves in that county. In earnest, whether it be occasioned through the country's poverty, or by reason of the far

distance thereof from the supreme courts, or for that the multiplicity of petty ones near at hand, appertaining to the duchy, stannary, and franchises, do enable the attornies, and such like of small reading, to serve the people's turn, and so curtail the better studied counsellor's profiting; once certain it is that few men of law have, either in our time, or in that of our forefathers, grown here to any supereminent height of learning, livelihood, or authority."

There is another very similar small walled Friend's burial-ground in the parish of St. Minver, near Padstow. It is situated about three-quarters of a mile from St. Minver, between St. Minver Churchtown and Roserrow, a farm in the parish. There was once a meeting-house here, which has disappeared. The burials were entered in the parish register, the first in 1695, and there are twenty-eight burials entered between that date and 1742. No Quakers now reside in the parish of St. Minver, and this little Quakers' last reposing-place and that I have described near Sennen are the only two I know of in West Cornwall.



A Lancashire Cock-fight in 1514.

BY LIEUTENANT-COLONEL HENRY
FISHWICK, F.S.A.

THE incidents which have been recorded referring to this cock-fight are found in the details of an action for an assault which was brought before the Duchy Court in 7 Hen. VIII. [1515-1516].

The complainant was Thomas Butler, Esq., the only son and heir of Sir Thomas Butler, Kt., of Bewsey, who fought at Flodden; the defendant being Sir Thomas Gerrard, Kt., of Brynne. It appears that the good people of Winwick were such enthusiastic followers of this sport that every Saturday there was a cock-fight there in a cock-pit not very far from the church. But this particular contest appears to have taken place under special circumstances, as elaborate prepara-

tions were made for it, and Thomas Butler and Sir Richard Bold, Kt., and others, being in Manchester, met the Bishop of Ely (the brother of the Earl of Derby), who arranged to meet them on the next Saturday at Winwick, when they were all to be present at the fight. According to this arrangement they met on the ground about ten o'clock in the morning, Thomas Butler having with him a dozen persons and some children who carried the cocks, Sir Richard Bold having the same number of attendants; these with the other spectators made up a total of about fifty. To work they went, and continued "gamyn in the cock-fight place by the space of two hours."

One of the witnesses for Butler stated that Thomas Torbok had told him that all the four had been warned to be at this cock-fight in their "clene geer." This was in anticipation of the assault complained of. The exact nature of the dispute between the two parties is not made clear, but ultimately Sir Thomas Gerrard allowed judgment to go against him.

It appears that Butler and his friends did not know that Gerrard and his followers were going to the cock-fight, and, as the plaintiff put it, he "was in God's and the King's peace at Wynwhik" enjoying the sport with his friends when he heard that Hugh Hyndley, Robert Gerrard, Edmund Gerrard, and Thomas Stanley, gentlemen, and seventy or eighty others, arrayed in manner of war, had assembled within a quarter of a mile from the place where he was, and were there lying in wait for him, intending to murder him as he returned to our house. Sir John Southworth, Kt., hearing of this intent, endeavoured to appease the angry feelings of Sir Thomas Gerrard and his friends; but apparently with no immediate effect, as Sir Thomas took off his shoes and urged his followers to quit themselves like men, and accordingly they assaulted Butler, beat and imprisoned some of his adherents, and sore hurt Thurslan Clare, whom they shot with an arrow. Sir John and others now again interfered, and succeeded in staying the riot.

The defendant declared that the first man to shoot an arrow was Clare himself, and if he was shot it was his own fault.

The various accounts given by witnesses called on both sides were conflicting and unconvincing. One swore 200 people were assembled, many of whom appeared "in harness," and riotously assaulted the plaintiff. William Southworth deposed that Thomas Sedden had told him that all the tenants of Sir Thomas Gerrard at Ashlon Edge had been warned to be at Winwick with their fighting-cocks on this occasion. Others gave the number of weapons brought on the scene as over seventy, the defendant's servants being armed with staves, two bows, and swords, several witnesses declaring that Butler's company could not be in the street, where the assault took place, because they were all at the cock-fight. Thomas Haghton stated that Gerrard's company in readiness for the contest bound their hats to their heads with their garters, and prepared themselves as if they would have "foughten."

The disturbance lasted several hours, it being four o'clock in the afternoon before quiet was restored. While the fight was going on, Sir John Southworth sent word to Butler's mother at Bewsey, where her husband Sir Thomas Butler was lying ill in bed, who at once sent all the men she could collect to help her son.

Thomas Butler was born in 1495, and was therefore only about nineteen years old when the alleged assault was committed. When he was about twelve years old he was a party to a contract by which he was to marry Cecilia, the daughter of Sir Piers Legh. This marriage was subsequently solemnized, and Cecilia became the mother of his children, but shortly afterwards the marriage was dissolved by a sentence pronounced at Lichfield. He succeeded to his father's estates in 1522, but a clause in Sir Thomas's will provided that the property was to be strictly entailed. Thomas Butler found favour in the eyes of the King, who appointed him keeper of his park of Halton, and in 1523 he received the King's order to inquire into the patronage and other particulars of the churches in the Hundred of Salford.

Thomas Butler appears to have been a somewhat turbulent character; whilst in London in 1530 he was accused of (with his servants) lying in wait to "murder and slay"

one Ralph Heaton, and in 1532 he was the defendant in a case in which the Prior of Lytham asserted that he (Butler) and his mother had caused some 200 of their tenants and others to gather together at midnight armed with all sorts of weapons, and to then and there (at Lytham) destroy the ditches of the Prior and drive away 154 of his cattle.

Thomas Butler was knighted about the year 1533, and the following year he was high sheriff of Lancashire. He was always of a litigious turn of mind, and, perhaps in consequence, often in pecuniary difficulties. Towards the end of his life his own son filed a bill against him for breach of marriage covenants, he having retained unjustly to his own use a sum of £3 13s. 4d. a year. He died September 13, 1550.



The Inscription on the "Gowk-stane," near Edinburgh.

BY C. W. DYMOND, F.S.A. AND HON.
F.S.A. SCOT.

THIS "Gowk-stane" (Cuckoo-stone)—not the only one so-called in Scotland—stands on a long, low mound, in the middle of a very large, sloping, upland pasture, on Auchencorth Farm, ten and a half miles in a bee-line, south by west, from Edinburgh Castle, and three miles by road from Pomathorn and Penicuik Stations, *via* Ravensneuk and Auchencorth Moss. It is a *ménhir*, 6 feet 4 inches in height, the upper part of which has been dressed down, about 2 inches in depth, to a fair surface, to receive an inscription, which is the subject of the present paper.

So far as appears, this monument had remained unnoticed until 1901, when Mr. Frederick R. Coles, the Assistant Keeper of the National Museum of Antiquities at Edinburgh, noticing on the ordnance-map the name of the farm* (which, in slightly varying forms, is found in the Highlands

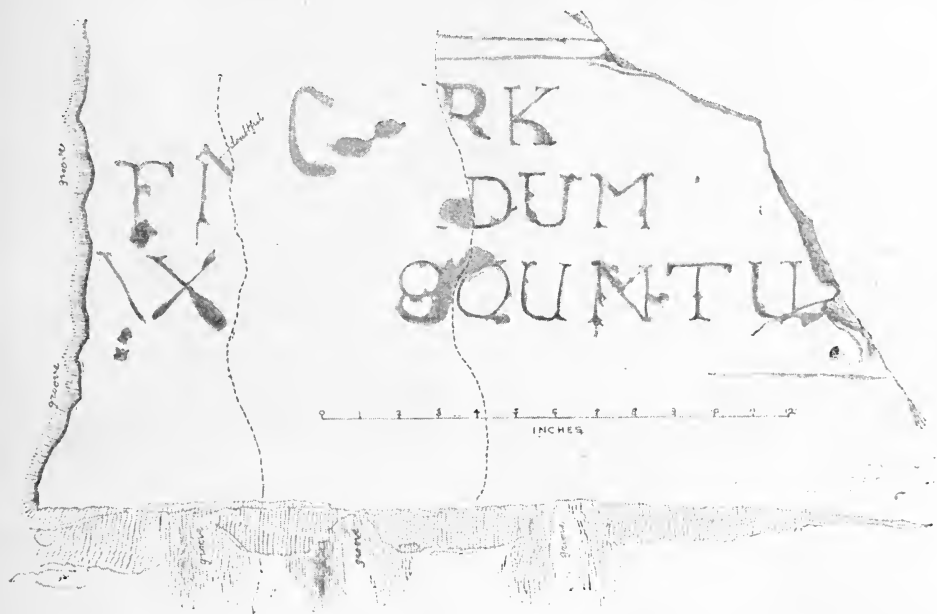
* It signifies "Field of the Standing-stone," the last element being obsolete.

associated with these stones), after inquiry, went to the spot, and found the stone, which, moreover, proved to be inscribed.

In the summer of 1903, when I happened to be in Edinburgh, Mr. Coles invited me to accompany him on another visit to the place, for the purpose of reading and copying the inscription. On that occasion the light was bad; and as some portions of the lettering are very indistinct, while others have completely disappeared, the transcript made by my friend was not free from errors, for which, perhaps, I am more responsible than he,

the nearer portions of the surface, after brushing away the vegetable growth that partially obscured it. Finally, on a fifth occasion, Mr. Coles and I again went to verify and put finishing touches to the drawing, which is here reproduced in facsimile, but to a smaller scale, for the purpose of further study.

As it stands, this relic of the past is evidently of two widely separated dates. In its original state, as the name of the farm indicates, it must have been set up, for some yet undiscovered purpose, during the occupa-



who, for the most part, viewed his subject from sketching distance. A brief notice of the stone, by Mr. Coles, with sketches of it and of the inscription, as thus far provisionally deciphered, was published in the *Proceedings of the Society of Antiquaries of Scotland* for the session 1902-1903, vol. xxxvii., pp. 210, 211.

A closer examination, under better conditions, being desirable, I twice revisited the spot, and made a careful measured drawing of the inscription, to half-scale, showing its every detail and the principal accidents of

tion by the Gael of that part of the Lowlands. In process of time it became deeply grooved by decay of the softer portions; and when—more than two centuries ago, as the style of the lettering seems to indicate—an inscription was to be cut, it was necessary to prepare a fresh surface to receive it.

Nothing that is known about the locality has served to suggest a motive for this utilization of the stone. The name attached to it is too general, and has too obvious a meaning, to furnish a clue. The object itself marks no boundary of parish or property; but that

there was a sufficient reason for this secondary use of it is indicated by the labour that was expended in adapting it. Auchencorth Farm is a portion of the estate of Penicuik, of which the Clerks have been owners from a time antecedent to that to which the inscription on the "Gowk-stane" seems to belong. Baron Clerk, one of the family, wrote a gossiping book,* containing accounts of certain curious works on the estate which he had caused to be executed.

The inscription consists of three lines of lettering, nearly $1\frac{1}{2}$ inches in height. Just above is a border, of which about one-third remains. There are faint traces of a similar border a little below the third line, in a blank space 5 inches in depth, affording room for an extension of the inscription, which, perhaps, was left unfinished. The right-hand half of the surface remains intact; but the other has suffered more or less from weathering; the softest portion, which has been nearly or quite eaten away, being that between the dotted lines. A close examination of the fractures at the edges of the stone gave satisfactory evidence that they antedated the inscription, no portion of which at either end appears to be missing.

It remains to add a few remarks suggested by the study which hitherto has been almost fruitlessly given to the interpretation of the legend. If the top line occupied the middle of the available width, there is room for three letters before the final RK, which must have completed an English word. Whether of four or of five letters, the choice is extremely limited. If the alphabetic changes be systematically rung for every possible four-letter combination, no more than two or three words—*mark, work, birk*—will be found which could have any conceivable place in the combination; and neither of these promises to fit in with anything that could follow. The number of possible five-letter words is quite as small; but among them happens to be the name of the owner of the property. It will be noticed

that, nearly where the initial C would come, a faint curved mark, like the upper part of that letter, appears in the drawing. It cannot, however, be averred that this is not merely a flaw in the perished surface. The DUM at the end of the second line savours rather more of Latin than of English, though not to the exclusion of the latter. The initial is plainly E or F—the choice depending upon the reading of the second. If in the sloping stroke of this (though partly above the line) we see traces of the work of the chisel, it must read either M or N. In the gap which follows there is room for three letters, every sign of which has vanished. The third line begins with a faint sloping stroke, which has an artificial appearance: this is followed by X; and that by a weathered width for three letters, the last of which has been so much blurred that it cannot be decided whether it was C, S, B, or O. There remain the clearly cut OUNTU, which can have belonged to no other than an English letter-group—perhaps in the Scottish form. A shallow pitting near the bottom of the O at first sight raised a query whether it might not have made a Q; but this idea seems to be untenable. The mark is faint, there is no connecting stroke, and the curve of the letter at that part is distinctly cut. Besides, on this hypothesis, the necessary I between U and N is missing.

This description is published in the hope that some epigraphist may be able to hit upon an intelligible reading of an inscription which has baffled the efforts of those who have studied it on the spot.

It should be mentioned that, in order to save space, the blank portion left below the lines of lettering is not included in the plate; and that, to secure a good reproduction, it has been necessary to strengthen a little some of the weaker parts of the shading of the drawing.



* *Memoirs of my Life, extracted from Journals I kept since I was Twenty-six Years of Age* (1676-1755). There is also, in the Advocates' Library, a brochure of his, treating (among other local antiquities) of obelisks. Neither of these works has any reference either to the stone or the inscription.

At the Sign of the Owl.



A well-known antiquary sends me an amusing leaflet he has printed concerning "The Trials of an Antiquary and Bookworm." When he settled in the country town where he still lives, he had an annexe to his house built for the reception of his library. As soon as the purpose of the building was known, "and local eyes had seen with astonishment the numerous cases and packages of books being placed therein, it was not long," he says, "before I became pestered with offers of rare volumes." Everyone who has had similar absurd experiences knows these rare books. Bibles and volumes of poetry, with engravings, were well to the fore, "all without exception either dirt or grease-marked, damp-stained, or with leaves missing, many, indeed, possessing all these defects. Quite a number were but odd volumes, evidently the débris of furniture sales. And the stories the owners told, especially about the Bibles! 'Bin in our family 'undreds of years'—'B'longed to my great-gran'feyther it did, see 'is name in't'—'Must be worth a powerful sight o' money'—are samples of statements either pathetic or humorous according to the point of view."

It was quite useless to try to disabuse the minds of these good folk of the notion that their treasured tomes were worth good money; and to point out faults of condition was merely to give offence. "If you don't want it, say so, but don't disparage it," was, in effect, their retort.

But, like many others, my bookworm found, and finds, "the greatest worry of life" in the "canvasser who calls in the evening, just as one is becoming comfortably settled at work." He sends in a card, which reveals nothing but his name, with a message that he wishes to see you on a "literary matter"; his entry with the case, in which "valuable" books to be purchased only by subscription are carried, immediately leads to the effort to

get rid of him with as little incivility as may be. The worst example concludes the leaflet. This is the man who drives up in a hired brougham. "He carries a brand new attaché-case, and must see me upon a personal private matter. He has been specially asked to call upon me—'tis a matter in which Sir Thomas —, Sir John —, Sir Walter —, and a long list of J.P.'s and other inhabitants displayed the keenest interest." It is easy to guess what is coming. His firm is, of course, bringing out a magnificent new work, "Blankshire Men of the Century," and the bookworm is invited to provide an autobiography and a portrait, while the firm will see that he is for all time enrolled as one of the Men of the Century. There is only one little formality—"a subscription form to be filled up, price six guineas, cash in advance. This concludes the transaction; he leaves the prospectus, and I promise to think it over. I return to work."

I have received from a correspondent at Sydney, New South Wales, an illustrated pamphlet describing the Fisher Library, which belongs to the University of that Australian city. It is clearly a very fine building, in which the reading-room has a roof of greater span than any other roof in the world, save that of Westminster Hall. This roof is of cedar, and so great was the quantity required that the contractors had to purchase a forest in North Queensland. Mr. Thomas Fisher, a native of Sydney, died in 1885, and bequeathed his fortune of £30,000 to the foundation and endowment of a library to be known as the Fisher Library. It was a noble gift, which has been worthily applied, for the Government bore the cost of the building, which was only recently completed. The book-stacks are of steel, and are apparently built and arranged on much the same admirable system as was followed a few years ago in the rebuilding of the London Library. The collection of books amounts to about 86,000 volumes, a total which will, no doubt, be rapidly increased.

The annual meeting of the Henry Bradshaw Society was held on the 17th inst. in the rooms of the Society of Antiquaries, the Bishop of Salisbury, President, being in the

chair. The report from the Council showed that the Society continues to maintain its position, both in regard to numerical strength and to the progress of its work. The two volumes of the Exeter "Ordinale," edited by Canon J. N. Dalton, which form the issue for 1909, have recently been distributed to members, and good progress has been made with other works. The second volume of the Stowe Missal, however, is still, to the regret of the Council, unavoidably delayed. Four new vice-presidents were elected—viz., the Bishop of Gloucester, Father Ehrle, S.J., Monsignor Giovanni Mercati, and Mr. Edmund Bishop.

A third edition of *How to Decipher and Study Old Documents*, by E. E. Thoyts, is announced by Mr. Elliot Stock. This valuable handbook has been revised and enlarged, and contains an introduction by Mr. C. Trice Martin. It is illustrated with facsimiles of old deeds and specimens of handwritings of different periods, and is a guide to the understanding of ancient deeds. Mr. Stock also announces for immediate publication *Literary By-paths and Vagaries*, by Thomas Newbigging. This is a volume of essays, mostly on out-of-the-way subjects, which should not fail to interest and be appreciated by the book-lover.

The Rome correspondent of the *Morning Post* remarks that "His many friends in England will learn with pleasure that Professor Orazio Marucchi has been appointed by Signor Rava, Minister of Education, as the first occupant of the newly created Chair of Christian Archæology in the University of Rome. Professor Marucchi is the leading Italian authority on a subject which he has illustrated by numerous important publications, some translated into English, and he is a brilliant lecturer—a quality not always found in combination with great erudition. His appointment reflects great credit on the democratic Minister, for the new professor is a most devout Roman Catholic, particularly in favour at the Vatican, so that Signor Rava has given proof of strict impartiality in selecting the best man on his own merits. Professor Marucchi will now carry on the

work of his master, the late Dr. Rossi, from his chair in the Italian capital."

I am glad to hear that Mr. Sidney Heath has gathered together in book form, with adequate letterpress, the series of drawings of old almshouses which he has been contributing to the *Builder* for the last eighteen months. The volume will contain fifty-five large illustrations and four plans, with the title *Old English Houses of Alms*. Mr. Heath does not claim that the work is exhaustive in regard either to letterpress or illustrations, but he suggests that it will be found fairly representative of almshouse and hospital exterior architecture, from the founding of St. John's Hospital, Canterbury, about the year 1084, to the building of the new wing at Sherborne Hospital, Dorset, in 1866. The book, which will be a royal quarto, will be published by Mr. Francis Griffiths, 34, Maiden Lane, W.C., from whom a prospectus can be obtained.

The annual meeting of the Bibliographical Society will be held on January 17, when Mr. H. R. Tedder will read a paper on "The Requirements of Book-Production."

Mr. J. F. Meehan is still continuing his series of papers in the local *Beacon* on "Famous Buildings of Bath and District." No. 139, in the November issue, deals with "Bishop John Still and Early Comedy." The general title of the series seems to want a little overhauling, for Bishop Still is hardly a "Famous Building"! He is known to fame chiefly as the author of *Gammer Gurton's Needle*, one of the earliest of English comedies. Still, who was born about 1543, was Bishop of Bath and Wells from 1592 to his death in 1607. His monument, of which a good illustration is given, is in Wells Cathedral. It is a gorgeous construction of alabaster in the massive manner characteristic of the time. Mr. Meehan gives an interesting sketch of Still's career, and points out that, if he "cannot take place as the writer of the first English comedy, he can at least claim to have produced the first *chanson à boire*, or drinking-ballad, of any merit in our language"—i.e.,

the well-known "Joly Goode Ale and Olde," with its convivial chorus or refrain :

Backe and side go bare, go bare,
Both foot and hand go colde ;
But, belly, God send thee good ale inoughe,
Whether it be new or olde !

It is good news to hear that Messrs. Hills and Co. of Sunderland have been so encouraged by the reception given to the first volume of their reprint of Surtees's *History and Antiquities of the County of Durham*, that they will shortly publish a second. This will contain the northern part of the county, including Shields, Jarrow, Gateshead, Ryton, and the extreme west. Copious indexes, which were much missed in the original edition, are given in these reprints.

A few weeks ago the *Times* Literary Supplement announced that an interesting discovery in a very unexpected line of antiquarian research was reported from Fayoum. "The University Library of Giessen, in Darmstadt, recently acquired a number of papyri and parchments, among the latter of which has been discovered a double leaf containing a fragment of the Gospel of St. Luke in Latin and in Gothic. The Gothic text is from the famous translation of the Bible made in the fourth century by the Arian Bishop Ulfilas, the father of Germanic Christianity, who died in Constantinople in the year 381. The largest portion of this work still surviving is the Four Gospels, contained in the so-called 'Codex Argenteus,' now at Upsala. The new document is believed to date from the early part of the fifth century, and is thus the oldest extant relic of Germanic speech. Professor Helm and Privatdozent Glaue have an edition in hand."

The St. Catherine Press are issuing *Domesday Tables* for the counties of Surrey, Berkshire, Middlesex, Hertford, Buckingham, and Bedford, and for the New Forest, with an appendix on the Battle of Hastings, arranged with notes and suggestions by the Hon. Francis H. Baring.

Mr. Charles Roessler, of 30, Rue Le Marois, Auteuil, Paris, announces the publication

VOL. VI.

by subscription (four francs net), in an edition of 200 numbered copies, under the title of *L'Armure et les Lettres de Jeanne d'Arc*, of annotated transcripts of "Documents Conservés a l'Abbaye de Saint-Denis et aux Archives de la Famille d'Arc du Lys."

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

Two new parts of *Proceedings*, Nos. liii. and liv. (price 5s. net each), of the Cambridge Antiquarian Society have appeared. The principal papers in No. liii. are a thorough and well-illustrated account of "A Hoard of Metal found at Santon Downham, Suffolk," by Mr. R. A. Smith, F.S.A.; a description from original manuscript sources of "Early University Property," by the Rev. Dr. Stokes; a learned communication on "The Connection of the Church of Chesterton with the Abbey of Vercelli," by Mr. J. E. Foster, with four plates; and an account of "Some Notable Church Towers of Cambridgeshire, and their Relation to the Principal Towers of England," with three plates, by Dr. F. J. Allen. In No. liv. we note especially particulars of "The Shops at the West End of Great St. Mary's Church, Cambridge," gathered from the Churchwardens' Accounts by Mr. G. J. Gray; "Greek Coins and Syrian Arrowhead from a Roman Cemetery at Godmanchester," by the Rev. F. G. Walker, with three plates and six illustrations in the text; and a paper containing some curious particulars of seventeenth-century University life, based "On Four Manuscript Books of Accounts kept by Joseph Mead, B.D., Fellow of Christ's College, with his Pupils between 1614 and 1633," by Dr. John Peile. The part also contains a summary of a lecture on "Ancient Footgear," by Mr. W. B. Redfern; a very interesting account of "An Ancestor's Escape from France after the Revocation of the Edict of Nantes," by Mr. C. P. Allix; "Notes on Corsica," with four plates, by Dr. Duckworth; and "The Zodiac Club," with a plate, by Mr. R. Bowes.

Vol. ix. of the third series of the *Transactions* of the Shropshire Archæological Society contains 458 pages. There are fifteen papers, and as many shorter ones under the heading "Miscellanea," and a good index well subdivided under a number of convenient headings. The longest paper is a very copious history of the manor and town-ship of Westhope by Mrs. Martin. Mr. H. B. Walters gives the seventh section of the church bells of Shropshire, which is now completed, excepting the Deanery of Shrewsbury; and also gives a transcript of the Worfield Churchwardens' Accounts from 1549 to 1572. An interest-

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ing paper is that on "Admiral Sir Francis Geary," by his descendant, Sir William Nevill Geary, Bart. The Rev. W. G. D. Fletcher contributes a paper on "Shropshire Grants of Arms," and gives in an appendix a complete list of the Heralds' College Grants from the Additional Manuscripts 37,147 to 37,150. The late Mr. Joseph Foster was permitted to make a list of grants from the volumes of grants preserved at the College of Arms, and his manuscripts are now at the British Museum. Two of his manuscript volumes are arranged alphabetically, the other two under counties. About 190 grants of arms were taken out by Shropshire people between 1687 and 1895. The Rev. W. G. Clark-Maxwell contributes a most valuable paper on "The Rural Deanery of Clun in the Seventeenth Century." Other good papers are "Notes on Albrighton," by H. F. J. Vaughan; "Shropshire Hermits and Anchorites," by Miss Auden; "A History of Hopton Wafers," by the Rector, Prebendary Payton; "Wigmore Castle," by Prebendary Auden; "Notes on a Copy of the Vulgate formerly belonging to Haughmond Abbey," by the Rev. C. H. Drinkwater; "The Stone House, Shrewsbury," by J. A. Morris; "Visitations of Wenlock Priory," by the Rev. W. G. D. Fletcher; "Bishop's Castle Elections," by the Rev. J. R. Burton; and "Mytton Letters, temp. Civil War," edited by the Rev. J. E. Auden. The volume of *Transactions* is quite up to the average, and the Society may be congratulated on having so many willing workers.

The new issue, part xiii., of the *Bradford Antiquary* (price 2s. 6d. net), which is the journal of the Bradford Historical and Antiquarian Society, is edited by Dr. Hambley Rowe. It contains a variety of good papers on local subjects. Under the title of "The Bradford Manor Court Rolls," Mr. H. Speight gives much information concerning the Rolls of the time of Queen Elizabeth and later. A fine plate gives a photographic facsimile of part of a Roll of April 21, 1575. In "Some Claphams of Note," Mr. J. A. Clapham gives brief biographical notices of a number of members of his well-known Yorkshire family of bygone days. The Rev. L. Dawson gives historical particulars of "The Earlier Daughter Churches of Bradford Parish Church," illustrated by a series of portraits; and Mr. W. Scruton tells the story of the persecution and sufferings of "The Friends of Lothersdale." Dr. Hambley Rowe supplies short articles on "The Place Names Menston and Manningham," and "Cheldis: a Domesday Manor in Craven." Among a variety of other notes and papers we notice "Bradford in 1832" (with folding map), "Sniple in 1800" (with folding map), and an obituary notice, with portrait, of the late Mr. C. A. Federer.

The new part of the *Transactions* of the Hull Scientific and Field Naturalists' Club, vol. iv., part ii. (price 2s. net), edited by Mr. T. Sheppard, F.G.S., contains the second part of the editor's "Notes on Roman, etc., Antiquities from South Ferriby, Lincolnshire," with seven good plates. These Ferriby relics form a most varied collection, and include articles of bronze, iron, silver, glass, earthenware, etc. Among them is a great variety of buckles,

strap-fasteners, etc., many of them of mediæval date. The plates are very useful aids to the text. The other papers in the part, some twelve in number, are on subjects outside the *Antiquary's* scope.

We have received, and offer a hearty welcome to, vol. 1, No. 1, of the *Journal* of the North Munster Archaeological Society, which appears in continuation of the *Journal* of the Limerick Field Club. It contains illustrated papers on many local antiquarian topics, such as "Old Limerick Bridges"; "Cromleacs in Co. Limerick"; "Antiquities around Kilmorra and Lehinch, Co. Clare"; and "Cromwellian Settlement of the County Limerick." The writers include Messrs. T. J. Westropp, J. G. Barry, and P. J. Lynch. We wish the old *Journal* under its new name a long and successful career.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

THE annual meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND was held on November 30, when the office-bearers and council for the ensuing year were elected. The president is Sir Herbert Maxwell, Bart. Notwithstanding heavy losses by deaths and resignations, the number of Fellows is steadily increasing, and at the close of the year the number on the roll was 717, to which the admissions at the annual meeting have added twelve. The forthcoming volume of the Society's *Proceedings*, of which an advance copy was on the table, is expected to be more generally interesting than usual on account of the variety of the subjects discussed in the several papers, of which there are in all twenty-nine. The museum during the past year has been open to the public free, the fees of admission formerly charged on two days a week having now been abolished. The number of specimens added to the collection during the year by donation has been 156, and by purchase 38; while the number of books added to the library has been 191 by donation and 39 by purchase.

A meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held on November 24 at the Old Castle, Mr. J. P. Gibson presiding. Mr. F. W. Dendy stated that £80 or £90 was required towards the £300 needed for the library fund. They had a very valuable library, but a great many of the manuscripts could not be got at. The library was also suffering from damp and dust, and they wanted it removed to the Black Gate. Donations were received as follows: From the council of the Glasgow Archaeological Society, a complete set of the *Transactions* of the Glasgow Society, as a memento of the pleasant meeting at the Roman Wall in August last; from Mr. A. J. Rudd a grant, of 1365, of free warren by Bishop Thomas de Hatfield to Kestier Hospital, with seal somewhat mutilated. The following were exhibited: A photograph of the font cover at St. John's Church, Newcastle, by Mr. Parker Brewis; plans, sections, etc., of the "prætorium"

at Chesters (Cilurnum), with a few notes, by Mrs. T. H. Hodgson of Newby Grange.

At the fifty-third annual meeting of the GLASGOW ARCHEOLOGICAL SOCIETY on November 18 a lecture on "The Excavation of the Roman Fort of Newstead," with lantern illustrations, was delivered by Mr. James Curle, F.S.A. (Scot.). On the Roman road which goes over the Cheviots he told how the discovery was made at Newstead of a great legionary camp 49 acres in extent, which evidently had been planted to hold the crossing of the Tweed and the opening of the Leader Valley, the road to the north. The camp, in his opinion, was the historical Trimontium, and consisted of an early fort of very irregular form, and above it a later fort, which had been subjected to many alterations. Battlemented walls, probably 15 feet high, and ditches surrounded the camp. The prætorium, which resembled the forum of a city, the granaries on either side, the square house, which was probably inhabited by the Commandant, and the barracks for the soldiers, were in turn described. Then he dealt with the garrison, the numerical strength of which would range from 1,000 to 1,500 men, and went on to speculate on the alterations of the different periods in the history of the camp. Later he spoke of the annexe on the outside, with its baths—the cold bath, the tepidarium, and the hot bath—and the various rubbish-pits, a number of the curious things dug up from which were described.

Mr. A. Stanley Cooke presided over a meeting of the BRIGHTON AND HOVE ARCHEOLOGICAL CLUB, held on December 1, when Mr. H. S. Toms read an interesting paper on the excavations at the Beltout Valley entrenchments, carried out by the club for a week in last August. Besides numerous excellent diagrams, the lecturer exhibited quite a small museum of specimens of the "finds," and their close examination by the audience at the conclusion of the lecture was in itself an indication of the way in which the paper appealed to them. Early in the present year, Mr. Toms explained, he received information that within the prehistoric promontory fort enclosing the headland known as Beltout, hard by the old Beachy Head lighthouse, were peculiar earthworks, which it was thought might be valley entrenchments. Having obtained permission to excavate from the landlord, Mr. C. Davies Gilbert, he paid a visit in July, and found just west of the old lighthouse a dip in the cliffs, which represented all that was left of the head of a valley which ran inland for a short distance, turned, descended westwards parallel to the coast-line, and then, making another turn seawards, disappeared over the cliff. On the inward dip of the cliff at the lower end appeared the angle of a very pronounced valley-side entrenchment, the greater part of which had disappeared through coast erosion. The western extremity was found, however, to form a turning angle, and in consequence the lower or northern side of the earthwork was absolutely intact. This perfect side measured about 210 feet in length, and the remains of the eastern side 120 feet; and assuming that the original earthwork, like others of its kind, was

approximately square, its area must have been 4,900 square yards. A puzzling feature was that a second valley entrenchment of an entirely new type was constructed across an enclosed part of the one occupying the valley side, a peculiar feature being that its ditch was within the enclosing rampart. It appeared to be of later date than the one it intersected. Three sections were dug through the two earthworks. After describing by means of diagrams the various sections of soil, Mr. Toms went on to speak of the "finds." In the first two they consisted of a few flint shore-pebbles, known as "slings-stones," and artificial chips of flint. Greater success, however, attended the third excavation. Here, lying in a heap, were found thirty-eight flint scrapers, burnt flints or cooking-stones, numerous fragments of typical Bronze Age pottery, a fragment of the Bronze Age drinking-cup or beaker pottery, and many other objects. Coming to a consideration of the period to which the "finds" belonged, and their consequent bearing upon the age of the earthworks, the lecturer argued that they belonged not to Neolithic times, but to later days, when flint instruments were still made and extensively used, supporting his contention by the fact that pottery of a similar nature had been found in burials of the round barrows belonging to the transitional period of the Bronze Age. The entrenchments at Beltout being in plan similar to the Bronze Age works in Dorset, and their relics of a like character, they were led to the conclusion that the two series were constructed by tribes of a like culture—viz., the Bronze Age Britons, whose burial mounds stand in the vicinity of the enclosures. Speaking of the derivation of the word "Beltout," Mr. Toms said the affix "tout" seemed to be unique in Sussex, but was not unusual in Dorset. It was from the Old English word "tote," derived from the Anglo-Saxon "totian," to spy or look out (hence to tout, or look out, for customers); and it seemed pretty clear that in olden times this headland was used as a look out hill. The "Bel" appeared possibly to be derived from the ancient British name for Mars, the god of war.

The discussion which followed was short, but it was productive of the information from Mr. Garraway Rice, F.S.A., that there existed two places which bore the name "Tote," one on either side of Pulborough. The opinion was also expressed and corroborated that the purpose of the earthworks was not military in any sense, but simply as a protection for cattle from the wind. Hearty votes of thanks were accorded the lecturer, to those gentlemen who assisted in the excavations, and to the subscribers to the excavation fund.

THE CAMBRIDGE ANTIQUARIAN SOCIETY held meetings on November 15, 22, and 29. At the first Professor Ridgway presided, and a paper was read by Mr. F. W. Green on "Western Oases in Egypt and their Antiquities." On the 22nd, the Rev. Dr. Stokes presiding, the Rev. J. G. Cheshire lectured on "William Dowsing's Destructions in Cambridgeshire Churches." On August 28, 1643, said the lecturer, an ordinance was passed by both Houses of Parliament, that in all churches and chapels all altars and tables of stone were to be taken away and de-

molished; all Communion-tables removed from the east end of such churches and chapels; all rails taken away and ground raised for altar or Communion-table, to be levelled before the first of November, by which time all tapers, candlesticks, and basins, were to be removed from the Communion-table and disused; crucifixes, crosses, images, pictures of one or more persons of the Trinity or the Virgin Mary, and all other images or pictures of saints, or superstitious inscriptions, were to be taken away and defaced. The Earl of Manchester, as Commissioner, entrusted William Dowling with this sacrilegious work for the Eastern Counties, and he in turn appointed deputies for those places he was unable to visit himself. The usual fee exacted was 6s. 8d., though he complained that in some cases he was unable to get more than 3s. 4d. He sometimes received 13s. 4d. It was difficult to differentiate sometimes between the havoc wrought by Dowling and that accomplished at other times. At the time of what one might perhaps call without offence the Great Pillage, also towards the close of Henry VIII., during that of Edward VI., and at the beginning of Elizabeth's reign, divers orders were issued for persons to do exactly what Dowling did at a later period. Moreover, according to Mercurius Rusticus, a further order was issued in 1641 by the House of Commons to the same purpose. It appeared to have been expected in 1643 that the clergy themselves would be induced to destroy the "scandalous pictures" in their churches; and failing this, the commission was issued on December 19 to Dowling and his nominees to put the ordinance into execution. It was interesting to note that in recent years, and even now, attempts were being made to repair or replace the defaced images, windows, and crosses. At Madingley ten stupps of cherubims defaced by Dowling had been placed against the wall of the tower; at Teversham the name of Jesus had been repainted six times on each side of the chancel; at Witcham the broken cross from the nave roof lay in the churchyard from 1643 till 1890, when the present Vicar repaired and replaced it on its original site. At Foxton, Teversham, Little Shelford, Swaffham Prior, and a great many other churches, endeavours had been made to recover and piece together the broken fragments of stained glass. This had sometimes resulted in what were called kaleidoscope windows, wherein the beauty of the ancient colour yet lingered, though the subject was lost in the confused variety of mutilated fragments. At the meeting on the 29th two papers were read by Mr. H. H. Brindley and Professor Skeat. The paper given by Mr. Brindley had been prepared by himself in conjunction with Mr. Alan H. Moore, and its subject was "The Ship in St. Paul's Farewell at Miletus," in the windows of King's College Chapel. Professor Skeat, in his paper, which was entitled "Grantchester and Cambridge," put forward the theory that the name "Grantchester" was derived from a name formerly applied to Cambridge. Professor McKenny Hughes inclined rather to the opposite view to that put forward by Professor Skeat. He remarked that he had discovered a quantity of Roman relics at Grantchester, and there seemed good reason to suppose that it was formerly an important Roman settlement.

At a meeting held under the auspices of the SUSSEX ARCHAEOLOGICAL SOCIETY at Brighton on November 25, Mr. C. Thomas-Stanford, F.S.A., lectured in a very comprehensive fashion on the part played by Sussex in the great Civil War. The lecture covered far too much ground for a summary to be possible here. The story was told most effectively, with many amusing extracts from local records. The following is one pas-age: "People," said the lecturer, "were, perhaps, inclined to look upon the Civil War as an outburst of new Puritanical energy, but the registers of Sussex churches showed that long before the outbreak of hostilities such baptismal names as Perform-ty-vows, Steadfast-on-high, and others of the Praise God Barebones type were common. Not only the laity but the clergy were widely imbued with Puritanical doctrine and dislike of ritual," the speaker went on. "As early as 1605 the Vicar of Cuckfield was accused in the Archdeaconry Court of Lewes of not wearing the surplice, and not using the sign of the cross in baptism; and in 1610 Herbert Pelham alleged that the minister at Catsfield had said 'that he had as leefe see a sowe weare a saddell as see a minister weare a surplice.' The scope of this court was wide. Thomas Brett, of Cuckfield, was brought before it because 'he useth commonly to sleepe in the sermon tyme'; Lambert Combert, of Slaugham, 'for beating his wife on the 29th June last, being Sabbath Day, in tyme of divine service'; and Bridget Barret, of Wivelsfield, 'for thrusting of pinnes in the wife of John Dumbull in the church in tyme of divine service.' The ultra-strict observance of Sunday was a cardinal point of Puritanism; even such a harmless practice as wife-beating was discountenanced on the Lord's Day. The Puritans were always on the look out for 'judgments' on Sabbath-breakers, and the parish registers not infrequently contain such entries as that at Hastings in 1620, of the burial of a man 'slain by the hauling up of his father's ship upon Sunday,' or that at Hailsham, of one who 'fell down dead as he was playing a match at football upon the Sabbath day.' The movement known as the Laudian revival was an attempt to check the Puritanical tendencies of the clergy. The report of Dr. Brent, who visited Chichester as Vicar-General of the Archbishop, contained some curious reading. Of Mr. Hill, Vicar of Felpham, whom he inhibited, he says: "Mr. Hill in the pulpit spake unto four of his neighbours who sat before him in one seat that he was certain three of them should be damned. The fourth was his friend, and therefore he saved him." At Lewes, he said, "I inhibited one Mr. Jennings to preach any more for particularizing in the pulpit. He called one of his parishioners 'arch knave,' and being questioned by me, answered that it was but a lively application. The man abused did think he had been called 'notched knave,' and fell out with his barber, who had lately trimmed him." Mr. Thomas-Stanford had some very interesting details to give concerning Sussex fighters. "One of the most prominent Cavaliers throughout the reign of Charles I. was George Goring, son of George Goring, of Ovingdean, builder of the splendid old mansion of Danny, which is one of the chief glories of this part of the county. The son was raised to the peerage in 1632 as Baron

Goring, of Hurstpierpoint, and later advanced to the Earldom of Norwich. He is often instanced as the typical Cavalier. Clarendon speaks of 'his frolic and pleasant humour,' 'his pleasant and jovial nature, which was everywhere acceptable.' At the siege of Colchester, in 1648, he held the chief command, and when the town surrendered he only escaped being put to death with three of his subordinate officers by the casting vote of Mr. Speaker Lenthall. He received sentence of banishment. It is a somewhat curious coincidence that at this siege fell Sir William Campion, from whom is lineally descended the present Squire of Danny. A Royalist of a different sort was Colonel Thomas Lunsford, of East Hoathly. 'He and his twin brother, Herbert,' says a contemporary, 'were both the biggest men, though twins, you could likely see.' He had spent a stormy youth. For poaching the deer and assaulting the gamekeeper of Sir Thomas Pelham he was, in 1633, fined £1,500 by the Star Chamber. Becoming desperate, he 'lay in wait and beset Sir Thomas Pelham as he was returning in his coach on a Sunday, discharging two pistols into the coach.' This outrage brought fresh fines of £5,000 and £3,000 upon him (the Star Chamber knew how to fine!), whereupon he fled to France, and there rose to be a Colonel of Foot. Returning to England in 1639, with a high military character, he obtained the King's pardon for his fines. In the Civil War he played an active part, with chequered fortune, suffering imprisonment for two years in the Tower. Many strange legends gathered round his name, one being that he was a cannibal, a devourer of children, a story which Butler alludes to in *Hudibras*.



Dr. Pinches read a paper on "The Discoveries by the German Expedition on the Site of Assur" at the meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY on December 8.



At the meeting of the SOCIETY OF ANTIQUARIES on November 25, Dr. C. H. Read in the chair, Mr. A. F. Leach read a paper on the connection of the present St. Paul's School with the old cathedral Grammar School of St. Paul's.



Other meetings have been of the BYZANTINE RESEARCH AND PUBLICATION FUND on December 8, when Dr. Headlam lectured on "The Scope and Interest of Byzantine Studies"; the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY on the same date; the annual meeting of the HALIFAX ANTIQUARIAN SOCIETY on December 7; and the SUNDERLAND ANTIQUARIAN SOCIETY on December 8.



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 ROMAN FORT AT MANCHESTER. Edited by F. A. Bruton, M.A. 103 plates (one in colour), 3 folding plans, and 5 illustrations in the text. Manchester, *At the University Press*; London, *Sherratt and Hughes*, 1909. Demy 8vo., pp. xvi, 194, and 160. Price 5s. net.

This handsome volume is the second annual report of the Manchester and District Branch of the Classical Association of England and Wales. With its supplement, an octavo booklet of 51 pages and 9 plates, containing an account of the *Excavations at Tothill and Melandra*, it represents a year's work of the branch's Excavation Committee. For a report it is indeed a very remarkable publication. The title by no means fully indicates the nature of the contents. The book contains not only a very complete account, contributed by Mr. Bruton, of the excavations in 1906-07, which attracted so much attention at the time—not least by the striking contrast of the uncovered walls and pavements of 2,000 years ago in close juxtaposition with the buildings and life of a great city of the present day—but also a series of studies dealing with many aspects of Roman Manchester, and including notices of earlier discoveries. Inscriptions, local Mithras-worship, the Ellesmere collection of Roman antiquities found in Manchester—a collection now exhibited in Manchester, and here catalogued in detail—and other like subjects, are treated by various writers, including Professor Tait, the Rev. E. L. Hicks, Mr. J. H. Hopkinson, and Mr. J. J. Philips. Miss Limebeer supplies a good index. Separately paged is an exhaustive account of all the coins known to have been found in Manchester, including public and private collections, and including, of course, those found during the recent excavations. Professor Conway, Mr. J. MacInnes, and Mr. G. C. Brooke, here identify, so far as is possible, and describe, no less than 329 specimens, with chronological table and five coin indexes added. It is a valuable and laborious piece of work, for which many numismatic students will be grateful. The whole volume, indeed, is a thoroughly scholarly production, providing an encyclopædic guide to the Roman antiquities of Manchester and to the history of their discovery. The reader need only refer to the enumeration, at the head of this notice, of the illustrations, to see how lavishly graphic aids to the text have been provided. The actual results of the excavations of 1906-07 were disappointing to some. Portions of ramparts, floors apparently of streets, certain scattered stone remains, pottery (mostly of the third century), coins ranging from the first century to the early part of the fourth, and a few bronze, stone, iron, and glass relics—these were the principal tangible results. No pre-historic remains were found. But the "negativeness" of the evidence, as Mr.

Bruton points out, simply shows the need for further exploration. In any case the production of this remarkably comprehensive volume may be regarded as one of the most satisfactory and valuable results of the work undertaken. It is extraordinarily cheap. The supplementary volume, a paper-covered booklet, describes, as already mentioned, the excavatory work done on two other sites, Toothill and Melandra, in the summer of 1906.

* * *
ARMOUR AND WEAPONS. By Charles ffolkes. With a preface by Viscount Dillon, V.P.S.A. 12 plates and 52 illustrations in the text. Oxford: *Clarendon Press*, 1909. Royal 8vo., pp. 112. Price 6s. 6d. net.

There should be a large public for such a handbook as this, competently written, finely illustrated, and in every way well produced. The literature of the subject is very extensive, and for the most part very expensive also; but in addition to large and comprehensive works treating the subject with fulness, and separate monographs on special



THE ORLE.

From the monument of Sir H. Stafford, Bromsgrove, Kent, 1450.

aspects of it and on points of detail, which are numerous, there is ample room for a book which, though comprehensive in its scope, shall yet be of moderate size and price. Mr. ffolkes himself says that his object is to provide "a handbook for use in studying history, and a short guide to the somewhat intricate technicalities of the Craft of the Armourer." There is hardly any antiquarian subject in regard to which more mistakes are continually being made than arms and armour. Novelists, historians, and general writers, theatrical managers and costumiers, revel in anachronisms of style and inaccuracies of detail. The author of this book points out some of the pitfalls—some of which, such as the anachronisms in mediæval miniatures and illuminated manuscripts, are often liable to be overlooked—and discusses succinctly various doubtful points both of use and construction. The structure and scope of the work may best be shown by a summary of the chapter headings. These are—The Age of Mail (1066-1277); The Transition-Period (1277-1410); The Wearing of Armour and its Constructional Details—a suggestive outline of a difficult

and intricate subject; Plate Armour (1410 to about 1600); Horse Armour; The Decadence of Armour; and Weapons—a final chapter too short and slight to be quite satisfactory.

Such a clearly written guide, which, though short, comprises an astonishing amount of information cleverly condensed and accurately presented, should be welcomed by all who take any interest in the subject, whether as amateurs or students, whether from the point of view of business or of antiquarian interest. The numerous and well-selected illustrations are a very important feature of the book. Specially useful are such plates of examples as No. V., which contains eleven specimens of bascinets and helms of divers dates, and the many little cuts of details in the text. One of the latter we are permitted to reproduce above. It shows a decorated example of the orle, or wreath, worn turban-wise round the bascinet, the use and origin of which are somewhat doubtful. The illustration also shows the gorget of plate which was worn over the throat and chin with the bascinet.

* * *
SIR PHILIP SIDNEY. By Percy Addleshaw. With twelve illustrations. London: *Methuen and Co.*, 1909. Demy 8vo., pp. xiv, 381. Price 10s. 6d. net.

This is an interesting and refreshing biography of the man whom old Camden called "the miracle of our age." Sidney's life, with its curious tapestry of romance, financial worry, poetry, travel, and mixed friendships, will always be attractive. The detail which the tribute of his contemporaries has supplied towards a portrait of his brief but crowded career is almost too abundant, but to any serious student of history presents a portrait well worthy of analysis and criticism. The golden episode of Sidney's death has always distracted attention from the earlier years, which merit close inquiry. Anyone who, like the writer of this short notice, has had occasion to compile a fresh life of an Englishman from mixed available materials, can appreciate the method of Mr. Addleshaw's treatment. He has evidently sifted the authorities, which he quotes from with equal freedom and justness. The extracts from the Languet letters are well made, as they deserve to be. The separate chapter on the curious problem of Penelope and the Sonnets is a just piece of literary criticism. The historical incidents from "Early Influences" (a chapter specially commendable) to Zutphen's sad calamity are all well displayed, and, so far as we have tested them by comparison with a small collection of "Sidneyana" in a home library, accurately given. That which gives to Mr. Addleshaw's volume a value of its own that should promote its sale is, as it seems to us, a certain independence of judgment which declines to be bound by traditional adulation, and is expressed in language sometimes a little too casual and verbose, but always stimulating and lively. He praises his hero as noble and "quixotically honest"; but he sees in him also "the qualities of the prig and the bigot." As a biographer, however, should do, he gives ample reasons for proving much more than that he had grave faults.

In the *Antiquary* we are bound to say a word about the illustrations. The frontispiece, from a

little-known portrait at Shrewsbury School, and the other photographs, from the Gray's Inn portrait of Lord Burghley and the Rensham picture of Queen Elizabeth, are quite genuine and welcome; but the reproduced prints of Essex, the Penshurst brothers, and Languet, were not worthy of inclusion.

W. H. D.

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A HISTORY OF THE OXFORD MUSEUM. By H. M. Vernon, D.M., and K. Dorothea Vernon. Ten plates and plan. Oxford: Clarendon Press, 1909. Foolscap 8vo., pp. 128. Price 1s. 6d. net.

The Oxford Museum celebrated its jubilee in 1908, and the event happily suggested the preparation of this dainty little volume, wherein the visitor may read the story of the growth and development of that great storehouse of things beautiful and ancient and rare, and scientifically valuable, from its beginnings in the collection of "curiosities" made by the Tradescants of Lambeth, and inherited, enlarged, and presented to Oxford, by Elias Ashmole, of venerated memory. Some amusing examples are given of the treatment of the Museum by the economical and anti-scientific parties in the University. On one occasion in the middle of the last century "there was much discussion in the Delegacy as to whether an expensive permanent wall or a temporary fence should be provided. At last someone satirically suggested that, 'in place of the proposed fence, sheep hurdles should be adopted,' and the motion on this was actually put to the vote. The numbers for and against it were equal, but the casting vote was not given." We live in a different world nowadays. This little history of the development of scientific studies at Oxford—for such it really is—is well worth reading. In *format* the book is most attractive.

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MEMORIALS OF OLD SUSSEX. Edited by Percy D. Mundy. With many illustrations. London: George Allen and Sons, 1909. Demy 8vo., pp. xiv, 304. Price 15s. net.

Sussex has been fortunate in recent years in those who have sung her praises. Mr. E. V. Lucas, Mr. Hilaire Belloc, Mr. Arthur Beckett, and Mr. Brabant, have all delighted the hearts of Sussex lovers—and who that knows the glorious down-country of the fair southern county is not a lover of Sussex? We opened this new volume of the "Memorials" series with special anticipations of pleasure, and we have not been disappointed. From the first brief chapter on "The Individuality of Sussex," by Mr. Belloc, to the last on "Cottage Architecture," by Mr. C. E. Clayton, there is hardly a page which will not gratify, in some degree, the lover of the county. The editor must have been puzzled what to include and what to exclude, for Sussex simply abounds with possible subjects for such a volume as this. It would be easy (and foolish) to grumble at his selection; it is just as easy and wiser to enjoy thankfully the good fare provided. Conspicuous in the list are "The Downland," by Dr. William Martin; "The Forests," by Dr. Cox; "Saxon Architecture," by Mr. Tavorner-Perry; "Sussex Brasses"—the county is rich in these memorials—by the Rev. H. W. Macklin; "Celtic Antiquities," by Mr. G. Clinch; "Mural Paintings"—a noteworthy contribution to the ecclesi-

ology of the county—by Mr. P. M. Johnston; and "Country Life in the Past," a delightful chapter by the editor. There are nearly a dozen other chapters, all of interest in their several ways, though some are rather thin; but those we have named will sufficiently show how varied and how tempting is the banquet. The illustrations are very numerous and good.

* * *
MY PEDIGREE. Designed by Fitz Broad and J. Francis Markes. Bradford: Percy Lund, Humphries and Co., Ltd. Small 4to. Price 4s. net.

The designers of this ingeniously constructed book, strongly bound in buckram, have aimed at providing the purchaser with a carefully devised scheme for recording detailed particulars of his family for six generations back. It starts with a well-arranged plan of a pedigree in tree form, with index references to the folios which follow, each of which provides for full biographical particulars under printed headings, with a blank page opposite, for each generation of ancestors, there being space for recording further particulars when earlier descents can be traced. A book so well prepared and ingeniously arranged should encourage many people who take interest in the details of their family history to make the attempt gradually to fill the blanks and complete their pedigree.

* * *
THE GROWTH OF THE ENGLISH HOUSE. By J. A. Gotch, F.S.A. Over 250 illustrations. London: B. T. Batsford, 1909. 8vo., pp. viii, 336. Price 7s. 6d. net.

No man is better qualified to write such a handbook as this than the author of those charming works on Renaissance architecture in England which are the delight of lovers of our domestic buildings. The volume before us, handsomely bound and with an illustration on almost every page, forms fascinating reading. It is intended more, perhaps, for the intelligent amateur of architecture than for the professional reader, and, with that end in view, the method of first treating the general plan and main characteristics of the English house for each period, supplementing this by discussion of details and minor features, is thoroughly sound. The subtitle describes the work as "A Short History of its [the House's] Architectural Development from 1100 to 1800." It is consequently a little unreasonable, perhaps, to complain of the absence of any account of English houses before the period taken as the starting-point. Still, we can hardly understand so dogmatic a statement as that on p. 2, that it is in fortified houses "that we must seek the first germs of our own homes, the earliest evidences of domestic architecture"; or that on p. 4: "The keep, then, is the earliest form of English house in permanent fashion." How about the Saxon hall? Again, Mr. Gotch says: "In this inquiry we need not trouble ourselves about Roman villas; they were exotic, and there is no reason to believe that they had any influence on English houses." Surely this is too sweeping a statement. Such an article as that by Mr. Moray Williams in the *Antiquary* for October last, entitled "The Romano-British Buildings at Stroud, near Petersfield, Hants," shows how widespread was the

form of domestic building in the Romano-British period known conveniently, but quite inadequately, as the "farmhouse" type. Other forms of Roman villa may have been exotic, but there is at least reason, as Mr. Williams points out, in the buildings of the so-called "farmhouse" type, to "trace an evolution from a perhaps purely Celtic prototype." But these criticisms are merely a stumble on the threshold of Mr. Gotch's house. Granting his starting-point, the book is an able and lucid study in architectural development, although the author hardly does justice to mediæval houses of other than the fortified manor-house type. We miss any discussion of town-house building, and note with a little surprise that there is no reference in either text or illustration to so typical a building as the Grevel House at Chipping Campden, that remarkable example, still inhabited, of a four-



GATEHOUSE (EARLY SIXTEENTH CENTURY),
KIRTLING HALL, CAMBRIDGESHIRE.

teenth-century substantial town-dwelling. A truce to grumbling, however. With such slight reservations as we have indicated, we most heartily commend the book to students and amateurs of our domestic architecture, as both a scholarly and charmingly written treatise and a delightful picture-book. It is usefully furnished with a chronological list of castles and houses, a glossary, a too brief bibliography, and indexes to illustrations and text. In all externals the book is ideal. The illustration we are kindly allowed to reproduce above is an example of one of the smaller blocks. It shows one of the lofty gatehouses of the Tudor period—that at Kirtling Hall, Cambridgeshire.

* * *

Mr. Henry Frowde issues in the usual tall booklet form, as an extract from the *Proceedings* of the British

Academy, vol. iv., the Rev. R. B. Rackham's learned paper on *The Nave of Westminster* (price 5s. net). This is based on the recently rediscovered fabric rolls—of which the series, not quite perfect, is preserved among the Abbey muniments—which cover the period from 1376 to 1528, during which the nave of Westminster was being built. Sir Gilbert Scott, Mr. Micklethwaite, and others, have written the history of the building of the nave from the stones; Mr. Rackham here tells it from the documents. The story abounds in details of whence came the materials, of wages and prices, of the manorial obligations of the undertaking, of occasional fires and other misfortunes which hindered the progress of the work, and of the architectural development of the structure. The first-hand information here given will be found to correct many dates and surmises in the architectural accounts of the Abbey. The publication, indeed, makes a very large addition to our knowledge of the history of the building of Westminster.

* * *

Messrs. A. R. Mowbray and Co., Ltd., issue a charming Christmas booklet by Dr. A. C. Fryer—*The Babe of Bethlehem, and Other Verse*, with musical setting of each of the thirteen poems, by Mr. Cedric Bucknall, Mus. Bac. The white, gold-lettered cover forms a comely shrine for Dr. Fryer's melodious Christmas hymns, worthily set by Mr. Bucknall. Text and music are particularly well printed. As a handsome little Christmas gift the booklet is cheap at 1s. net. in paper, and 1s. 6d. net in cloth.

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From Hull come Nos. 62, 64, 65, 66, and 67, of the Museum Publications. The first is the usual *Quarterly Record of Additions*, No. xxx., with illustrations of local tokens and medals. Nos. 64 and 65 contain the second part of notes by Mr. T. Sheppard, the Curator, on *A Collection of Roman Antiquities* from South Ferriby, in North Lincolnshire, with a number of plates and illustrations. Nos. 66 and 67 are occupied by descriptions of *Some Anglo-Saxon Vases in the Hull Museum*, also by the Curator, with many plates and illustrations in the text. At the published price of one penny each, these pamphlets of general as well as local antiquarian interest are remarkably cheap.

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The *East Anglian*, November, contains a first instalment of extracts from the sixteenth-century records preserved in the Bishop's Monument Room at Ely, illustrating both the ecclesiastical and the ordinary life of the time; and much other valuable documentary matter. The *Architectural Review*, December, has a finely-illustrated paper on the Renaissance architect, Vignola; the whole number abounds with excellent illustrations. We have also received *Travel and Exploration*, December; and *Rivista d'Italia*, November.

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

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



The Antiquary.



FEBRUARY, 1910.

Notes of the Month.

WE have been favoured with a copy of the first and second annual reports, issued together in one quarto pamphlet, of the National Museum of Wales. These cover the two years from October 1, 1907, to September 30, 1909, and record satisfactory progress in the arduous work of founding and establishing the museum. Designs have been invited for a building to cost £250,000 when complete, and it is hoped that it may be found possible to erect about one-third of it in the first instance. "Care has been taken," says the Council, "to include adequate provision for all the departments of the museum, together with a large lecture-room, library, and such administrative rooms and workshops as are required to carry on the work of a large museum on modern lines." The last date for sending in designs was January 31. Various donations have already been made to the National Museum, and there can be no doubt that when accommodation is provided these will be largely increased. We congratulate our Welsh friends on the progress already made, and hope that before long their splendid scheme will be in a fair way of being realized in a noble building.

The Bishop of Newcastle has unveiled in Hexham Abbey a coloured window, which is unique by reason of its containing some glass dug up during last summer's excavations at

VOL. VI.

Corstopitum, dating back to the time when the Romans occupied Britain. The window, intended to commemorate the completion of the rebuilding of the nave, represents incidents connected with the life of St. Etheldrythe. The first subject is her marriage to King Eogfrid of Northumbria, the second her taking of the veil, and the third her miraculous appearance to one of her followers in prison after her death.

Referring to the paragraphs on old Kentish games in last month's "Notes," Mr. Henry Laver, F.S.A., of Colchester, writes: "The game of Duck, or Dukka, was not confined to Kent. It was very commonly played in Essex by boys, aye, and girls too, in my childhood of over seventy-five years ago. It is a game which, although essentially the same, varies a little in different localities. Generally it was played by a number of boys, who each had a pebble or half a brick; this he called his duck. Another lad stood out to take charge of three stones piled on each other, his duck being the topmost one. Each in turn threw his duck at the topmost one, and if this was upset it must be replaced before the keeper of the pile could capture one of the others, which he did by touching him, who then took charge of the pile. It was generally played near a wall, as a background to prevent the ducks going too far. After a boy had thrown his duck he tried to get it again by dodging in and picking it up and returning to the throwing place without being touched. When the keeper's duck was knocked off the pile there was a grand rush in to obtain their ducks. Many very ugly knocks and cuts were received by the players, especially by the keeper of the pile, in his eagerness to touch those who had tried to steal their duck lying near the pile.

"It is truly said that the suggestion of tree-worship is ingenious, but not convincing. It is a suggestion which would have been admired by Stukely in his day, and by some of his disciples in the present, but it would be a sad day if it was generally accepted."

Mr. F. J. Bennett, of West Malling, whose notes on the old games we quoted, also writes with regard to a point which he thinks is of interest "as showing a continuity from

Stone to Iron Age in the 'Strike-a-Light' game. The first version I had was 'Stone Age'—only flint and stone used to strike the light. In the second version flint and *steel* were used. This may be the result, of course, of an incorrect statement in the first instance, and without further examples is not worth much; still, it is very suggestive." Such a casual difference would surely be an impossibly slender foundation upon which to build any theory of "continuity from Stone to Iron Age."



With regard to "Tickey Touch Wood," Mr. Bennett writes: "I now see the true inwardness of that game. Why should the player be immune by touching *wood*? By itself it has no meaning. But bring in Tree Worship and you get light. The wood = Sacred Tree, conferring sanctuary. I find it quite easy to convince some at once; others see nothing in it. Of course, in such cases actual proofs are impossible." We fear Mr. Bennett's "light" is a will-o'-the-wisp.



On Saturday afternoon, January 1, a handsome memorial tablet, which has been placed on the front of No. 18, Church Row, Hampstead, was unveiled by Mr. H. B. Wheatley, F.S.A. It records the fact that John James Park, author of the first History of Hampstead, and son of Thomas Park, F.S.A., the poetical antiquary, was born in that house in 1795, and died in 1833. The tablet was erected by the Hampstead Antiquarian and Historical Society.



The thorough and careful restoration of the beautiful Domus Magna Notariorum of Bologna has just been completed. The building dates from two epochs, 1278 and 1422, at which latter date the home of the Notaries was enlarged. Its present aspect corresponds to its appearance at the beginning of the fifteenth century, when the building was at its best. The undertaking has been carried out by Signor Rubbiani, in conjunction with Dr. Orioli and others, who have documentary evidence for every part of the work. Two years ago the appearance of the ancient home of the Notaries' Guild was simply deplorable.

An interesting London link with the seventeenth century is soon to be pulled down, this being the queer old flight of stone steps—long since fallen into disuse—which formerly led from Delahay Street into St. James's Park. The steps are worn and green with age, a rusty iron railing still guards them in a haphazard sort of way, but the most interesting thing about them is that they were a concession by James II. to the notorious Judge Jeffreys, whose name is always associated in history with the "bloody assize" arising from the Monmouth rebellion. Jeffreys was his Sovereign's subservient agent, and, as he lived close by the Park, the King gave him special permission to make this flight of steps there from his house. The Local Government Board offices are now being extended right along to the edge of the Park, so everything in the way has to go, including the steps and some delightfully Pickwickian old houses in Delahay Street.



An article by Miss Moore in *Berrow's Worcester Journal* of December 18 says that during the course of restoration work on Martley Church there have been found beneath successive layers of plaster and coloured washes some interesting remains of early mural paintings. Those in the chancel include floral designs, heraldic devices and animals, some large figures too much obliterated to be properly traced or identified, and a life-size Annunciation picture, the angel Gabriel being wingless and bearing a scroll. In the nave the paintings had been much maltreated, and possibly scraped, even before the coat of grey plaster covered them. Two only remain, both on the north wall of the nave. One is the Adoration of the Magi. "On a close inspection," says Miss Moore, "the head, shoulders, and clasped hands of the Virgin are distinctly visible; also the three Kings. The lower part of the picture is, however, in a somewhat nebulous state, and it remains to be seen what can be made of it. Alongside this is a figure on horseback, and little doubt is felt that it is St. Martin, the Soldier Saint, especially as the grateful beggar can be seen with clasped hands in the background."

For some months Mr. P. C. Rushen, whose antiquarian and genealogical studies are well known, has been contributing to the *Cheltenham Chronicle* a series of articles on "The History and Antiquities of Chipping

height of his prosperity, erected the large mansion, known as Campden House, at Kensington, which was finally destroyed by fire in 1862, and which gave the name of "Campden" to several thoroughfares upon

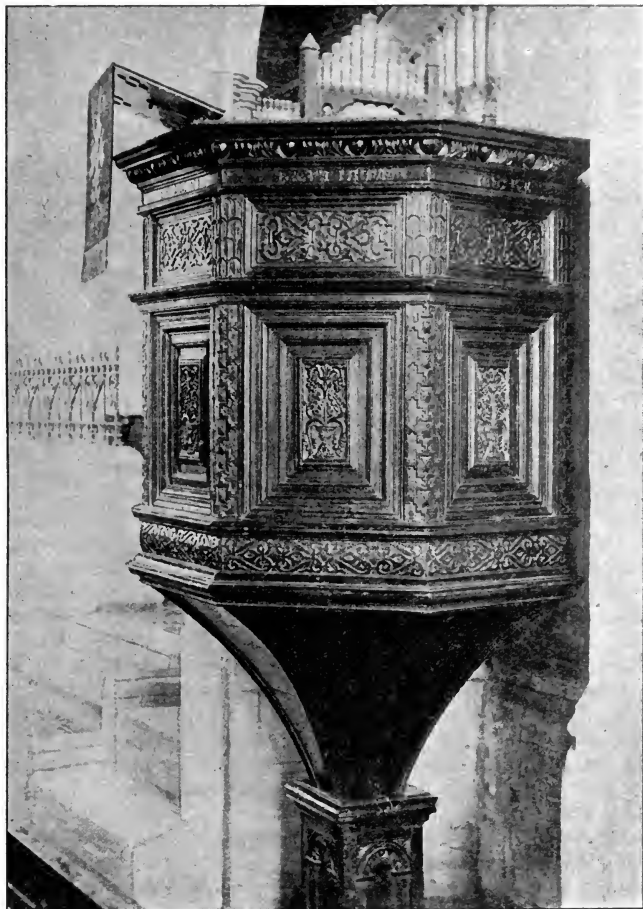


Photo by

J. Taylor, Campden.

THE JACOBÆAN PULPIT IN CHIPPING CAMPDEN CHURCH.

By the courtesy of the *Cheltenham Chronicle* and *Gloucestershire Graphic*.

Campden," that most delightful of the old-world Cotswold towns. One of the greatest benefactors, as well as one of the most distinguished sons, of Campden was Sir Baptist Hicks, who, in 1612, when at the

its site. To the Gloucestershire town Sir Baptist made many gifts, an account of which was given in Mr. Rushen's article in the *Cheltenham Chronicle* of December 18, besides building a large mansion for himself

close to the fine church. Sir Baptist was raised to the peerage as Baron Hicks and Viscount Campden in 1628, and died at his house in the Old Jewry, London, in 1629. He was buried in Campden Church, where his noble monument adorns the south chapel. He gave the town, among other benefactions, its beautiful almshouses and market hall, while to the church he gave pulpit, bell, gallery, and "brasse Falcon"—*i.e.*, the fine brass lectern still in use—as well as paying the cost of much building and repairing. The Jacobean pulpit, with its handsome carving, is illustrated above. The block is kindly lent by the editor of the *Cheltenham Chronicle*. We are glad to hear that Mr. Rushen's articles will appear by-and-by in book form. They should make a volume of singular interest.



Lord Bolton has been having excavations conducted at his own expense during the past seven years on the site of old Basing House, near Basingstoke, and enough has now been unearthed to show the foundations of the citadel and the general extent of the buildings and fortifications. Outside the citadel by far the most interesting "find" that has been made is the large well—said to be the widest in diameter in the country. It measures no less than 11 feet 9 inches across in the widest part, for it is not quite circular in form. The bottom is of chalk, and the distance from the water—which stands at about 8 feet to the top—is 45 feet. This was entirely filled up, but was cleared of all the rubbish it contained, parts of old buckets and the massive bar—charred by fire, but otherwise sound—being found at the bottom. At some period the upper portion of the brickwork in the well had been removed, but that which remained was 2 feet 6 inches in thickness all round. Lord Bolton has had the walls brought up to their original level, and the labour entailed in this task may well be imagined when it is stated that it was necessary to use no fewer than 16,000 bricks to replace the part destroyed.



At the recent meeting of the Yorkshire Naturalists' Union, held at Scarborough, there was on exhibition a number of prehistoric implements, amongst which was an unusually

fine flint dagger, labelled "Cottingham." This has since been acquired for the Hull Museum by means of an exchange, and forms a welcome addition to the local prehistoric collection there exhibited. The dagger is of dark flint, though the surface is now of a light colour, due to oxidization. It is $7\frac{1}{2}$ inches in length, $2\frac{1}{2}$ inches in greatest width, but is so remarkably well made that it is nowhere as much as $\frac{1}{2}$ inch in thickness. A very sharp cutting edge has been made by very careful chipping, and about half-way between the point and the butt-end is a notch on each side of the blade, which has been made in order that the dagger may be better bound to its handle. Flint daggers of this kind are exceedingly scarce in this country, and the probability is that the Cottingham example was buried with an interment. The last specimen of its kind found was obtained at Middleton-on-the-Wolds in 1905, and was found associated with an earthenware vessel known as a drinking-cup. This was figured and described in the *Naturalist* a short time ago. In Mr. Mortimer's well-known book on *Forty Years' Researches in British and Saxon Burial Mounds of East Yorkshire* two similar specimens are figured: one $5\frac{3}{4}$ inches long was found in a barrow at Garton Slack; another, a little larger, was found in an adjoining grave. This last-named specimen, as in the case of the Cottingham dagger, is notched towards the blunt end, in order to give better security to the handle. Unfortunately, in the Cottingham example, the extremity of the point has been broken away, apparently recently, but this has been carefully restored.



Referring to the excavations at Caerleon, the Liverpool Committee for Excavations and Research in Wales and the Marches, state in their report: "Caerleon differs from Chester and York in that it has not been swallowed up by the growth round it of a great city. Here and here only on British soil may we hope to recover by excavation something of the arrangement and life of one of these great military stations, each of which covered an area of 50 acres, and accommodated a force of 5,000 men."

Dealing with the results obtained in the

excavation of the amphitheatre known as King Arthur's Round Table, the report says: "Not a vestige of masonry was in sight, and on the analogy of other so-called amphitheatres in Britain, it seemed unlikely that the construction had been elaborate. But the first section revealed an outer retaining wall of 5 feet 6 inches thick, with heavy buttresses inside and out. It is an elliptical building, the major axis measuring 274 feet, the minor 226 feet. No seats have been found, and it is probable that these were of wood. . . . It is evident that we have to do with a building which must take a high place among the surviving monuments of the Roman occupation of Britain, and no pains should be spared to secure its complete excavation and permanent preservation."

The Society requires £500 to complete the excavations at Caerleon and at Caersws. An account of these excavations, by Professor R. C. Bosanquet, F.S.A., appeared, it will be remembered, in the *Antiquary* for September last.

The quarterly report of the Palestine Exploration Fund expresses personal congratulation, but at the same time a sense of the serious loss suffered by the Committee in the appointment of Mr. R. A. Stewart Macalister to the Professorship of Celtic Archæology at the National University of Ireland, Dublin. Application has been made for permission to excavate another site which promises to be as interesting in results as either of those already excavated. The Committee, however, "consider it inadvisable to indicate it by name until it can be protected from native depredators when the official permit has been granted. Of late years the emissaries of the dealers in antiquities have become so persistent and industrious, owing to the encouragement of tourists in Palestine, that they constitute a serious difficulty in the way of scientific exploration, and every precaution must be taken to avoid irremediable injury to the archæological value of a site before the Society can commence operations. The Committee has appointed as Mr. Macalister's successor, and to superintend their excavation of the new site, Dr. Duncan Mackenzie, who has already acquired a large experience in work of the same nature,

having for five years assisted, and in part conducted, the excavations at Helos for the British School of Archæology at Athens, and for ten years worked as a colleague of Dr. Arthur Evans in the world-famed excavations at Knossos, in Crete." The Rev. J. E. Hanauer writes from Damascus to report an interesting discovery of a Greek inscription, 470 paces due east of the remains of the gateway in the eastern wall of the outer temple enclosure. It is on a column drum about 30 inches to 36 inches in diameter, forming the foundation-stone of a house. Only part of it was visible, and Mr. Hanauer suggests that the column belonged originally to the temple.

The *Architect* for January 7 contained the first part of an article on "Llandaff Cathedral," by Mr. S. Bowen Williams, illustrated by a large view of the cathedral from the east. The number also contained two large drawings of mosques at Constantinople by Mr. J. B. Fulton, and an attractive series of charming sketches by Mr. A. N. Prentice, Mr. Leslie Wilkinson, Mr. Banister F. Fletcher, and Mr. J. B. Fulton, of domestic and ecclesiastical buildings in France, Belgium, Italy, and Spain. The reproductions of these delicate and finished drawings were unusually good. The New Year's issue of the *Builder* was, as usual, liberally illustrated. The plates were all representations of buildings by Mr. Norman Shaw, R.A. They showed a remarkable diversity of structures, somewhat unconventional and not easily to be classed in type, but for the most part decidedly effective and satisfying from the "elevation" point of view, and often happy and strikingly original in planning. The publication of these examples of Mr. Shaw's work is particularly well timed just now, when he is voluntarily retiring from the Royal Academy to make way for some younger member of the profession. The same issue of our contemporary contained an article by Mr. R. W. Paul on "Churches on the Somerset Coastline," illustrated by a number of sketches and plans in the text.

The Earl of Plymouth has promised that the whole of the valuable antiquarian relics discovered some years ago during the progress

of certain excavation works at Barry Island, Glamorganshire, shall be handed over as a free gift to the Barry Town Museum. The collection includes a quantity of Roman remains and other articles of rare historic value.



A Reuter's telegram from Genoa, dated January 11, says that in the course of excavations in the Piazza Deferrari, a Greek tomb of the fourth century before Christ has been discovered. Several articles were found in the tomb, among them being a magnificent vase of the time of Phidias. It is evident from the remains in the tomb that the bodies had been cremated.



The pick of the collection of prehistoric pottery and other relics brought home from Peru by Mr. T. Hewitt Myring, to which we referred briefly in one of last month's "Notes," has been acquired, through the generosity of a member of the National Art-Collections Fund, by the British Museum. The age of the pottery vessels is estimated at anything from 2,000 to 7,000 years. The designs with which they are decorated show considerable skill and a remarkable degree of artistic power. Many animals and birds are faithfully represented, and the figures portrayed appear to be portraits. The *Times*, in a long note on these very interesting Peruvian relics, in its issue for January 10, remarks that "This very handsome gift is not only of value to the national collection in itself, but it may serve to call attention to some of the other treasures of the same kind that the Museum already possesses. What can be more remarkable than to find in the British Museum a large proportion of the turquoise-coated masks obtained by Cortes from Montezuma and sent to Charles V. ? And yet they have stood there for years, brilliantly coloured if grim reminders of one of the most picturesque and tragic episodes that the world has ever seen. Near by are Mr. Edward Whymper's collections from Ecuador, gathered while on his mountaineering expeditions in the Andes. The collections from Peru itself also contain a number of pieces of unusual merit, and the best of them can compete with those in Mr. Van den Bergh's gift. This last addition will,

however, make the series finer as a whole than is to be found in any other collection."



Several important additions have recently been made to the art and ethnographical department of the Royal Scottish Museum, Edinburgh. Conspicuous, especially, are the additions made to the Tibetan collection, which is now looked on as quite equal to any similar collection in Europe. The greater number of these objects representative of the art, life, customs, and religion of the people who live on "the roof of the world," have been obtained for the Museum at first hand by Captain F. M. Bailey, son of Colonel Bailey, Edinburgh, who has been resident in Tibet for some years. The objects acquired by Captain Bailey fill several cases, but those recently placed on exhibition are probably the most effective, alike in appearance and in the story they tell. The case referred to contains as its principal object a Tibetan mounted soldier, both horse and man clad in complete armour, and alongside are several suits both of chain and plate mail. The horseman is armed with a bow, the quiver, filled with arrows, is slung across his shoulders, and, to complete the sense of out-of-dateness of the Tibetan military furnishings, beside him is a long gun, which on examination will be found to be an antiquated matchlock. The group of Tibetan musical instruments has been rearranged in one of the tall pillar cases, so as to admit of the addition of several of the huge copper trumpets with which the monks sound their call to prayer. These are shown alongside the flageolets and drums, which make up the Tibetan orchestra.



A full account of last season's work on the "Excavations at Maumbury Rings," filling nearly two columns, was printed in the *Times* of January 18.



At the beginning of January three early Greek funerary chests were placed on exhibition in the First Vase Room at the British Museum. They are of terra-cotta. All are supplied with lids, and one has handles, but the workmanship generally is primitive and rough. Each being little more than four feet in length, it is certain that they were never

intended for full-length burials, but as receptacles for the bones or ashes of bodies which had been cremated, a custom among the Greeks from the earliest times.



While excavation work was being carried out at No. 7, Low Pavement, Nottingham, on January 11, an ancient cross was found some four feet below the surface of the kitchen floor, which had evidently at one time been an open yard or garden. On one side of the much damaged cross is a distinct representation of the Virgin and Child, and on the other is Christ on the Cross. The relic was, perhaps, part of the stone screen in the old church of St. Nicholas, which was destroyed by order of Colonel Hutchinson when Governor of Nottingham Castle in Civil War time. The cross itself probably dates from the thirteenth century.



Lecturing at Rome, on January 10, on the "Influence of the Imperial Idea on Later Antique Art," Mrs. Strong, the Assistant Director of the British Archaeological School at Rome, deplored the fact that the old prejudice against Roman art simply because it was not Greek had merely given way to a new superstition in favour of its being wholly the product of Oriental influences. Scholars were now asserting that the new forms, the new artistic aspirations, corresponding to the new intellectual and spiritual needs of the later Empire and of nascent Christianity, must be traced back to the Græco-Oriental cities of Asia Minor, of Egypt, or of Syria, or even to the Farther East itself, and as an artistic factor they left Rome entirely out of the question. These extravagant pretensions the lecturer proposed to combat by disengaging from the tangle of influences that go to make the later antique the peculiar artistic contribution of Rome. This contribution she recognized more especially in those methods of centralized grouping which distinguish Roman from Greek composition, and which she attributed to the influence of the figure of the Emperor, and the necessity of giving it prominence. The Imperial figure, by gradually claiming for itself the chief place in decoration, imposed a principle of centralized design unknown to preceding periods. Only by means of the

prestige bestowed by Rome upon the central figure of the Emperor could a scheme, at first merely gratifying to the eye, become imbued with meaning and emotion, and so take irrevocable hold as best suited to express the Imperial power.

A number of slides were shown to illustrate the evolution of grouping from the long, loosely-composed friezes of Greek art until serrated compositions were achieved, such as those which record the benefactions of Diocletian on the arch of Constantine. Here the Emperor dominates the scene and gathers all the interest around himself in a manner that announces the group of Christ surrounded by the apostles or other sacred personages on early Christian ivories and sarcophagi.



The Drama of Mediæval Leprosy.

BY WALTER SHAW SPARROW,
Author of *Old England, The English Home*, etc.



IN the Middle Ages the sick were nursed in three kinds of almshouses :

1. Infirmaries. These had a hall for the sick, with a chapel at the east end, so that sufferers from their beds could take part in the service.

2. Lazars or leper homes, usually a group of buildings scattered around a courtyard, with all necessary household offices and a good well. There was a chapel, and the site was generally near to a running stream, in order that washing might be attended to without difficulty.

3. Semi-collegiate hospitals on the Carthusian plan, with separate halls surrounding a court, as in the Hospital of Noble Poverty of St. Cross, Winchester, and Archbishop Abbot's Hospital, Guildford.

St. Mary's, Chichester, is the best example we have now of a thirteenth-century hall for the sick or infirmary, and outside Chichester, hard by the River Lavant, are some ruins of the Lazar of St. James. The Hospital of

St. Bartholomew, near Oxford, was also for lepers, and many others existed in England.

At a time when people were horribly fond of dirt, and when the national diet for six months of the year was salted fish and meats, many kinds of bad health were inevitable, and this must have favoured the spread of leprosy, though it does not explain how the disease originated. Doctors have not yet come to a unanimous decision as to the origin of the leprous bacillus, but we are justified in believing that too much salted flesh food and too much personal uncleanness were predisposing causes.

How dreadful this scourge was in Europe may be judged from the fact that upwards of 22,000 lazars were built and endowed! In France alone there were more than 2,000. Lazars were priories, and therefore religious hospitals. It was the Church that formed in Europe permanent charities for the disabled young and the aged poor. The world has not seen a nobler charity, nor one that touches the imagination with a more pathetic drama of sorrow and of brave long-suffering. And every fact connected with leprosy helps us to understand with sympathy the social heart of mediæval life.

Yet this subject has attracted little attention, even among doctors and historical students. There is, for example, a widespread delusion to the effect that after the founding of leper homes the afflicted were never allowed to move from place to place. It is forgotten that lazars in England date from the end of the eleventh century, and that laws against wandering lepers are found as late as Edward III.'s reign. It is also forgotten that lepers made pilgrimages to famous shrines in quest of miraculous cures. Apart from this, all mediæval history is full of laws and proclamations which were never well administered. For instance, long after forests were guarded and preserved for royal sport, the law had to free them from dangerous robbers and other outcasts; and in like manner, when lepers were banned and secluded, new laws were made to enforce the old, just because the old were as ineffective as the strong threats of a weak schoolmaster.

For a long time lepers were dreaded outcasts, suffering from what our Saxon fore-

fathers called the "mickle ail," or great disease, that made even the gentlest face look terrible and inhuman. The State never tried to protect them from wrong or violence, and some great rulers deprived them of all right of disposition over their property—a bad example set in 643 by Rotharis, a Lombard legislator. The Council of Worms, in 868, proved that lepers suffered also from religious persecutions hateful to that Council, and hence a decree to sanction the giving of the Holy Eucharist to the leprous, but not in company with the healthy, of course.

Gregory II. had granted that permission in the seventh century, so it is clear that priests had long forgotten how "Jesus stretched forth His hand and touched the leper."

In Great Britain, as elsewhere in Europe, leprosy was known long before the period of the Crusades. Thus Howel Dda the Good, a Welsh King, decreed in the tenth century that if a woman left her husband on account of his being a leper, she had a right to claim all her goods and to keep them for her own use. Churchmen interfered many times to put an end to the pitiless treatment of lepers by secular authorities, but little real good was done until lazar halls were founded by the clergy, first in Germany and France, before the end of the eighth century. More than four centuries later, in 1179, a Lateran Council exempted lazar halls from the payment of tithes; and if any leper home built a church and could afford to keep a priest, this action was not to be thwarted unless it infringed the parochial rights of some older church in the neighbourhood. Another step was taken by the Provincial Council of Nogaro, A.D. 1290, which exempted lepers from the civil law as administered by secular judges; and a later Council of Nogaro passed a decree of excommunication on anyone who compelled lepers to pay a tax and refused to give back the money within fifteen days.

Under the Normans leprosy was a form of legal impurity, for those who suffered from it could not sue in any court, nor inherit property, nor make a will, nor live with his relatives; and Sir T. Duffus Hardy has shown that in England, as in France, a grant made by a leper after he fell sick was void.

If he gave away any portion of his land, for instance, the King might interfere, appointing a trustee with power to keep the estates whole and intact. King John acted in this way in the case of a Somersetshire gentleman, named William of Newmarsh, the "seizin" of whose lands was given to the custody of Geoffry de St. Martin. Imagine, then, with what joy lazar halls were welcomed by most sufferers.

Lanfranc, thirty-fourth Archbishop of Canterbury, consecrated in 1070, opened a lazar hall outside his city gates, and ordained that it should be divided into separate wards, so that male patients might be kept apart from female lepers. Constant care was to be given to the treatment of each case, and attendants were to be chosen for their patience, kindness, and skill. At a later date Canterbury had two lazar halls, one occupied by monks; and when the tomb of Thomas Becket became the most popular shrine in England, leper pilgrims went to Canterbury in large numbers, and among them were Norman knights, and Irish nobles, and priests and monks, men of all sorts and conditions, and women and children.

Meantime the good Matilda, wife of Henry I., had proved herself rashly generous to lepers, for she washed and kissed their feet, an excess to charity, revolting to many who witnessed it. The second Henry was kind to lepers, like his Queen, and Henry III. washed their feet once a year, on Holy Thursday. On the other hand, Edward III. drove them from London and its villages, and told the mayor and sheriffs, in an order under his Great Seal, that lepers were to be put in some out-places of the fields, away from persons in good health. All keepers of the city gates were to promise under oath not to allow any leper to come in, and if a citizen gave refuge to a leprosy person, he forfeited by that act his house. Thus petted by one King, and chivied by another from pillar to post, the unfortunate knew not what to think; and yet there were many who preferred a tramp's hard life to the kind discipline of lazar halls. This one cannot understand, because it was very difficult for them to beg, as they had to ring a clapper to warn people of their coming. Surely these facts give vivid pictures of early epochs, and

bring home to our very doors the popular modes of thought and feeling.

When a leper was segregated, a kind of burial service was read over him, in accordance with the Salisbury rite. It was a long and painful ceremony. A sufferer has to say good-bye to the world and its pleasures; so let him make ready his leper's dress, and his cup and clapper, and some rude furniture for his dwelling; and then, clothed in his ordinary garb, let him wait in his own house till the priest shall come as to a funeral. And there the good man comes, in surplice and stole, and with a great cross borne before him. He enters the house, sprinkles the leper with holy water, and exhorts him to praise God and to bear his lot with patience. Then the priest orders the cross-bearer to lead the way to his church; he takes himself the second place in this procession, telling the leper to follow at a little distance; and as they pass through the village, they chant together the *Libera me, Domine*.

In the church preparations have been made for a burial. There are two tressels and two black palls, one of which is put on the floor between the tressels, ready for the leper to kneel upon it; thus kneeling, he is covered with the other pall, and the priest stands near and reads the Mass; and then, for the last time in a church, the leper makes confession of his sins.

Outside, villagers stand in groups, frightened and whispering. When the priest appears, following his cross-bearer, they are told to pray for the stricken man, whose agony of mind is not yet at an end; for the procession has now to visit the place of segregation, a lazar hall, or perhaps a hut in a wood outside a manor-village. "Remember the last end, and thou wilt never sin," chants the priest. "Easy it is for him to contemn all things who remembers that he will shortly die." And now the priest throws a spadeful of earth over the leper's feet, as a sign that he is dead to the world and must live henceforth in God alone. Then, in a raised voice and with commanding gesture, ten laws are read, forbidding the leper to do a great many things:

1. Ever again to enter a church, a market-place, a mill, a bakehouse, or any assembly of the people.

2. To wash his hands, or any of his things, in a fountain or in running streams. When he wants to drink he must dip up water in his cup or in some other vessel.

3. To go out of doors forgetting his leper's garb, by which alone all may know him; and never must he walk unshod except in his own house.

4. To touch anything he desires to buy anywhere, except with a stick to let people know what he wants to have.

5. To enter any inn or any other house to buy wine; but he may ask for drink to be put into his barrel.

6. To have intercourse with any woman except his wife.

7. Not to answer anyone who questions him out of doors when the questioner stands on the leeward side, and therefore in harm's way. And he must never go down narrow streets, where he may brush against anyone.

8. When obliged to pass along any foot-path, across the hills, or anywhere else, he must never touch the railings, or stiles, and such like, unless he has first put on his gloves.

And then the priest concluded thus:

9. I forbid you to touch infants or children, whoever they may be; or ever to give presents to them or anyone else.

10. And I command you not to eat or drink with anyone except lepers. And remember that when you die you will be buried in your own house, unless you obtain permission beforehand to be buried in a church.*

These laws, no doubt, show a compromise between the kindness of Church discipline and the people's sternness. They seem to have provoked sympathy among the well-to-do, because, at the beginning of the fourteenth century, there were no fewer than 130 leper halls in Great Britain, founded and endowed by charitable persons, and having under special charter many privileges granted by the Holy See. As a rule they were built for two classes, the clergy and the poor; the well-to-do suffered less frequently from this disease, and could live apart from their fellows in

* See also "Leprosy: Present and Past," by A. Lambert (*The Nineteenth Century*, August, 1884). Hutchinson's book on Leprosy is also a work of great interest.

houses on their own estates. One abbot of St. Alban's was a leper, and he did not enter the Hospital of St. Julian, which belonged to the abbey. Lazars were not all managed in the same way. At St. Mary Magdalen, near Exeter, patients were limited to thirteen, and on certain days they were free to beg alms from door to door, and to collect toll on the corn and bread sold in fairs and markets; but the citizens of Exeter rebelled at last, and in 1244 the hospital passed from the Bishop's hands into those of the mayor and sheriffs.

Other leper homes were much larger, and great care was usually taken in England to make patients comfortable. In cases where both sexes were admitted, a woman's ward stood apart from the men's. Hugh Pudsey, "the jolly Bishop of Durham," as Lombarde called him, founded a great leper house for sixty-five patients at Sherburn, a mile and a half to the south-east of Durham, in a warm, sunny vale, about A.D. 1181; and he drew up for its guidance a set of rules so careful and so minutely generous that nothing could give a better notion of its life and discipline. The constitutions are given in Surtees' *History of Durham*, and from them we learn that Bishop Pudsey had a heart of gold, though his actions in State affairs were often vaingloriously foolish. The hospital, richly endowed with corn lands and pastures, formed a quadrangle, enclosing an area of about an acre. The principal chapel stood at the south-east angle of the square, with the Master's lodgings by its side, and a dormitory for the priests and clerks. On the west side, in a low range of buildings, with a common hall in the centre, the male lepers had their homes; while the women patients lived on the south side, and had a little chapel of their own, the chapel of St. Nicholas. There were eight fires, four in the men's quarters, and four in the women's. From St. Michael's Day to All Saints two baskets of peat were supplied daily, and four baskets were allowed from All Saints to Easter. On Christmas Eve four cartloads of logs were given out, and patients had their Yule fires. Four cartloads do not agree with the eight fires, so the latter may include the kitchen fire; and this suggestion is confirmed by another rule, which says that the daily allowance of peat may be increased by two baskets

on those festivals when patients have two courses for their dinners. Then there were four priests, two for the men and two for the women, and they, too, needed fires. I conclude, then, that those four cartloads of Yule logs were divided equally between the priests, the servants, and the lepers. The men and women patients, brothers and sisters as they were called, did not attend church service together, except on great festivals, when the doors of their halls were thrown wide open, and the inmates entered the great chapel processionally, preceded by their prior and prioress, to take part in the High Mass.

Good Bishop Pudsey had two beliefs that hold good to-day. He was of opinion that busy hands and minds were healing agencies to the afflicted, so that his lepers must not be idle. And he felt sure that his wise rules would be obeyed without reluctance if they were enforced by a prior and prioress elected by the patients from among themselves. His lepers had occupations of two kinds—domestic and religious. The brothers and sisters washed their own halls, fetching water from a pond near their cemetery; and the sisters may have helped in the kitchen, for only one cook is mentioned. Prayer began very early in the morning, and was continued at stated hours all day long. In winter the priests rose at midnight for the night Mass, then slept till morning, and returned to the chapel to celebrate Matins; but in the summer the night Mass ended at twilight. In the great chapel, before the high altar of the Presence, a lamp burned incessantly; and a bell rang every hour, except from the hour of Compline to Prime. All the brethren, whose health permitted, were expected to attend Matins, Nones, Vespers, and Compline. Those who were too ill to leave their beds—rough mattresses of straw, probably—sat up and prayed; and if they were too weak to do that, they remembered their good Bishop's words, telling them to lie still and to say in peace just what their hearts were able to say. What a touch of true pathos!

Nothing was forgotten by Bishop Pudsey. He thought even of baths, at a time when personal cleanliness was the rarest thing among all classes; and he ordered that the lepers' heads were to be washed every

Saturday, the linen clothes twice a week, and the hospital utensils every day. The halls, again, were to be carpeted with straw and rushes; and for this purpose four bundles of straw were given out on the vigil of All Saints, on Christmas Eve, and on Easter Eve; while four bundles of rushes were distributed on the Eve of Pentecost, of St. John the Baptist, and of the Feast of St. Mary Magdalen. It is thus that we come nearer and nearer to life in an Anglo-Norman leper home.

Simple clothes were worn, each patient having annually three yards of woollen cloth, either russet or white, and 6 yards of linen. Towels were used in common, and 6 yards of canvas for each patient were made year by year into towels. A washerwoman helped the patients, and a tailor came from time to time and cut out the clothes. An allowance for shoes was given, fourpence a year to each brother or sister; and grease for cleaning the shoes was renewed every second month. Pocket-money—five shillings and fivepence to each brother and sister, a sum at the least equal to sixty-four shillings at the present times—caused much excitement once a year, on the Feast of the Exaltation of the Cross.

When patients became so ill that they could not move from their beds, an old woman nursed them, and chaplains not only heard their confessions, but read to them from the Gospels on Sundays and the great feast days; and in times of danger, when death was expected, long nights were made less lonely and terrible, a candle or a fire being kept alight in the sick-room. Some lazar halls, like St. Julian's at St. Alban's, did not allow friends and relations to visit the afflicted, but Bishop Pudsey refused to shut his door on family affection. Strangers who came from a distance could rest in the hospital all night, but visitors from the neighbourhood went away when the bell rang for supper. It was then that the gates were closed. If the lepers were disobedient their prior or prioress could punish them, even by corporal correction, *per ferulam modo scholarium*; bread and water was a diet of disgrace, and a third offence sometimes led to expulsion.

Then, as to food, it was abundant in a modest way, and perhaps better than that in

most English cottages. Brothers and sisters had each a daily loaf weighing five marks and a gallon of beer. In addition to this they were served with a good helping of meat on three days a week, a helping equal to a dinner of two courses; and on the other four days they had butter or cheese or eggs or fish. In Lent, on St. Cuthbert's Day, there was a course of fresh fish, preferably salmon, if it could be got; and on St. Michael's Day a goose was cooked for every four persons, and two rasers of apples were given to each leper. Thus early the Michaelmas goose was an English tradition. All the great festivals were celebrated by two courses for dinner; and when fresh meats or fresh eggs or fish were in season a measure of salt was given with each helping. Red herrings were a favourite dish, and three made a portion; but they were forbidden from Pentecost to Michaelmas. When eggs were given, the brothers and sisters had three apiece. Then there was pulse for gruel on Sunday, and wheat to make furmenty; and white bread was another treat on Sunday all the year round. Ten loaves of it were divided between the two halls, and the prior and prioress took charge of them, thinking first of those patients whose health was weakest. For the rest, there were several kinds of vegetables—greens, for instance, and onions; but boiled beans are particularly mentioned, and two rasers of them were given out in Lent to each person.

The head of this great lazar home was usually a priest, but a layman might be the master if he were chosen as a better man. Bishop Pudsey did not believe in ambitious officials, so his procurator was forbidden to keep more than three horses, unless driven by necessary affairs to exceed that number. At a time when Englishmen were careless in many sanitary matters, Pudsey was a great reformer. The care with which he thought about meat foods, and the danger of eating anything corrupt, was far in advance of his time. The meats chosen were to be from animals in a good state of health, and nothing rancid or high was to be served out. At a much later date, in 1386, Robert II. of Scotland decreed that lepers might be fed on the corrupt swine and fish brought to market and taken by the baillies—a striking

contrast indeed to the wise and thorough kindness of Hugh Pudsey, "the jolly Bishop of Durham."



Headington Village and Orlando Jewitt.

BY W. HENRY JEWITT.

IN these days of gigantic business establishments, employing their hundreds, perhaps thousands, of work-people, which pay enormous sums in wages weekly or yearly, it may possibly be interesting to look back to the first half of the last century and to note the humble workshop from which emanated the beautiful woodcuts which were known wherever the Gothic revival of fifty or sixty years ago was heard of. We have often been told how a little knot in the common-room of Oriel revolutionized the whole face of the Church of England; but it has not been told how a modest and dingy little office, situated in an old house with ivy girt garden (where it seems to the writer to have been always spring with lilac and horse-chestnut blooms), within three miles of the famous common-room, and in a then old-time agricultural village, sent forth a series of engravings which did much toward revolutionizing the architecture of that Church.

The writer's first definite recollection of any particular woodcuts, it may however be noted (though boxwood blocks and gravers were the familiars of everyday existence), was not connected with architecture, but with ecclesiastical legend, being outline illustrations to the *Calendar of the Anglican Church*, particularly the St. Michael from the Bodleian manuscript, transfixing the Evil One with the shaft of his cross; and the representation, from stained glass in the same institution, of St. Dunstan's encounter with that miscreant, when, as

the story goes,

He took up the tongs and laid hold of his nose.

These two cuts much impressed my childish imagination, as did the portrayal of St. Lucy

bearing her eyes in a dish, and that of St. Denis, who, when he

had his head cut off, he did not care for that ; He took it up and carried it, three miles without his hat

—perhaps in the case of the latter partly because the accompanying rhyme was rather irreverently repeated by someone at the time. But these recollections were long subsequent to the time of the first inception of the Oxford Movement.

It may seem strange now to think that Pickwick and "Puseyism" (to use the popular slang of the day), notwithstanding the alliteration, both had their origin about the same date, yet so it was: the immortal memoirs commenced publication in 1836, the same year which saw the appearance of the *Lyra Apostolica*; and the opening scene is laid in 1827, which synchronizes with the first issue of the *Christian Year*. Those days are indeed far off, "Ay, far away and dead," much farther than the mere reckoning of months and years would make them. They were in every way very unlike our own. We had no steam-ploughs or threshing-machines; no horse mowers and reapers; no motors, no bicycles, no electric (nor even horse) trams-cars; no monster hotels, no electric lighting, no telephones, no telegraphs; even the railway system was but in its infancy, and the coach from the Metropolis to Oxford took some five and a half hours to travel through a lovely country, where the mowers went six or eight abreast across the lush green meadows, or the reapers plied their sickles among the yellow corn, while the sound of the flail was heard the winter through from many a barn.

Many things then well known have long since disappeared. The present writer remembers, even so late as 1852, on the formation of Lord Derby's Ministry, seeing, after his re-election, the county member, Squire Henley of Waterperry, chaired round Carfax to the inspiring strains of the "Conquering Hero," preceded by a profuse display of orange and purple flags, and followed by a goodly company of stout farmers in broad-brimmed hats, knee-cords, and top-boots, marching arm in arm, four abreast, in the interest of Protection. A long-passed-away

type. They might have been (as we have been told) "bad masters in every way, unthrifty, profligate, needy, narrow-minded" (though one, I well remember, was a Methodist); but whatever their virtues or vices, in physique and in costume, they have long since disappeared. We may have Tariff Reform, and we may possibly have once again a duty on corn; but we shall look in vain for the figure of man who sixty years ago upheld at the polling-booth the supremacy of British agriculture, as we shall for the excitements of election-time, with the triumphant chairing of the victorious candidate. They are all gone, as are the huge "butcher's pennies" which were in plenty in those days, and which required a large and strong pocket to contain a shilling's-worth.

There were, however, humbler progresses than those of the successful Parliament man, of a similar though rustic nature. We had a mock-Mayor of the village, chaired on men's shoulders, in a bower of evergreens, round its confines on the Wednesday of Whitsun week. 'Phis gentleman was generally in a state of scarcely doubtful ebriety, having imbibed before setting out "not wisely but too well," as had his bearers; and a call being made at each public-house (some three in number), and fresh potations indulged in, it may easily be imagined that towards the end of their perambulation most of the performers were more than slightly obfuscated; indeed, at times it resulted in a broken limb for the unfortunate recipient of mayoral honours. It is needless to say that the county police have long since put a stop to this sort of thing, "his worship" having no control over them.

Then, of course, we had Christmas mummers, May garlands, morris-dancers, and rough-music of tin pans and kettles on the occasion of a too *striking* demonstration of matrimonial infelicity in any of the humbler homes. In those days, too, there was an orchestra of village musicians in the parish church, who discoursed sweet music from a western gallery. It has been said that their music was not very sweet; at any rate, they were not to the taste of some superfine members of the congregation, and they were displaced about 1847 to make way for a barrel-organ, which atrocity, I suppose, continued in existence until the church was

restored some twelve years later, when the gallery likewise disappeared, and a bay westwards was added to the nave, the whole appearance of the sacred building, with its high pews and escutcheons, being changed. This change was no doubt in some respects for the better, but not wholly so. The old oak seats in the nave, which in early Victorian days were filled with old men in smock-frocks and old women in scarlet cloaks and beaver bonnets, occupying, according to ancient custom, their respective sides, have given place to varnished pine after the fashion of the revival; so also has the roof, with its massive oak beams and unique king-posts.

Then, whatever were the faults of the rural orchestra, it was at least picturesque, which is more than can be said of the abomination which succeeded it, and, as Dean Hole says: "There comes at times to us old folks a feeling of regret that our village choirs were not amended instead of being abolished. The violins, clarionets, bassoons, and flutes, might have been taught a more excellent way, and might have encouraged that taste for music which not only refines and elevates the musician, but makes him happier in his home, and keeps him from temptations elsewhere." The alterations then made were certainly not to the satisfaction of many of the parishioners, who resented the removal of what they considered "their seats" in the west gallery (though the orchestra was silenced before that); but all those responsible for these things have long since gone to their account, and whatever church troubles there may have been in later years, they have nothing to do with the restorations of half a century ago.

It is not, however, with bygone rural customs of early Victorian days that this paper is concerned, but with the then warm and newly-awakened interest in ecclesiastical and mediæval art and its manifestation; the few lines written will show what were its surroundings. "Church architecture," says the author of *Tom Brown*, "was just one of the subjects which was sure at that time to take hold on every man at Oxford whose mind was open to the influence of the place." So no doubt it was (in the writer's early days the terms of Gothic architecture were "familiar in our mouths as household words"); so the Oxford Architectural Society

was formed to promote the study of the architectural remains in the neighbourhood, and the well-known publishing house of Parker put forth a copious bibliography of profusely illustrated architectural and ecclesiological works. This was, of course, before the advent of photography and its allied processes, and all the illustrations were legitimate engravings either on steel or wood, the latter very much preponderating in number. And it is with them that this paper is mainly concerned. They were, as before remarked, produced in a modest establishment about two miles from the 'Varsity town, and the initials O. J. and the name of Orlando Jewitt were well known to all students of mediæval architecture and archæology.

Writing on the subject of these engravings and their author in 1881, the late John Henry Parker, C.B., says (in his *ABC of Gothic Architecture*): "He was a thorough artist, and an enthusiastic lover of the subject of Gothic architecture. His woodcuts differ from any others in this respect: they are not made from drawings, but are drawn on the wood by himself from the objects, and then handed to his brother, Henry Jewitt, to be engraved. The latter long had the reputation of being able to cut the finest line of anyone in the trade, and in wood-engraving, where the lines have to be left standing to be printed, and the other parts to become white surface, cut away, the finest lines necessarily produce the finest woodcuts." This statement, however, is not in all particulars correct. The drawings were not made on the wood *direct* from the objects depicted, which was, I believe, the case with Bewick's Natural History plates, but which would obviously be an impossibility in the case of many of the buildings so reproduced; they were sketched on paper, with the aid of (a now, I think, forgotten instrument) the *camera lucida*, and afterwards drawn from these sketches on the wood as described, with a fine pencil, four or six H, the shadows being washed in with Indian ink; and then the process of engraving began, as mentioned. There were several engravers employed in the work, according to their ability and aptitude; but the result was to turn out what a recent bookseller's list describes as "a collection of some of the finest woodcuts ever produced."

Orlando Jewitt was born in 1799 at Sheffield, where the family had been established for several generations as manufacturing cutlers (his great-grandfather having served his apprenticeship to the celebrated "Brooks of Sheffield," alluded to in *David Copperfield*); his brother Henry, to whom many of the finest plates are due (all the delicate architectural detail being his work), was born at Buxton in 1811; and their father

from the Hinksey Meadows is one of the most pleasing and characteristic works in the South Kensington Collection. This work appeared in 1837, and the engravings were made at Duffield in Derbyshire; but in the following year he removed to the seat of learning, and took up his abode at Headington, the village before alluded to, which once was the residence, or at any rate the hunting resort, of the Saxon Kings. It had long



[W. H. J. del.]

THE HOUSE AT HEADINGTON WHERE THE ENGRAVINGS WERE MADE.

(The office is on the right.)

was, in his day, more or less known as a literary man. His first connection with Oxford—brought about, I believe, through the instrumentality of Mr. Combe, the then Director of the University Press, and the munificent founder of St. Barnabas—was when he was engaged on the woodcuts to Ingram's *Memorials of Oxford*, from the drawings of a nowadays too little known artist, William Delamotte, whose water-colour of Oxford

been a sequestered field-girt place—the resort of old Oxford men like Thomas Hearne and Addison—and, at the time of which we are speaking, was the first place out, abutting on the modern, dusty London Road. It was not a specially picturesque village, but was hidden away by plantations from the sight of the wayfarer approaching the city from the Metropolis.

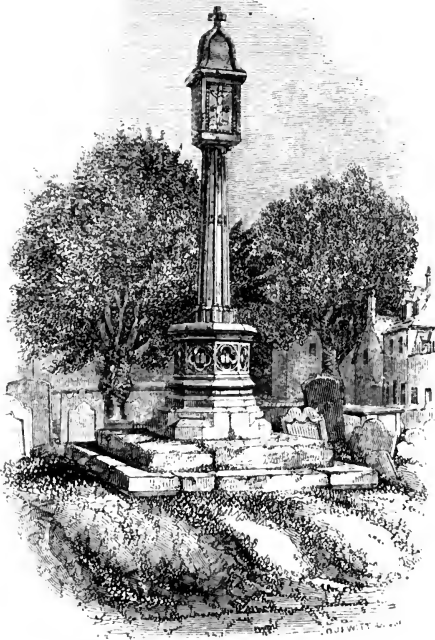
In this village during the forties and early

fifties he was engaged on various works in connection with the Gothic and Catholic revivals: Monographs of St. Mary Magdalene, Taunton (the drawings being made by the late F. T. Dolman, who was himself a pupil of Pugin); Dorchester Abbey (Oxon); Great Haseley; Banbury Old Church; *The Deaneries of Oxfordshire*, published for the Oxford Architectural Society, to which for many years he was official engraver; *Architectural Notices of the Churches in the Deanery*

Pugin's *Ecclesiastical Glossary*; Street's *Brick and Marble of the Middle Ages*; and many other works. Among these, as specimens of wood-engravings, may be particularized—The Churchyard Cross, Headington, here reproduced by the kind permission of Messrs. James Parker and Co.; the Rood-Screen, Charlton-on-Otmoor; Great Haseley Church from the South-East; Dorchester Abbey Church, South Side of Choir; and a small West Front of Lichfield Cathedral, $4\frac{1}{2}$ inches by $2\frac{1}{2}$ inches, wonderfully minute in detail. But it is almost invidious to select from the numerous specimens of work executed during those years. Of course, as printed they never in beauty and fineness of detail equal the Indian proofs.

Previous to his removal to Oxford, his art had been devoted more particularly to zoological and botanical subjects, which work, indeed, he never relinquished to the end of his life, he being an accomplished botanist and naturalist. The writer has in his possession a most beautiful proof of a spaniel's head done in those early days.

But that age, with its men and its manners, its art and its industries, has gone for ever; we have new ideals and new processes. Wood-engraving itself has nearly passed away, and photography has destroyed drawing on wood. We do not now get such cuts as Harvey's illustrations to Lane's *Arabian Nights*, the work of Linton, Williams, Cooper, the brothers Dalziel, or the Birket Fosters, which were the delight of book-buyers in the fifties and sixties. The old house above mentioned has been metamorphosed, and the village itself has become largely a working-class suburb of Oxford, past which along the dusty road rush innumerable motor-cars instead of the old-time London coach. Nay! the very inn in Oxford Street from which the latter set out has made way for a "tube" station with a barbarous name. Its Oxford resting-place, The Angel, has long since disappeared. And these woodcuts, which at one time were to be found in most leading architects' offices, and in many a country parsonage, are now, I fear, with the name of the craftsman, forgotten by all, save some few book-lovers and antiquaries, as is the country and village life of those days; though the mention of them may awaken memories in



HEADINGTON CROSS.

(Block lent by Messrs. James Parker and Co., Oxford.)

of Northampton, a most sumptuous work projected by the late J. H. Parker, C.B., and containing steel engravings by J. H. Le Keux, from drawings by F. Mackenzie, Orlando Jewitt, P. H. Delamotte and others, and numerous woodcuts; Rickman's *Gothic Architecture*; *The Calendar of the Anglican Church*, before mentioned; Parker's *Glossary of Architecture and Domestic Architecture of the Middle Ages*; Paley's *Baptismal Fonts*;

the minds of some old Oxford men still remaining amongst us.

Later, in London, the same hands were employed in the illustration of Murray's handbooks of the English Cathedrals, Scott's *Gleanings of Westminster*, Street's *Spanish Architecture*, and for some years of the *Building News* as well as other work.



The Second Duke of Buckingham as a Theologian : a Retrospective Review.

BY MICHAEL BARRINGTON.

"A Short Discourse upon the Reasonableness of Men's having a Religion, or Worship of God. By his Grace, George, Duke of Buckingham. The Second Edition. London. Printed by John Leake, for Luke Meredith, at the King's Head, at the West End of St. Paul's Church-Yard. MDCI.XXXV."



WHEN the most brilliant of Restoration rakes, George Villiers, Duke of Buckingham—that "superb mountebank, who took the world for his booth"—had dissipated his vast fortune, ruined his constitution, and outlived his credit, he retired to the wilds of Yorkshire, and there, neglected and abandoned by his former flatterers and boon-companions, he fell ill in great poverty and misery. When he was on his deathbed, some well-meaning cleric inquired "what his Grace's religion was." "It is an insignificant question," replied Buckingham, "for I have been a shame and a scandal to all religions; if you can do me any good, do." Unlike his fellow-courtier Rochester, he did not whine in terror of hell-fire, but faced the consequences of his actions in a rational and manly fashion, contrasting very favourably with the wretched Rochester's belated piety.

"The world and I shake hands, and I dare affirm we are heartily weary of each other," he says in the last letter that he ever wrote; "Oh, what a prodigal have I been of that most valuable of all possessions—Time!" Certainly he had been spendthrift of more things than money, and a study of his career

leaves an impression of waste so vast as to be tragic.

Justice, says Buckingham in his *Short Discourse*, is the virtue "which all men do most highly esteem and value in others, even though they have not the good fortune to practice it themselves." The qualification is significant; he was probably very well aware of the fatal flaw in his own character. Justice—by which I take it he means a steadily-balanced mind and wise discrimination in the affairs of private life, as well as justice in the public and judicial sense—justice "is that Vertue without which all other Vertues become as Vices," and he who has wit, valour, and intellect, without justice, will find his wit, valour, and intellect do but lead him the further astray; the more vigour he has, and the greater power and prestige, "the more he will certainly become a Wicked Man" if he lacks justice; and therefore (continues Buckingham) if this justice is so highly valued among men, how much more is it essential that it should be an attribute of God? Mankind, realizing this, should cast away the foolish notion that God rewards or punishes His people according to their theological dogmas, when surely it is rational to believe that He will judge them by their lives. This is the keynote of the *Short Discourse*, which, unlike the vast majority of such discourses, is short no less in nature than in name. It consists only of one-and-twenty pages, with the addition of a brief and characteristic preface, setting forth that "Nothing can be more Anti-Christian nor more contrary to Sense and Reason than to Trouble and Molest our Fellow-Christians because they cannot be exactly of our minds in all the things relating to the worship of God." Though this principle of toleration is now so universal that it reads like an outworn platitude and provokes no comment, in Buckingham's time it was regarded as an astounding heresy, and many people who would have regarded his debaucheries rather with admiring interest than with abhorrence were seriously shocked at his departure from the way of orthodox theology.

The *roué* Buckingham was no less averse to the generally accepted views of piety than the saintly William Penn, who, in a deprecate-

ing but courageous manner, had expressed his firm conviction that it was better to be of no church at all than to be bitter for any. Buckingham's affection for this famous Quaker is even more remarkable than his lifelong fidelity to his college friend, the gentle poet Cowley, whose funeral honours were conducted in stately and sumptuous fashion at his expense, and to whom he erected the memorial tablet, still to be seen, near Chaucer's and Spenser's monuments, in Westminster Abbey.

At first glance there would appear to be little in common between the philanthropic founder of Pennsylvania and the most self-indulgent and intriguing member of Charles II.'s cabal; but Penn, be it remembered, had been a man of fashion at the outset of his career, and, despite his holiness, he was always more at home with courtiers than with clowns. A fellow-student of Rochester at Oxford, a singer of gay songs to the accompaniment of lute or viol, an expert swordsman, his proficiency in all the graces had won him golden opinions even at Versailles. His conversion, though it led to the discarding of his sword and the eschewing of that idle dalliance then so much admired, did not so radically change him as to alienate his friends. Indeed, it is significant that in after times, when those Quakers who owed to him their liberty and prosperity had turned against him (because he wore an azure sash, and smiled more often than they thought consistent with "true godliness"), it was among his old associates, the courtly rakes, that he found kindness and consideration in misfortune.

"However much I may have acted in opposition to the principles of religion and the dictates of reason," wrote Buckingham on his deathbed to the Rev. Dr. Barrow, "I can honestly assure you I have always had the highest veneration for both"; and his affection for Penn is one of the best instances of this. But despite his æsthetic appreciation of elevated morals, despite his acquaintance with the principles of true philosophy, Buckingham (as one of his admirers sorrowfully admitted) seldom or never "acted up to what he knew," and in the end his very versatility contributed to his destruction.

A man so various that he seemed to be
Not one but all mankind's epitome.
Stiff in opinions, always in the wrong,
Was everything by starts and nothing long,
But in the course of one revolving moon
Was chemist, fiddler, statesman, and buffoon. . . .
Then all for women, rhyming, painting, drinking,
Besides ten thou-and freaks that died in thinking.

His extraordinary adventures in the disguise of a "Jack Pudding" (when he thawed a Puritan mob into grimly uproarious merriment by the aptness of his jibes against "the good-for-nothing Buckingham"); his eager search for the philosopher's stone; his genuinely amusing comedy, *The Rehearsal*, written in derision of the fashionable stage bombast, and brought out while he was Prime Minister—these and many other indications of his varied tastes recur to memory as we turn the pages of his *Short Discourse upon the Reasonableness of Men's having a Religion*. That he would have been as ready to pen a scurrilous lampoon or to compose indecent "amatorious" ditties as to write in honour of Christian toleration, does not necessarily prove him insincere. He is an example on a colossal scale of that want of balance which in men of less remarkable attainments scarcely arouses interest or attention. In a man so many-sided, so pre-eminently well equipped to play a great part in the drama of the world, this lack of concentration, lack of consistency, and lack of continuity, is conspicuous in proportion to the brilliance of his talents; and it is but too obvious that this was the fatal flaw which rendered vain the wit and intellect—one almost says the genius—with which he was endowed. Given even a moderate knowledge of his character, his *Short Discourse* assumes an interest far beyond its literary or historical importance. The arguments by which the existence of a deity is demonstrated do not now appear remarkable, but the whole tone of the treatise is in marked contrast to the hot and heady eloquence of the typical controversialist. "If, then, it be probable that there is a God, and that this God will Reward and Punish us hereafter for all the Good and Ill things we act in this Life, It does highly concern every Man to examine seriously Which is the best way of Worshipping and Serving this God; that is, Which

is the best Religion." "And if," continues Buckingham in his temperate manner, "the Instinct which we have within us of a Deity be akin to the Nature of God," that form of Religion may be assumed to be the best which most inclines us to all virtue; "and that, I think, without exceeding the Bounds of Modesty, I may take upon me to affirm is the Christian Religion."

Similarly, the best form of Christianity must be the form which fosters and invigorates the highest qualities in human nature. "And here I must leave every man to take pains in seeking out and chusing for himself, he only being answerable to God Almighty and his own Soul." There can be, he emphatically repeats, nothing more contrary to Christ's teaching than to use force in matters of religion, nor can there be "anything more unmanly, more barbarous, or more ridiculous, than to go about to convince a man's Judgment by anything but Reason. It is so ridiculous that Boys at School are whipped for it who instead of answering an Argument with Reason are Loggerheads enough to go to Cuffs." At this point one can imagine his Grace of Buckingham growing somewhat weary and stifling a yawn, while he gathered up his energies to address his fellow-countrymen in these concluding terms of "Friendly Advice and Exhortation": "If they would be thought Men of Reason, or of a good Conscience, Let them endeavour, by their good Counsel and good Example, to persuade others to lead such Lives as may save their Souls: And not be perpetually quarrelling amongst themselves, and cutting one another's throats about those things which they all agree are not absolutely necessary to Salvation."

That Buckingham writing a tract in favour of Virtue puts himself in the position of Satan rebuking Sin is undeniable, and no one would have been more ready to admit the justice of the comparison than Buckingham himself. But though he was arrogant in prosperity, and though he had the Villiers vanity no less than the Villiers charm, he paid so heavily for his faults and vices, and was so painfully conscious of them at the last, that there seems scant necessity for the denunciations of the moralist.

"I am afflicted with poverty," he wrote, when he was dying, to the Rev. Dr. Barrow, "and haunted by remorse; despised by my country, and, I fear, forsaken by my God. . . . My distemper is powerful; come and pray for the departing spirit of the poor unhappy

"BUCKINGHAM."

To die, he had declared in the heyday of his career, "is less than to be born," yet when at last death came to him its bitterness was poignant.

Even in the zenith of his magnificence he had not been free from scepticism and melancholy, and his suspicion of the vanity of all things had bred in him a passionate recklessness.

A *tragi-comedy*, written in the prime of his career, contains three lines which, amidst much that is artificial and unworthy, give the impression of sincerity. They are stolen (consciously or unconsciously) from Beaumont and Fletcher, but what a man steals may be no less significant than what he writes himself. Death, says the page Endymion, what is it but

A lasting sleep,
A quiet resting from all Jealousie;
A thing we all pursue. I know besides
'Tis but the giving up a Game which must be lost?

The losing of the game in Buckingham's case is one of those tragedies of character more sad than tragedy of circumstance. Wit, ambition, beauty, rank, great wealth, and a most brilliant personality, had been rendered futile—worse than futile—simply for want of that essential equilibrium without which all the "other virtues become as vices" to lure men on to ruin. That Buckingham, when the sun of his life was setting, could look back and recognize his own most crucial failing must be counted to him for righteousness, and in his favour let it also be remembered that he advocated tolerance in an age of furious religious bigotry. Although there is something ridiculous in the notion of Lady Shrewsbury's abandoned lover sitting down soberly to write a *Short Discourse* in eulogy of Virtue, to those who know the man the humour is so intertwined with pathos that we smile more in compassion than in merriment.

Replacing the slender *Short Discourse* on a high shelf, where dust lies thick upon the sermons of the "plain, good, dull, and heavy" Thomas Tenison—sermons through which his Grace of Buckingham's excellent but unattractive Duchess strove to entice her erring lord into the strait and narrow path—we shrug and sigh, and say with Virgil, "Sunt lacrymæ rerum et mentem mortalia tangunt."



English Leadwork.*



HERE are few books published which so obviously fill a gap, which so clearly supply a felt need, as does this long-expected work on *English Leadwork*. With the exception of Professor Lethaby's book, published in 1893, and now long out of print, there has been no work treating generally of leadwork, from both the artistic and the historical points of view, to which the student or the amateur could turn. Mr. Weaver has made many preliminary studies for this book, and his *magnum opus* has long been expected. Now that it has appeared, well printed, lavishly illustrated, and handsomely bound—produced, indeed, in the sumptuous manner to which Mr. Batsford has accustomed us—the work at once takes its place on the shelf of "indispensables."

For some six centuries lead held an honourable, if not very prominent, place in the history of artistic and architectural materials. Then for at least a century—roughly speaking, the nineteenth—it almost disappeared from use and notice. Lead was contemned and neglected. In recent years there has come a revival, and the last chapter of Mr. Weaver's book, which deals with "Modern Leadwork," shows how much excellent work has been done both in the smaller applications of the materials, as in pipe-heads, or in larger constructions, such as

Mr. Starkie Gardner's leaded bridge over Northumberland Street, Strand, or leaded spires, or the larger garden figures. There have been mistakes, of course. The makers of some of the first of the modern pipe-heads treated the unfamiliar material as if it were cast iron, and "spoiled the horn" rather than "made the spoon." And, as Mr. Weaver well points out, it was Sir Gilbert Scott's failure to grasp the fact that the outstanding characteristic of the great early leaded spires was the absence of large spire-lights, which accounts for the "unloveliness of the leaded spire he built on St. Nicholas, Lynn."

To many readers the illustrations in this book will be a revelation of the remarkably varied picturesque and decorative possibilities of the lowly metal—

Thou meagre lead

Which rather threatenest than dost promise aught.

The "paleness" of the leaden casket moved Bassanio "more than eloquence"; and the modern revival of the application of ornament to leadwork, which as recently as 1888 the late Mr. J. Lewis André said was hardly to be expected, and which is so well illustrated in Mr. Weaver's closing chapter, shows that latter-day craftsmen have also been moved to the realization of the possibilities of grace and charm which are latent in the pale and humble lead.

Mr. Weaver leaves no part of his subject untouched. His book is not for architects and antiquaries only, but for craftsmen and owners and lovers of gardens as well. The technical side of leadwork he does not profess to treat. That has already been dealt with in a great number of handbooks and technical treatises. But the history of leadwork, the variety of its uses and applications, and the development of its artistic possibilities, are here all fully discussed and explained; while the illustration is on an unusually lavish scale. Photographs and measured drawings—taken or made specially for the work—form the chief part of the illustrations; though, as in the chapter on "Mediæval Leaded Spires," other sources, such as Dugdale's *Monasticon* and old prints, are pressed into the service. The first chapter deals exhaustively with Leaden

* *English Leadwork: Its Art and History*. By Laurence Weaver, F.S.A. With 441 illustrations. London: B. T. Batsford, 1909. Large 4to.; pp. xvi, 268. Price 25s. net. We are indebted to the publisher for the use of the illustrative blocks.

Fonts, of which there are thirty English examples still remaining, all of which are here illustrated. Considering the iconoclasm of past days and the temptingness of lead objects to pillagers because of their material value—Henry VIII.'s Commissioners found much spoil on monastic roofs—it is rather

humble enough, but which the mediæval craftsman often turned to admirable account. Dates, battlements, crests, pierced tracery, and initials, are among the many and varied forms of ornament with which the mediæval plumber and his Renaissance successor adorned the useful pipe-heads. A great



PIPE HEAD, PETWORTH.

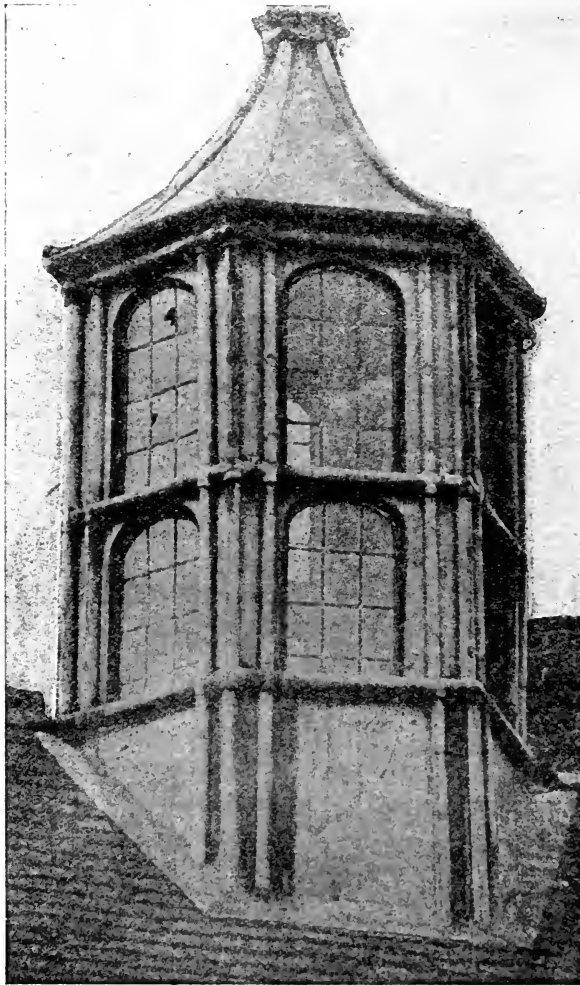
surprising that so many as thirty yet remain. Seventeen are arcaded (often with prominent figures under the arches); three have figure decoration only; nine have neither figures nor arcading, but are otherwise decorated; one (Penn, Bucks) is without any decoration.

The second and third chapters discuss "Rain-water Pipe-heads," a form of use

variety of examples is figured in Mr. Weaver's pages, including many from Haddon Hall and other old-world mansions, ranging in date from about the middle of the sixteenth century to the middle of the eighteenth. The example reproduced on this page shows a head from Petworth, Sussex, "which is a veritable museum of lead flowers strung and

festooned over the bowl. It gives a rich effect, and is very orderly and balanced." A chapter on Cisterns has many delightful examples from various parts of the country, including the panelled octagonal tank which

The next chapters, on "Mediæval Leaded Spires" and "Leaded Steeples of the Renaissance," will be particularly interesting to antiquaries. In none of its applications is lead more efficient, more harmonious, or more



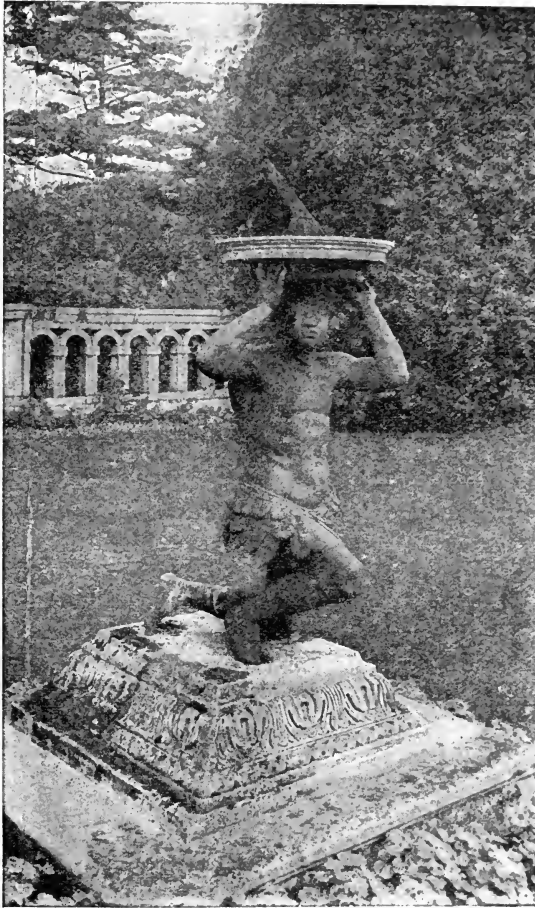
LEAD LANTERN, HORHAM HALL.

stands in the rose-garden of Charlton House, Kent, with the fountain in its centre spouting water on the water-lilies that float within its leaden bounds—the whole set against a charming background of trees.

suitable, than in its use for spires. On this we cannot do better than quote a short but pregnant passage from Mr. Weaver (p. 86). "Since lead," he says, "is the most efficient of all roofing materials, it is fair to say that,

in the leaded spire, construction and symbolism have their perfect meeting. Among spires generally, those that are leaded take a small and rather forgotten, but still honoured, place. The leaded spire has a character all its own, and maintains its character of a

which almost every timber spire has taken, give a peculiar sense of life. These are 'refinements' which do not fit any theories, but result from the sun sporting with a slender timber structure, made more sensitive by its metal coat." Mr. Weaver gives a good



KNEELING BOY SLAVE, ENFIELD.

spiritualized roof more intelligibly than a stone spire can do. The white, almost glistening, patina which comes with age on lead, where air is not befouled with city smoke, makes the spire stand like a frosted spear against the sky; and the slight twists,

working classification of leaded spires—a development of that proposed by Mr. Francis Bond in his *Gothic Architecture in England*—and gives descriptions, with abundant illustrations, of a large number of examples. We are surprised to find Mr. Weaver on p. 111,

falling into the common error of using the Italian phrase *in petto* as an equivalent for "in miniature." It is nothing of the kind.

Steeple and spires are naturally succeeded by a chapter on "Leaded Domes, Lanterns, and Walls," with "A Lost Fountain" added—*i.e.*, the splendid fountain which once stood in the Upper Court of Windsor Castle, and of which full descriptive particulars, amply justifying the adjective "splendid," are given in Tighe and Davies's *Annals of Windsor*. A lantern, it is obvious, was intended originally to give light, and no better example of such use can be found than that illustrated on p. 62—the lead lantern of Horham Hall, near Thaxted, Essex. "It is," says Mr. Weaver, "a beautiful architectural expression of the same need as is served by the range of vertical roof lights in a modern billiard-room. At Horham Hall the provision of light is the first consideration, and the craft of the plumber is spent on emphasizing the window openings by vigorous vertical and cross lines rather than on beautifying the roof. Horham Hall was built at the beginning of the sixteenth century, and there is nothing in the design of the lantern to contradict so early a date."

A chapter on "Lead Portrait Statues" shows one of the less satisfactory applications of the material, although one or two fine examples are illustrated, notably the fine and natural statue of William III. at Hoghton Tower. Successive chapters on "Lead Figures Generally," "Vases," "Coffins, etc.," and "Sundry Objects and Uses," which contain a great variety of matter dealing with objects ranging from garden figures and urns to Papal bullæ and tobacco-boxes, from coffins and heart-cases to pilgrims' signs and Roman pigs, lead to the final section on "Modern Work." Our third illustration, taken from the chapter on "Lead Figures Generally," which shows how effectively decorative lead is for garden figures and ornaments, is of the kneeling Boy Slave in the possession of Mr. John Ford, F.S.A., of Enfield Old Park. The picture includes several items of interest. The two carved stones which form the base for the figure once supported the chancel arch (one on either side) of St. Mary Somerset, in Lower Thames Street, the first of Wren's churches to be demolished. The

arcading in the background came from the top of the tower of St. Dionis Backchurch, another Wren building, which was destroyed in 1878 under the provisions of the Union of Benefices Act. With regard to many of the illustrations, it should be added that, most fortunately, the introduction of telephoto lenses occurred just before the author began his photographic campaign, and to their use is to be attributed "many of the fine pictures of pipe-heads and spires, which would otherwise have been necessarily on a far smaller scale."

The volume is well indexed, and there is a fairly full bibliography. The latter will be particularly welcome to students, because it includes references to so many papers in the transactions of archæological societies and in periodicals; but, strangely enough, Mr. Weaver has not included any of his own periodical contributions on "Leadwork." Consequently his "Note on Lead Coffins" in the *Antiquary* for 1907 (p. 372), does not appear, nor is Colonel Field's illustrated note in the same volume (p. 385), on the leaden casket in which the heart of Richard I. was buried, recorded.

Mr. Weaver's splendid volume may be supplemented and enlarged hereafter; it can hardly be superseded.

A.



The London Signs and their Associations.

BY J. HOLDEN MACMICHAEL.

(Continued from vol. xlv., p. 309.)

THE *Blue Lion* as a sign may have had its origin in the crest of the Percys—a lion statant azure*—or in the arms of Denmark, in which is quartered a lion rampant azure, holding in his paws a battle-axe argent. In the latter case the sign would probably date from the marriage of Anne of Denmark with our King James I.

* The lion *rampant* azure, however, occurs also both in the arms and as a supporter of the shield of the Earls of Beverley, as well as of the Dukes of Northumberland.

"To be LETT,

Next the *Blue Lyon* at Liffon-Green, Marybon,

A BRICK House, four Rooms on a Floor, new fitted up and painted, with a large Garden, Stable, Washhouse, and other Conveniences; 'tis a very convenient House for letting Lodgings, and will be lett at an easy Rent.

"Enquire of Mr. Richard Partington, Stationer, at Thavies Inn Gate in Holborn."*

At No. 133, Gray's Inn Road is a tavern with the sign of the *Blue Lion*; but the Calthorpe Arms, No. 252, Gray's Inn Road, was the original Blue Lion, with an unenviable notoriety as a thieves' resort. In the autobiography of James Hardy Vaux, swindler and thief,† we are told that while he wrote for the Law Stationers he frequently resorted, when his finances were at a low ebb, to the Blue Lion, which towards the close of the eighteenth century was known, among the light-fingered gentry who frequented it, as the "Blue Cat."

There was another "*Blew Lion*" in Bow Street, Westminster.‡ This lion was rampant.

Blue Paper Warehouse, near the George and Vulture Tavern, Cornhill.—Mentioned in 1694.

The *Blue Peruke*.—The year 1764 witnessed a serious change of fashion in the disuse of the peruke, and a return to the custom of wearing the hair *au naturel*, so that thenceforward the sign of the periwig, white, blue, black, or golden, although it may have lingered in some corner in the neighbourhood of the old theatres, of the ancient Law Courts at Westminster, or of the centres of fashion, is apparently no longer, under any circumstances, met with. Upon this proposed change ensued a condition of things which might be described as "wigs on the green," for the peruquiers, having combined for the purpose of agitating a return to wigs, were so indiscreet as to omit to wear perukes themselves when they marched in procession through the streets of London in 1765 to present a petition for relief to King George at St. James's. This little inconsistency did

not escape the lynx eye of the London mob, who seized the petitioners and cut off what they retained of their own natural hair.

As to the peruquier's sign, while the sign-painter charged 7s., 10s., and 15s., for other ordinary signs, that of the periwig-maker ruled as low as 5s. each.* The white periwig was most common, and highly fashionable with both young and old dandies. The fullest and whitest bobs cost £2 2s. at the lowest estimate, and sometimes twice that amount. But the neighbourhood of Tavistock Street, when that street was the centre of fashion, was pre-eminently the rallying-ground of the peruquiers, two of whom survived down to the middle of last century, perhaps later—one in Tavistock Street, and the other in Henrietta Street.

The distinctions of the various kinds of wigs were almost endless: white-grey bobs, full light grizzle bobs, £1 1s. to £1 10s.; long full brown bobs, 12s.; pale Naturals, Brigadiers, brown bobs; short brown bobs, for dress or riding, 10s. 6d. each. "Wigs for riding, made from strong-natural-curl Hair of any Colour with Foretops † that neither fall nor separate, and will stand any weather."‡ The Ramillies wig and its introduction in the army is mentioned as follows: "The Officers of the Horse and Foot-Guards that mounted on Tuesday at St. James's wore Ramellie Periwigs by his Majesty's Order."§ Hogarth's engraving of the five orders of periwigs as the wig was worn at the coronation of George III. affords valuable illustrations of the fashion three years before its final disuse by the general public.

"Periwigs made in a Method quite new, and contriv'd to keep so close to the Head, that no Wind can move them, and yet may be eas'd or loosen'd at Pleasure. The Caul by this contrivance never shrinks, and those who like to keep their Heads warm, it is done by this Method effectually, by John Piesley, at the farthest House in Fountain Court, Cheapside."||

"At the *Blue Peruke* in Cross Street,

* Vide the "St. Luke's Head."

† Cf. Pepys's *Diary*, May 8, 1663.

‡ *Daily Advertiser*, June 15, 1742.

§ *St. James's Evening Post*, April 27, 1736.

|| *Daily Advertiser*, March 3, June 15, and July 8, 1742.

* *Daily Advertiser*, May 27 and June 15, 1742.

† Published by Hunt and Clarke, 1827. See further, *Old and New London*.

‡ *Beaufoy Tokens*, No. 221.

Hatton Garden, might be had a WHITE SALVE for the EYES, which makes a perfect and infallible Cure if there be any hot watery Humours or Soreness attend the same . . . also for any burning whatsoever, for it will take out the Fire in about four and twenty Hours time. . . . It has been sufficiently tried by a large and antient Family, who have made use of it many Years, and a great many other Persons, Men, Women, and Children, through the Recommendation of the same Family etc. . . . 2s. 6d. per Box with Directions."*

The *Blue Peter*, a tavern sign at 61, Royal Mint Street, was no doubt intended to be of an invitatory character, intimating suitable hospitality to those whose signal for sailing, the blue peter, had been hoisted at the fore-top masthead. This flag, which must not be confused by the landsman with either the blue Admiralty flag bearing an anchor, or the blue ensign of the Admiral of the Blue, has a blue ground with a white square in the centre. Says Justin McCarthy in his *History of Our Own Times*: "The blue peter has long been flying at my foremast, and . . . now I must soon expect the signal for sailing."

The *Blue Posts* seem to have become a favourite sign, of which about thirteen instances survive in London to this day, merely from the novelty of such an accessory in domestic and public architecture. There is a description among the Bagford Bills in the British Museum, for instance, of a new playhouse in Mayfair which was to be known to its patrons by a balcony† adorned with blue pillars twisted with flowers,‡ and in George Court, St. John's Lane (Smithfield), the twisted posts was the sign of a "quack."§ We find the *Blue Post* associated with the gate in Upper Shadwell, where there was a Blue Post Alley, in Blue Gate Field. The *Blue Posts*, No. 6, Tottenham Court Road, was a coaching-house. Elmes says: "The Blue Posts Coaching Office, in Tottenham Court Road, is at the corner of Hanway Street, about twelve houses on the left from Oxford Street."

It was at the Blue Posts in Dean Street,

* *Daily Advertiser*, September 25, 1741.

† Cf. sign of the "Balcony."

‡ Folio 14 (55).

§ Folio 16 (63).

Soho, itself gone to the majority, that an association of once distinguished men dwindled to only three members, and died a natural death. But having passed from the Feathers in Leicester Square to the Coach and Horses in Castle Street, Leicester "Fields," or Square, their convivial gatherings at the latter tavern were abruptly terminated by the landlord, in consequence of their not proving sufficiently expensive customers, having shown them off the premises one night with a farthing candle. Thence they betook themselves to Gerrard Street, and soon afterwards to the Blue Posts, with the aforesaid sad consequences.* *Vide* the "Feathers."

The *Blue Posts* in Spring Gardens, Whitehall. *Vide The Story of Charing Cross*, by J. H. MacMichael.

The old *Blue Posts* in Cork Street, Bond Street, was in 1903 submitted for sale at Mason's Hall, City, with what results one cannot say, but it is, I believe, still in evidence. In 1815 it was said by that connoisseur of good living, the author of the *Epicure's Almanack* that "nowhere perhaps in London can a more intelligent and select company be found" than at the Blue Posts, 13, Cork Street, and that it excelled in its ports, its Burton and its Windsor ales. Cunningham, in 1850, also had a good word for this old resort when he wrote that "a good homely, well-cooked English dinner may be had at the Blue Posts at a reasonable rate."

"TO those that are afflicted with the STONE and GRAVEL; These are to certifie who it may concern, That I Anthony Moring (who keep the *Blue Posts* Eating-house just without Temple Bar) having been for about two Years very much afflicted with the Stone and Gravel, was advised by a Neighbour (from whom it had brought away Thirteen Stones) to try the powder sold by Mr. Rogers in Fleet Street, and Mr. Aylmer in Cornhill, Booksellers," etc.†

The *Two Blue Posts* in Haydon Yard in the Minories was the sign of a quack medicine vendor.‡

* See J. T. Smith's *Book for a Rainy Day*.

† *Tatler*, March 4, 1709.

‡ See the *Craftsman*, December 15, 1733.

The *Blue Posts* coach-office at Holborn Bars was "six houses eastward of old Middle Row, on the right, or about a quarter of a mile on the left from Farringdon Street in the opposite direction."*

The *Blue Posts Tavern*, on the west side of the Haymarket.—See Wheatley's *Cunningham*.

At the *Blue Posts*, the corner of Castle Street, Newman Street, Oxford Street, the dinner of the Cornish Benevolent Society took place, 1849-50. The Economical Coal Society was also established here.

Cf. the *Two Black Posts*, the *Two Olive Posts*.—T.

A peculiar sign, not mentioned in the "History of Signboards," is the *Blue Sugar-Loaf*. The neighbourhood of Oxford Market must have undergone an astonishing change since the following announcement occurred :

"Just arriv'd

A VERY curious Collection of Shells, fit either for the Cabinet, Grotto, Frame, or Flower Work, with several other Curiosities, allow'd by all that have seen them to be the best of the sorts ever seen before.

"To be sold at the East End of Margaret-Street, at the *Blue Sugar-Loaf*, and a rich Plume of Feathers in Shell-Work over the Door, near Oxford Market.

"Note, The whole to be sold together or in small Collections. Attendance from Twelve to Four." †

The *Blue Sugar-Loaf* was the sign, in another case, of a lottery-office :

"John Berry, being remov'd from Stationer-Alley to his Dwelling House, at the *Blue Sugar-Loaf* between the Bridge-Foot and St. Thomas's Hospital, in the Borough of Southwark, where he keeps an Office for selling Tickets and Shares in the present Lottery," etc. ‡

The *Blue or Blew Star*. At this Fleet Street sign Thomas Rogers was an upholsterer in 1675. This, says Mr. Hilton Price, is a strange coincidence, as at the same date he was at the *Blew Boar*.

The *Blunderbuss*, or "thunder-tube" (*donder-buis*), was a sign in Kingsgate Street,

and in St. Thomas Apostle's in the ward of Vintry, which gave its name to an alley in each of those quarters.*

The *Boar and Castle Inn*, Oxford Street, formerly No. 6, but as late as 1888 at No. 14, and then known as the *Boar and Castle Hotel*, was a well-known coach and booking office for most parts of England. † The site is now occupied by the Oxford Music-Hall. Of this inn, tavern, and coffee-house, its greatness is in 1815 described as "such that the charges are necessarily rather high, and here, as well as most places, the merit of the wine is progressive—from good to very good." ‡

(To be continued.)



The Antiquary's Note-Book.

TRACES OF WALL DECORATION IN GREAT WILBRAHAM CHURCH.



IN a recent visit to the Church of St. Nicholas, Great Wilbraham, near Cambridge, I found traces of interesting decoration in distemper.

It is a great pity that more attention is not paid to these fragmentary decorative designs, which in many cases are allowed to remain unrecorded, eventually to perish. Not until that desideratum, a history of English mediæval wall decoration, comes to be written will the value of these apparently insignificant fragments be fully realized. Alas! much already has been allowed to perish in Cambridge-shire without record. It will be well to give as a preliminary a short architectural description of the church. It is a fine building of the Early English style, with transepts and Perpendicular west tower. Many of the windows have been replaced by later insertions, but the east window is fine, consisting of a triplet of lancets, with shafts, under a good hood; it is filled with modern glass by Kempe. In the east wall of the south transept is a large, well-moulded, blocked-up arch, enriched with the "dog-tooth" orna-

* See Dodsley's *Environs of London*, 1761, vol. i., p. 333.

† Elmes's *Topographical Dictionary*.

‡ *Epicure's Almanack*, 1815.

* Elmes's *Topographical Dictionary*, 1831.

† *Daily Advertiser*, December 23, 1742 (or ? 1747).

‡ *Ibid.*, November 7, 1741, and October 15, 1742.

ment; and the south door, which is somewhat mutilated, has triple nook-shafts, with floriated capitals and two rows of dog-tooth. The font is fine, of Transitional character. Under the tower is preserved a good coffin-slab, with an upper and basal cross showing spiral ends, the centre of the stem having the so called "hinge" ornament.

As to the mural decoration, which is of thirteenth to fourteenth century date: the four arches at the intersection of the transepts exhibit traces of red paint, and the soffits of two (viz., those to nave and south transept) show a bold checker pattern in red and white; their capitals (as well as the upper portion of the columns) are painted an indigo colour, which forms in part the ground for a running scroll design in red. The chancel arch appears to have been more richly painted than the other three, and traces of a scroll design in various colours are discernible.

At the north-west end of the nave is a lancet window, the splays of which are powdered with sexfoils in black (Fig. 1);

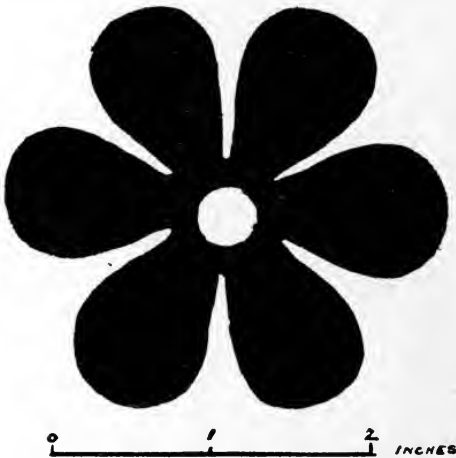


FIG. 1.

on either side of this window is a masonry pattern also in black (Fig. 2). The oblongs show at the centre a similar sexfoil ornament, and at each corner a leaf-like object somewhat irregularly placed. Enough of the design remains to suggest that this simple pattern

formed, perhaps, the principal or only decoration of the nave of this fine church at the period stated.

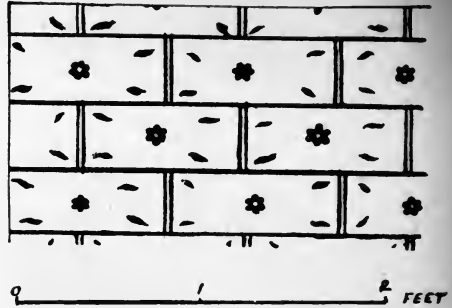


FIG. 2.

Traces of a black-letter text of post-Reformation date are also visible to the south of the tower arch.

G. MONTAGU BENTON.



At the Sign of the Owl.



It is not everyone who knows that the purchase of family Bibles was once compulsory in Scotland. Mr. John Strong, in his recently-issued *History of Secondary Education in Scotland* (Clarendon Press), says: "The first Bible printed in Scotland was issued complete in 1579. In the same year, by Act of Parliament, every gentleman, householder, and others, 'worth thrie hundreth merkis of yeirlie rent or abone,' and every yeoman and burges with five hundred pounds had to provide, under a penalty of ten pounds, 'a bible and psalme buke in vulgare language in thair houssis for the better instructioun of thame selffis and thair famelijs in the knowlege of God.' And to see that this was carried into effect, the following year a searcher was appointed with power to visit the houses of those signified by the Act, 'and to require the sicht of thair Psalme Buikis and Bybillis.'" In a footnote it is

added: "The Privy Council had in 1575 commanded and charged 'the principallis and Heidismen of euery parochin alsweill to Burgh as Landwart' to contribute and collect five pounds for the purchase of a Bible to be placed in every parish kirk." People sometimes complain nowadays of the multiplication of inspectors and inquisitorial inquirers, but at least we are spared the visits of a "searcher" anxious to inquire into the nature of our libraries.



From the same book I quote another interesting passage referring to the close intercourse of old between Scotland and France. "Not the least of the consequences," says Mr. Strong, "of the Franco-Scottish alliance, entered into by John Balliol in 1295, was the effect it had upon the study of this language in Scotland. There can be little doubt that French was spoken in the country from the thirteenth century onwards. Early in the next century so many Scottish students were resident in Paris that a Scots College had been founded there. Late in the fifteenth century (1498), Don Pedro de Ayala, then residing at the Court of James IV., wrote to Ferdinand and Isabella of Spain as follows: 'There is a good deal of French education in Scotland, and many speak the French language. For all the young gentlemen who have no property go to France, and are well received there, and therefore the French are liked.' Some years before the Reformation (1553) . . . the boys in the Grammar School of Aberdeen, while prohibited from speaking in the vernacular tongue, were permitted to converse in French, and, as James Melville in his Diary shows, French was taught along with Latin grammar at Logie in 1561. About the same time, too, we have evidence that it was spoken by the boys of the Grammar School of Perth. It comes as no surprise, therefore, to find that in 1559 a licence was granted to a certain William Nudrye to print 'Ane ABC for Scottis men to reid the frenche toung with ane exhortatioun to the noblis of Scotland to fauour thair ald friendis.'"



At a meeting of the Worcester Diocesan Architectural and Archæological Society held

in December, Canon Wilson gave a very interesting account of the results of recent researches in the Worcester Cathedral Library. As librarian thereof, the Canon said he had examined the bindings of most of the books to see whether fragments of other, and possibly older, works in manuscript or print had been written on fly leaves or pasted on the boards. He gratefully acknowledged that the laborious search among the printed books was carried out by the Misses Webb, of Greenfield, Worcester, and it had produced many interesting fragments. Among them was a portion of a leaf of a treatise on geometry, dating probably from the first year of the thirteenth century, and, as such fragments were rare, he had thought it would interest the Society to see a facsimile, to have a translation of the fragment, and to hear a little about it. He then threw the fragment upon a screen with the aid of a lantern, and translated it to the gathering.



It was, he explained, a matter of elementary geometry, treating of angles and parallels and the like; and it was illustrated with diagrams. He translated the Latin and discussed the geometrical propositions. He said the fragment had been identified by Dr. Warner, of the British Museum, as a copy of one of the works of Gerbert (or Gervase), a brilliant pupil in the Benedictine Abbey School of Aurillac in the latter half of the tenth century. There were few of Gerbert's works left, but they were widely scattered among seats of learning on the Continent. He (Canon Wilson) had discovered two and a half leaves by the same author on the same subject, bound in the beginning of a volume of mediæval Latin discourses. He illustrated one of these pages by a lantern-slide, and pointed out its interesting features. One of these was that Gerbert, who did not know Greek, in which Euclid was written, took the pains to disguise himself as a Mohammedan to get into the Saracen Universities to learn Arabic, into which Euclid had already been translated. Wherefore it was notable that he blended some Arabic words with his Latin. Gerbert's translations were the textbooks of geometry until 1533, when the Greek textbooks were introduced into England.

Preaching at the Cathedral on Sunday, December 5, Canon Wilson also referred to recent discoveries of fragments of an eighth-century manuscript of the Vulgate in the bindings of old manuscript volumes in the Cathedral library. The fragments consist of two entire leaves and nearly the whole of a third leaf. Two, the preacher said, are now shown to be consecutive leaves, one containing the last sixteen verses of the Gospel of St. Matthew and the title-page of St. Mark; and the other, what is known as the *capitula*, or abstract, of the Gospel of St. Mark. The third leaf contains part of the tenth chapter of St. Mark. The Biblical text is in a very noble handwriting; the *capitula* is a different and smaller script.

Among Messrs. Macmillan's announcements I notice the attractive titles of *Accidents of an Antiquary's Life*, by Mr. D. G. Hogarth, and *Shakespeare's Roman Plays and their Background*, by Professor M. W. MacCallum.

Among the contents of the *Musical Antiquary* for April (No. iii.) will be "Music and Shakespeare," by Mr. E. W. Naylor; "The Bodleian Manuscripts of Maurice Greene," by Mr. Ernest Walker; and "On the Performance of Polyphonic Music," by Mr. C. Kennedy Scott.

I take the following note from the *Athenæum* of January 8: "The Ambrosiana at Milan has recently been celebrating the three hundredth anniversary of its solemn inauguration by its founder, Cardinal Federico Borromeo. In the Cardinal's lifetime the library contained 30,000 volumes, which have since increased to a quarter of a million, besides innumerable codices and palimpsests of exceptional value. He had agents, friends, and assistants, in all parts of the world, who were ever on the look-out for treasures to enrich the collection. These, once deposited in the Ambrosiana, were guarded with the utmost vigilance, as is proved by the inscription of the black marble tablet still existing in the vestibule, which forbids the removal of any book from the library under pain of excommunication."

The new part of the *Journal* of the Gypsy-Lore Society (6, Hope Place, Liverpool), dated October last, contains a number of "Nuri Stories"—*i.e.*, stories told by the nomads of Palestine, with translations, and the beginning of a grammar and vocabulary of their language, by Professor R. A. S. Macalister, F.S.A. The number also contains "Swedish Tsiganologues," by Harald Ehrenborg; the continuation of an article in Italian, "Gli Zingari nel Modenese," by A. G. Spinelli; and an account of "A New-World Gypsy Camp," by W. MacLeod.

At the meeting of the Bibliographical Society on February 21, Mr. G. R. Redgrave will read a paper on "Daniel and the Emblem Literature."

At an open meeting of the British School at Rome, held on January 14, Abbot Gasquet gave an address on the Revision of the Vulgate. Besides open meetings, the School is showing great activity in promoting courses of lectures. There are to be three separate courses of four lectures each. The first course, which began on January 10, comprises a lecture by Mrs. Strong, the Assistant Director, on "The Influence of the Imperial Idea on Later Antique Art," to which reference is made *ante*, p. 47; one by Sir Rennell Rodd, the British Ambassador, on January 31, on "Renaissance Tombs and Sculpture of the Fifteenth Century in Rome"; and two by Dr. Ashby, given on the intermediate Mondays, on "The Evidence of Renaissance Drawings and Engravings for Roman Topography" and "The Meaning and Interpretation of Roman Inscriptions." The second and third courses, which began on January 20, and were to continue on the seven following Thursdays, are being delivered by Mrs. Strong on the subject of the Museums and Monuments of Rome. It is also hoped that during February Miss Gertrude Bell, the well-known traveller in Syria, will lecture upon the Persian Palace at Ukhietar, and that Dr. Duncan Mackenzie will deliver an address upon the prehistoric antiquities of Sardinia. Thus the season's programme promises to be a very full one.

I chronicle with much regret the death, on December 3, at Cambridge, Massachusetts, of Professor Charles Gross of Harvard, at the early age of fifty-two. The work which established his reputation was the *Gild Merchant*, which appeared in its final form in 1890. The germ from which this monument of research sprang was an essay on the "Gilda Mercatoria," which appeared originally in the *Antiquary*. In 1896 Professor Gross published his edition of the "Coroners' Rolls" for the Selden Society, and followed this by two magnificent bibliographical works, which it is astonishing that one scholar could have undertaken and completed single-handed. These are, the *Bibliography of Municipal History*, published in 1897, and the *Sources and Literature of English History*, issued in 1900. Latterly he was engaged in the preparation for the Selden Society of an edition of select cases relating to the "Law Merchant." Of this one volume has appeared, and the second is, I understand, in a forward state. Professor Gross's early death is a very great loss to scholarship. On both sides of the Atlantic it must be recognized that we have lost one whose industry and knowledge were remarkable, and whose authority in some respects was unique.



Mr. John Murray promises *Renaissance Tombs in Rome to the End of the Fifteenth Century*, by the Master of the Charterhouse, the Rev. G. S. Davies; and Messrs. Chapman and Hall will publish an anecdotal history of *Piccadilly, Past and Present*, by Mr. A. I. Dasent. The next issue in the series of "The Antiquary's Books" (Methuen and Co.) will be *The Parish Registers of England*, by Dr. J. C. Cox.



The *Times* announces that Mr. John Lane will publish during the spring a life of *Robert Dodsley: Poet, Publisher, and Playwright*, by Mr. Ralph Straus, whose new material includes over 200 unpublished letters and papers, throwing light on the literary history of the early Johnsonian period, and including a bibliography not only of Dodsley's own works, but of all the books issued during his lifetime from the Tully's Head, Pall Mall.

The Bibliographical Society has a number of interesting and important publications in preparation. Most important, perhaps, will be the *Dictionary of the English Book Trade, 1557-1640*, which will link the two volumes already compiled by Mr. E. G. Duff (1457-1557), and Mr. H. R. Plomer (1641-1667). When this is printed—in the present year, it is hoped—the Society will have issued trustworthy information as to members of the book trade for a period of over two centuries, the most important contribution which it has yet made to the history of English printing and bookselling, and one which has not yet been attempted for any other country on so large a scale. Other forthcoming publications of the Society are lists of English Prose Fiction (1477-1740), by Mr. A. Esdaile, and of Editions and Translations of the Greek and Latin Classics printed before 1641, compiled by Miss Henrietta Palmer, with an Introduction by Mr. Scholderer.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE contents of vol. xvi., part 2, of the *Journal* of the Chester Archæological Society are pleasantly varied. Besides the usual business pages and "Miscellanea," there are six substantial papers, all of strong local interest. Sir Horatio Lloyd discusses "The Pentice and other Ancient Law Courts in Chester." "Pentice" and "Portmote" Courts—the former is said to be the older, but the earliest reference to it is *temp.* Richard II. (1377-1399), while the "Portmote" is mentioned in a charter of Henry III. (1216-1272)—are still held periodically in Chester. Mr. Henry Taylor writes on new documents regarding the "Family of the Randle Holmes of Chester"; the Rev. F. G. Slater describes, with interesting annotations, four "Early Eighteenth-Century Brasses in Ince Church"; and Major Godsall, taking a rather novel view-point, explains "The Conquest of Britain by the Angles in the Light of Military Science." The other two papers are both by the Ven. Archdeacon Barber, and deal respectively with "The Mosaics" in Chester Cathedral and "St. Plegmund and his Connection with Cheshire," largely based on a paper on the same subject prepared by the late Judge Wynne Ffoulkes in 1860. The part is well illustrated by a dozen plates.

The *Journal* of the Royal Society of Antiquaries of Ireland (vol. xxxix., part 3) is chiefly occupied by "Notes on the Places visited during the Summer Excursion of the Society to Clonmel, 1909," with many illustrations. Among the latter is a particularly fine plate of the splendid Celtic cross—the South Cross at Ahenny—with its elaborate interlacing carving. The "Notes" include an account of "The Augustinian Priory of Athassel, Co. Tipperary," by the President, Dr. Robert Cochrane. Among the other contents are the second part of Captain Somerville's paper on "Ancient Stone Monuments near Lough Swilly, Co. Donegal," and "The Ruins of Loughmoe Castle, Co. Tipperary," by Mr. H. S. Crawford.

The new part of the *Journal* (vol. vi., No. 4) of the Friends' Historical Society has an article on "The Descendants of Mary Fisher," who was an early preacher of the Society of Friends in England, America, and the West Indies, who paid a remarkable visit to the Grand Turk in 1660, and died in South Carolina, at Charleston, in 1698. The part also contains a reproduction of a quaint old print showing the eighteenth-century bathing houses and machines at Margate, where bathing-machines were invented by a Quaker named Beale somewhere about 1750.

The Viking Club have issued vol. i., dated July 1909, of their *Year-Book*. It contains, besides lists of officers and members and other business details, reports from honorary district secretaries, including, from Norway, an interesting account, with illustrations, of an Arctic group of rock-tracings, probably of the Stone Age.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—December 2.—Dr. C. H. Read, president, in the chair.—The president gave an account of a remarkable triptych containing relics of the True Cross, exhibited by Messrs. Durlacher Brothers. The triptych had been in the possession of a family named Walz at Hanau, near Frankfurt, for about a century. It had been left in their possession by the last Abbot of Stavelot, Celestin Thys, who, fleeing from his abbey owing to the war, had taken with him a number of the treasures from the church. The abbey was known to have contained a great quantity of relics, and to have possessed a magnificent retable containing the shrine of the patron saint, Remaclus. This and many other adornments were due to the piety of the Abbot Wibald, a truly remarkable character, who lived in the twelfth century. He made two journeys to Constantinople, and on one of them brought back with him these relics of the True Cross, a gift from the Empress. He caused them to be enshrined in a gorgeously enamelled triptych, decorated with champlevé enamels of unusual beauty; three circular medallions on each wing of the triptych represented the story of the "Invention of the Cross" and the conversion of Constantine, in the style of the similar enamels on the shrine of St. Heribert at Deutz, opposite Cologne. All this was the work of the

Walloon goldsmith, Godefroi de Claire, who worked on the Meuse and the Rhine at this period, and appears to have been often employed by Abbot Wibald. The actual relics—a portion of the wood of the Cross and a fragment of a nail—are framed in small triptychs fixed to the middle panel of the large altar ornament. Their principal decoration consists of Byzantine cloisonné enamels in gold with figures of saints, doubtless brought back from Constantinople by the Abbot as fitting adjuncts to such precious relics. The arrangement of these panels as they stand at present is, however, by the hand of Godefroi de Claire.

Mr. E. Conder, junior, communicated an account of a Roman villa at Cromhall, Gloucestershire, which was excavated by the Earl of Ducie in 1855, and afterwards destroyed. Plans had fortunately been made of it before its destruction.

December 9.—Dr. C. H. Read, president, in the chair.—Mr. Max Rosenheim read a paper on "The Album Amicorum of the Sixteenth and Seventeenth Centuries." Pointing out the fallacies of previous writers, who had stated that the album originated as early as the fifteenth century and had become fairly general by the time of the Reformation, he showed by examples in his own collection and in the British Museum, and by references to the principal collections on the Continent, that the earliest dated only from about 1550, consisting at first of autographs only, collected by students at the Universities, chiefly at Wittenberg, and gradually developing into the heraldic album. The earliest albums were made up of printed books, the favourite ones being Andreas Alciati's "Emblems," which were interleaved with blank leaves, on which the owner's friends and fellow-students entered their mottoes, dedications, and signatures, sometimes accompanied by their coats of arms. Mr. Rosenheim enumerated and showed the illustrated books specially designed and issued for the purpose of an album from about 1560 to 1620, by such artists as "Le petit Bernard," Jost Amman, Tobias Stimmer, Theodore de Bry, and Johann Theodore de Bry. He also showed a number of sixteenth-century albums containing, in addition to the more or less elaborately painted coats of arms of the owner's friends, some paintings of miniatures and costumes, particularly interesting as bearing the monograms of the artists who painted them.—*Athenæum*, December 18.

Mr. R. C. Thompson read a paper on "A Journey by Unmapped Routes in the Western Hittite Country" at the meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY on January 12.

The first monthly meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND for the current session was held on December 13, Mr. Thomas Ross, vice-president, in the chair.

The Rev. Odo Blundell described the results of his examination of artificial islands in the Beaulieu Firth and in fresh-water lochs in the Highlands of Inverness-shire. Carndhu, an island in the Beaulieu Firth opposite Bunchrew House, is composed of boulders with a number of beams of oak running through the rubble, one of which measured 9 feet in length by 2 feet in diameter. Cairntire, two miles to

the east, at the mouth of the Ness, now shows but little remains of its structure, though it is marked on the old map of 1804, and logs of wood have been seen on the site in recent years. Loch Bruich, situated at an elevation of 1,000 feet, ten miles south-west of Beaully, contains an island on the north-east side of which five large logs, each about a foot in diameter, were found, and at other points beams and ties were visible. These logs radiated towards the centre of the island, and the cross-ties were fixed with wooden pins. In Loch Garry there are two islands, of which one has a causeway from the shore, and no wooden beams were visible. The other island in little Loch Garry showed long timbers embedded in the rubble of which it is composed. An island in Loch Lundy, traditionally said to have been the residence of a local reiver, Allan of the Red Shirt, showed no woodwork; but the heavy timbers of Eilean MacMulchan in Loch Oich are easily seen. In Loch Lochy an island, said to have been constructed by Lachlan Mor Macintosh in 1580, and called Eilean Darach, or Oak Island, was searched for, and a site found which presumably fitted the description, but showed no remains of wooden beams. In Loch Treig, the small island known as Keppoch's Council Island exhibited traces of timber-work of spars and tree-trunks amongst the rubble. Thanks were expressed to the Clyde Navigation Trust, who gave the use of the complete diving outfit for the purpose of this investigation.

Mr. Alan Reid described the churchyard memorials of Abercorn, Bowden, and Carrington, with illustrations from photographs by Mr. J. H. Reid and Mr. James Moffat, Edinburgh, and Mr. J. A. Porteous, St. Boswell's. At Abercorn, the Norman doorway, the beautifully sculptured cross-shaft preserved in the access to the Hopetoun Gallery, the remarkable hog-backed and coped grave-covers, a beautiful recumbent slab, with a foliated cross and chalice in relief, are the most important pre-Reformation relics, but the churchyard is also rich in examples of the sculptured headstones, chiefly of the eighteenth century, of which about a dozen were described.

In connection with some interesting carved stone-work at Ravelston, Mr. G. A. Fothergill gave notices of the families of Foulis of Colinton and Ravelston, beginning with James Foulis, burgess of Edinburgh, whose son, Sir James Foulis, King's Advocate, acquired Colinton in 1519. George Foulis, his great-grandson, was Master of the King's Mint. On the death of the last Baronet of this line the baronetcy passed to the descendants of George Foulis, who had purchased Ravelston in 1620, and whose initials, with those of his wife, Janet Bannatyne, daughter of George Bannatyne, the famous collector of Scottish poetry, are carved in monogram on a chimney-piece from the old house of Ravelston, and on a fountain ornamented with dragonsque sculptures, of which drawings were exhibited.

Mr. J. A. Balfour gave a notice, with plans and photographs, of a cashel and associated group of hut-circles at Kilpatrick, in Arran.

The second meeting was held on January 10, Mr. Thomas Ross in the chair. In the first paper Mr. A. O. Curle, secretary, gave an account of the

excavation of a chambered cairn at Achaidh, Spinningdale, Sutherlandshire. Mr. J. Graham Callander described a seventeenth-century sundial of the lectern type from Wigtownshire, now at Kinelf, and remarkable for its elaborate inscriptions in Latin and quaintly-expressed rhymes in the vernacular of the time. He also described a carved stone monument of about the third century, discovered by Professor T. Callander and himself in a Kurdish district south-west of Angora, in Asia Minor, bearing, among other designs, representations of the mirror and comb similar to the symbols so commonly sculptured on the early Christian monuments of Scotland. Mr. F. R. Coles gave a report of his examination of the stone circles in Central Perthshire last autumn. Mr. Douglas Gordon Hunter gave a plan and description of an ancient fort hitherto unrecorded, which is situated on the Burghstane Moor, on the farm of Greenford, Arbirlot, Forfarshire.

At the December meeting of the PREHISTORIC SOCIETY OF EAST ANGLIA, a paper, by the Rev. H. J. D. Astley, was read on "Ambidexterity and Primitive Man," which we hope to print by-and-by in the *Antiquary*. Mr. B. Lowerison (Heacham) sent for exhibition a quantity of fragments of rough pottery of various forms (apparently an admixture of Bronze Age, Late Celtic, and Romano-British) found with pot-boilers, etc., while trenching the gardens of the Council School at Heacham. All were within 18 inches of the surface, lying close together, and in some of them was black granulose matter like burnt bone, fragments of partially burnt bone, and flint flakes and slag. These were all found within twenty paces of the splendid flint "pick" now in the Norwich Museum, which was also on view. This is 10½ inches long, triangular in section, with 4½ inches of the original crust on the butt. Mr. Lowerison sent a beautifully patinated Neolithic flake; an oval scraper with dead-black patination found on the beach at Brancaster, possibly from the peat of the submerged forest just off the coast, and if so the best implement yet found; and a Palæolithic implement found in a ploughed field, part sand, part clay, of the Sandringham series.

Mr. A. Mayfield, M.C.S. (Mendlesham), sent a paper on "Neolithic Remains at Stuston, Suffolk," which was read by Mr. F. Leney. Having been struck by the resemblance of Stuston Common to some of the Neolithic sites in the neighbourhood of Thetford, he made investigations, and on his first visit found a fine flint saw, a good button-scraper, and two or three pot-boilers, later visits bringing the number of his finds to about 170. In some of the gravel workings, about 10 inches from the surface, were found flakes, pot-boilers, and fragments of sun-baked pottery. The implements had evidently been manufactured from the pebbles of the gravel, and cores and flakes were of irregular shape, and 79 per cent. of the implements had some portion of the outer crust remaining, while nineteen specimens had striæ. Of ninety-one cases in which the bulb of percussion was evident, a portion had been removed either in striking off the flake or by an after-blow in twenty-nine. After describing in detail the most noteworthy features of the borers, fabricators, knives, scrapers of various

kinds, and chopping-tools, exhibited, Mr. Mayfield noted the absence of the various degrees of patination exhibited by neoliths from other sandy sites in the county, as Creting St. Mary and Needham Market, and concluded from this that there was a comparatively brief occupation of the spot by Neolithic man. Compared with the implements of Breckland and the Nacton district, they were inferior both in shape and finish, chipping on both sides of the implements being of uncommon occurrence.

The Rev. E. T. Daubeney (Southacre) sent for exhibition a number of Neolithic implements found by him in that parish. These were shown by Mr. F. Leney, and included a superbly chipped lustrous thin axe, found in April, 1906; and one much more bulky and almost unpatinated, found in February last. There was also a smaller and rougher axe (apparently unfinished), an end hollow-scraper, flakes and knives, and an implement of curious shape, with rounded top chipped to a working edge an inch in length at one end. There was also a roughly serrated implement, which it was suggested was a saw, but in this view those present did not concur, considering it to have been a knife serrated by use.

The Hon. Secretary (Mr. W. G. Clarke) read a note on a Neolithic flint-quarry at Buckenham Tofts. The only reference to it which he had been able to find was in 1870, when Canon Greenwell described his Grimes' Graves explorations, and mentioned that at Buckenham, a few miles to the northward, in cutting a deep drain at a depth of 18 feet, some hollows were discovered in the chalk, and in them many deer antlers were found corresponding with the picks found at Grimes' Graves. In August last Mr. Clarke visited the spot, and found the quarry covered by a thatched structure in a somewhat ruinous state, and one-third of the excavation filled in with sand from rabbits' burrows. The pit was circular, with a diameter of 25 feet at the top, and with only a slight inward slope. The section showed about a foot of sand, then 5 feet of chalky boulder clay above chalk with flints. About 12 feet from the surface was the top of a tunnel driven into the chalk. In the sand about 2 feet from the surface, in a small pocket in the boulder clay, he found a Neolithic knife, with a fairly well-chipped edge. In the adjoining plantation there were chalk banks, which seemed partially to enclose the quarry, and in the immediate vicinity a quantity of roughly chipped Neolithic implements, though none of definite "Cissbury type," as he anticipated. A few of the flakes, however, had partial white patination.

At the meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION on December 15, Mr. R. E. Leader presiding, Mr. R. H. Forster delivered a lecture on the past season's work at Corbridge-on-Tyne, illustrating his remarks by numerous lantern-slides. The results of the past season were less striking, but not less interesting, than those of 1908. Further excavation in front of the two large granaries showed that each of these buildings had a portico of four pillars: the portico of the east granary seems to be contemporary with the main building, and its outer columns are of masonry, which was originally plastered; the portico of the west granary is of later date—probably

of the time of Severus, when the granary itself seems to have been rebuilt to a large extent. Some work was also done in front of the "Fountain"; and post-holes of an early wooden building were found about 9 feet below the present surface. The "Fountain" seems to be of a later date than was previously thought, and is probably not earlier than the time of Severus.

The rest of the season's work was done to the north of the area explored in 1908. Here the remains of a watercourse, which seems to have supplied the "Fountain" during the latter part of the Roman period, were traced right across the field. At one point the clay bank which supported it had been carried over the remains of what had been a granary or storehouse, about 56 feet long, the floor of which had been raised on cross-walls and masonry pillars. In the south-east corner of this building a rubbish-pit was found, which produced several pieces of first-century "Samian"; these, with other fragments found at a low level in front of the granaries and "Fountain," indicate that there was some occupation of the site during the first century, and possibly in the time of Agricola. To the north of this site was a small bath-house, with a pillared hypocaust extending under its three rooms, and two apses, added at a later date, one of which seems to have been the cold bath. Close to this apse were the remains of a smelting furnace, in which was found a large pig of iron, weighing about 3 cwt. A little to the north-east was a small square building with a rough apse on the north side; this was probably of an industrial character. A few yards farther north the excavators came upon what seems to have been the north ditch of the town, which had been filled up in Roman times. Traces of cobble pavements and one small piece of wall were found on the north side, and it was evident that in Roman days there had been a sharp dip to the north, with marshy ground at the foot. The pottery and other objects found are particularly interesting, the most notable being a baked clay mould for a figure, about 5 inches high, with a helmet, shield, and crooked club; and a sculptured stone panel with two draped female figures, one of which certainly represents Fortune holding a cornucopia and rudder.

Mr. James Hall read a paper on "The Feodary's Returns for Cheshire in the Year 1576," giving notices of many old Cheshire families, and various details of the history of the Court of Wards and of feudal customs, at the meeting of the CHESTER ARCHÆOLOGICAL SOCIETY on December 21. At the next meeting, on January 18, the paper read was by the Rev. F. G. Slater, on "The Story of Ince in the Eighteenth Century, drawn from the Parish Records and Other Sources."

The first winter meeting of the DORSET FIELD CLUB was held on December 14, the president, Mr. N. M. Richardson, in the chair. Captain Acland produced a letter from Mr. H. C. Bowdage, calling attention to the site of a supposed Roman villa at Wyke Regis discovered ten years ago while he was superintending the construction of the Ferry Bridge. He

observed traces on the soil of some building underneath. Nothing, added Captain Acland, was more likely than that there was a Roman villa at Wyke, and his object in mentioning the matter was, if possible, to induce some antiquary of the neighbourhood to undertake excavations to ascertain the truth of the supposition. The Rev. C. R. Baskett said that he had two Roman coins which were dug up in the allotments at Wyke not long ago. Many and varied exhibits were then laid on the table. After their inspection and criticism, the Rev. J. M. J. Fletcher, Vicar of Wimborne Minster, read a valuable paper on "Matthew Prior's Birthplace." There has always, he said, been a tradition in Wimborne that Prior, scholar, poet, and diplomatist, was a native of that town, and that his father was a carpenter. Various houses or sites were pointed out as places where Prior was born or his parents lived one time or other; but his own impression was that the house had been pulled down, although he felt sure that the locality was known, now called "Prior's Walk." Mr. Weld Taylor, in his article published in Longman's Magazine in October, 1884, spoke of an old lady, a Miss Knott, ninety years old at the time, who told him that her father and grandfather often spoke of the Priors' occupancy of the house referred to, and of Matthew frequently coming out of a door there then was in the wall. It was on the south side of the lane, where it joins East Borough. Among the Duke of Portland's manuscripts at Welbeck was a letter written rather more than nine years after the poet's death by one Conyers Place, of Dorchester, to his cousin, Dr. Conyers Middleton, principal librarian of the University Library at Cambridge. In the course of the letter it was stated that Mr. Prior's grandfather lived at Godminston (Godmanston), a small village three miles from Dorchester. Two of his sons, Thomas and George, were bound apprentice to carpenters at Fordington, whence they removed to Wimborne, where George, Matthew Prior's father, married. Matthew's mother lay buried at Wimborne or by it, and Matthew desired to be buried with her—before Westminster Abbey was in his eye.

The Rev. H. Shaen Solly read an important note on "A Large Boulder found in the 'Drift,' Upper Parkstone"; Mr. H. Symonds broke new ground with a capital paper on "Some Dorset Privateers," of the ports of Poole, Weymouth, and Lyme Regis; and two other papers were, through want of time, held over till the next meeting in February.



Some interesting evidence regarding the original extent of Bramber Castle has been discovered through recent excavations on the south side of the road, and at a meeting of the BRIGHTON AND HOVE ARCHAEOLOGICAL CLUB held on January 5, over which Mr. A. Stanley Cooke presided, Mr. C. W. Catt related what he had seen during the digging operations. The discovery of further buildings connected with the castle was, he said, quite accidental, for it followed the finding of some pieces of pottery in Mr. Phillips's garden and a statement by the owner that he believed ancient foundations were discovered in the building of the house. The house and garden are in a south-easterly direction from the castle. On the west of the garden is another piece of land, which is divided by a

ditch running southward in almost a direct line with the entrance to the grounds. Being told that the land was to be levelled, Mr. Catt obtained permission to be present, and also to take possession of anything connected with past ages. Abutting on the garden Mr. Catt discovered a building with massive walls, in one of which was a flue; and round the land were evidences of a wall which is thought to have been produced from the castle and to have surrounded the little church. In parts Mr. Catt said he found ash-heaps of varying depths, and among the ashes, which were of wood, he found a great deal of broken pottery and ironwork, including a key, horseshoes, spear-heads, and portions of knives. Reverting to the building, he said he had interviewed a workman who had excavated when Mr. Phillips's house was built, and was told that the building extended westward, and that still farther west there was another little building. The wall surrounding formed a gateway near there, and on the opposite side of the moat was another little block of buildings. He was of opinion that the first building was part of the barbican, and at the gateway a drawbridge had stood. He exhibited many pieces of pottery and ironwork, and drew attention to a cast of a stoup which he discovered, and which was in fairly good condition. Among other things were spouts and handles of vessels, and portions of tiles.



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 SHAKESPERIAN STAGE. By Victor E. Albright, Ph.D. With sixteen plates. New York: Columbia University Press, 1909. Demy 8vo., pp. xii, 194. Price \$1.50 net.

The Columbia University Press was incorporated in 1893 to promote the publication of the results of original research; and certainly the book before us—the printing and "get up" of which are beyond reproach—comes well within this description. The bibliography of the subject is considerable, and the Elizabethan stage has not only been dealt with from more than one point of view, but has been the subject of considerable theorizing. Dr. Albright briefly discusses first the liturgical drama, which, he concludes, was played on *sedes* and *plateæ* arranged down the nave and choir of the church, and then the moralities and miracle plays, for the performance of which the *sedes* and *plateæ* of the church were simply transferred to the open air or the secular gild-hall. From these early stage forms he proceeds to the discussion of the main thesis of the book, the Shakesperian stage itself. From the internal evidence of old plays, and from all available external evidence, he reconstructs the stage and all its arrangements and details,

and discusses the principles of Elizabethan staging and dramatic presentation in a series of fascinating chapters. In an incidental chapter on "Some Principles of Restoration Staging," he shows how the development that had then been reached—the method of that development, and the nature of the survivals that characterized stage arrangement and setting—throws confirmatory light on the Elizabethan staging and principles of presentation from which the development had taken place. Dr. Albright's main conclusions are that the Shakesperian stage, consisting of an outer and an inner stage separated by a curtain, was "little more than a union of the old *sedes* and *platea* of the moralities, or the propertied and unpropertied stages of the interludes—the *sedes* and propertied scaffold being represented by the outer and inner stages combined, and the *platea* and unpropertied scaffold by the outer stage with the curtains closed." From this certain principles of staging follow which are illustrated and worked out in detail. We have found the book convincing as well as fascinating, and strongly recommend it to all students of the subject. The volume is provided with a sufficient index, a long list of the plays to which reference is made in the text, and a critical bibliography of five pages, which would be more convenient if arranged under authors' names instead of under titles. The bibliography itself is not quite so satisfactory as it might have been. It includes, for instance, the *Extracts from the Accounts of the Revels in the Reigns of Elizabeth and James I.*, edited by Percy Cunningham for the old Shakespeare Society in 1842, but ignores the noble volume, issued as Band xxi. of Professor Bang's valuable *Materialien* series, of *Documents relating to the Office of the Revels in the Time of Queen Elizabeth*, edited by Albert Feuillerat—a splendidly annotated and indexed collection which no student of the Elizabethan stage can afford to ignore. However, no bibliography ever yet satisfied every student. Dr. Albright has spent a wealth of care and learned labour on a scholarly and permanently valuable book.

* * *

WESTMINSTER ABBEY. By Francis Bond. Illustrated by 270 photographs, plans, sections, sketches, and measured drawings. London: *Henry Frowde*, 1909. Demy 8vo., pp. xvi, 332. Price 10s. net.

Mr. Bond's rapidity of production is indeed remarkable. Close on the heels of his admirable monographs on *Screens and Galleries* and *Fonts and Font-Covers* comes this fine handbook. The book is so comprehensive and yet so full of detail that it would be difficult to give any adequate idea of its contents in a brief notice. The chief feature which differentiates it from the many other books on the same subject is the careful treatment of the planning of the great church, and of its various parts, from the point of view of the purposes for which the different sections of the structure were intended. This is worked out in detail and in a most interesting manner. Mr. Bond shows that a clear understanding of the building from this point of view gives the key to the main arrangements of a host of other mediæval monastic, collegiate, and cathedral churches. All this is extremely interesting, though it is difficult

to follow his attempt to show that the Abbey is precisely so long (511 feet), so high (100 feet), so broad (35 feet), because no other dimensions were possible at Westminster! In his account of the building of the nave, Mr. Bond has made good use of the material gathered by the Rev. R. B. Rackham from the fabric rolls, in the British Academy publication noticed last month in these pages. The volume concludes with the Visitors' Guide, which was separately published some little time ago. Professional readers may quarrel with some of Mr. Bond's statements and views, but the non-architectural reader, for whom it is intended, will thoroughly enjoy the book. It has a wealth of capital illustrations, is prefixed by a short bibliography, and is supplied with good indexes to both illustrations and text. Mr. Bond makes a surprising slip in his preface, where he refers Bob Acres' remark about there being "very snug lying in the Abbey" to Westminster. The scene of *The Rivals* is, of course, laid at Bath, and it is Bath Abbey which is meant.

* * *

FOLK-LORE OF THE SANTAL PARGANAS. Translated by C. H. Bompas. London: *David Nutt*, 1909. Demy 8vo., pp. 483. Price 10s. 6d. net.

The Santals are a tribe which are to be found on the east of the Chutia Nagpore plateau, some 150 miles north of Calcutta. They form "a branch of that aboriginal element which probably entered India from the north-east." The "Pargana" is the tribal chief who rules over a group of Santal villages, each of which has a very complete social organization. The folk-stories here translated were collected by a Scandinavian missionary, the Rev. O. Bodding, D.D., and Mr. Bompas is able to make the statement—so reassuring to genuine folk-lorists, who have good reason to be always on guard against the sophistication of native folk-tales—that "the language in which these stories have been written is beautifully pure, and the purity of language may be accepted as an index that the ideas have not been affected, as is often the case, by contact with Europeans." Mr. Bompas further assures us that his translation is very literal. Hence the student may feel assured of the genuine value of this extensive collection of 185 stories and anecdotes. An incidental sign of genuineness, it may be remarked, is the singular pointlessness and tameness of *dénouement* characteristic of not a few of the stories. It is indeed a noteworthy addition to the library of Indian folk-tales, and deserves a place on the shelf with Stokes and Frere and Day and other collectors of Indian lore. The stories are very varied in theme and style. Some are strongly reflective of the animistic ideas of the Santals, others are simply variants of tales to be heard in other parts of the peninsula, and in some Hindus of various castes figure. Mr. Bompas roughly classifies his material, but the bulk of the stories are included in the first section, which is devoted to those of a general character. The underlying ideas in many are, naturally, those which are met with in the folk-lore of most peoples. In some local ideas are uppermost. A brief glossary and an appendix which contains examples of the folk-tales and folk-lore of the Kolhan, a neighbouring district, conclude a volume which

contains much valuable material for the comparative mythologist.

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THE MEDIEVAL HOSPITALS OF ENGLAND. By
Rotha Mary Clay. With seventy-eight illustrations. London: Methuen and Co., 1909.
Demy 8vo., pp. xxiv, 357. Price 7s. 6d. net.

The great merit of this book is that it brings together and presents in ordered arrangement a mass of information scattered through a great variety of both manuscript and printed sources. It is hardly necessary to point out in these pages that "hospital" had a much wider significance in mediæval times than it has now. The chief aim of a hospital now is cure, then it was care, and although, as Miss Clay says, "for the relief of the body when possible," yet "pre-eminently for the refreshment of the soul." Mediæval hospitals were ecclesiastical foundations, and need to be studied and understood from that



A LEPER.

standpoint. Further, they have to be studied in their bearing on and connection with the social life of the people—a matter which has often been overlooked by writers on pre-Reformation social conditions. The reader may feel a little inclined to doubt the wisdom of Miss Clay's arrangement of her material, when he finds that information relating to any one foundation is scattered through the book under the different chapter headings; but a little reflection will show that the arrangement adopted viz., by successive chapters on classes of hospitals, on details of buildings, administration and inmates, on the respective provisions for the physical and spiritual welfare of those inmates, and so forth, is, considering the mass of available material, by far the best that could have been followed. The chapter on "Decline of the Hospitals" is rather melancholy reading. It shows how abundant were the abuses of administration long before the violent destruction of the monastic system involved the destruction of a

large number of the hospitals and other charitable foundations. It is a thousand pities that the decline in many of the hospitals was not met by reform instead of by destruction. Far-reaching and lasting harm was done by the sudden and violent abolition of so many old charities. We may be thankful that the present generation has inherited at least some of the mediæval foundations—more, perhaps, than many people realize—which under modern conditions and with widened aims have entered upon new careers of usefulness, destined, we trust, to be prolonged to far-distant times. The illustrations—always an important feature of "The Antiquary's Books"—include thirty plates, many of them from old drawings and engravings, and some forty smaller illustrations in the text. The latter are chiefly of seals and of drawings from mediæval manuscripts. The one, of a miserable leper, which we are kindly allowed to reproduce above is from a marginal sketch, perhaps fifteenth century, on a fourteenth-century manuscript, an Exeter Pontifical in the British Museum. The volume, by the way, illustrates incidentally the extent to which, in mediæval England, leprosy was prevalent—a subject treated in another part of this issue of the *Antiquary*. A valuable feature of the book is a tabulated list (filling sixty pages), in county order, of mediæval hospitals in England—i.e., houses for wayfarers, sick, aged and infirm, insane, and lepers, founded before 1547. Miss Clay invites, and will no doubt receive, additions and corrections; but, as it stands, the list is a remarkable piece of work, and eloquent in its testimony to the number and widespread variety of such foundations.

* * *

ANCIENT HANDWRITINGS. By William Saunders.

Walton-on-Thames: Charles A. Bernau, 1909.

Small 4to., pp. 64. Price 4s. 3d. post free.

The subtitle of this well-printed and well-produced volume describes it as "An Introductory Manual for Intending Students of Paleography and Diplomatic." It is an eminently practical book, especially for young paleographers, more attention being paid to the development of ancient writings than to style and formulæ, and the other points which constitute what is known as "Diplomatic." All Mr. Bernau's genealogical and kindred publications have the note of usefulness, and Mr. Saunders's book is no exception. The instructions and explanations are such as a student really needs. The first part deals with ancient handwritings, while the second gives a series of photographic facsimiles of charters and portions of various documents in chronological order, with explanatory notes in which the practical application is shown of the various instructions and definitions in the first part. The facsimiles, though necessarily much reduced, are very well rendered, and the use of a magnifying-glass will bring out clearly every peculiarity and detail upon which Mr. Saunders comments.

* * *

MEMORIALS OF OLD STAFFORDSHIRE. Edited by

Rev. W. Beresford. With many illustrations.

London: George Allen and Sons, 1909. Demy 8vo., pp. xii, 280. Price 15s. net.

The "Memorials of the Counties" series progresses bravely. The volume before us has few

archæological references, but it is fairly strong in ecclesiology. The Rev. C. Bodington has a congenial theme in "Memorials of Lichfield Cathedral," while "The Old Monasteries of Staffordshire" are dealt with by the Rev. S. W. Hutchinson, and "The Five 'Royal Free Chapels' of the County" by the Rev. G. T. Royds. The five Royal Free Chapels, or Royal Peculiars, were the churches of Gnosall, containing some magnificent Norman work; Penkridge, in which the iron chancel screen consists of gates ploughed up by a Dutch settler in South Africa; Tettenhall, romantically situated and considerably pulled about by restoration; Wolverhampton St. Peter's, abounding in points of interest besides its noble landmark of a tower; and Stafford St. Mary's the Virgin, another great church of extraordinary interest. Papers on "Historic Staffordshire," "Staffordshire Forests," "Charles Cotton's Country and "A Quiet Corner of the County"—*i.e.*, the neighbourhood of his own parish of Leek—are from the editor's own able pen. A "Pottery" chapter, which necessarily suffers from condensation, is supplied by Mr. P. W. L. Adams. A few pages on "Some Local Fairies," by Mr. E. Cope, contain the only reference to the folk-lore of the county. Mr. J. C. Wedgwood writes on "Old Families and Castles," and other chapters of historical interest are "Historic Chantley," by Mr. H. W. Bladen, and "Boscobel and Whiteladies," by Rev. F. Wrottesley. Various other contributions make up a miscellany of pleasant reading, though many of the chapters are somewhat slight in texture. The illustrative plates are, as usual, numerous and good, and the index is satisfactory.

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LONDON IN THE NINETEENTH CENTURY. By Sir Walter Besant. With 124 illustrations and map. London: *A. and C. Black*, 1909. Demy 4to., pp. x, 421. Price 30s. net.

This massive volume forms yet another instalment of the late Sir Walter Besant's great scheme of a "Survey of London." The historical treatment followed in the previous sections is necessarily departed from here, and although much the greater part is Sir Walter's own work, certain sections are supplied by other hands, the idea being to give a kind of bird's-eye view of the Metropolis during the last century. Thus, Mr. George Turnbull supplies chapters on Lights, Sewage, Pavements, Coronation Ceremonies, The City, and several other topics, while Mr. M. England writes on the Salvation Army. Although very many aspects of London during the nineteenth century are dealt with—some of them, it must be said, very slightly and sketchily—there are not a few obvious gaps. The explanation is that the publishers, though conscious of the gaps, have thought it best to deal with the volume in the same way as with its predecessors, and to issue the work as Sir Walter left it. The result is not altogether satisfactory. The book is not a history, nor is it a complete survey of Metropolitan life and activity during the period under review. It is, however, very interesting and suggestive so far as it goes, and certainly contains much, in the contrast of the earlier with the later years of the century, to point a moral and adorn a tale. The illustrations are very numerous. Much the best

and most interesting, to our thinking, are those taken from old prints in the Grace Collection. The book is most handsomely produced.

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PREHISTORIC ARCHÆOLOGY AND THE OLD TESTAMENT. By H. J. D. Astley, M.A., Litt.D. Edinburgh: *T. and T. Clark*, 1908. 8vo., pp. x, 314. Price 5s. net.

Like the book on *The Dates of Genesis*, reviewed in the November *Antiquary*, much of Dr. Astley's volume of Donnellan Lectures hardly comes within the scope of this magazine; but, unlike the author of that book, Dr. Astley is an archæologist as well as a theologian. The aim of the book is to show that acceptance of the Higher Criticism and a review of the Old Testament writings in the light of the revelations made by modern archæological discoveries and theories are not inconsistent with a humble and faithful acceptance of the verities of the Christian religion. This is a subject which can hardly be discussed in these pages. It will be sufficient to say that Dr. Astley handles the problem boldly and effectively. His third lecture, on "Genesis and Science: The Antiquity of Man," especially, is a lucid summary in quite simple language, for the least archæologically-minded of readers, of what prehistoric archæology has discovered and expounded during the last seventy years; while its successor, on "The Origin and Development of Religious Belief," and the sixth, on "Anthropology and the Christian Revelation," show the bearing of modern anthropological science on the problems of belief and worship. The book is an honest attempt to deal reverently and fearlessly with questions that perplex and trouble many minds, and deserves to be widely read and studied both by the clergy and the laity.

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EPITAPHIA. By Ernest R. Suffling. London: *L. Upcott Gill*, 1909. 8vo., pp. xii, 496. Price 7s. 6d. net.

Collections of epitaphs are numerous, and are apt to be somewhat depressing. The volume before us contains certainly the largest collection we have seen, and contains, moreover, a good deal besides the 1,300 British specimens noted and annotated. The first thirty pages are occupied with a readable dissertation upon burial customs and strange burials in both ancient and modern times. The epitaphs follow, and are classified under many headings, the name of the person commemorated and the date and place being given wherever possible, with frequent biographical and other annotation. Unlike some compilers, Mr. Suffling has by no means confined his attention to the quaint or the grotesque. He has cast his net widely, and gives many examples of historical and literary interest, many which are simply ancient or bombastic or epigrammatic, others which refer specially to longevity or to eating or drinking, or which embody anagrams or chronograms or other verbal humours. The collection is indeed very representative. A few quaint American examples conclude a volume which, for its comprehensiveness and for the evidently careful labour bestowed upon its compilation, deserves a place upon the shelf reserved for permanently useful books of reference. There is a good index of thirty-eight pages.

A SCHOOL HISTORY OF HAMPSHIRE. By F. Clarke, M.A. With fifty-two illustrations. Oxford: Clarendon Press, 1909. Crown 8vo., pp. 256. Price 1s. 6d. net.

We are glad to welcome another volume of these county school histories. Winchester and Southampton have been the centres of so much national history that Mr. Clarke has had a difficult task in avoiding the "temptation of writing a short History of England commented upon from the History of Hampshire." But on the whole he has succeeded in keeping the land and the people of the county as the pivot of his story. As in previous volumes, free use, both by allusion and illustration, is made of the historical monuments and relics of the county, so that the scholars of the upper forms, for whom the book is intended, may realize for themselves the indissoluble links between the past and the present, and learn that history is no mere dry record of names and dates, but a moving picture of life and colour. The illustrations are numerous and much to the point, while the book itself is well printed and strongly bound. The space allotted to the last two and a half centuries as compared with that devoted to earlier times seems to us rather disproportionately small.

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THE GENEALOGIST'S LEGAL DICTIONARY. By P. C. Rushen. Walton-on-Thames: Charles A. Bernau, 1909. 16mo., pp. 104. Price 2s. 6d. net.

This is the sixth issue in Mr. Bernau's "Genealogist's Pocket Library," and, like the larger volume on *Ancient Handwritings* reviewed above, is intended to be of practical use to students. Mr. Rushen is a working genealogist who knows what his brethren, beginners especially, need, and he has here provided them with a handy little dictionary of the legal terms and names of documents with which they are likely to be confronted in the course of pre-Victorian researches. The inclusion of some entries, such as "Depositions" and "Intestate," seems hardly necessary; still, it is no doubt better in such a list to err on the side of inclusion rather than exclusion. The little book will be found handy for reference, not only by genealogists, but by all students who are concerned from time to time with old documents and papers of legal importance or bearing.

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Mr. Montagu Sharpe has issued as a quarto pamphlet a very interesting study of *Parish Churches on the Sites of Romano-British Chapels, and the Lines of the Roman Survey* (Brentford Printing and Publishing Company, Ltd.; price 2s. post free). The question of to what extent English parish churches occupy the same sites as the sacred buildings of pagan days is one of great interest, and Mr. Montagu Sharpe shows that certainly in many rural districts this succession was assured by the natural policy of the early missionaries in utilizing and converting to Christian purposes pagan buildings and observances. The pamphlet is illustrated by nine maps. Mr. W. B. Gerish sends us another of his series of "Hertfordshire Folk Lore" tracts—*The Sevall Practices of Johane Harrison and Her Daughter, Condemned and Executed at Hartford for Witchcraft, the 4th August last, 1606* (price 1s.)—which contains some

curious details of a witch's professional outfit in the shape of skeletons, hair "of all colours that is customarily worn," and a curiously figured parchment. We have also received part 11 of Mr. H. Harrison's most helpful dictionary of the *Surnames of the United Kingdom* (Eaton Press, 190, Ebury Street, S.W.; price 1s. net). It extends from Goodale or Goodall to Hamlet. Many of the brief articles, in which the fruit of much research is condensed, are supplied with illustrative quotations.

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The second part of the new German archaeological review, *Mannus*, containing Nos. 3 and 4, is full of good matter, abundantly and well illustrated. There are seventeen plates, two of them coloured, and a very large number of excellent illustrations in the text. Dr. Oskar Montelius continues his study of "The Sun-wheel and the Christian Cross"; and among a variety of other papers we may note a "Review of Search Results in North Bohemia," by R. R. von Weinzierl; "Race Purity and Civilization," by Dr. Schneider; "The New Skeleton Discovery at Aurignac," by G. Wilke; "Some Rare Stone Finds at Mecklenburg," by R. Beltz; and "Prehistoric History of the Village of Beierstedt," by Th. Voges.

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The second part of the *Musical Antiquary*, January, is very welcome, for the new quarterly enters into possession of a hitherto rather neglected field. The first article, on "Purcell's Church Music," by Mr. G. E. P. Arkwright, will interest many besides professional musicians; the second is more technical—"The Treatment of the Words in Polyphonic Music," by Mr. H. E. Wooldridge. In "The Baroque Opera" Mr. E. J. Dent makes a rather important contribution to the evolutionary history of a popular form of the musical art; and "A 'Pavan,'" by William Lawes—a pavan is "a kind of staid musicke, ordained for graue dauncing, and most commonly made of three straines, whereof euerie straine is plaid or sung twice"—will interest musical antiquaries.

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In the *Scottish Historical Review*, January, capital reproductions are given of the portraits of the first five Jameses of Scotland, which have recently been added to the Scottish National Portrait Gallery, and the date and authority of which form the subject of some acute remarks by Mr. J. L. Caw. Other outstanding articles are "Foundation of the Austin Priors of Nostell and Scone," by the Rev. Dr. James Wilson, and "The Scottish Crown and the Episcopate in the Mediæval Period," by Bishop Dowden.

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The *Architectural Review*, January, is chiefly of professional interest. The illustrations are charming. Among them we specially note an excellent reproduction from Mr. W. H. Ansell's etching of the Tower, All Saints, Derby, and the photographic views which illustrate the fourth of Mr. E. F. Reynolds' articles on "The Imperial Mosques of Constantinople," including some remarkable details of tiling. Lansdowne House, Berkeley Square, is well illustrated; and, as usual, there are many admirable measured drawings of special service to students.

Under the title of "A True Lover of Ingenuity," in the *Essex Review*, January, Mr. H. W. Lewer gives an account of William Winstanley, an Essex seventeenth-century compiler and versifier, of more industry and ingenuity than inspiration. The paper is accompanied by some interesting illustrative reproductions. Other articles are the story of "John Payne, Seminary Priest," who was executed at Chelmsford, 1582; the first part of an account by Mr. W. C. Waller of "An Ancient Essex Charity"; and the second part of Dr. Andrew Clark's sketches of "Lincoln College Incumbents."

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In the *East Anglian*, December, the last part of a transcript of the Baptismal Register of the Norwich Dutch Church, 1598-1619, is accompanied by a note on the "Discipline" of that church in 1641. Other documentary serials are continued, and there is a curious description of Suffolk witches from a medical work of 1562, written by Dr. William Bullein. The January number, which begins a new volume, is larger than usual, and contains much interesting matter, including an article on "Old Stained Glass in Suffolk Churches, with Notes on Rood Screens"; the first part of a paper containing documents relating to "The Rectory of Meldreth, Cambs, during the Commonwealth"; and an illustration of a brass in the church of St. Bartholomew, Orford, Suffolk. We have also received *Travel and Exploration*, January, with numerous fine photographic plates, including one of "A Khasia Stonehenge," a row of nine great monoliths, many similar groups or rows of which are found in the Khasia Hills, a little-visited district of Assam; *Rivista d'Italia*, December; and a catalogue of a good collection of second-hand books from Messrs. W. N. Pitcher and Co., of Cross Street, Manchester.



Correspondence.

OPEN-AIR PULPITS.

TO THE EDITOR.

CAN anyone tell me what surviving examples there are in this country of open-air pulpits besides that in the first court of Magdalen College, Oxford, and the "Reader's Pulpit" outside Shrewsbury Abbey. The latter is not, strictly speaking, an open-air pulpit at all. Originally it was within the refectory, and has only become "open-air" because its structural surroundings were destroyed. There must have been many open-air pulpits in days gone by of the type of Paul's Cross. I shall be glad of any references to the literature of the subject.

PRESBYTER.

TEA IN 1750.

(See *ante*, pp. 5 and 6.)

TO THE EDITOR.

Was tea in such universal use in 1754 that the remains of the necessary pottery would be found in excavations similar to those lately carried on at Oxford?

I have often heard my relatives say that my grandfather, who died in the early years of 1800, carried once to his wife, my grandmother, the first tea-set and the first pound of tea as a present after his visit to London, and that this pound of tea was the first ever known to have been taken into that part of Dengie Hundred, below Maldon, in Essex.

If this statement was correct, it does not bear out the statement that the use was universal.* The cups were small ones without handles, and the tea-kettle had a jointed handle, which fell down sideways. In fact, it was exactly like the small brass or copper tea-kettle used by John Chinaman at the present day. An amusing incident occurred in connection with the use of this kettle. The servant-man was sent out to fill it, and, being gone a long time, a messenger was sent to see what he was doing, and he was trying to fill it through the spout. The movable handle added no little to his difficulties. He said, not understanding the cover, that it was the most awkward pot to fill he had ever handled. This circumstance shows that, at all events, tea-kettles were not in universal use at this time.

My grandfather mentioned above lived at Latchington, five miles below Maldon, in Essex.

HENRY LAVER, F.S.A.

Colchester,

December 30, 1909.

THE LONDON COFFEE-HOUSE.

TO THE EDITOR.

Can any reader inform me where I can see a print of the London Coffee-House, Ludgate Hill, as it appeared in the fifties or early sixties of last century? R. M. W.

* The statement that the use of tea was "universal" was made by Horace Walpole, and so it may have been in his circle, but, as was pointed out by the writer in last month's "Notes," tea was practically unknown about 1750 at Oxford. Mr. Laver's interesting letter confirms this for other places far removed from Walpole's limited circle.—ED.

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

It would be well if those proposing to submit MSS. would first write to the Editor, 62, Paternoster Row, London, stating the subject and manner of treatment.

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.

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.



MARCH, 1910.

Notes of the Month.

At the meeting of the Society of Antiquaries, held on January 13, the following gentlemen were elected Fellows: Mr. R. H. Forster, Colonel F. R. Twemlow, Mr. J. C. Powell, Rev. E. E. Dorling, Mr. H. M. Vaughan, Lieut.-Colonel G. W. Archer, Mr. Arthur Gardner, Mr. J. D. Crace, Lieut.-Colonel H. W. Morrison, Mr. W. Parker Brewis, and Mr. R. F. E. Ferrier.

We take the following note from the *Builder* of February 12: "We learn that, failing any arrangements for its preservation *in situ*, the proprietors of the Reindeer Inn, Banbury, will accept an offer to buy the 'Globe Room' for transport to the United States, and to erect a facsimile in its place. Illustrations in the *Builder* of September 5 and 19, 1885, and July 20, 1902, show the Reindeer Inn, with its quaint sign projecting over the street, and, beneath a timber-framed house in Parsons Street, the gateway with the original gates bearing the carved date 'A.D. 1571,' which forms the entrance into the inn stable-yard—a place of much resort on market-days during many generations passed. A flight of steps ascends to the Jacobean room which overlooks the yard. It is panelled throughout in oak, blackened with age, but fairly well preserved; the overmantel of the partly modernized fireplace is a fine specimen. The plaster ceiling, of which a cast is in the Victoria and Albert Museum, has an

VOL. VI.

ornamental band in a geometrical running pattern, with wide ribs, the interspaces being filled with small figurines, which, it seems, were formerly gilded. The good details and delicate workmanship of the ceiling, angle-doors, and panelling are remarkable; the ceiling was probably made by itinerant Italian plasterers. A counterpart of the bandwork is on a ceiling at Compton Win-yates, though there the filling in of the spaces is quite different. Our drawings also depict the panelling, the bay-window (with measured details), and the angle outer doorway; the inner doorway is set across the angle of the room so as to form a little lobby; a cupboard is formed by a similar doorway set across the angle on the opposite side of the bay."

According to a Reuter's telegram from Khartoum, Professor Garstang has unearthed the Sun Temple mentioned by Diodorus on the site of the ancient Meroe. The building is described as a unique structure showing Greek inspiration, and containing sculptures representing King Ergamenes's victories and a triumphal procession. There is also a list of the tribes inhabiting the districts of the Southern Sudan, which, it is suggested, may throw much light on the condition of that region in the times immediately preceding the present era. The sanctuary of the Temple is said to be lined with brilliantly-enamelled tiles. The discovery is also a gain from the purely literary aspect. Not only does it establish the value of the Meroitic letters, but it is claimed that it also shows that the alphabet which Ergamenes employed was modelled on the Greek. Further excavations have been carried out on the site of the Temple of Amon at Meroe, and from these it has been found that this Temple is greater and grander than has hitherto been supposed, and that a restoration of the building had been carried out by Netek-Amen. Here, also, many inscriptions and statues have been brought to light.

The *Times* of February 3, commenting on this most interesting announcement from the Sudan, remarked that "The fact that the sanctuary was lined with glazed tiles is remarkable, and new in the annals of Sudan archaeology, but judgment must be suspended

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until their colour and the quality of their workmanship are known. All judgment, too, must be suspended on the claim that Ergamenes invented the Meroitic script with an alphabet modelled on the Greek. Hitherto hardly any progress has been made with the decipherment of this script, and, as no bilingual inscription is stated to have been found, the values of the Meroitic signs investigated may be still only conjectural. With regard to the Temple of Amon, Professor Sayce, who visited the site last year, noted that it was a very considerable structure, and it is interesting to know that Professor Garstang has ascertained its restoration by the later Ethiopian King, Netek-Amen. The information that 'many inscriptions and statues have been found' will be welcome. Hitherto the latter have been as rare as dodos, while the more of the former we possess, in both hieroglyphic and Meroitic script, the better our chance of fathoming the strange literature of this little-known negro civilization. It is much to be hoped that excavations such as those conducted by so careful an archæologist as Professor Garstang will considerably enrich our scanty knowledge of the archæology and history of the Sudan."



Some interesting archæological discoveries have recently been made at Gurnard, a little hamlet on the western outskirts of Cowes. The newspapers say that Mr. C. Cooksey, of Southampton, has unearthed "what is believed to be the site of the supposed palace of King Arthur and the hall of the Knights of the Round Table." What precisely has been discovered we have not heard. A further curious find has been made by Mr. Sparks, an antiquary of Cowes and Southampton, of some ancient carved masonry about a mile from the scene of the other discoveries. The masonry, which until the recent wet weather was obscured by lichen and moss, comprises portions of arches, architraves, caps, and bases of columns believed to be of a period anterior to the Norman Conquest. It is thought highly probable that these carved stones were part of Beaulieu Abbey, which was despoiled by Henry VIII., who used the material in the construction of Cowes Castle, now the Royal Yacht Squadron Clubhouse.

One of the recent acquisitions of the British Museum is a monument of the great Assyrian King Sennacherib, which is now on exhibition in the Assyrian and Babylonian Room. A full description appeared in the *Globe* of February 9, from which we make some extracts: "The new monument is a fine octagonal cylinder of yellow terra cotta, about 14 inches high, inscribed with 740 lines of perfect cuneiform writing, in eight columns, each about the width of a newspaper column. It is the longest inscription of this great King, the others being the Taylor, the Bellino, and the Rassam, all in the British Museum. The inscription is partly historical, and in this respect to a great extent duplicates the Taylor; but the bulk of the long text is topographical, describing the great building and other works which Sennacherib carried out in making Nineveh a city worthy of 'the unrivalled sovereignty which Ashur had conferred on him,' and making that city to be the capital of the Empire of Western Asia.



"The historical portion is of great interest, for, in addition to a summary of the campaigns against Merodach-baladan and the war in Palestine, and siege of Jerusalem in the time of Hezekiah, it contains two other campaigns, hitherto unknown, which form the first contact between the advancing Greeks and the Empire of the East. In the year 698 B.C. a revolt broke out in Cilicia, then a rich province of the Assyrian Empire. In this campaign Sennacherib himself probably took part, hence its record on this cylinder. The Assyrian Viceroy of the city of Illubru revolted, and induced the cities of Tarsus and Ingira (or Angora) to join him, and the Cilician troops seized the Cilician road, the great commercial road crossing the Taurus or Ammanus range, and 'held up the caravans from Nineveh and Babylon, thereby obtaining a rich booty, and inflicting great injury on the Assyrian. The Assyrian King sent a strong army against the rebels, and a battle' took place in a difficult mountain (pass), and the rebels were defeated. The Assyrian army then descended into the plain of Cilicia or Anatolia, and captured and spoiled Tarsus and Angora. The rebel Viceroy Kirua was captured, and he and his people carried captive to Assyria, and their places taken

by Assyrian colonists. Kirua, brought before Sennacherib, was flayed alive. The use of the expression 'Cilician soldiers' is so marked that it may reasonably be taken to be intended to denote some troops of more than ordinary importance, and possibly these were Hellenic mercenaries, for the Greeks were rapidly gaining a strong foothold in Asia Minor, and the Greek fleets patrolled the Eastern Mediterranean. The sole record of these wars hitherto extant was preserved by Eusebius, who records also a naval engagement, in which the Assyrian fleet was victorious. Sennacherib then held Tyre, so he would have been able to employ Phœnician ships.



"Greek tradition attributed the foundation of Tarsus to Sennacherib or Sardanapulus. But this can hardly be the case, for the city is mentioned in the block and obelisk of Shalmaneser III. in the British Museum. After its destruction in 698 B.C., Sennacherib may have rebuilt the city, and he says he 'set up a shrine to Ashur there, and placed a tablet recording his victory before it.' This may be the temple mentioned by the Greek writers. A few years ago some large blocks of stone inscribed with cuneiform characters were found at Tarsus, but have since, I fear, been destroyed."



On February 8, at a meeting of the Royal Asiatic Society, Dr. T. G. Pinches read a paper on "Sennacherib's Campaigns in the North-West and his work at Nineveh," based on the new cylinder described above.



The Prehistoric Congress of France will hold its sixth session at Tours from August 21 to 27. Excursions have been arranged to many places of interest in the department of Indre-et-Loire, and visits to the local museums, private collections, and archaeological monuments. The subjects for discussion include the Palæolithic remains in Touraine, the geographical distribution of the flint industry of the Grand Pressigny, and the "puits funéraires" of the basin of the Loire. Communications may be addressed to the Secretary-General, Dr. Marcel Baudouin, Rue Linné, 21, Paris.

Nearly all savage people dread lest the dead should return to trouble them. For this reason an Australian tribe will always desert a camp in which a man has died, and erect new mia-mias at some distant spot. Among many African tribes a hole is knocked in the wall of a hut in which a man dies, and the corpse is carried through that, instead of through the doorway, so that the spirit of the dead man may not be able to find its way back. Some Bornean tribes evidently have a similar dread. Dr. Charles Hose, a member of the Cambridge Anthropological Expedition to unexplored Borneo, writing in the February number of *Travel and Exploration*, describes the precautions that are taken to prevent the dead from returning to the living. At the graveyard a stick, cleft in the shape of a V, is placed in the ground, and through this the funeral procession passes in single file. "As soon as the coffin had been placed on the stage erected for the purpose, the people commenced their return, following one another's heels as quickly as possible, saying as they repassed through the V-shaped stick, 'Keep back, close out all things evil and sickness.' When the whole party has passed through, the cleft ends of the stick are tied together, and this is then regarded as 'a wall that separates the living from the dead.' By so doing they believe that they shut out the spirit of the deceased. They believe that the spirit of the dead is not aware that life has left the body until a short time after the coffin has been taken to the graveyard, and then not until the spirit has had leisure to notice the clothes, weapons, and other articles belonging to its earthly estate, which are placed with the coffin."



The Dalrymple Lecturer in Archæology, Mr. George Macdonald, LL.D., honorary curator of the Hunterian Coin Cabinet, Glasgow University, will deliver a course of lectures on "The Roman Wall in Scotland," beginning on March 2. The lectures, which will be illustrated with lantern views, will be given in the Botanical Lecture Room, University Avenue, Glasgow.



The Festival of Empire and Pageant of London (the "Heart of the Empire"), in which 15,000 performers will take part, will be held

at the Crystal Palace in the summer. In Eaton Park, Chester, July 18 to 23, will be given a pageant consisting of eight episodes from the return of Agricola, after defeating the Ordovices, A.D. 78, to the Siege of Chester, and visit of King Charles I. in 1645.

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The *Athenaeum*, of February 5, remarks that the archaeological tour in British Western Tibet that Mr. A. H. Francke, of the Moravian Mission, has been conducting on behalf of the Indian Government, promises to provide some interesting results. At Leh he discovered the graves of some Dard chieftains, which furnished ancient earthen pots and metal ornaments. The method of burial suggested a resemblance to the practice in Egypt. He has also made some interesting discoveries about Tsaparang, the kingdom mentioned by Andrada in 1623, and claims to have deciphered the legend on the seal of the Dalai Lama of Tibet as "May you be happy!"

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Whilst workmen were engaged early in February in making excavations under the roadway for water connections with the Clausentum Estate, Southampton, they came across layers of human bones, and within a stone's throw half a dozen skulls were dug up. It is supposed that the roadway was built a few centuries ago over an old burial-ground for soldiers. Some ancient pottery has also been discovered in the vicinity, as well as a well-preserved small Roman coin.

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Referring to the paragraphs on old Kentish games in our "Notes" of the last two months, Mr. R. Blair, F.S.A., of South Shields, writes with regard to "Ducker" and "Ticky-touchwood": "These games were, and I dare say are still, played in Northumberland and Durham—the former exactly as described by Mr. Laver." Mr. J. Potter Briscoe, F.R.S.L., writes from Nottingham: "The game of 'Duck Stone' was played in my early boyhood days—the fifties—in Bolton, Lancashire, and in later times. The game was similarly played as described by Mr. Laver." The game of Duck was probably played pretty generally throughout England. We remember it in the sixties of the last century being played at Wimbledon, Surrey.

The third lecture of this season's series of lectures on "Arts connected with Building," arranged by the Carpenters' Company, was delivered on January 26 by Mr. Banister F. Fletcher. The subject was "The Carpenter's Craft." The lecturer treated his subject under the three heads of External Carpentry, Internal Carpentry, and Furniture, showing in illustration many drawings and lantern slides. A full report appeared in the *Architect*, February 4, illustrated by two pages of sketches, one of larger and the other of smaller examples, including many delightful specimens of old woodwork. The succeeding lecture, on "The Joiner's Craft," was given on February 2 by Sir A. Brumwell Thomas.

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Several more of the old wooden waterducts which were in common use before the introduction of the modern water-mains have been discovered during the excavations for the new county hall on the Lambeth side of the Thames, near the southern approach of Westminster Bridge. The waterducts, which are merely trunks of trees burnt out to allow the passage of the water, are all in an excellent state of preservation, and are similar to those found in Fleet Street and elsewhere not long ago.

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The Secretary of the Royal Commission on Historical Monuments has written to the Whitgift Hospital Preservation Committee at Croydon, stating that Lord Burghclere, the chairman, asked him to say that the Whitgift Hospital would certainly be scheduled among those monuments in Surrey most worthy of preservation as soon as the time comes for the county in question to be brought under the special purview of the Commission. It will be, of course, for the Government to decide whether the recommendations of the Commission are to have the force of law, but there is no reason to doubt that this will be done. Meanwhile, it is quite certain that Parliament will always decline to allow the destruction of any scheduled monument if it can be avoided.

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The latest issue of *Man*, January, contains an interesting contribution by Mrs. B. H. Cunnington, who has been continuing her

explorations of earthworks in Wiltshire. She gives a plan and description, with three sections, of a rather large example of a simple and nearly rectangular enclosure, of seven acres in area, near the Wansdyke, which she considers to be mediæval. Within it is a smaller work, described by Stukeley as a "prætorium." In her opinion the evidence is in favour of both works being attributed to the same date, which she places somewhere between the twelfth and sixteenth centuries.



At the British Archæological School of Rome, on January 31, Sir Rennell Rodd, the British Ambassador, delivered the first of two lectures on "Renaissance Sculptors and Sepulchral Monuments of the Renaissance in Rome." The lecturer, as reported in the *Morning Post*, February 1, traced the evolution of the sculptured sepulchral monument from the flat stone of the pavement grave to the wall tomb in its niche, which reached its highest artistic culmination in the second half of the fifteenth century, and then, discarding the dignity of death with the facile technique of Sansovino, degenerated into the barocco and ended in the modern monstrosities of the Campo Santo. He proposed only to deal with the brief period of fifty years during which the Renaissance sculptors filled the Roman churches with a wonderful series of monuments of illustrious Churchmen. The tombs themselves would occupy more especially the second lecture. In the first he proposed to deal with the sculptors who initiated the Roman manner. Touching briefly on Filarete, Master Simone, and Donatello, he examined in detail the documentary records of the little-known Master Paolo Romano, not to be confused with the Magister Paulus of the pre-Renaissance period, and described with the assistance of photographic slides the various works which can, without any doubt, be ascribed to him. Paolo worked in collaboration with Isaiah of Pisa, another sculptor little known to any but students, although he was the principal author of the great triumphal arch of Alfonso of Aragon at Naples. Isaiah he showed to be the originator of the Roman wall-monument, the type of which, as established for the grave of Eugene IV., was followed with certain modifications for half a century.

The work of Mino da Fiesole in Rome divided into two periods, 1463-1464 and 1474-1479, provided more controversial matter, and certain problems were stated which the lecturer considered as still unsolved. The fragments of the monuments of the old basilica of St. Peter's, now rarely seen in the passages of the crypt, were discussed and illustrated with lantern slides, and the ascription to their respective authors of the portions of the great monument of Paul II., which was a joint work of Mino and Giovanni Dalmata, a sculptor from the other side of the Adriatic, almost as little-known as Paolo Romano and Isaiah of Pisa, occupied the rest of the hour. Dalmata also collaborated with another artist, Andrea Bregno, and to him and Luigi Capponi and their contemporaries it is proposed that the second portion of the lecture shall be devoted.



At the sale of the contents of Holme Lacy, the Earl of Chesterfield's seat, near Hereford, which took place January 31 to February 3, many beautiful things were knocked down. The collection was of a somewhat miscellaneous kind, for it was not the result of years of research by a connoisseur, but simply the incidental gathering of a family covering several centuries. The most attractive piece of furniture to many was the exquisite Chippendale carved mahogany break-front bureau bookcase. "The piece," wrote a careful observer, "shows the great cabinet-maker striving to combine Chinese and French design. This he has managed with much success. The whole thing has an elegance and airiness that he seldom if ever surpassed. Here and there the fretwork has been injudiciously restored, but that can easily be rectified." This prize fetched no less than 2,000 guineas. A carved mantel decoration in the saloon fell for 950 guineas.



The Fortune of War, the tavern at Pie Corner, West Smithfield, is to disappear, and will shortly be in the hands of the house-breaker. The house is not an old one, as has been assumed by several newspaper writers, although it has for long had attached to it the famous fat boy figure, erected to mark the spot where the Great Fire ceased. The figure will be placed in

the Guildhall Museum. The tablet bears the inscription: "This is Pye Corner, where the Great Fire of London ended, after burning night and day from the 2nd to the 10th of September, 1666." Other historic London inns are disappearing, including the Harpur Arms in Theobald's Road.

Commendatore Boni has resigned his membership of the Commission for the Zona Monumentale, because the Italian Government declines to excavate the district between the Porta Capena and San Sebastiano, but insists on quadrupling the roadway. Commendatore Boni naturally regrets a decision which means the definite abandonment of the scheme for reviving the ancient glories of the Via Appia.

Miss C. S. Burne is the new President of the Folk-Lore Society—a well-deserved honour. In her presidential address on "The Value of European Folk-Lore in the History of Culture," delivered on January 19, Miss Burne, after briefly reviewing the development of the study of folk-lore and anthropology since the Society was founded, went on to discuss the true nature and function of the work to be done by folk-lorists. She urged a greater concentration of work amongst them, and emphasized the necessity of taking environment into consideration when inquiring into the origin of a particular custom, and of exercising greater caution in comparing such custom with what appear to be similar customs from other stages of culture and other social systems. In support of this appeal Miss Burne gave an exhaustive study of some well-known local customs in England, including the Garland Day Festival in Castletown, Derbyshire, the Abbots Bromley Horn Dance, and the annual squirrel and owl hunts. Miss Burne traced the peculiar features of the Castletown Festival to the Royalist sentiments of the people at the time of the Restoration, the resemblance of certain features to some of the German spring festivals being purely accidental. The origin of the Abbots Bromley Dance Miss Burne found in the local system of land tenure, and that of the annual hunts in the necessity for keeping up right-of-way over enclosures. Miss Burne suggested that evidence of this

nature, as to the bearing of local peculiarities on custom, would help anthropologists in the studies of the various forms assumed by the institutions of savagery, and that in this field lay the true work of the Society.

Professor Ernest A. Gardner, speaking in January on the subject of archæology in relation to literature at University College, said that practically our whole knowledge of man in prehistoric times came within the scope of archæology, because we had no other means of knowing anything about him. In the case of some other branches of archæology—Egyptology and Assyriology—the literature was generally included in the archæology. That, he supposed, was because books in the sense in which we knew them did not exist. In the case of classical archæology there was generally a very rigid line drawn between archæology and literature. It had been drawn too strictly, he thought, both to the detriment of the study of archæology and of literature. The fact was that in this relation the distinction between archæology and literature was not so much one of subject as of means and methods. It seemed irrational that we should say documents in stone were archæology, and in parchment were literature. It was necessary, he thought, to realize that the distinction between archæology and literature was in many cases a narrow one, and drawn upon comparatively accidental lines.

Mr. Henry Dewey writes from 28, Jermyn Street, S.W.: "I should be very pleased to receive from Cornish or other readers of the *Antiquary* any information likely to throw light on certain small earthworks now to be described. The objects in question are situated in two fields on the cliffs about three miles north-east of Boscastle (Cornwall), and 200 yards west of a farm called Newton, High Cliff (see 6" Ordnance map, Cornwall 10 N.E.; 1" map New Series 322, Boscastle). There are some twenty of them, and they vary but little from one another in shape and size. They may be described as three-sided, rectangular ramparts—in fact, each one resembles the letter E without the middle arm. The longest side measures 30 feet, while each arm is some 15 feet long.

In three others the long side measures 40 feet, while the arms are only 15 feet. In height the banks measure 2 feet, and are 4 feet thick, and there is no corresponding ditch. The space included by the back and arms is floored with local beach pebbles, many of which have evidently been burnt. The material of the banks is sea sand, which must have been brought from a distance, as the natural soil is gritty sandstone and slate. In every case the long side points north-west and south-east, and the arms point north-east—*i.e.*, the open side of the work is turned away from the south-west. It is possible that they were used for kelp burning; but if so, it seems an unusual spot to choose for such a purpose, as the cliffs are here 800 feet high, and the mounds are on top of them. To reach the shore at this spot it is necessary to follow a zigzag path beside a small stream of water for 700 feet until the stream falls as a cascade over the vertical cliff nearly 100 feet in height. Next the path bears to the left, and winds down to the bare rocky shore. At low water wide stretches of sand are laid bare, and a good deal of sea-weed grows on the scattered boulders, where it could be cut, and thence carried up the cliff path to the top, and then be burned. The labour and time involved in this work would seem to be wasted, when it is remembered that the shore is accessible without much trouble about two miles to the north, at Crackington Haven, St. Gennys. The local farmers could not offer any explanation as to the use and origin of these curious structures, and I should be glad to hear what their use was, and if similar objects occur elsewhere."



We note with regret the death on February 16 of Colonel C. R. Conder, aged 62, well known through a long series of years for his work in connection with Palestine exploration and archæology. His books and memoirs were very numerous. Among them may be named *Tent Work in Palestine*, 1878; *Memoirs of the Surveys of Western Palestine*, 1883, and of *Eastern Palestine*, 1890; *The Hittites and Their Language*, 1898; *Primer of Bible Geography*, 1884; and *City of Jerusalem*, 1909.

The annual general meeting of the Somersetshire Archæological and Natural History Society will be held this year at Yeovil on July 19, 20, and 21, under the presidency of the Rev. E. H. Bates Harbin, M.A.



A Visit to the Neolithic Hut-Circles of Jeneffe by the Archæological Congress of Liège, August, 1909.

BY A. MONTGOMERIE BELL.

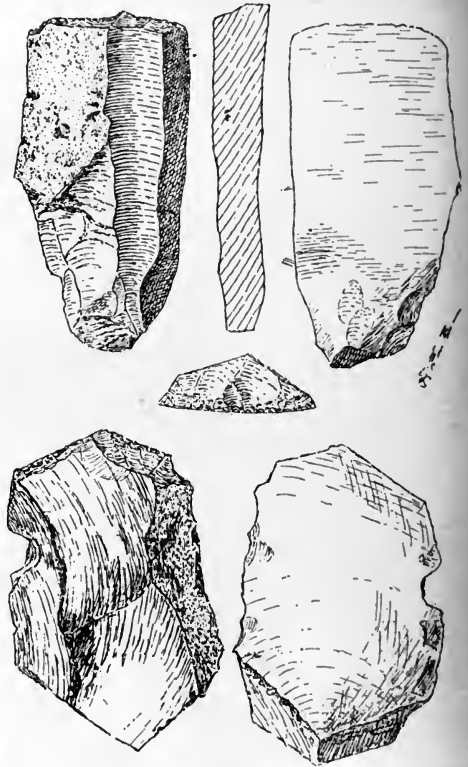
DURING the sittings of the Archæological Congress held at Liège last August, an excursion was taken by the members of the prehistoric section to Jeneffe, a village on the Hesbayan plateau, about fifteen miles distant from Liège. M. Marcel De Puydt, *avocat*, of Liège, whose name has been familiar to the world of prehistoric inquiry since the discoveries in the cavern of Spy in 1885, conducted the visitors. The object of the day was to examine some hut-circles, or *fonds de cabanes*, of which a large number have been located during the past few years by M. De Puydt and other archæologists. Half an hour's journey, and the station of Momalle was reached; twenty minutes' walk brought the party to Jeneffe. The spot selected did not seem promising for the neolithic investigator; it was a small patch of grass-land, left uncultivated at the meeting of two roads. The country round was an undulating plain, with no hill or eminence visible even on the horizon, and the surface soil was a rich and apparently deep mud. Chalk soil, the matrix of flint, running water, and defensible ground, the three usual conditions of neolithic life, were all absent. There were, however, three labourers visible, each standing, spade in hand, in his own circle of about 8 feet in diameter, from which the two topmost sods had been removed. A number of peasant women also, with babes in their arms, or stout youngsters tugging at their gowns—for the invasion of strangers was formidable—

gave a picturesque and natural colour to the scene. In the presence of a crowding audience—for the visitors were nearly a hundred in number—the next two sods were lifted, and many tools of prehistoric life, both of flint and pottery, were brought to light, and the general features of the relics were explained by M. De Puydt.

The flints found consisted of numerous flakes and cores, a few scrapers—no more were seen by the writer than the three figured below—three *faucilles lustrées*, or polished sickles, at least one fabricator, and one carefully-made borer, or *pointe*. The flakes were commonly large, from 2 to 4 inches in length, and frequently presented no signs of use on the edges. This point struck me forcibly, for in the afternoon at Jeneffe I picked up more unused flakes than I have found near Oxford in the past two years. Yet at Oxford probably not less than 3,000 flakes have passed under my inspection, and at Jeneffe not more than eighty, if so many. Scrapers have been found abundantly in the *fonds de cabanes*, but not of the semicircular or horseshoe type, commonly found in our country and elsewhere. The typical pattern is that of our first illustration, an example obtained on August 2, and presented to me by the courtesy of the finder.

The scraper, it is seen, is a truncated flake, of which the truncated end only, that farthest from the bulb, has been utilized. The scraping edge is sharp, regular, and almost straight; the example given has also this peculiarity, that a protuberance overhangs the central portion of the working edge. This circumstance indicates that the tool was used as a plane, and pushed forwards; by this motion the prominent bump would not interfere with the edge, as it would do if the tool were held perpendicular to the substance scraped, and pulled towards the user. Among the twenty types of neolithic scraper given by Sir John Evans, none quite corresponds with this type from Jeneffe; the English forms have the working end more circular in shape, and the trimming extended down each side, often as far as the bulb-plane. In the caves of Southern France a similar type is found, and some Belgian archæologists have suggested that their hut-circles are of Magdalenian age.

A second scraper is here figured—not so typical of the series, but worthy of illustration. It is formed from a rude flake of flint, from which the bulb has been severed by two powerful blows, leaving enough of the bulb-slope to form a convenient hold for finger and thumb. The scraper-end has two



FIGS. 1 AND 2.

Fig. 1 (Upper).—Straight-edged scraper, typical of the Belgian hut-circles.

Fig. 2 (Lower).—Notched scraper, with two edges, from the Belgian hut-circles.

edges, both carefully wrought; the larger one is a straight-edge, very uncommon in a scraper, and the angle between the two is 140° . The result is a tool with two cutting edges, the second fitted to "mak siccar" the work of the first. On the side of this scraper, at a spot very convenient to the hand-grip, is a large *encoche*, or notch, used doubtless in

rounding hairpins of bone or wooden handles of tools. The notched flake, and occasionally the notched scraper, are tools which belong

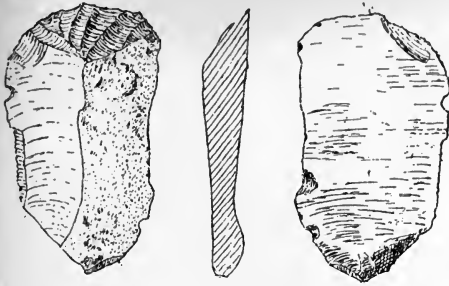


FIG. 3.—SCRAPER, RESEMBLING AN ENGLISH TYPE.

to all flint ages; they are quite in keeping with the general character of the relics of Jeneffe, which were applied to domestic uses.

A third scraper fell to the writer's lot on August 2. This scraper is nearly intermediate between the two already given; it utilizes the end, like the first, and it has a sweeping edge, which very nearly divides into two portions, as the second is divided. Its great difference from the first is that the chipping, which forms the cutting edge, forms an angle of about 35° with the bulb-face, while the angle of Fig. 1 was not far short of 90°. Fig. 4 might be paralleled from an English series, and was probably used as a knife in the hand, certainly not as a plane, which we have said was probably the method in which Fig. 1 was utilized. Fig. 1 also probably was a handled tool.

Chief in interest was the serrated flake next figured. Three of them were found, two by M. Émile Cartailhac, of Toulouse—a name honoured by every student of prehistory—who was highly pleased by the interesting discovery. The number three was the usual average, for it is common to find one in each *cabane*. They have all the same characteristics; the edge is serrated, in whole or in part, and each side of the flakes, so far as the serrations last, is lustrous, showing a brilliant polish over about a third of the flake's width; the other two-thirds are dull. The end of the flake is usually, as in the illustration, truncated. The edge opposite to the serrations has, in the example given, been blunted by chipping,

probably to give ease to the hand. These flakes are named by the Belgian archæologists *faucilles lustrées*, or polished sickles, and with justice. The polished edges are exactly such as are found in the flakes attached to a *tribulum*, the polish on either edge being caused by movement through the silicious straw. The edge also between the serrations is beautifully polished, and not chipped, showing that it was used by a skilful and steady hand. The truncated end suggests that several flakes were fixed in one handle, the method adopted by the makers of the Egyptian flint-sickles. The blunting of the opposite edge, and the fact that serrations only extend over the larger half of the edge, points to the saw having been used in the hand; probably, as is certain in the case of flakes and scrapers, both methods were employed. That the use was for cutting the ears off stalks of corn can hardly be doubted. No vegetable remains were found in the *cabanes*, but in the pottery numerous impressions of the grains of *Triticum dicoccum*, Schr. (the two-eared wheat) were discovered and identified. Moreover, mortars of the simplest description—a

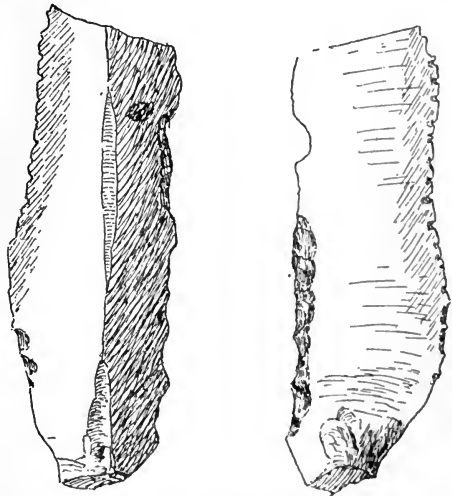


FIG. 4.—FAUCILLE LUSTRÉE, OR POLISHED SICKLE.

round or oval stone rolled over a flat one—were of frequent occurrence, though none appeared on August 2.

The flint saws which I have found in the neighbourhood of Oxford have neither the lustrous edges nor the large serrations of these foreign examples. They were probably used for cutting some softer substance, perhaps for tattooing the human body. The late Sir John Evans, however, found in Yorkshire saws, which were marked by signs closely resembling those of the Hesbaye, and were probably used for the same purpose.

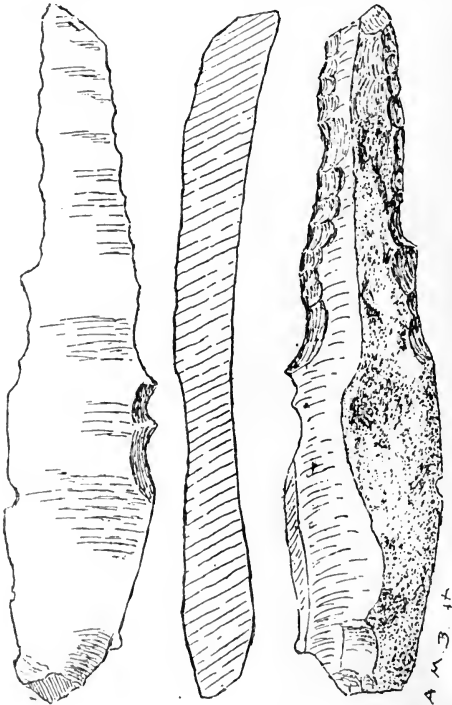


FIG. 5.—FABRICATOR, OR FLAKING-TOOL FROM JENEFFE.

Of Fig. 200 in *Ancient Stone Implements of Great Britain* he writes that it "has a line of brilliant polish on each margin of its flat face, showing the friction the saw had undergone in use, not improbably in sawing bone or horn." He further adds that the characteristic polish is "observable on a large proportion of these flint saws." At the same time this polish is not identical with that of the Belgian examples, as it is only

said to occur on the flat side of the flake, not on both sides, which is characteristic of the foreign examples.

I have also figured a fabricator, which is singularly like many of the so-named tools found in England. The edges, especially that which would be used in right-hand working, are much worn back, as if they had been pressed against some hard substance. The implement, however, differs from typical English examples in two points: first, it is of slighter make than is usual in home examples; second, the end has not been bruised, whereas in English specimens it is commonly bruised to a rounded mass, and often both ends have the same appearance. I suspect at the same time that the Belgian example has had its end broken off, as there is some appearance of an ancient fracture. The piece has also this peculiarity, that it has, almost certainly, been inserted in a handle. Between the used and chipped part, and the bulbous butt of the flake, there is no mark of use, the edges being quite sharp. Further, on one of the edges there is a sharp and thin projecting jag, which would have cut the finger of anyone who used the bare end as a handle. Had the flint been used unhandled, this jag would have been removed.

Lastly I have figured a curious flake, which puzzled Belgian prehistorians, some of whom asserted that it was chipped by the digger's spade, and could have had no use. Beyond a doubt the chipping on one side of the flake is ancient, and its great regularity points to its having been worked for some definite end. M. Hamal-Nandrin, who has had much experience in the flints of the Hesbayan plateau, suggested that the side was chipped away in order that it might be blunted; this done, the flake could be held in the hand by the chipped end, while the sharp, untouched end was used as a knife for special, perhaps surgical, purposes. This was my own explanation, for which I was pleased to find a thoroughly competent seconder. Though I cannot give an exact parallel, analogous implements are not wanting, and it must be remembered that, when all tools are handmade, implements of unique form are to be expected.

It is remarkable that in these hut-circles

no polished axe of the ordinary type, and no barbed and tanged arrowhead, or, I believe, any arrowhead at all, has appeared. A few examples of an adze or *herminette*, flat on one side, convex on the other, and convexly sharpened at either end, have been found. Fig. 84A, in the second edition of Sir John

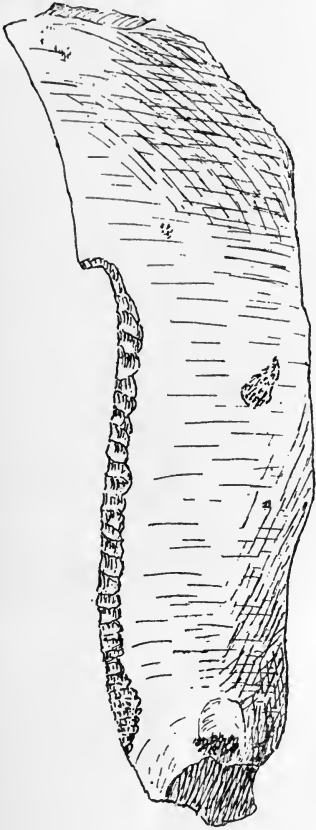


FIG. 6. — FLAKE WITH EDGE REMOVED FOR CONVENIENCE IN HOLDING: PERHAPS A SURGICAL KNIFE.

Evans's already quoted work, from Slains, Aberdeenshire, resembles them, though the foreign type has a stamp of its own. They are not formed of flint, but of a less brittle stone.

The result of the delightful excursion had a tantalizing aspect, as is so frequently the case with prehistoric discoveries. On the

one hand was the fact, clear as sunlight, that in some distant epoch a large population planted wheat, reaped their harvest, and ground their corn, on the very soil which is now the richest land of Belgium. They also made bowls and others vessels of pottery, sometimes adorned with fanciful and picturesque designs. Their homes were workshops, full of knives, saws, scrapers or planes, and augers, of flint. Belgium of to-day is famous, has long been famous, for its agriculture, its porcelain, and its knives and other tools of iron. A Scottish visitor could not forget that for centuries the familiar knife of the Scottish peasant was named the "jocteleg," or *Jacques de Liège*, as iron smelting furnaces in Scotland are of comparatively modern date. These arts of modern days—the husbandry, the pottery, the cutting tools—were all reproduced beneath the sod, in somewhat altered forms, from the life of a long-forgotten past. This was certain, and surely it was interesting, being a visible lesson on the continuity of human history and on the growth of useful arts from times which the professional historian too often regards as anarchic and unknown. The sight had also the picturesqueness of contrast between the clear outlines revealed and the darkness which enveloped the surroundings of those objects and the distance between them and ourselves. It recalled to mind a scene once witnessed by the writer near the top of Ben MacDhui. When the summit was reached, instead of the view which should comprise the eastern, western, and northern seas that gird our island, nothing was visible save a thick haze and a few hundred yards of weather-beaten granite rock. Suddenly an avenue opened in the mist, and revealed far off, shining in clear sunlight, green fields and whitewashed steadings, fringing the lower reaches of the Spey, and a long line of white waves breaking on the yellow sands of Culbin; a small portion of the vast landscape clear, the rest obscured and invisible.

So it often is to the prehistoric student; the evidence found is clear as day, but how difficult to conceive it in its true surroundings! In truth, the evidence of Jeneffe presented an unusual difficulty; it seemed to speak of a large neolithic population

living, not merely without axe and arrow, but without any weapons of war whatever. How could such a thing be? Was it possible that the Belgian savants had laid bare a *gynæceum*, or women's apartments, of old? The most of the operations which were in evidence were probably performed by women. Neolithic tradition lingered long in Western Scotland, and there we find reaping, grinding, and pottery-making, largely confined to women. The reader will remember Wordsworth's "Highland Maiden"

Reaping and singing to herself.

Pennant informs us that the quern, or hand-mill, of 1770 was turned round by "two women seated at the mill"; and Martin records that in his time (1700) the art of making pottery without the wheel—that is, *more neolithico*—was practised in the Isle of Lewis by women. Sir Arthur Mitchell in *The Past in the Present* tells us that the last person to practise the hereditary art was an old woman, a Macleod, of the township of Barvas.

Again, was it possible that the huts were occupied by a subject race, a species of Gibeonites or Helots, who were forbidden to bear arms, and compelled to practise the useful arts of pottery, husbandry, flint-making, and skin-dressing, while the Spartans, the ruling race, dwelt apart with weapons and armour, courage, and pride, of their own? These suggestions are fanciful enough, but either of them is more probable than the belief that an unarmed population existed in neolithic times on the open plains, or half-felled forest lands, of Belgium. We left the spot with the reflection that in all probability evidence is lurking somewhere, or has perhaps been lost, which would prove that, when need was, the *cabanes* of the Hesbaye were not without defenders, and that these defenders were not without arms. Who can believe that these primitive cultivators would be driven from their hard-won fields or patches of corn without fighting for them? Was such a supposition possible on the lands occupied by the *Nervii* of old, and throughout the generations since consecrated by the proud independence and fiery temper of their inhabitants?



The Ancient Kanarese City of Kop, and its Neighbourhood.

BY G. K. BETHAM.

I.

THE CITY OF KOP.

MANY are the ruins which are to be found in India by those who wander away from the beaten track, and many are the stories related concerning them to be heard by those willing to listen to and able to understand the inward meaning of them. Every temple, nearly every wayside shrine, has some quaint legend attached to it, interesting, if for no other reason, for the light thus thrown on the customs and train of thought common to the people—people possessed of an inexhaustible mine of folk-lore, a mine as yet but barely touched. I came on an old city once in the course of my wanderings, deeply buried in thick forest-clad country, seldom if ever pressed by the foot of a European, almost unknown, even, to the surrounding native inhabitants of the district—lonely, isolated, forgotten. It is of this city that I now propose to tell.

The ancient city of Kop lies some sixteen miles inland from the port of Murdeshvar, on the North Kanara coast, about twenty-five miles south of Honavar. The city is in ruins, and is at the present day hidden away in and overgrown by forest; so far as I know, it has never been visited by any Englishman but myself. I may, of course, be wrong in making this statement, and write quite under correction. I do not think that Mr. Fleet, C.I.E., late of the Bombay Civil Service, and the great authority on Kanarese antiquities, has ever visited or described the place; nor has it, so far as I am aware, come within the purview of the archaeological survey of India.

I was in camp at Murdeshvar, when I heard rumours of the existence of an old city in the neighbourhood, and it was not without some difficulty that I at length succeeded in finding a man able and willing to guide me to the place. The route lay through pathless, jungle-covered country of the roughest description, and completely deserted,

there being no habitation of any sort in it. My guide also informed me that it was infested by king-cobras (*Ophæophagus elaps*, the snake-eating snake). This in some measure accounted for the tract being avoided, for the king-cobra is the most dreaded, and at the same time the most formidable, of the serpent tribe, attaining as it does a length of from 14 to 16 feet, and attacking man without provocation or warning, and withal having a deadly poisonous bite.

On the way to Kop, about three miles on this side of it, there is a wooden image some 3 feet to 3 feet 6 inches high, which rejoices in the name of *Hona Jain Masti*. *Hona* means gold. The term *masti*, so far as my knowledge and experience goes, is confined exclusively to the Kanarese coast, and is used only by *coast* Kanarese people and by the adjoining people to the south of Kanara, who talk the *Tulu* dialect. It signifies the spirit of a female who has died a violent death, usually the spirit of a *sati*—*i.e.*, a widow who has been immolated on the pyre of her deceased husband—sometimes malevolent, but as a rule benign. Divine, or at all events semi-divine, honours are paid to a *masti*. An image, or representation of sorts, is set up, and offerings, such as cocoanuts, flowers, red-lead powder, etc., are placed in front of it, and obeisance made; not infrequently there is a priest attached to the shrine. The neighbourhood of a *masti*, be her character benevolent or not, is avoided as much as is possible after nightfall.

The story of this *masti* as related to me is as follows: *Hona* was the fair and lovely daughter of the Jain King of Kop; her father was not wealthy, but he had a rich subject in the person of one Bankoji Achari,* who had amassed his wealth by the aid of a stone, or gem, which had the property of turning metals into gold by its touch—another version of the philosopher's stone,† in short. Bankoji's son loved the beautiful Princess, and his father sought and obtained the promise of her hand for his son from the King. The King was, however, inwardly incensed at his subject's presumption, the more so as he was of a lower caste

than himself; so, on the night chosen for the marriage, he and his retainers set on the would-be bridegroom's household and massacred them all. *Hona*, considering herself as the widow of Bankoji's son, immolated herself on a funeral pyre which she erected with her own hands. A *gopur*—that is, a kind of gateway of a temple; it also means an arch erected over an idol, or the niche in which it is contained—was built over the spot where she sacrificed herself, and her image has been placed by the side of this arch.

On arriving at Kop, the first object of interest is the temple of *Ishvar*—what is left of it, that is, for it is in ruins. The fact of the temple being dedicated to *Ishvar* is noteworthy. *Ishvar* is a synonym of *Brahma*, the first person in the Hindu Trinity. It is said that there are only three temples in all India, now extant, in his honour. The story goes that one Rakmadin Ahmed Sahib of Bhatkal, hearing that treasure had been buried under the *ling*—*i.e.*, the phallus, the emblem of the origin of life, more particularly connected with the worship of *Shiva*, the third person of the Hindu triad—in the interior of the temple, tore up the *ling*, threw it into a well, and demolished a considerable part of the temple. His search was fruitless—he found no treasure; but he and his workmen were attacked by fever while engaged in the work, fever of which Rakmadin himself died within a fortnight. Near this temple are the traces of an old well, now filled up. Tradition hath it that, on the fateful night that Bankoji was attacked by the Jain King, he threw most of his property into this well and finally jumped into it himself; and that then the well was filled in by his servants, who after doing so decamped. Another Bhatkal merchant came afterwards and attempted to disinter the buried treasure; but as in the former case so in his, he was attacked by fever, to which he succumbed, and his spirit is said to haunt the spot and jealously guard the riches which in life it coveted so much, and dared so much to gain.

The next temple met with, also in great disrepair, is sacred to a sylvan goddess,* whose presentment is never found inside a

* Achari means blacksmith.

† Vernacular, paraskal.

* Wana-durga-dèvi, the jungle Durga-dèvi,

city or village. The idol has disappeared, is said to have been buried. In front of the temple are images of two minor local deities,* as well as that of an imp or fiend; as also two smaller fanes dedicated to two fiends † who are supposed to guard the land in subordination to the sylvan goddess of the temple.

Passing on, we come to two engraved stones. The first has three panels, as it were: in the centre panel is the presentment of an altar, bearing the *ling*; on the panel to the left is the sacred bull; ‡ while on the one to the right is the figure of a novice, praying. Below are three rows of figures—musicians and dancers. On the second stone a battle scene is portrayed. §

These temples may be said to lie in the suburbs of ancient Kop; but from the spot where the stones are there is distinctly visible the traces of a wide, well-made and well-paved road, or boulevard, passing right through the ancient city from end to end, and on either side of this road lie scattered the fragmentary remains of old buildings—dwelling-houses, temples, and so on—telling in mute but unmistakable language of glories long gone by. This road is still called the Queen's Road; the name has come down from the misty past. Nearly in the centre of the city is a temple—small, unroofed, in ruins—and here I found an image which I sent to the Natural History Society's Museum in Bombay. It was in perfect condition, which was my reason for securing it for the society. It is carved in white limestone, and is in the usual cross-legged attitude of meditation which is distinctive of all Buddhist and most Jain images. In front of this image which is about 2½ feet in height, there were two smaller ones. There is a tradition to the effect that, in days gone by, there was a golden image also. This was stolen, but so many troubles came upon the thief, in consequence of his misdeed, that it was brought back and buried in the temple, where it is now said to be.

* Hosluru and Rambhakt.

† Jaka and his wife Hulgirti.

‡ Nandi.

§ Patal-amba-vir-deo—i.e., the storied stone of demi-gods or heroes.

I had not time to make any further researches, as my duties called me away. I was only able to devote one day to my investigations, and I have set forth the results here.

II.

SOME ANCIENT INDIAN TEMPLES.

Another place of interest in the neighbourhood of the ancient city of Kop is Hadvalli, a village lying some ten miles inland from Bhatkal, and situated near the Mysore border. It is a small village with, when I visited it, a population of some fifty souls. There is—or was then—one resident Jain family, the head of which was also the chief man of the village. Close by there is a Jain temple in a fairly good state of preservation. On entering one is confronted by a row of figures—the twenty-four Jain saints*—carved in black stone; they are full-length, and stand about 2 feet 6 inches high; they are named as follows:

- | | |
|-------------------|---------------------|
| 1. Vrishaba. | 14. Ananta. |
| 2. Ajita. | 15. Dharma. |
| 3. Sambhava. | 16. Tanti. |
| 4. Abhinandava. | 17. Kunthu. |
| 5. Sumati. | 18. Ara. |
| 6. Padmaprabhu. | 19. Malli. |
| 7. Suparava. | 20. Manisuvrata. |
| 8. Chandraprabhu. | 21. Nami. |
| 9. Pushpadanta. | 22. Nèmi. |
| 10. Sitala. | 23. Parèshvanâth. |
| 11. Sriyansa. | 24. Mahavira, alias |
| 12. Vasupujaya. | Vardhamâni |
| 13. Vinala. | Swami. |

To the north of this temple there is a smaller one—a sort of chapel of ease. † In this there is an image of the eighth saint, hewn out of white stone and well polished; it is—as usual—perfectly nude. This figure is standing in two stone water-troughs, one foot in each trough. Close by is an image of the twenty-third saint, seated in the customary attitude of prayerful meditation, with crossed legs and joined palms. In front of this image, which is in black stone, there is a figure, also carved in black stone, in the act of dancing. Outside the small temple there is another image of the twenty-

* Jinas or Jainas or Tirthankaras.

† *Basti* is the local term for it.

third saint in the same attitude as described above, but in white stone this time, not in black.

There is another small temple on the south side of the large temple, facing the one on the north, and of a similar size and design. Inside this second small temple the twenty-four saints of the large temple occur again; here they are not separate figures, but are carved in relief in black stone, each saint having a panel to himself. On either side of the principal figure in each panel are two smaller ones, reaching just above the knees of the larger figures. They are in pairs, male and female, and are supposed to be the servants of the saints to whom they are contiguous; the whole are highly polished. There is also a small brass image* on the same ledge as the twenty-four saints; he is not so powerful as are the twenty-four. In the centre of the wall, and facing the entrance, there is a beautiful piece of metal-work, brass and steel, most elaborately carved. This is a most magnificent piece of work, and, so far as I have seen, absolutely unique. In the middle is the twenty-third saint, and grouped around him are seventy-two smaller figures. In front of this plaque there is a small figure of a female attendant† of the eighth saint; besides there are three statuettes of a female attendant‡ of the twenty-third saint, two in brass and one in stone. Finally, at the end of the building there is a black stone image of the same person; she would appear to be a favourite with the common people.

Outside this temple there are two or three stones with the conventional cobra carved on them, and there is also a large smooth stone on which sacrificial gifts of rice, etc., are offered in order to appease any devils or imps that may happen to be in the vicinity.

A little farther away from the village—to the east of it—there is another temple, which contains a large polished stone image of the eighth saint, in the inner shrine or chamber, and at his feet there is a small image of the fourteenth saint; and below him, again, there is a figure of a servant§ of the tenth saint, on horseback. The door leading into this inner chamber was at one time overlaid

with gold; the threshold has pipal (*Ficus religiosa*) leaves carved upon it; and the pillars of the temple, which are of white stone, are also carved.

On either side of this temple, likewise, there are two smaller temples. In the one to the south there is an image of the twenty-second saint, with two servants at his feet, carved in relief on a panel, in the same fashion as the twenty-four saints in the second small temple near the village. In the small temple to the north there is a stone figure of Shantëshvar, surrounded by the twenty-four saints. Shantëshvar signifies Supreme—or Most High—God. In front, on a large stone, the special attendant* of the tenth saint is carved with a sword in his hand.

Behind the large temple is a stone bearing an almost completely obliterated inscription. On its top are carved three figures in relief—*i.e.*, a sage, or teacher, in the middle, and on either side of him a disciple, or novice; between each novice and the central figure is a tripod table,† on which the sacred writings‡ are laid.

Close to this stone there is another—broken—stone, with the figures of a teacher and two disciples carved on it, likewise a cow and a calf.

By the side of this, again, there is another stone with two rows of figures carved thereon, the figures being a teacher and two disciples, with tripod tables on which are the sacred writings, before them; and near this is another stone, used for supporting a column on which a light is placed; there is no column now, and the stone is utilized as an altar.

Passing on to the south another *masti* is encountered; this *masti* is not an image, however, but a female figure carved in relief on a large stone, some 4 feet high. Her story is as follows: She was of the cultivator class and of surpassing beauty; her home was in a village named Basrur, in the Kondapur Taluka§ of South Kanara. Her husband died, and then a chief of Nagar, in Mysore, named Shivappa Naik, coveted her and made plans to obtain possession of her. When she found that escape was impossible she became *sati*—in other words, committed

* Gometëshvâr.

† Jèvalambi.

‡ Padmavatti.

§ Brahmayêsha.

* Brahmayêsha. † Vyasпита. ‡ Agâmas.

§ Corresponding somewhat to our "county."

suicide by ascending the funeral pyre. After death she "walked," as the old saying has it. There are several images of her extant, the two principal ones being at her native place, Basrur, and at Kolor, near Basrur. Kolor was one of her unwelcome admirer's strongholds, and it was there that he first saw and became enamoured of the girl. Near the *masti* stone are two figures of local minor deities,* carved on stone.

Next is a small temple in fairly good order, containing a nude figure of the eighth saint, with a female attendant at his feet.

Passing on, there is another temple, a small one, full of bats. This temple contains a large figure of the twenty-third saint, seated cross-legged in the stereotyped attitude of devotional meditation. Above the head the seven-faced cobra is carved out of the stone.

III.

AN ANCIENT INDIAN MYTH.

Behind the village of Hadvalli are two steep conical hills, standing up like twin guardians of the mysteries concealed below them; they are called, respectively, Chandragiri and Indragiri. A most beautiful view is obtainable from their summits, the long sweep of the Western Ghâts hemming it in behind. On either side the luxuriant forest-clad plain country, interspersed with cultivation and graceful cocoon-gardens, and in front the illimitable sea, with the old, old city of Bhatkal in the immediate foreground, beautified by that distance which lends enchantment, and entrancing withal by reason of its extremely picturesque buildings—minaret, cupola, and flat-roofed basalt Jain temple, intermixed—with the contrast of British public offices and police lines: the old order and the new, the older giving place to the more modern, as it must inevitably do.

Chandragiri is the higher of the two hills, and on the summit thereof is perched a very perfect specimen of the Jain school of temple. It is in the usual oblong shape—eight pillars on either side, and two in front and rear, twenty in all. The pediments of the columns or pillars are profusely carved with the customary subjects—*i.e.*, monkeys,

* Jatka and Bramayêsha.

elephants, tigers, and lotus flowers, in strong relief. Round the inner court are twenty-four pillars, with the twenty-four saints carved on them. At the entrance door, on the side-posts, are carved figures of attendants with fans in their hands, and beyond them, on either side, are two musicians with tambourines. In front of the temple is a stone with the eighth saint in the centre; on one side is the image of a cow with her calf, the latter in the act of sucking; on the other, of a teacher reading from the sacred writings, which are placed upon a desk or tripod table.* Below is an almost obliterated inscription.

Close to this stone is a figure of the guardian of the lands,† on horseback, brandishing a club.

I had not the time to climb and explore the sister hill, Indragiri.

Bhatkal is the Manipur of the Mahâbhâratha, the whilom capital of Queen Chitrangada; she was the daughter of Mahâshêsha, king of snakes and lord of the lower regions. There is an interesting story related in the great Mahrâtha epic about this Queen. It is said that the Pandâvas, during their exile, happened to enter the domains of the Queen of Manipur;‡ being no ordinary people, they easily found admittance into the palace, with the result that the Queen fell in love with Arjun, the third and bravest of the five brothers, and in due course they were united by mutual consent, without any formal ceremony. The fruit of this union was a son, who was named Babruvahana.§ The connection was but a temporary one; Arjun had to leave Manipur, being bound to assist his brothers in their attempt to recover their lost kingdom. Time passed on, and in the seventh adventure of the horse of Arjun the animal entered the confines of the kingdom of Manipur. Babruvahana, by this time a fine lad of fourteen years of age, saw the horse and seized it—an act tantamount to a declaration of war, of open and direct defiance. His mother heard of her son's daring deed, and she at the same time discovered who was the owner of the horse and the author of the adventure. She informed the lad, who, on finding that the

* Vyasпита.

† Jatka. ‡ Or Bhatkal.

§ *Vide* note at end.

animal belonged to his father, returned it with every demonstration of affection and respect. Arjun, however, misconstrued his son's motives and attributed his conduct to fear. A battle ensued, in which the father was slain. Chitrangada, inconsolable, wished to ascend the funeral pyre; but Arjun was restored to life by means of the life-giving nectar which Babruvahana obtained from his grandfather Mahashésa.

It is curious to note in this connection that the main thoroughfare in Kop, which probably, almost certainly, formed part of the ancient kingdom of Manipur, is still known as the Queen's Road.

The whole of the strip of country south of the Honavar creek—the embouchure of the Shiravati River—on which Gersoppa and Honavar are situated, and lying between the Western Ghâts and the sea, is full of interesting remains. Many of these have been described by Mr. Fleet, C.I.E. (I.C.S., Bombay, retired), but I do not think that the forest-clad country lying immediately below the Ghâts has ever been thoroughly explored. The ruins at Gersoppa and at Bhatkal have been dilated upon by Mr. Campbell in the *Gazetteer of Bombay*, Vol. XV., Part II., "Kanara." Kop and Hadvalli are, it seems to me, quite the equals of the places mentioned in point of antiquity. Gersoppa and Bhatkal are both of them easily accessible by water, Gersoppa being on the Honavar creek, and Bhatkal on the sea-coast, and in this respect they possess a great advantage over Kop and Hadvalli, which both lie inland; there is no doubt, however, that both these places were at one time important and flourishing towns.

It is perhaps hardly necessary to add that the temples, images, carvings, etc., have suffered very considerably at the hands of iconoclastic Mohammedans.

NOTE.—The name *Babruvahana* is a curious one, and bears a strong resemblance to that of *Shalivahan*. Shalivahan arose about A.D. 78. From the significance of his name—*Shali* from *Shal* or *Sal* (*Shorea robusta*), and *vahan*, a vehicle or cart—and from the fact of his being represented as borne upon a cross of that wood, and the time and circumstances of his birth, Wilford has suggested his identification with Christ. He has given his name to the era known as *Shaka*

VOL. VI,

Shalivahan. *Babru* is the babul-tree (*Acacia Arabica*)—the shittim-tree of the Bible—and it is a peculiar coincidence that Babruvahana is fabled to have descended into hell.



A Country Schoolmaster of the Eighteenth Century.

BY J. C. WRIGHT, F.R.S.L.

RECORDS of the past of a private character are especially interesting, presenting to us, as they do, simple incidents that have happened in the lives of men about whom otherwise we should know little. Such an one was Mr. Walter Gale, who lived in Sussex about the middle of the eighteenth century. From his Diary* we get glimpses of the man and of his times which reveal to us how customs and habits change. Though a schoolmaster by profession, he was a person of versatile talents, and could, apparently, turn his hand to anything; he was a land-measurer, a practical mathematician, an engraver of tombstones, a painter of public-house signs, a designer of ladies' needlework, and a maker of wills! That he had ambition goes without saying. Soon after his appointment to the school-house at Mayfield he began to keep a journal in which he has revealed some of his aspirations. His early life appears to have been not altogether blameless, and he acknowledges that the many vicissitudes of fortune he had experienced would constitute a pretty good history. He had been an officer of excise, and, for some reason unknown to us, had been summarily dismissed. It was, therefore, with much gratification he found refuge in pedagoguing—that *dernier ressort* of the unfortunate in the olden days. He writes to a friend:

"I am now at the head of a little free school at Mayfield, which is famous for being the repository of several notable relicks of antiquity, of which the principal one is a pair of tongs with which the inhabitants affirm, and many believe it, that St. Dunstan,

* *Sussex Archaeological Collections*, vol. ix.

Archbishop of Canterbury, who had his residence at a fine ancient dome in this town, pinched the devil by the nose when, in the form of a handsome maid, he tempted him. What made it more terrible to this sightly tempter was, that the tongs happened to be red hot, and it was one that St. Dunstan made use of at his forge, for it seems that the Archbishop was a blacksmith as well as a saint."

As we have remarked, Mr. Walter Gale was a versatile genius. In his Diary he records observations that remind us of that pioneer naturalist, Gilbert White. On December 1, 1749, he gathers "some prime rosses, which for beauty and fragrancy came but little short of those gathered in April; it appeared," he adds, "that they might have been gathered a week sooner." Returning home one evening after completing the drawing for "a bed-quilt after five days' close application," he remarks on the fine appearance of the planets, and notes their position in the heavens, "the sky being clear, the whole celestial sphere appeared in perfect harmony." From his record we imagine that his scholastic duties were comparatively easy. It is true he was a busy man, for having none of the perquisites so common in the old grammar schools, he was glad to eke out his salary, which amounted to the princely sum of £16 a year, by such employments as we have mentioned. Yet he fared well enough, if we may judge from remarks now and again in his journal. When a conjurer visits his school it is made the occasion of mutual conviviality—the conjurer treating him with a quatern of gin, while Mr. Gale provided dinner for his guest, who, he remarks, "treated me as before." Sunday was usually a high day in more ways than one, for though he can make a special note of the sermon when the text was, "Take no thought, saying, what shall we eat, and what shall we drink, or wherewithal shall we be clothed," he makes no scruple, after dining "on a neck of mutton and a pudding cake," to join in "with two bowls of milk punch"! We notice that the recourse to spirits for all kinds of ailments is common, and, in fact, invariable. Was it the ague? A half-quatern of gin with twenty drops of hartshorn was the remedy. Was it rheu-

matism? Three pills are added to a pennyworth of warm ale; but, apparently, the result was not satisfactory, for the diarist adds: "I eat with it a hot roll." His habits may be seen from the following:

"I went with Master Freeman to Wadhurst; we went to the Queen's Head, where we had a quatern of brandy. I went to the supervisor's house, and returned to the Queen's Head, and had three pints of five-penny, between myself and three others; we set out together at 8 o'clock, and being invited to a mugg of mild beer, we went in to Mr. Walters. We left him with a design to cross the fields through Mephams Gill; but it being extremely dark, we kept not long the right path, but got into the road, which, though bad, we were obliged to keep, and not being able to see the footmarks, I had the mischance of slipping from a high bank, but received no hurt. Old Kent came to the knowledge of the above journey, and told it to the Rev. Mr. Downall, in a false manner, much to my disadvantage; he said that I got drunk, and that that was the occasion of my falling, and that, not being contented with what I had had, I went into the town that night for more."

In these days the drinking of intoxicants is receiving much attention not only from total abstainers, but from those who can be "temperate in all things." It was not so a few generations back. Excess was then the rule. The indescribable scenes which Hogarth attempted to depict in his famous "Gin Lane" are indicative of habits which, though still existing, do not now manifest themselves in such a strikingly scandalous manner. It must be remembered, however, that these habits were but a survival of the times when non-spirituos drinks were almost unknown. Mr. Gale probably drank beer at breakfast, and it is not unlikely he became too fond of "fivepenny." Rumour—that subtle messenger of all ages—began her work, the sequel being that our diarist was finally removed from the school for neglecting his duties.



The Episcopal Mitre.

By F. R. FAIRBANK, M.D., F.S.A.

SINCE about the year 1000 A.D., roughly speaking, some sort of mitre has been the special and characteristic head-dress of Bishops in England. In Anglo-Saxon manuscripts Bishops are represented either bareheaded or with a skull-cap. In the Anglo-Saxon Pontifical in the Public Library at Rouen a Bishop is represented bareheaded in the act of consecrating a church.* In the "Benedictional of Æthelwohl" a Bishop is represented bareheaded, but with a circlet of gold on his head. In the Bayeux tapestry Archbishop Stigand is represented bareheaded.

But after about the year 1000 a low form of mitre begins to appear, and by the next century it has acquired a definite form, which it has continued to possess, with some modifications, ever since.

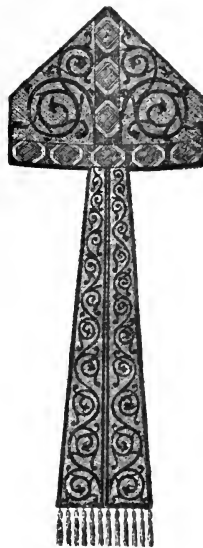
The early representations show it as a conical cap, without division; then a depression appeared in the centre, with the sides projecting upwards. These projections gradually assumed the form of horns, and for some time the mitre was placed with these at the sides, or with them back and front. It is placed sideways on the seal and counter-seal of Richard, Archbishop of Canterbury, 1174-1184. The latest seal showing this arrangement is that of Hugh Nonant, Bishop of Coventry and Lichfield, 1188. For some thirty-five years the two fashions appeared side by side.† Whether the mitre was so worn, or whether it was so represented to better show its real shape, is doubtful. On his seal Archbishop Thomas à Becket is represented with the mitre sideways, but the mitre shown as his at Sens has the "labels" fastened as they would be if it were worn with the horns back and front.

The early mitres were triangular in form, with the sloping sides straight lines and the apex low; but in course of time they became more elevated. In the fifteenth century their shape became further altered: the apex was

raised and the sides were curved, so that when it was worn it had a somewhat globular form. By the end of the fifteenth century and the early part of the sixteenth its form was again modified; it remained globular, but its apex was much lower. This progression is well shown in the illustrations.

The mitre was of three kinds, each having its own special use. They were:

1. *The Simple Mitre.*—This was made of simple Damascene or other silk, without gold; or of linen sewed with white thread, with or without red borders or fringes. It had infulæ or labels hanging down behind.



MITRE OF THOMAS À BECKET.

2. *The Auriphrgiated Mitre.*—This was made of some precious woven material, decorated with borders and strips of aurfrey. It was also decorated with pearls, or it might be made of simple gold or silver tissue.

3. *The Precious Mitre.*—This was the most beautiful of all. It was made of precious material, decorated with plates of silver or gold, with precious stones and large pearls.

The Precious Mitre was one of the most beautiful of all the episcopal vestments, and was often very costly. The inventories of the cathedrals and of some monasteries give a good idea of this. In 1242

* See *Archæologia*, xxv., plate xxx., page 251.

† W. H. St. John Hope, *Proc. Soc. Ant.*, February 3, 1887, p. 284.

Henry III. gave £82 for one. In 1385 Archbishop Alex. Neville, of York, pledged his mitre to William Wallworth, Lord Mayor of London, for the sum of £193. It was not redeemed, and his widow paid a further sum of £6. 13s. 4d. for it. In 1498 Archbishop Rotherham, of York, possessed a mitre which he stated in his will cost him 500 marks. One given by him to that cathedral is stated in the inventory of 1500 to be worth 700 marks.

Archbishop George Neville, also of York, possessed a Precious Mitre, which was seized by Edward IV., and it is said to have

£3 per ounce, and 12 ounces of "medull" pearls at 10s. per ounce. The embroiderer worked on it for six weeks, at a cost of 1s. per day, besides "mete and dryncke."

The Precious Mitre was usually so heavy that during portions of the Mass it was removed from the head of the Bishop, and a lighter Auriphrigiated one was substituted. The Bishop uses the Precious Mitre on solemn feasts, and generally whenever the hymn *Te Deum Laudamus* is sung in the Office and the *Gloria in Excelsis Deo* in the Mass. Nevertheless, on the same feasts the Auriphrigiated Mitre may also be used, but rather for convenience than from necessity—lest, *i.e.*, the Bishop be too burdened—if the precious mitre be used through the whole Office. Therefore it may be accepted, as well in Vespers as in the Mass, that the Bishop may use the Precious Mitre in the beginning and in the end of Vespers and solemn Masses, and in going to church and returning from it, and when he washes his hands and gives the solemn Benediction. But between times he takes the Auriphrigiated in place of the Precious Mitre. The one not actually used is placed on the Epistle corner of the altar.

The Bishop uses the auriphrigiated mitre from "the Advent of the Lord" until the "Feast of the Nativity," except on the third Sunday in Advent, the Precious Mitre being then used as a sign of rejoicing; also from Septuagesima until the fourth day in Holy Week, inclusive, except on the fourth Sunday in Lent; also on every vigil which is observed as a fast, and on the four great seasons; in Rogation Litanies and processions which are made on account of penitence; on the Feast of the Innocents, unless it occurs on Sunday; and at benedictions and consecrations which are done privately, at which time the Bishop does not use the Precious Mitre. Nevertheless, when the Auriphrigiated Mitre is used, the Bishop may use also the Simple Mitre in the same manner, as is said of the former when the Precious one is used.

The Bishop uses the Simple Mitre on Good Friday, and in the Offices and Masses for the Dead. The Bishop, when he is buried, is dressed in "pontificals," with a simple mitre on his head. This has been found to be the case when the stone coffins



BISHOP ANDREAS.

been made into a royal crown. Many more instances might be given. A very interesting bill for the making of a mitre at Worcester—date not given—is printed in the *Builder* for July 7, 1894. The total cost was £49 15s. The foundation was linen, on which pearls were sewn and jewels fastened. Two yards of broad ribbon and one yard of narrow were required, and "rownde" silk was used for the border. Some of the precious stones used were set in gold, and the extraordinary amount of 93 ounces of worked silver formed part of it. There were 3½ ounces of "fine" pearls, at

of Bishops have been examined, as at Canterbury, Norwich, Winchester, etc.

The pastoral staff and mitre are used together, except in Masses and Offices for the Dead, when the pastoral staff is not used.

At the consecration of Bishops the mitre is imposed with a special prayer. In the "Pontificals" of Anglo-Saxon date there is no mention of a mitre, and no ceremony of imposition, for, as before stated, it was not then in use. See, for instance, the older portion of the Sacramentary of Leofric,

And when the mitre was imposed by the Archbishop :

"Deus, qui mitræ pontificalis honore te voluit insignire, Clementer annuat, ut quæ per mitræ cornua figurantur ad tutelam, et ad salutem animæ, fortiter et prudenter corde tractes et ore. Per. . ."

Among the several chaplains or ministers who assist the Bishop when officiating, one is appointed specially to "serve" the mitre. He has an oblong silk towel hanging from his neck, which he uses when handling the



EAST WINDOW, NORTH AISLE, CONISBOROUGH CHURCH, YORKS.

Bishop of Exeter (seventh to eighth century) ; the Pontifical of Ecgbert, Archbishop of York, 732-766 ; and the Anglo-Saxon Pontifical in the Public Library, Rouen. But in the later books the following prayers are added, as in the Pontifical of De Martivall, Bishop of Salisbury, 1315-1329.

For the blessing of the mitre :

"Deus, cujus providentia statuit ut mitra pontificis caput ornaret, misericordiæ suæ dono concedat, ut hoc capitis ornamentum ministerio bonorum operum ut ornatum animæ convertatur."

mitre, so as not to touch it with his bare hands in handing it to the deacon to place on the head of the Bishop. When the minister of the mitre so holds it, he has the *infulæ* hanging towards himself, so as to be ready for the deacon to take it and place it on the head of the Bishop. When the mitre is placed on the altar, it is with the *infulæ* hanging down. On Corpus Christi Day, when the Bishop carries the Host in the public procession, he walks bareheaded under a canopy, and the minister of the mitre carries it behind him in the manner

described. This is what would have happened at Westminster had the Legate carried the Host in procession.

There is no difference in shape between the mitres worn by Bishops and Archbishops, but the Bishop of Durham's mitre has been represented with a coronet, as he was also a 'temporal peer'; but Bishop Hatfield's monument does not show it.

In cathedrals which had monasteries attached to them, or, in other words, which were the churches of monasteries, the Bishop occupied, nominally, the position of Abbot, and the Prior ruled the house. The Prior occupied the stall of the Dean in other cathedrals, and he had the right to use the mitre, but this right was subordinate to that of the Bishop. The Priors of the cathedral priories of Canterbury, Durham, Winchester, Rochester, Ely, Norwich, Worcester, and Coventry were so honoured. In the presence of the Bishop they could only use the simple mitre.

The Abbots of the exempt abbeys—St. Albans, St. Augustine's, Canterbury, Westminster, St. Edmund's, Evesham, and Waltham—all used the Mitre, as did also those of the abbeys known as the "mitred abbeys."

The mitre was used by the Cistercian Abbots, although at first they were not allowed to seek the right to do so. The Cluniac Abbot of Bermondsey used it, and the Master of the Order of Sempringham had a qualified right.

Mitres were kept in cases made specially for them: there is one such at New College, Oxford, and another at Exeter.



With the Dead at Minster, Sheppey.

BY JOHN C. NORWOOD.

THERE upon the hilltop, by the old, low, buttressed church tower, the north-easter from the German Ocean strikes with a familiar freshness. Northward, too, beyond "the foot of the walk," the sea gleams in the sunlight; but it is with the stifled gleam of the opal rather

than with the sapphire flash of a northern firth, and the obscure trend of the other shore, unlike that of the firm Fife horizon, wavers intermittently backward until it fails, utterly lost in the golden haze of infinite distance. So it is with my quest here to-day in the King's hundred of Milton, one in which I have sought to retrace a line of historical circumstance, assumable as the existence of the flat Essex coast over there beyond the great estuary, yet, in the long perspective of time, equally dim and blurred. It concerned certain of those whose dust lies here within the ancient fane, men whose nameless memorials have been unsolved riddles* to the archæologist for centuries past. Thirty years ago the church was restored, the work being aided munificently by the then Sovereign lady of the land; but prior thereto, it is thought, the mute appeal of its notable neglect and oblivion commended it to a master in English letters for his purpose in a passage which may be recognized by the reader:

"It was a very aged and ghostly place. The church had been built many hundreds of years ago, and had once had a convent or monastery attached, for arches in ruins, remains of oriel windows, and fragments of blackened walls, were yet standing."

(In the ninth century the heathen Dane burned Minster; traces of fire occur in certain windows in what is now the middle wall of the church.)

"Here were effigies of warriors stretched on their beds of stone with folded hands—cross-legged, those who had fought in the Holy Wars—girded with their swords, and cased in armour as they had lived. Some of those knights had their own weapons, helmets, coats of mail, hanging upon the walls hard by, and dangling from rusty hooks. Broken and dilapidated as they were, they yet retained their ancient form and something of their ancient aspect. Thus violent deeds live after men upon the earth, and traces of war and bloodshed will survive long after those who worked the desolation are but atoms of earth themselves."†

* Cf. Weever's *Ancient Funeral Monuments* (1631). Even Macklin, in *Brasses of England*, 1907, in his notice of the brass of John Northwood, confuses two John Northwoods.

† Dickens, *The Old Curiosity Shop*.

Thus the great novelist, whose own enduring memorial abides in no cold stone or brass, but in his ardent apology for the individual life as he saw it, spontaneous and immediate in the vulgar throng.

Most strangely, the purpose of my journey south sharply joins issue with the intent of his quoted declamation, its ultimate object having been none other than to discover that a certain deed of violence committed hard by this spot long ago lives effectually otherwise, attesting that, in its case, "out of the eater came forth meat, and out of the strong came forth sweetness." I have not found it possible completely to identify that good man of his hands, Childe Athelnoth,* who "took by violence"—the words are authentic, of the Conqueror's own scrivener—"two parts" of that royal forest which at the time of the Conquest probably stretched southward from this hill across what is now fat, grazing marshland, and continued, beyond the narrow channel of the Swale, in the neighbourhood of Milton town, nor with certainty to relate his possession to that of those succeeding lords, "keepers," or tenants of the royal domain who are entombed here in the church. Had I so succeeded, then these present might have essayed no less than a true and original history of the incidence of English freedom. As it is, the inferences of the data at command are strong, and openly proffer the following threads of an excellent tale for the telling—and verification.

Childe Athelnoth—or, as he is called in the Norman-French of official documents, Alnod Cild and Alnod the Kentishman—is a thane of high rank at the time of the Norman Conquest—so high that he is named in the brief list of native clerics and princelets † whom William in his wisdom astutely carried with him in his train on his first return to Normandy. It is not unlikely that he is a son of Harold by his Canterbury consort, and that during the period immediately preceding the Conquest he had been, at an age of anything above fifteen years, placed by his father in a position of power in Kent—probably that of sheriff, since he is described in monkish Latin as "satrap" of the Kentish-

men. Whoever he be, his outstanding rôle, as presented in the dry records of Domesday Book, is that of protagonist of Saxon law, for in the introductory passages of the survey of Kent we read that he and a few other tenants, referred to collectively as "Alnod and his peers," are privileged to hold land by a tenure which is not feudal, but which corresponds to that gavelkind tenure subsequently affirmed to the entire commons of Kent in the Kentish Charter of 1293—"over these the King has forfeiture for their persons only," but has no "relief" of their lands. Discreetly, however, "from the lands of the above named, of Alnod (Cild) and his peers, the King has guard for six days at Canterbury or at Sandwich, and there they have from the King meat and drink. If they shall not have it, they go away without incurring forfeiture. If they have premonition to meet at a Shire Mote, they shall go as far as Pinenden, not further." For the purpose of our own tale it is necessary to observe that their services as bodyguard are definitely local, and that they are specially protected from the effects of any possible collusion between royal and county powers by the stipulation that they "shall go as far as Pinenden, not further"—that is to say, merely to the ancient place of county husting, Penenden Heath. How far these prescribed privileges avail Athelnoth is not apparent. What is manifest is that before the Conquest he was tenant-in-chief of twenty Kentish manors, and at the time of Domesday of none; that now nearly the full score have been conveyed to William's brother, the militant Bishop of Bayeux, and that of only one manor does he chance to be named as a sub-tenant. In the records of the great lawsuit, tried on Penenden Heath in 1076, between the Bishop of Bayeux and the Archbishop of Canterbury, however, his name is cited as a recent sub-tenant, under Lanfranc the Archbishop, of certain manors of which, apparently, the possession has since been assumed by Odo the Bishop. We may, therefore, tentatively add the name of Athelnoth to the long list of the disinherited in history, and regard his recorded seizure of the King's woods at Milton as a possible instance of the wonted refuge of such malcontents taken in "the merry greenwood."

* See *Domesday Book of Kent* (S. L. Larking), pp. 93, 94, 96, 97, 98.

† Florence of Worcester.

In his case, however, to the fact of possession probably may be added the advantage of a show of legality in his process of seizure. In order to assign this aspect to his "violence," it will be necessary briefly to consider the origin and continuity of the regality of the domain of Milton (formerly Middleton). These relate strictly to the ancient kingdom of Kent, whose Sovereigns had from a remote period held palace, court, and chase here. The district, finally delimited as a "hundred" (a military division introduced in the ninth century), included, as well as Milton and its vicinity on the mainland, nearly the whole of the Isle of Sheppey, especially Kingsborough and its adjacent great religious house, of which Minster Church and its gatehouse are remaining vestiges, founded about 664 by the Queen of Ercombert, grandson of the first Christian King, Ethelbert. In its nunnery for centuries the Princesses of Kent had been educated. That royal customs and privileges (*jura regalia*) should continue to distinguish such a district after Kent was finally merged in the realm of England under Egbert may be assumed, the more so since Egbert was son to a King or Viceroy of Kent, and therefore himself unlikely to have utterly divested the elder kingdom of the heptarchy of its royal attributes. The continual presence, in the ninth century, of the Danes here—as in Thanet, another seat of Kentish royalty—gives support to that assumption. They also have their dead at Minster, buried in tumuli in unhallowed ground, but in such proximity to the church that their presence cannot be supposed to have been wholly inimical. Human remains continue to be found in orderly interment barely without the consecrated bounds of Milton churchyard as well,* and it is probable that such, in both cases, are those of "heathen" traders and colonists who came peaceably to supply the Kentish court—it may be with pelts, weapons, spoils of sea and land, seamen, even captive thralls—ere ever their keels lay up in Sheppey

* The tumuli, or "coterills," at Minster are well known; but the interments hard by Milton churchyard have not, so far as I know, been noticed by archaeologists. I gained information of the latter from a workman who, when removal of the remains was necessary, was employed in that work. There was no above-ground mark of burial.

"over winter" and themselves became truculent and oppressive. Their increasing aggression appears to have corresponded precisely with the decline of the Kentish royal power, so that in 893 Milton became the permanent rendezvous of the last of them, the Viking Hasting, who then, being driven from these shores by Alfred, transferred his attentions to Northern France, where, having become Christian, he, as Lord of Chartres, played the rôle of harbinger to Rollo, and thus prepared the foundation of the Duchy of Normandy. Later, in 1052, Milton was again a bone of contention. Earls Godwin and Harold, then in rebellion against King Edward, took the town from the King's men and burned it, probably under a claim of *jura regalia* vested in the person of the elder Earl, then Earl of Kent.

When, therefore, the "satrap" Athelnoth—certainly a protégé of Harold, whether son or no—seizes "two parts" of the royal forest, he does so, it may be assumed, under colour of a rightful opposition of Kentish regality to the feudal prerogative of the English Crown, an opposition which, in regard to this domain, we shall find curiously persisting when, two centuries later, the then tenant is cited, in the Kentish Charter, as actual warden of Kentish liberties. Our tale, it will now be seen, is essentially one of the holding of the domain down to that point of time. Of the name of Athelnoth no mention is made in relation to events subsequent to the Domesday Survey; but the holding in one line of descent,* if not quite, almost from the time of Athelnoth onward, is attested by a seventeenth-century herald. The progenitor of this line is Jordan de Sheppey, whose tomb is here in the abbey church. Subject of an epigram by Prior Godfrey,† who died in 1107, it is apparent he may, in fact, have been contemporary with Athelnoth, and as the epigram—

Exilium, carcer, tenebræ, clausura, catenæ,
Accipiunt puerum destituuntque senem,
Nexibus humanis victus patienter agebat
Divinis victus stritibus obsequiis—

* See *Dict. of Nat. Biography*, article "Northwood."

† Printed in *Latin Satirical Poets of the Twelfth Century* (Rolls Series):

is obviously addressed to a person who is persecuted and oppressed in youth and in age becomes religious, the possibility of "Jordan" being a name taken "in religion" by Athelnoth himself is not extremely remote. In the possession of Jordan's descendants, the King's wood—or at least a representative portion of it—remained for over three centuries. His son removes from his seat of Northwood within Sheppey to Northwood without Sheppey, near Milton, where he builds a castellated residence, of which the foundations and moat remain. Of this manor—variously called in documents Northwood, Northwood Chastiners, Chastiners, and Norwood—his posterity are henceforward designate; and they, in the reign of Henry III., produce, in the person of the then tenant, Roger, a law lord or baron of exchequer, who, probably by way of official advancement, but, according to Philipott (*Villare Cantiarum*, 1659), "disdaining to have his Lands held in that Lazy and sluggish Tenure of Gavelkind, changed it into the more active one of Knight's Service in 14 year of H. 3, still"—be it here carefully noticed—"reserving to himself by that Licence by which he obtained a Grant of the first, to reserve the ancient Rent whereby his Lands held even in the time of the Conqueror." In course this baron becomes Constable of Dover Castle and Warden of the Cinque Ports. His effectual attachment to the Saxon minster is manifest by the statement in an old roll* that, "on account of the great affection which the same Sir Roger bore to the monastery of St. Sixburge in the same island—considering that the same monastery, owing to defect of right government, had fallen to ruin—he, with no sparing bounty, relieved it from penury; wherefore, among the servants of God there, he is to-day called the restorer of that house." Fitly, he was laid therein, "before the altar." His tomb is mentioned by the antiquary Weever (*Ancient Funeral Monuments*, 1632) as one of others then making "a great show of antiquitie . . . thus inscribed: 'Hic jacent Rogerus Norwood, et Boon uxor eius sepulti ante conquestum.' The Norwoods," he adds, "are a worthy ancient familie I confesse; and

may very wel, for anything that I know, have flourished before the Conquest, but I am sure that the character of this Inscription is but of later times, making but little show of any great Antiquitie." With the tenancy of Roger's son John, Sheriff of Kent under Edward I., our tale takes in a new thread, one of urgent Crown necessity, a clue to the *dénouement*.

It is in November, 1292, that Edward's nominee, Balliol, ascends the Scottish throne, and thenceforward the lifelong task of the English Sovereign is in hand. To support the new régime, armament of a sort unprovided for by obsolescent feudal formations is needed—armies, that is, of occupation, composed of men under no privilege to return home after forty days' service, and these containing a proportion of common soldiery larger in relation to the knights who formerly had constituted the main fighting force—men more highly trained than hitherto to fill the ranks of archers and miscellaneous infantry now necessitated by a change in the art of war. The contingency is historically evidenced by the issue at this period of "commissions of array," writs, addressed to individuals, bearing unconstitutional demands for the enlistment or impressment, somewhat on modern lines, of men for general service, freed from territorial and feudal restrictions (*cf.* "The Crown and English Freedom," *Gentleman's Magazine*, July, 1907). To this Crown necessity must be attributed the earliest legal proclamation of common liberty on record, that of "the day of St. Alpey, in Canterbury, the year of King Edward, the son of King Henry, the twenty-first" (19 April, 1293), when signal declaration, in form the first article of the charter known as the "Kentish Custumal," is made "that all the bodies of Kentishmen be free." This Act, which more appropriately than any other marks the passing of the Middle Age, is ostensibly in affirmation of the gavelkind customs of Kent, stated to be in operation "before the Conquest, and at the Conquest, and ever since until now," but of which the only trace in Domesday is the exceptional tenure allowed to "Alnod and his peers," as above stated. Most notably the one Kentishman mentioned in the emancipating document is the representative tenant of that

* Preserved in Surrenden Library (*cf.* *Arch. Cantiana*, vol. ii., p. 11).

Milton domain of which "Alnod" took by "violence," and is then cited as at that time warden of an earlier, inferior charter granted to the county by Henry III. Ominously, he is at the same moment sheriff of the county, the raiser of the King's forces, and a few years later is, officially, "supervisor of array." His military relations with his Sovereign at this time and onwards during the two following decades are constant; and as no traces of deep discontent nor of general demand for reform are apparent in the county, the inference that the initiative in the transaction lay with the Crown is irresistible—the more so since gavelkind customs were not, so far as is known, at any earlier period concerned with the principle of general liberty. Furthermore, there are indications that the Northwood patrimonial holding has at about this time increased from hundreds to thousands of acres* within the domain.

Here upon the hilltop, *en plein air*, one so perceives the dawn of English freedom. Within the sanctuary, it is true, where the mellowed light falls upon the graven knightly lineament† of Edward's "keeper of the manor of Middleton," with its belted sword, buckled spurs, and blazon of holy cross engrailed, some adorning grace of Christian chivalry seems proper to the tale. But tradition is silent, and over and above the "keeper's" excellent service record no written word of high emprise given sanction. Neither do the data at command precisely suggest for him the rôle of popular leader of the commons of Kent, who technically are the claimants in the deed of 1293, but rather that of "honest broker" in a "deal" between Crown and county; for though the provisions of the Charter unmistakably forecast the particular claims advanced by Wat Tyler in the following century, the Baron's increment of dignity includes no elevation to the head-spikes on London Bridge, and the apparent increase of his holding has an aspect of brokerage. Business interests, royal and baronial, would seem to produce the *actual* factor in the institution of general liberty, and it is to the *potential* factor—that

is to say, to the motives of the county at large—that, if at all, more psychical causation may reasonably be accredited. Even so, such causation may have been but of secondary value, for it is not unlikely that here in Kent, at that time a populous and advanced shire, economic and industrial conditions were already necessitating reform of the existing feudal organism. There is, however, in the text of the Charter one fairly strong indication of its character as a measure of racial conciliation. Significantly, the grant is dated "the day of St. Alphey." Now, it was this particular martyrdom of St. Alphege which the Conqueror's Archbishop Lanfranc would have expunged from the calendar, and when it is recalled that the purely Teutonic domination in England originated in the foundation of Hengist's kingdom of Kent, and, at Hastings, became extinct by the fall of an Earl of Kent with, to a man, his entire vanguard* of Kentishmen, and that the kingdom-county had for eight centuries maintained an unimpaired racial polity, the significance of this selection of the holy day of the locally popular Saxon martyr for the publication of the grant must be accepted as beyond question. Granted the racial motive, some effectual influence from the chair of St. Augustine in the Kentish midst must also be admitted. Alphege himself opposed the slave traffic with the Danes, attaining martyrdom actually in defence of his peasants; whilst the political bent of his successors, Anselm, Theobald, Becket, Simon Langton, and, in Edward's own day, Peckham, was in each case strongly antifeudal, œcumenical.

Though our tale proper should end with the grant of 1293, certain sequels, more tangible than its somewhat obscure threads of causation, may be adduced in confirmation. In particular, military consequences are at once apparent. In 1295 commissions of array for 25,000 archers and ballistarii are issued to fifteen counties; of this levy, the demand upon Kent is for 4,000—twice the number called for from any other single county. In 1297, the year of the first Wallace insurrection, Kent is a military centre, and writs are issued to, in all, 227 knights to attend a war council at Rochester; of these,

* Cf. *Arch. Cantiana*, vol. ii., pp. 11 and 36.

† The brass is reproduced in Macklin's *Brasses of England*, 1907, p. 26. The shield bears "Ermine, a cross engrailed, gules."

* *Roman de Rou*, cited by Freeman (*cf.* vol. iii., pp. 426-500).

in their order of register in the Close Rolls,* the first is addressed to John Northwood. (The very last, it is curious to observe, is addressed to Robert Bruce†—possibly by an after-thought, for it is later in date than any of the others.) And, in 1300, after the fall of Cærlaverock, no less than forty-eight Kentishmen ‡ are knighted before that border fortress. Of correlative interest, too, are certain legal processes of the period, entered upon, assumably, by the Crown in order to prevent the King's superiority over the Milton domain falling into desuetude, these tending to show that the ancient opposition of Crown and tenant was still in operation, revived, it may be, by the raising of the general gavelkind claims of the county. Occasional writs are sent to John Northwood, who is variously styled "bailiff of Middleton," "chamberlain of Middleton," and "keeper of the manor of Middleton,"§ ordering petty supplies of forest material (e.g., "twelve of the oldest leafless beech-stumps, in order to make fires in the" (Dover) "castle of the King's gift")—possibly mere proof processes. Finally, the question of the tenure of the Northwood holding was raised in a lawsuit in 1382,|| when it was established that this John Northwood and his heirs held not in gavelkind, but in fee. But the sequels to the Charter of general and permanent importance are a quickening perception of the amenity of personal freedom and the consequent inspiration of a Kentish temperament historically to be regarded as the kindling fire of that intense individualism which, common and exuberant in the Elizabethan Age, thenceforth becomes elemental in the national character. Probably at the moment of emancipation the freedom clause had, in the public eye, no aspects other than the practical one of removal of the obvious inconveniences of the feudal system and the kindly one of return to native law; it scarcely can be assumed that all those who fell to be benefited by the article at once exercised their full rights therein, for in that age to be

at once landless and lordless was, unless the subject was privileged by some protected employment, to be in a state little above that of an outlaw, and it is to be observed that the earliest claim under the grant which has been noticed is one of 1302, in which a woman successfully pleads that, as the daughter of a man born in Kent, she is free.* It is not until the so-called peasants' rising of 1381 that any audible *vox populi* raises the cry of freedom, and it is then rather the voice of a body of labourers and petty craftsmen, persons representing the disbanded soldiery of the Plantagenet wars, whose accumulating presence made of the county what we should now term a congested district, than of peasants permanently settled upon the land. It is not surprising that their demands, as formulated by Wat Tyler, in principle simply rehearse the tenets of the Kentish Charter—that is to say, Saxon law (in Wat's phrase "the law of Winchester"), a reduction of overlordship, and "no villeinage, all free and of one condition"—conditions now claimed in general for the entire realm, but in a large measure already in operation in Kent. One additional demand there does occur, that for the abolition of outlawry. Cade's Kentish rising, in the century following, clearly evidences a more general assumption of aspirations associated with liberty from the fact that, in this instance, the insurgents do indeed represent the more numerous class of small landholders. † From this class it is that, in course of time, there proceeds that undoubted prototype of British individualism (at a yet later period to be personified in "John Bull") the Kentish yeoman, whose apparent decline—happily not then final—was deplored by old Fuller as one of the effects of the Great Rebellion, and whose repute he attests as then proverbial in the following adage:

A knight of Cales, and a gentleman of Wales,
And a laird of the north countree;
A yeoman of Kent, with his yearly rent,
Will buy them out all three.

Ultimately a sense of the amenity of legal freedom permeates the entire Kentish body

* Woman's plea is cited by Lambarde as 30 Ed. I., 46 in Fitzherbert.

† As to Cade's followers in Kent, see a paper in *Arch. Cantiana*, vol. vii., p. 233.

* *Commissions of Array*, 1295, and *Writs of 1297*.
† First Earl of Carrick, father to King Robert Bruce.

‡ Cf. *Villare Cantiarum*, p. 121.

§ Close Rolls.

|| *Arch. Cantiana*, vol. ii., p. 36.

politic. We find even such an old courtier and man of the world as the elder Wyatt exulting that "here I am in Christendom and Kent" where "in lusty leas at liberty I walk." Individualism becomes a cult in the county, to inform the Marlowe mind and the Sydney soul. For, surely, it was not wholly by chance that "Faustus," an expression of ultimate individualism, was conceived in the brain of a "Canterbury cobbler's eldeste sonne," nor that that sonorous and dignified appeal for soul liberty, the "Apologie for Poetry," was enunciated by a knight of Penshurst, nor, indeed, that

How happy is he born or taught
That serveth not another's will,

and

If I have freedom in my love,
And in my soul am free,
Angels alone, that soar above,
Enjoy such liberty,

fell from the pens of Kentish gentlemen.

If our tale be credible, human progress, in the instance under consideration, is vindicated against a charge presently in vogue. Upon evidence, legal common freedom, at least, was no creature of the superman. Engendered in Athelnoth's act of "violence" and gestant in the holding of the Milton domain, it emerges putative, not of Norman superman, but of Saxon "underdog"; and at its statutory birth its cross-bred features favour merely sundry ordinary interests—royal, baronial, popular, and, it may be, ecclesiastical. Its vigour in adolescence, and its might in maturity, clearly derive from a fortuitous legality, a condition which sharply differentiates it from natural freedom—the flitting freedom of the hedge-sparrow while the hawk waits on. Even the culminating intellectual freedom which it may be held to have begotten owns subjection to law; for Marlowe's Faustus is duly damned, and Lovelace can love "honour more."

Manifestly, the Kentish instance has its antithetical aspects. Thus personal freedom has a paradoxical purpose in the Sovereign's intended political subjection of the Scots, and, though ostensibly founded in communal custom, it yet works out in the establishment of individualism. Again, casual and apparently unconscious throughout in development, it is in its final state alone that it

becomes supremely self-conscious and intellectual, so far as can be observed. Nevertheless, since at the time of its institution that questioning of authority, that "Quo Warranto?" which to-day sounds like the last word of Teutonic ascendancy in Christendom, was already articulate, it may have been that the spirit of some visionary—of, let us say, some lean and hungry Cassius of a monk, brooding in Canterbury cloisters over the "natural rights" of the Decretal of Gratian—gave sanction to and infused the deed of 1293. But such Promethean conception is not to be discerned, and, here on the hilltop, the salt north-easter from the German Ocean blowing where it listeth over Sheppey, touching Christian church and pagan mound, glistening the marshland pastures and whitening the fleeces thereon, filling the brown sprit-sails of the Swale, driving the reek from the busy purlieus of modern Milton, and passing onward to the fair "Garden of England," is, perhaps, no unfit symbol of the national spirit of liberty.



At the Sign of the Owl.



AN important collection of papers by Dr. J. Horace Round, not before printed, is announced for early publication in two volumes by Messrs. James Nisbet and Co., Ltd., The St. Catherine Press, under the title of *Peerage and Pedigree: Studies in Peerage Law and Family History*. On such subjects Dr. Round is an acknowledged master. Especially does he aim at freeing the study of family history from the work of those pedigree-mongers who have brought discredit upon it. In the opening paper of the volume he works out the true origin and the rapid rise, in Tudor times, of a noble house, and deals with the pedigree forged to provide them with an ancient lineage. In another he deals with a similar forgery, upon the authenticity of which a great family history has quite recently been based.

Forged pedigrees and forged documents in Latin, in English, and in French, will be exposed indeed in these volumes with no sparing hand.



Historical students, however, will perhaps deem of greater importance the papers in which the author deals with peerage law, and especially with certain historic cases of recent years. This important department of institutional study has been virtually left hitherto to the writers of law-books, and it receives fresh and critical treatment at the hands of Dr. Round, who, though not himself a lawyer, has been consulted as an historical expert on behalf of the Crown. The methods of lawyers and of historians are here contrasted, and certain principles of peerage law are traced to their origin, and their development examined on historical lines.



A paper on "The *Geste* of John de Courcy" is intended to illustrate the connection between genealogy, history, and mediæval literature, and the author believes that it will throw light on two early romances, of which the existence has not hitherto been recognized. It is not only of literary, but of psychological, interest to study the attribution, in the Middle Ages, of mythical achievements and adventures to real historical personages, and the ready acceptance of these tales, not as fiction, but as fact.



In reference to the note in last month's *Antiquary*, p. 44, on the recent excavations at Basing House, I am informed that the late Dr. Bowdler Sharpe was preparing a history and description of the remains for publication on behalf of Lord Bolton, and that a large number of drawings had been made to illustrate the book. I do not know how far the manuscript had progressed, but I trust that the lamented decease of the author, who, I believe, had another work of an archæological character in hand, may not prevent its completion and publication.



Messrs. Macmillan will publish Dr. J. G. Frazer's important new work on *Totemism and Exogamy* in four volumes, not in three,

as previously announced. The aim of the book is to describe the well-ascertained facts of totemism succinctly and clearly, to explain the origin of the institution, and to mark its place in the history of society. Exogamy has been considered so far as it is practised by totemic tribes. On the other hand, tribes which are exogamous without being totemic do not fall within the scope of the work. But a few of them, such as the Todas in India and the Masai in Africa, have been noticed either on the ground of their association with totemic tribes or because their social system presents features of special interest. As the classificatory system of relationship is intimately bound up with exogamy, it has been treated by the author as an integral part of his subject. The vexed question of totemism in classical and Oriental antiquity has not been discussed. With the evidence at our disposal, Dr. Frazer's view is that it hardly admits of a definite solution, and in any case its adequate discussion would require a treatise to itself.



The first part of *Book Prices Current* (issued to subscribers at £1 5s. 6d. per annum) for the current year has appeared. It records the sales during October and November last, fourteen in number. The most important collections included are the library of the late Mr. Frederick Hendriks, and "a portion of the library of a baronet, deceased," of which only a section is contained in this part. But, on the whole, there is nothing particularly outstanding in the way of either rarity or price. The highest prices recorded appear to be the £180 and £60 given at Hodgson's in November for two manuscript books of Hours on vellum. The manuscript which fetched the larger sum may have been written, says the editor, for the use of Charles VIII. of France. This part of *Book Prices Current* well illustrates Mr. Slater's remarks in last year's volume as to the reduced cost at which books of an ordinary character, which appeal to the average or general collector, can now be purchased. A great many lots are here recorded at prices in each case of less than a sovereign. The record is quite encouraging for the collector of moderate means who really cares for books. The part also, it may be noted, includes an

unusually large number of modern books and books by living writers.



I notice with regret the death on January 30 of the Right Rev. John Dowden, D.D., Bishop of Edinburgh, whose contributions to the literature of ecclesiastical archæology were numerous and valuable. Conspicuous among them are his work on *The Scottish Communion Office*; *The Celtic Church in Scotland*, a critical examination of the original sources of information; *History of the Theological Literature of the Church of England*, and *The Workmanship of the Prayer-Book*. He also edited for the Scottish History Society the *Correspondence of the Lauderdale Family with Archbishop Sharp*.



A few weeks ago a full description was published, by the authorities of the Copenhagen Museum of Antiquities, of some finds in three graves dating from the Iron Age, discovered at Juellinge, in the island of Lolland, in Southern Denmark. One of the three female skeletons found had been buried together with a wealth of jewellery, a pearl necklace, various gold and silver ornaments of unique workmanship, silver buckles and hairpins (the latter with finely worked golden heads), and a gold finger-ring. This grave with all its contents has now been placed in the Copenhagen Museum, together with some Roman glass, bronze household utensils with the name of the Roman maker, and a small box of toilet requisites, also found with the body.



Mr. W. B. Gerish, Bishop's Stortford, has prepared for the purposes of reference an Index Nominum to the second volume of *Hertfordshire Parish Registers: Marriages*, edited by Mr. W. P. W. Phillimore, which comprises the parishes of Ardeley, Bennington, Datchworth, Graveley, Knebworth, Shephall, Walkern, and Watton. Mr. Gerish will answer inquiries if a stamped addressed envelope be enclosed, or the Index may be consulted at his house.



The *Athenæum* of February 5 says that a parchment just discovered in the State archives of Münster has proved to be the

manuscript of three songs of Walter von der Vogelweide, together with the music, and a fragment of a poem by another writer. It had been used as a cover for a sixteenth-century bill, and is judged, from the handwriting, to belong to the middle of the fourteenth century. The *Münster Anzeiger* states that the music is being transcribed into modern notation.



Referring to my note last month on his discoveries in the Worcester Cathedral Library, Canon Wilson writes to say that two fragments of geometrical textbooks were found, of different dates. The earlier, which was by Gerbert, who afterwards became Pope Sylvester II., showed no trace of Euclid's order. The later fragment consisted, says the Canon, "of the definitions, postulates, and axioms of Euclid and of the first twenty propositions of Book I.; differing from Euclid's text in some very interesting points, and containing the Arabic, not the Greek words for *rhombus* and *trapezium*. This was due to Adelhard, a monk of Bath, who by disguising himself as a Mahometan, entered the Universities of Granada, Cordova, and Seville, in the twelfth century." The paper, with facsimiles, will be published in full in the *Transactions* of the Worcester Diocesan Architectural and Archæological Society.



I note among the spring announcements of the Oxford University Press *Early English Proverbs; chiefly of the Thirteenth and Fourteenth Centuries*, by Professor Skeat; *The English Factories in India, 1630-1633*, by W. Foster; and *The Samaritan Liturgy*, edited by Dr. A. E. Cowley, Bodleian Sub-Librarian, which has been so long in preparation. Messrs. Methuen's list includes many interesting announcements. In "The Connoisseur's Library" there will be *Illuminated Manuscripts*, by J. A. Herbert, with fifty plates in colotype and one in colour. To the "Little Books on Art" will be added *Christian Symbolism*, by Mrs. Henry Jenner, which is intended to supply in a short and popular form a guide to the general principles on which the symbolism of the Christian religion is based, principles exemplified not only in ecclesiastical art, architecture, and costume, but also in sacraments and

sacramentals, and in the theological and liturgical treatment of dogma and ceremonial.

The new issue of "The Antiquary's Books," as I mentioned last month, will be *The Parish Registers of England*, by Dr. J. C. Cox, F.S.A. The book will be very comprehensive, and some readers may possibly be surprised when they hear how many byways of history and custom the book will illustrate. These byways will include such subjects as Fonts Forbidden during the Commonwealth, Horoscopes, Nurse Children and Baby-Farming, Freaks or Monsters, Civil Marriages of the Commonwealth, Marriages of Deaf and Dumb, Fleet Clandestine Marriages, Smock Marriages, Centenarians, Burials by Night and Torchlight and in Gardens and Orchards, Sweating Sickness, Strange Occurrences, and many others.

The last meeting of the Bibliographical Society for the present session will be held on March 21, when the paper read will be "English Music-Printing, 1601-1640," by Mr. R. Steele.

At a recent meeting of the Edinburgh Bibliographical Society, the secretary, Mr. G. P. Johnston, read a communication from Mr. H. G. Aldis on some fragments of an edition of *Sir William Wallace*, printed in the types of Chepman and Myllar. The earliest edition of that most popular of the older Scottish vernacular writings of which any copy has survived is the one printed by Lekprevik for Henry Charters in 1570, and an edition discovered to have been printed in the types of Chepman and Myllar possesses not only great typographic importance, but considerable literary interest. These fragments, bought at the Hendriks sale at Sotheby's in November last, were shown by the purchaser to Mr. Aldis, who recognized them as leaves of the *Wallace*, and as probably being four of the long-lost twenty mutilated leaves which David Laing, in his introduction to the reprint of *Golagros and Gawane*, stated he discovered in the binding of an old quarto volume. The remnants show that the edition was in folio, and that the volume would consist of about 288 pages. The text type is that used by Chepman and Myllar for the

tracts in the *Golagros and Gawane* volume; their two-line Lombardic capitals head the chapters, and the headlines are in what appear to be the large black letter of the Aberdeen Breviary. From the specimen leaf shown at the meeting, the whole may be pictured as a handsome, well-printed volume, dignified in its simplicity, and the most notable book that issued from the first Scottish press. In the absence of more definite data, Mr. Aldis stated, it may be placed between the tracts of the Advocates' Library volume, printed in 1508, and the Aberdeen Breviary of 1509-10.

Messrs. Barnicott and Pearce, the Wessex Press, Taunton, are receiving subscribers' names for the *Notes on the History of the Parish of Kilmersdon*, compiled chiefly from unpublished manuscripts in his possession, which Lord Hylton will shortly publish in a limited edition of 250 copies.

The case for binding the parts of *Book Prices Current* for the year 1909 is now ready, and can be obtained from the publisher of the *Antiquary*.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

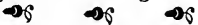
PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

PART IV. (vol. vi.) of the *Transactions* of the St. Paul's Ecclesiastical Society is chiefly occupied by an important paper on "The Pulpitum and Rood-screen in Monastic and Cathedral Churches," by Mr. Vallance. He is a recognized authority on screens, and in this paper makes an original contribution of no small value to the literature of the subject. He starts by pointing out the essential difference between parochial churches on the one hand and cathedral and monastic churches on the other—viz., that the normal parish church "was meant to be used, and could be used, as a whole; other churches not." This difference has sometimes been overlooked or slighted by ecclesiologists, but, as Mr. Vallance says, unless it is realized it is impossible to appreciate the purpose and significance of either. "Once this is understood, however," he continues, "it becomes perfectly obvious why the transverse screens in parochial churches are invariably of open work, and why, on the contrary, those in monastic

and cathedral churches are closed, solid structures. The arrangement was based on practical utility." The whole paper, which plainly embodies the fruits of wide observation and research, deserves careful study. It is illustrated by four plates. The part also contains a short paper by the Very Rev. Vernon Staley on "Days of Fasting or Abstinence," showing that in all probability there was no intention of distinguishing between the two; and short accounts of the Churches of St. Martin Ludgate and St. Michael Paternoster Royal, by Dr. Philip Norman, read on the occasion of the Society's visits. The part, it may be added, can be purchased from Messrs. Harrison and Sons, 45, Pall Mall, price 5s.



Vol. xvi. of *Transactions* of the East Riding Antiquarian Society contains two papers besides the annual report and statement of accounts. The first and longer is the continuation of "Some Howdenshire Villages," by Colonel Saltmarsh. The title is a little misleading, for the paper is in no way topographical, but is entirely occupied with the history of the Metham family of Metham. The descents are carefully worked out, the paper being illustrated by two plates (a Metham tomb in Howden Church, and a seal of Sir Thomas Metham, *temp.* Henry VII.) and a large folding pedigree. In the second paper Mr. T. Sheppard, under the title of "Some Anglo-Saxon Vases in the Hull Museum," describes in detail a considerable number of urns from Sancton, in East Yorkshire, with a few specimens from elsewhere. The paper is freely and well illustrated. In the photographic plates the ornamental markings on the urns are admirably brought out. The volume, though not large, is filled with good matter.



The Viking club have issued vol. iii, part i., of *Old Lore Miscellany*, which contains the usual variety of notes relating to all parts of the old Norse Earldom—Orkney, Shetland, Caithness, and Sutherland. Place-names, old fishing words, fairy lore, witchcraft and charming, and northern bibliography, are among the many subjects illustrated or discussed. The Club has also issued vol. i., part viii., of *Orkney and Shetland Records*, and vol. i., part iv., of *Caithness and Sutherland Records*. It deserves the warm support of everyone who is interested in the history and life and customs of the islands and mainland of the old earldom.



In the new part (October–December, 1909) of the *Journal* of the Cork Historical and Archaeological Society, the Rev. J. B. McGovern tells the story of "Boleyn Reeves: Harpist and Poet," a Cork worthy who died in 1905. Mr. T. A. Lunham concludes his annotated transcript of "Bishop Dive Downes' Visitation of his Diocese, 1699-1702," a record which contains not only many curious details relating to the ecclesiastical condition of the Protestants in Ireland two centuries ago, but also a considerable amount of topographical matter. Canon O'Mahony continues his "History of the O'Mahony Septs," and Canon Courtenay Moore contributes a brief note on "The Connection of Early Irish and Italian Christian Art."

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—*January 20.*—Mr. W. Gowland, V.P., in the chair.—Mr. W. L. Rutton read a paper on "The Manor of Eia or Eye next Westminster, with its Reputed Divisions, viz., the Manors of Neyte, Eybury or Ebury, and Hyde."

Eye next Westminster, an obsolete and forgotten name, formerly represented the great manor which lay between the Tyburn and Westbourne streams—that is to say, between Westminster and Chelsea; the Thames bounded it on the south, and the highway, now Oxford Street, on the north. At the time of the Domesday Survey it was described, under the name Eia, as in possession of the Norman Geoffrey de Mandeville, and by him, for the repose of his soul and the burial of his body in the cloister of Westminster, it was granted to the Abbey. It is supposed that in course of time the great manor came to be divided into three lesser manors—viz., Neyte, Eybury, and Hyde, three substantial divisions. Mr. Rutton, however, showed that the limits of these three have never been defined, and that even the situation of Neyte has been a matter of speculation. He found also that the indefatigable archaeologist Sir Henry Ellis regarded Eybury as the developed name of the great manor known formerly as Eye or Eia, and not merely as a division of it. This opinion is supported by the research now made. Eybury is found to designate the southern portion of the original manor approaching the river, and also the northern portion lying along the highway now Oxford Street.

Neyte is found to represent only the manorial seat with its five or six acres of surrounding land. It was called "La Neyte" and "Nete House," and its limited extent appears clearly in a lease of Eybury, in which certain portions of it (namely, fields adjoining the manor-house) are reserved for the Abbot's use; while it is also provided that certain produce of the surrounding manor should be carried "into the Manor of Neyte" for the use of the Abbot. Thus it would seem that the word "manor" as regarding Neyte is to be understood rather in the sense of mansion or residence than as an extent of land.

This view of Eybury and Neyte destroys the conception of three submanors, and Hyde (its identity preserved in Hyde Park) alone appears as an excision of the original great manor.

The history of Neyte Manor House is traced from the fourteenth century. In 1320 it is found to have been a depot for the King's cattle, though as such held at the will of the Abbot. The original house was probably rebuilt by Abbot Lilington after a storm in 1361 which destroyed several manor-houses pertaining to the abbey. That it acquired a degree of stateliness appears in the fact that it was afterwards occupied on two occasions by Plantagenet Princes—John of Gaunt and Richard, Duke of York. After the Dissolution it became a farm-house, and eventually a place of entertainment, in which character it was sought by Mr. Samuel Pepys. It probably stood until about 1720, and its site is now marked by "The Monster" public-house in Warwick Street, Pimlico.—*Athenæum*, January 29.

At the meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY on January 31, the Rev. Dr. H. P. Stokes presiding, Mr. Arthur Gray read a paper on "The Fords and Bridges of Cambridgeshire."

The second ordinary meeting of the HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE was held at Liverpool on February 3, Mr. A. H. Arkle presiding. The paper for the evening, "The Writing of Historical Records from Pompeii to the Liverpool Town Books, A.D. 79-1700," was read by Mr. J. A. Twemlow, and was illustrated by a number of lantern slides. The development of Latin handwriting was traced from the wax tablets and the wall inscriptions at Pompeii and a papyrus discovered at Herculaneum. Pages of the Vatican and Florence manuscripts of Virgil were shown, charters of Charlemagne and other Emperors, pages of the Book of Kells, and other Irish and English manuscripts. A Papal grant to a Ralph Stanley, a fifteenth-century Rector of Walton, was shown, and other documents from the Vatican archives, the lecturer ending with pages from the Liverpool Town Books dating from the middle of the sixteenth and the beginning of the eighteenth century.

The annual meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held on January 26, Mr. F. W. Dendy presiding. The secretary (Mr. Robert Blair) presented the annual report. Dealing with the excavations of the year, the report stated that at Corbridge the excavations had established the certainty that the site had been occupied by Agricola. A search had been made for inscriptions, and in the neighbourhood of the granaries were found the bases of columns of porticoes, thus providing additional proof of the superior character of the buildings. Most of the area investigated during the year had apparently been devoted to industrial operations. One of the "finds" was an unusually large mass of iron lying near a furnace, which is now engaging the attention of metallurgists. In the camp at Housesteads, Messrs. J. P. Gibson and F. G. Simpson had found foundations of an angle tower, indicating that the tower had given place to another on the north wall, where the murus joins the camp. The west angle turret had also been excavated, and found to contain the base of an oven similar to those recently discovered at Haltwhistle Burn and Castleshaw. Excavations farther west on the line of the murus at Peel Crag had disclosed a remarkably fine stretch of wall masonry and a wall turret hitherto unknown. The report was adopted, and the Duke of Northumberland was re-elected president.

On February 17, at a meeting of the CHESTER ARCHÆOLOGICAL SOCIETY the Archdeacon of Chester read a paper on "The Baptistry of the Cathedral."

On February 8, at a meeting of the YORK ARCHÆOLOGICAL SOCIETY, Dr. W. A. Evelyn gave the concluding paper of a series of three on "Old Ouse Bridge, and her Burdens"—i.e., the ancient bridge which existed before the erection of the present bridge

about a hundred years ago. In the course of his remarks Dr. Evelyn said that in early times all the courts of the city were centred on the bridge, and the officials had their offices there. In those forms the Superior Courts of the Government were occasionally held as circumstances required, and he instanced the year 1306, when the Court of the Exchequer was removed to York, and in 1314 the courts with the Domesday Book and other national records were again located in the city. In 1392 the Courts of King's Bench and Chancery were once more removed to York, at the instance of Thomas Arundel, the then Archbishop of York, who was also Lord Chancellor. The action was designed as a compliment and intended as a profit to the citizens, as well as a satisfaction to King Richard II. They were taken back to London after a stay of six months. In addition to the occasional presence of those courts, the city also possessed local courts of very considerable value and importance. The Court of Record was of great antiquity, and survived all the efforts made to reform it until a few years ago, when, consequent on abuses, its locale was removed to the Town Clerk's office; and although it still existed, it was not used, being somewhat inaccessible; and it was all but forgotten. There was also a Sheriff's Court, with three separate jurisdictions: the "Sheriff's Turn," the County Court for all cases under 40s., and the Court of Common Pleas; also the Court of Wardmote, for swearing in persons to report upon nuisances; the Court of Hallmote, connected with the many companies or guilds; the Court of Chamberlains, for enrolling apprentices' indentures; the Court of Coroner (the Lord Mayor being coroner of the city), a Court of Escheator, and a Court of Conservancy, by which the interests of the city in the river were attended to. There was also on the bridge a room for the "Guild of Barber Surgeons."

The ancient city council chamber stood on the north side of the west end of Ouse Bridge, but (to him) the date of its origin was obscure. It was certainly standing in the fifteenth century. In 1485 it was spoken of as Ousebridge Hall, and, said Dr. Evelyn, hereby hangs a little tale. A quarrel happened at the Hall between the Lord Mayor and one of the Sheriffs. The Lord Mayor had ordered a person in the goal of the bridge to be released on bail, but the Sheriff's servant refused to comply with the order. Thereupon the Lord Mayor committed the servant to prison, and ordered he should not have any meat or drink, because the Sheriff's officers had allowed none to the prisoner. One of the officers, however, supplied the prisoner with food, and when the Lord Mayor heard of it he sent the Sheriff himself to prison under the guard of six officers at mace, "the Sheriff saying in his going out that he would be his own gaoler. When they were got downstairs some of the Sheriff's servants rescued him from the officers at mace, upon which several commoners being present a tumult arose and many were hurt, whereupon the Lord Mayor and others go forth, and having quieted the people brought the Sheriff back into the Council Chamber, who then humbled himself to my Lord Mayor, but nevertheless was sent to prison, where he remained till the next day, and then, at the instance of the Aldermen, the Lord Mayor released

him, and the person about whom the quarrel began was also set free."

At the monthly meeting of the HALIFAX ANTI-QUARIAN SOCIETY held on February 1, Mr. H. P. Kendall gave the second part of his paper on "The Civil War, as affecting Halifax and the Surrounding Towns." He briefly referred to the leading incidents in his first paper, and continued the narrative of the siege of Bradford by the Earl of Newcastle. The defenders, having but a small supply of ammunition, decided to retreat to Leeds, and the Royalists overran the town. Reference was made to a skirmish which took place at the top of Halifax Bank, on the east side of St. Joseph's Roman Catholic School, where a few cannon-balls, etc., have been found. King Cross and Sowerby Bridge were both stations for the Wentworth regiment, who held the highroad to Lancashire. Sir Francis Mackworth, the commander of the Royalist forces, probably had his headquarters at "Ye Crosse," as he makes mention of this hostelry as being "one of the fairest Innes in England." During the fighting period, the assessment was not neglected, as the poor and needy were greatly increased, and persons owning property were in the habit of burying the deeds, etc., to preserve them from the pillaging of the troops. Ultimately the Earl of Newcastle issued a notice strictly prohibiting the soldiers from plundering the inhabitants. Several lists of names of soldiers and others were given, being taken from the Parish Church burial registers. Heptonstall had a garrison, and several skirmishes with the Royalists took place.

An interesting piece of paper, about 8 inches long by 2 inches wide, contains an intimation, signed by George Bonivant, requiring two months' assessments after the rate of £10,000 a month, for the whole county, to be brought into the King's garrison at Sandal Castle. Halifax, along with other towns, suffered considerably by having to provide for the soldiers quartered there. While the Scotch were in occupation, the font was removed from the Parish Church. In August, 1645, the plague appeared, and continued till January following, when it had about died out. A time such as the people had passed through could not fail to reduce, not only their possessions, but also their physical health; hence, in addition to poverty, disease claimed a heavy toll.

Mr. Lister having commented on the subject, the lecturer was thanked, on the motion of the secretary, seconded by Mr. T. W. Hanson, and supported by Mr. S. Nicholl, each of whom made reference to the historical value of the paper.

The annual general meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held on January 25, Dr. Robert Cochrane, president, in the chair. At the evening meeting Lord Walter FitzGerald read a paper on "The Duel between Two of the O'Connors of Offaly in Dublin Castle on the 12th September, 1583." Lord Walter also read a paper dealing with the obscure question of the patron saint of Malahide. The last paper was by Mr. R. A. S. Macalister, and dealt with the Charter and Statutes of the College of Kilkenny.

At the meeting of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY on January 19, Mr. J. E. Pritchard, as on previous occasions for some years past, gave a review of the past year from the point of view of local archæology, which was much appreciated.

The PREHISTORIC SOCIETY OF EAST ANGLIA met on January 26, when the Rev. B. Hale Wortham read a paper on "The South Essex Palæoliths," and Colonel W. Underwood a paper on "Recent Discoveries of Early Man in Suffolk." Mr. Hale-Wortham explained that along the southern part of Essex lies an undulating bed of gravel, extending intermittently from East Ham to Southend, and of varying width. During the last year or two he has visited gravel-pits in the district lying on the river, including those at Grays, Orsett, Orsett Heath, Chadwell St. Mary, East and West Tilbury, Mucking, and Stanford-le-Hope. The pits were prolific in implements of a peculiar type, unlike those found on the south side of the Thames, but much resembling those found in the Valley of the Lea, and the lecturer produced a large number of specimens in illustration of his remarks. These could be divided into four classes. The first consisted of implements of various sizes more or less finished, and all having a rough and savage aspect, though they at least showed a certain sense of proportion. The smaller ones were probably used as scrapers, and the larger ones were hafted. "I found two flat specimens 5 or 6 inches in diameter, and chipped all round the edges," said Mr. Hale-Wortham. "What their object might have been seemed altogether doubtful until I fitted them into split willow handles, and fastened them with leather thongs, when they became formidable weapons, with which it would be quite possible to kill oxen and other large animals."

The second class consisted of hammers and a large kind of axe, of a kind not uncommon in these pits; and the third was particularly interesting as showing how the Palæolithic man, with more intelligence than has sometimes been allowed him by students, made handles to his tools, or adapted them from natural forms in the flint. The fourth class consisted of punches and chisels, of which great numbers have been found. Other typical examples were a well-made spearhead and a very fine Neolithic chisel.

At another meeting of the Society, held a few days later, many exhibitions were made, and papers were read by Mr. H. D. Hewitt on "Some Implement-like Forms from the Upper Cray Valley, West Kent," and by Mr. H. J. Hillen on "Prehistoric Relics from Tottenham."

The Rev. W. T. Piltner read a paper, entitled "A Legal Episode in Ancient Babylonian Family Life," at the meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY on February 9.

The twenty-sixth annual meeting of the CLIFTON ANTIQUARIAN CLUB was held on January 21. Among the papers read was one on "Sword-belts on Bristol Effigies," by Dr. A. C. Fryer. The paper gave details of examples in St. Mary Redcliff, St.

Mark's, the Cathedral, St. Philip's, and St. James's. The oldest effigies in Bristol were made long after the fashion of wearing the surcoat came into use. This loose, flowing garment was confined by a narrow girdle known as the "cingulum," but the sword was attached to a separate horizontal belt. The difficulty of keeping this belt in position has not been satisfactorily solved by any detail shown on effigies or in illuminated manuscripts. It can only be surmised that in the early days the sword-belt was sustained at the back by a loop attached to the cingulum. Three early effigies in Bristol show a peculiarity in representing the mail which indicates that there was a school of effigy sculptors during a portion of the thirteenth century in the West of England, possibly at Bristol. These three effigies are, one in St. Mary Redcliff, assigned to William Burton, to Robert de Were, third son of Robert Fitzharding and father of Robert de Gaunt, and to Robert, third Lord Berkeley, who took up his position as head of the family in 1189, and assumed the name of Berkeley; the others, in St. Mark's Church (Lord Mayor's Chapel), being effigies of Maurice de Gaunt, who died 1230, and Robert de Gourney, who died 1269. These effigies, and others at Wells, Salisbury, Shepton Mallet, and Wimborne, show a manner of carving the mail which is not to be found in any other part of England, although a similar peculiarity is seen in France. The belts on these effigies, and on that of Thomas, sixth Lord Berkeley, in the Cathedral, all differ slightly, and no doubt represent the individual fancies of the wearers. The mode of attaching the belt to the scabbard by metal studs and a metal tab did not last long, and the mediæval girdler quickly realized that "there is nothing like leather" both for efficiency and picturesqueness.

one found at Newbigging, in the same neighbourhood, in 1855, and described by the late Mr. George Petre. Both presented the peculiarity of having an empty upper cist above the cover of the lower cist in which the burial was contained. In the Crantit cist the upper compartment had built sides and ends, covered by several flat, narrow slabs laid lengthwise, its floor being the large covering slab of the cist below, which was formed in the usual way of four slabs set on edge. It contained towards each end a small pile of calcined human bones, and lying over the pile at the east end was the unburnt skeleton of a young person, in a flexed position, placed across the cist on its right side with head to the north. Behind the back lay an implement of deer horn resembling a hammer head, with a perforation half an inch in diameter near the butt end.

Other meetings have been, the annual meeting of the SUNDERLAND ANTIQUARIAN SOCIETY on February 8, when the report read showed that the Society maintained its prosperous condition; the annual meeting of the LEICESTERSHIRE ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY on January 31, when Mr. S. Perkins Pick gave an address on "Old Leicester," and dealt in detail with St. Nicholas' Church, the sole survivor of the six Saxon churches which Leicester once possessed; and the forty-fifth annual meeting of the YORKSHIRE ARCHÆOLOGICAL SOCIETY on January 28, when a satisfactory report and balance-sheet was presented.



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.]

MEMORIALS OF OLD YORKSHIRE. Edited by T. M. Fallow, M.A., F.S.A. With many illustrations. London: George Allen and Sons, 1909. Demy 8vo., pp. xiv, 315. Price 15s. net.

As we took up this handsome and substantial volume we wondered how the editor had faced the task of selection—a task of peculiar difficulty in dealing with a county so large and so rich in antiquities, in ecclesiastical buildings and remains, and in historical associations. Mr. Fallow has shown admirable judgment in not attempting to fill the book with, as he says, "scraps of all sorts of topics." He has chosen a few subjects, which have been committed to experts, who have, in most cases, been liberally treated in the matter of allocation of space. The result is a volume which all lovers of Yorkshire must recognize at once as an addition of permanent value to the county library. We could wish that the opening paper, on "Prehistoric Yorkshire," by Mr. George Clinch, had been longer. It is im-

possible in ten pages to do more than take a very cursory view of some of the leading features of the prehistoric archaeology of the county; but what could be done, Mr. Clinch has done well. The last paper, also—on "Yorkshire Folk Lore," by Miss M. W. E. Fowler, which really deals with some of the lore of the West Riding only—is somewhat slight, and, like similar papers, contains a good deal which is as a twice- or thrice-told tale. The other papers are not only good, but the authors have had sufficient elbow-room to do their subjects justice. For ecclesiologists, two papers especially stand out. These are: "The Village Churches of Yorkshire, by Mr. A. H. Thompson, and "The Norman Doorways of Yorkshire," by Mr. C. E. Keyser, whom we all recognize as the chief authority on Norman doorways and their tympana. Mr. Thompson's paper is a comprehensive and thorough architectural account of the village churches of the county, not in any individual, alphabetical order, but grouped by types and periods and typical details or characteristics. Mr. Keyser's contribution is pretty well exhaustive. A few Yorkshire Norman doorways are to be found in secular buildings, as at Richmond, Tickhill, Conisbrough, Helmsley, Skipton, and Pickering Castles; but most of the examples discussed by Mr. Keyser are to be found in the churches and other ecclesiastical buildings of the county. An important feature of Mr. Keyser's paper is the splendid series of illustrative photographic plates, no fewer than twenty-eight in number. An appendix contains an alphabetical list of churches and other buildings in the county having Norman doorways, with references to authorities in which they are mentioned. Other good papers written by men who know their subjects well are: "The Forest of Ouse and Derwent, and Other Royal Forests of Yorkshire," by Dr. Cox; "Roman Yorkshire," by Mr. J. Norton Dickens, an admirable summary survey of a vast subject; "York and its Minster," by Dr. Solloway; "Yorkshire Bells and Bell-founders," by Mr. J. E. Poppleton; "The Castles of Yorkshire," by Mr. A. H. Thompson; and "Beverley and its Minster," by Canon Nolloth. We note with pleasure that a survey of the monastic history of the county and other papers necessarily omitted from the book before us are promised for a companion volume.

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BOLOGNA: ITS HISTORY, ANTIQUITIES, AND ART. By Edith E. Coulson James. With over 100 illustrations. London: *Henry Frowde*, 1909. Demy 8vo., pp. xxviii, 410. Price 12s. net.

Bologna, in the richness of its culture and associations, as well as in the beauty of its buildings and monuments, might be called the Oxford of Italy. A city whose University attracted to its studies Boccaccio, Cino da Pistoja, Pico della Mirandola, Copernicus, Erasmus, Luther, Ariosto, and Tasso must needs claim the reverence of the Western world, as well as the affection of its own compatriots. Lawyers of every country are aware of the great school of jurisprudence which flourished within its walls from the twelfth century onwards. Famous artists swelled the ranks of these humanists. Heroic figures among the statesmen and soldiers of the Middle Ages move across the pages of this admirable

city-history to which Miss James has brought much enthusiasm and diligence. Her scholarly notes and ample bibliography declare the pains which she has taken, and the arrangement of her chapters gives the work an organic unity which is so often lacking in volumes of topography.

The history of the famous city, which actually dates from a century and a half before the founding of Rome itself, is traced right through the Middle Ages, when Dante glorified it with song, to more modern figures, like those of Clementina Sobieski, the mother of Prince Charlie; that paragon of feminine philosophers, Laura Bassi; and, in the last century, the martyr monk, Ugo Bassi, friend of Garibaldi. It is a busy narrative of events that can be traced and located in different parts of the city, of which Professor Zannoni's admirable plan is reproduced in this volume. Miss James's own well-chosen photographs, supplemented by the clever pen-and-ink drawings of a friend, give a varied and full picture of the "City of Colonnades," with its well-thronged streets; its arcades, commercial, magisterial, and academic; its twelve gates, and its wonderful series of canopied tombs; to say nothing of curiosities like the famous leaning towers.

Readers of the *Antiquary* will be especially interested in the account of the remarkable contents of the Museo Civico, Bologna, set in the highway through the Apennines, draws its past from Etruscan origins, which have bequeathed wonderful relics, such as the tombs at Marzabotto and in the Giardino Margherita. The bronze situla, found at the Certosa, and here photographed opposite p. 194, must be one of the finest pieces in the world. The famous head of Athené of Lemnos is a wonderful Greek marble, and has an interesting history. These works, together with the bronzes of Giovanni of Bologna, the "Golden Targe," and the paintings of "Francia Raibolini aurifex," the majolica plates of Maestro Giorgio, and monuments like that of the great jurist Giovanni da Legnano, make Bologna a veritable treasury of the arts. Miss James's handsome and thorough volume, well equipped with an exhaustive index and a good modern map, is a rich temptation to travellers, and a generous tribute to the city whose hospitality she graciously acknowledged.

W. H. D.

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A HUNDRED VERSES FROM OLD JAPAN. By William N. Porter. Oxford: *Clarendon Press*, 1909. Foolscap 8vo., pp. x, 209. Price 2s. 6d. net.

The *Hyaku-nin-isshiu*, or "Single Verses by a Hundred People" of old Japan, were collected A.D. 1235, their composition ranging over the previous five or six hundred years. In the prettily bound volume before us Mr. Porter gives the text and a free translation of each five-lined poem, appending in each case a brief account of the composer of the verse, with an explanatory remark or two, while on the opposite page, below each Japanese original, is a reproduction of a quaint illustration from a native edition dating from about the end of the eighteenth century. Mr. Porter also explains, in the course of a short introduction, some of the peculiarities of construction and verbal artifice which characterize

the Japanese verses. These peculiarities are entirely alien to our ideas of poetry, and the difficulties of translation are great. Mr. Porter's versions are of the nature of free paraphrases. These little "thumbnail" sketches, as he well calls them, consist almost entirely of love-poems and little pictures of Nature. The whole are pervaded by a gentle melancholy. Here is an example (No. 13) of about the year A. D. 900 by a retired Emperor :

"The Mina stream comes tumbling down
From Mount Tsukuba's height ;
Strong as my love, it leaps into
A pool as black as night
With overwhelming might."

The illustration which accompanies this verse is here reproduced by the kind permission of the publisher. The reader will observe the realistic treatment of the waterfalls.



The following (No. 34) is of a few years later :

"Gone are my old familiar friends,
The men I used to know ;
Yet still on Takasago beach
The same old pine-trees grow
That I knew long ago."

"The pine-tree," says Mr. Porter, "is one of the recognized emblems of long life in Japan, because it is believed that after a thousand years its sap turns to amber." And here (No. 79) is a five-line picture of much charm :

"See, how the wind of autumn drives
The clouds to left and right,
While in between the moon peeps out,
Dispersing with her light
The darkness of the night."

The Japanese originals, it should be stated, are innocent of rhyme and almost of rhythm, as we understand it.

Daintiness and charm are characteristics of the contents, the illustrations and the "get-up" of this attractive little volume.

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DOMESDAY TABLES. For the Counties of Surrey, Berkshire, Middlesex, Hertford, Buckingham, Bedford, and for the New Forest. Arranged, with notes, by the Hon. F. H. Baring. Diagrams and a map in colours. London: *The St. Catherine Press, Ltd.*, 1909. Narrow imperial 8vo., pp. xvi, 239. Price 7s. 6d. net.

Mr. Baring has rendered a very great service to students, whether of history or of economics, by the preparation and publication of these valuable tables. Tables, as he remarks, "are horrible to most of us," but for getting any general view of the mass of facts embedded in Domesday, and for enabling the student fully to realize the value of what the facts suggest,

and to appreciate the directions in which the suggestions point the way, such tables as he has here laboriously compiled are absolutely necessary. The difficulties of embodying in a table every point which it is desirable to include are, of course, great ; but by a judicious use of abbreviations and different types, Mr. Baring has succeeded in compressing into his double-page tables a wonderful mass of matter. The system of abbreviations, and the meaning of the various signs and indications used, takes some little time to master, but the immense convenience of a tabular arrangement so well thought out and containing so much in such small compass is well worth the trouble taken. In addition to the tables themselves, with their footnotes and diagrams of relative locality, Mr. Baring provides preliminary "Notes," as he modestly calls them, which are really brief treatises discussing some of the problems presented by the entries for the various counties, and calling attention to special features of each county. The last twenty-six pages of the book contain two Appendixes,

in which the author discusses (1) the Domesday valuations in the south-eastern counties, with special reference to William the Conqueror's march from Hastings to London, and (2) the Battle of Hastings, both reprinted with some additions and alterations from the *English Historical Review*. It would be impossible in the space at our command to attempt any critical review or discussion of Mr. Baring's statements or arguments, and we have therefore thought it best to try to indicate the lines on which the book is constructed, and to show how matterful a work it is. There is an Index of Places (Domesday and modern names) and also a General Index. At the end is a folding-map of the Hastings battlefield, with contours at 10 feet intervals. Mr. Baring must have given unsparing labour to the preparation of this volume; his chief reward must be the gratitude of students, to whom the book will be invaluable. It is well printed, handsomely produced, and sold at a price which, considering the costly nature of the admirable press-work which it contains, must be regarded as remarkably cheap.

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A HISTORY OF BRICKWALL IN SUSSEX AND OF THE PARISHES OF NORTHIAM AND BREDE. By A. L. Frewen. With twenty-eight plates. London: *George Allen and Sons*, 1909. Demy 8vo., pp. xii, 114. Price 7s. 6d. net.

The old mansion of Brickwall, part of which dates from Elizabethan times, has seen and undergone many changes. The Frewens have been in possession since 1666, when Stephen Frewen, Alderman of the City of London, bought it, with 652 acres, in Northiam, Beckley, and Brede. It is appropriate that a Frewen should write, in this comely volume, not only an account of his family and home, but also a carefully compiled and verified sketch of the history, both ecclesiastical and general, of the parish of Northiam. The two chapters of parochial history, with an account of the history and fabric of the parish church, which has evidently been pulled about at successive periods to no small extent, fill half the volume. The list of Northiam rectors from 1287 to 1856, with notes on many of the names, containing matter derived from a variety of original manuscript sources, is clearly the fruit of much patient labour. The chapter on the mansion at Brickwall is followed by a very interesting biographical account of Accepted Frewen, born in 1588, whose father was an unbending Puritan, but who himself was a King's man and High Churchman, and at the Restoration became Archbishop of York. A chapter on the Northiam registers, which begin in 1558, and churchwarden's account-books which date from 1721 only, is followed by a brief account of Brede parish and church, of the old house of Brede Place and the Oxenbridge family. The numerous plates include views of different aspects of Brickwall and of Brede Place, of Northiam Church and the attached Frewen mausoleum, and of brasses therein. Two of the plates give excellent views of seventeenth-century elaborate plaster ceilings at Brickwall. There are also pedigrees of the families of Frewen and Oxenbridge. A sufficient index concludes this well-produced volume, which, so far as it goes, is a very satisfactory example of its class.

THE HUMAN RACE: ITS PAST, PRESENT, AND PROBABLE FUTURE. By James Samuelson, B.A. London: *Swan Sonnenschein and Co., Ltd.*, 1910. 8vo., pp. xii, 192. Price 3s. 6d. net.

Here is a small book on a vast subject. It is too much outside the scope of the *Antiquary* for us to treat it in any detail; but it may be commended as a thoughtful and suggestive essay. We congratulate the octogenarian author on his cheery, hopeful outlook; and, though we think he is hardly sufficiently discriminating in his references to what theologians and the Churches hold and teach, his little volume may be read with pleasure and profit. At the end is a brief list of books "which will aid the student of man's progress and destiny," which includes for the earlier stages of human development some of the chief works on archæology and primitive man.

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BRITISH PLACE-NAMES IN THEIR HISTORICAL SETTING. By Edmund McClure, M.A. London: *Society for Promoting Christian Knowledge*, 1910. Crown 8vo., pp. 349. Price 5s.

The arrangement of this book is rather novel. Mr. McClure says that the aim of his work "is to present and discuss British Place-Names as they occur chronologically in authentic historical documents from 54 B.C. till A.D. 1154"; and in order to do this he has arranged the discussion in the form of a consecutive narrative. The plan has its advantages, but also its disadvantages. It certainly, in places, makes stiff reading. In the successive chapters many hundreds of names are discussed, and here and there short glossarial lists are inserted. For instance, on pp. 207 to 213, there is a list of words which are found in ancient place-names, compiled from the *Épinal* and other glossaries of the seventh to ninth centuries. Mr. McClure comes to his task well equipped. He is familiar with all the best modern authorities, and is evidently free from the sciolism and love of guesswork that used to bedevil "popular" books on place-names, or on any other branch of etymological science. We have noted a few slips, due probably to ignorance of local geography, but in the main the work is as valuable as it is comprehensive. It is hardly a popular book, though Mr. McClure carries his learning fairly lightly; but it should do something to spread knowledge of the true origins of our place-names. A full index, filling forty-five double-column pages, provides a key both to the text and to the many names discussed in the numerous and well-referenced footnotes.

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THORSTEIN OF THE MERE. By W. G. Collingwood, M.A., F.S.A. New edition, revised. Kendal: *Titus Wilson*, 1909. 8vo., pp. 203. Price 1s. 6d. net.

Many readers will be glad to welcome the fresh and cheap edition of Professor Collingwood's admirable romance of the days of old. The sub-title calls it "A Saga of the Northmen in Lakeland." Scholars may trace in it the saga-form; but others can be recommended to read the book for sheer enjoyment of the movement of the story, for the pictures it gives of life in the Lake Country a thousand years ago, for the charm of its pictures of scenery, for its pure English, and its healthy, tonic atmosphere. *Thorstein* is a

romance in reading which the learned may enjoy the subtle pleasure of savouring the knowledge and learning which so clearly underlie and support the delightful narrative that moves with such ease and spirit; while the unlearned can enjoy the vivid unfolding of the romance, and follow eagerly the fortunes of those who live and move in its pages.

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HOW TO WRITE THE HISTORY OF A PARISH. By Rev. J. C. Cox, LL.D., F.S.A. Fifth edition, revised. London: *George Allen and Sons*, 1909. Crown 8vo., pp. xvi, 216. Price 3s. 6d. net.

Antiquaries have long recognized that no one could wisely undertake the work of writing parochial history who had not read, marked, learned, and inwardly digested Dr. Cox's most helpful and suggestive little book. It would be sufficient almost simply to say how warmly we welcome this new edition, and how gratifying it is to find that so good a book is in such demand that the new edition is needed; but it must be pointed out that in this case "new edition" does not mean, as it is so often made to mean, a mere reissue. Dr. Cox has rewritten the whole book, bringing it thoroughly up to date, and adding several new sections. It covers every part of the subject, and directs the prospective author of a parish history to the best sources, both manuscript and printed, for information on every aspect and for every period of his work. Dr. Cox knows his subject as few men know it, and it is a pleasure to read his trenchant criticisms of some false theories and foolish practices, as well as to read his clear and precise directions and suggestions. The index includes (under the authors' names) references to many of the books mentioned in the text; our only regret is that it does not include them all.

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THE STRANGE STORY OF THE DUNMOW FLITCH. By J. W. Robertson-Scott. With thirty-four illustrations. Dunmow: *D. Carter* [1909]. 16mo., pp. 63. Price 2s. net.

In this nicely got-up booklet, Mr. Robertson-Scott gives a fuller and more scholarly account of the Dunmow Flitch Custom than any with which we are acquainted. The interest of the modern revivals is of the slightest, but the author here brings together much matter relating to Dunmow Priory, both in respect of its history and of the fabric and contents of the Priory Church, for which he will have the reader's thanks. Allusions to the Flitch Custom abound in literature, from Chaucer downwards. Mr. Robertson-Scott notices some of these, and we rather wish he had extended his pages a little by making a fuller collection. There can be but little doubt that the presentation of the bacon had its origin in a jocular tenure, as suggested by Morant, the Essex historian. The illustrations include views of the Priory Church at different dates, of the interior in 1837, of the effigies, the ancient chair and "sharp-pointed" stones—both chair and stones are preserved in the chancel, and facsimiles of records of the presentation of the flitch in 1445 and 1510, and of two eighteenth-century receipts for the bacon. Altogether this is an interesting and useful little book.

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The *Architectural Review*, February, has a pleasant paper on "Bath," written by the Rev. W. J. Loftie,

and charmingly illustrated by Mr. Harold Falkner. The number abounds with fine photographic and other illustrations.

* * *

In the *Berks, Bucks, and Oxon Archaeological Journal*, January, Mr. C. E. Keyser gives a very full and careful architectural account of the fine church at Long Wittenham, illustrated by fifteen good photographic plates. Other interesting papers are "The Last Days of Hurley Priory," with two plates of the refectory; and "The Seven Churches of Oxford." *Travel and Exploration*, February, takes its readers to many distant lands. The "Exploration Article" deals with the Madangs, a little known tribe in an almost unexplored tract of Borneo. We have also received *Rivista d'Italia*, January; the *East Anglian*, February; and *American Antiquarian*, October-December.



Correspondence.

OPEN-AIR PULPITS.

TO THE EDITOR.

ONE of these (modern) may be seen at the north-west end of St. Mary Matfelon Church, Whitechapel, E. It is entered from the tower, and was built to the memory of Dr. Champneys, who was Rector of the parish A.D. 1837 to 1860, and afterwards Dean of Lichfield. Another, within recent years, has been erected upon the north side of St. James's Church, Piccadilly, W., an edifice built by Wren in 1684.

Many ancient open-air pulpits are to be seen on the Continent. Upon the north wall of St. Stephen's Cathedral at Vienna an external pulpit projects; at St. Dié in France a pulpit exists outside the cathedral, but within its cloisters; upon the north wall of St. Lo Cathedral (Normandy) an exterior pulpit may be seen; whilst at Vitré (Ille-et-Vilaine) there is one of the most ornate outside pulpits in existence. It is carried up from the ground by a tall base and shaft, beautifully carved, and is surmounted by an exceedingly chaste spiral canopy.

In Germany such pulpits are by no means rare. Some are attached to churches, others stand at the edge of graveyards, and a few are isolated in cemeteries. One of the last is at Mainbernheim in Bavaria. It is of Renaissance date, its stone sounding-board (if that may be so termed) supported by massive columns, lapped by an ogee-outlined roof, and surmounted by a weather vane. Its interior is approached by winding stairs. The minster church at Aschaffenburg has a wall with a parapet of open stonework enclosing its yard. On one corner of this, carried upon a semi-circular corbel, projects a pulpit that thoroughly commands the ground outside, which latter lies, perhaps, 12 feet below. There is another exterior pulpit placed in much the same position at Bamberg in Bavaria.

In the interesting old town of Schwäbisch-Gmünd (Württemberg) is the *Salvator Kirche*, the lower part of which is a sort of grotto excavated in the limestone rock (reputed to date from pagan times). The chapel

above appears to be of fifteenth-century date. Near to its altar a doorway gives access to an external octagonal pulpit, which has figures carved upon each of its canis. At one corner of the cathedral at Prato, near Florence, is a lovely circular outside pulpit of marble. Upon it are sculptured groups of dancing figures.

Under date of February 3, a New York daily records: "The first out-door pulpit erected in the United States is now being put up outside Grace Church in the Broadway, New York. It is to be attached to some important additions made to the south side of that well-known fabric. It is entirely of white marble, and at the angles are statues of the Apostles Matthew, Mark, Luke, and John. The central panel contains a sculptured group, representing our Lord in the act of preaching to the multitude. Flanking it is another idealizing the sting of death wiped away by attendant angels, and the others have symbolical figures suggestive of Mercy and Purity."

HARRY HEMS.

Fair Park, Exeter.

THE CENSER OF LILLE.

TO THE EDITOR.

Can any of your readers say where this beautiful example of mediæval metal-work is at present to be found? When Didron described it in his *Annales Archéologiques*, it was in the collection of M. Benignat, an architect of Lille, hence the name given to it, which does not in any way relate to its place of manufacture; but when Viollet-le-Duc is describing it in his *Mobilier*, he says he believes it is in England.

J. TAVENOR-PERRY.

MARTYRS TEMP. QUEEN MARY.

TO THE EDITOR.

Is any official list of the above, giving their names, places of residence, etc., in existence? The transfer of the condemned from the ecclesiastical to the secular authority, one would assume, must have been accompanied by some legal document, setting forth the charge against the prisoner and the finding of the Court. Probably it was from some such source that Foxe obtained his information.

I am making this inquiry, as a man, name unknown, is said to have been burnt here by Bishop Bonner's order, and it would appear that it was customary to thus execute Protestants in towns with which they had no connection, as an example to people in the district. Large towns, through which much traffic passed, such as Ware, Barnet, Bishop's Stortford, St. Albans, etc., were usually chosen for these public executions.

Any references to sources of information upon the subject will be welcomed.

W. B. GERISH.

Bishop's Stortford.

SEVENTEENTH-CENTURY DOCUMENTS.

TO THE EDITOR.

I have in my possession a holograph letter from Charles I., dated Brussels, June 28, 1637, to the

Spanish Ambassador at the Hague. Can any person tell me what he was doing at Brussels on this date, and is it a known fact that he was there?

Can anybody tell me who Richard Conquest was? I have a warrant to him from Charles I., dated Oxford, October 16, 1643, to raise a regiment of foot 1,200 strong. This warrant is countersigned by Edward Walker.

I also have a letter from Prince Rupert, dated Oxford, January 21, 1644, as follows:

"MY LORD,

"I am commanded by His Majesty to send these enclosed propositions to your Lordship to be presented to the Lords and Commons assembled in the Parliament of England at Westminster and the Commons of the Parliament of Scotland now at London to ye end that there may be as little lose of time as is possible, but that the same may be treated on as soon as may be thought convenient, after the entry upon the Treaty."

Can any historian tell me to whom this letter was addressed?

Any information regarding the above subjects will be gratefully received by

JOHN BENETT-STANFORD.

Hatch House,
Tisbury, Wilts,
February 9, 1910.

PORTRAITS IN PAINTED GLASS.

TO THE EDITOR.

Can anyone tell me whether there are remaining in England portraits in ancient painted glass of the two Princes who were murdered in the Tower other than those in Canterbury Cathedral?

Also if there is any known representation in ancient painted glass of Richard III.?

JOHN D. LE COUTEUR.

I, Bel Royal Villas,
Millbrook,
Jersey.

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

It would be well if those proposing to submit MSS. would first write to the Editor, 62, Paternoster Row, London, stating the subject and manner of treatment.

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.*

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, 1910.

Notes of the Month.

At the meeting of the Society of Antiquaries on March 3, the following gentlemen were elected Fellows: Sir Schomberg K. McDonnell, the Rev. H. D. Macnamara, the Rev. C. W. Foster, Mr. E. L. Lutyens, Mr. L. J. Upton Way, Mr. Edward Owen, Mr. G. F. Legge, Mr. G. D. Hardinge-Tyler, and Mr. E. P. Monckton; and as honorary Fellows, the Rev. Camille de la Croix, S.J., Señor Don José Ramon Mérida, and Señor Don Guillermo J. de Osma.



Considerable feeling has been aroused among antiquaries and all who love our ancient churches by the announcement that it is proposed to alter and extend the chancel and north aisle of Puddletown Church, Dorset. The building is a delightful example of the "unrestored" parish church. It still has its old gallery—the front finely carved—bearing the date 1635, and the "three-decker" of the pulpit, reading-desk, and clerk's stall. The beautiful panelled ceiling is of Spanish chestnut, the beams bare alike of varnish and of paint. Except for the organ and the lamps it is the village church, unchanged, of two centuries ago. And now vandals propose to lay sacrilegious hands upon it. Protests have been made in the *Times* by Mr. Thackeray Turner, Sir Frederick Treves, Lady Dorothy Nevill, Sir Charles Robinson, of Swanage, Mr. Albert Hartshorne, and others.

VOL. VI.

Mr. Hartshorne remarks that "although the chancel seems to be the only portion of the building which is now to suffer from the process which is oddly called 'restoration,' one cannot but fear, knowing the progressive ways of restorers, that the nave and its wonderful silver-grey oak roof, and the striking assemblage of seating, gallery, and pulpit, set up by the united efforts of the parish in 1637, will eventually be dealt with *à la moderne*."



"But these are not the only ancient objects," he continues, "that are in jeopardy. In the Athelhampton Chapel is a remarkable series of monumental effigies of men and women. Here we have, for instance, the freestone figure of a Pydel in the well-known military harness of the time of the great Edward I.; other military effigies of Martyns in alabaster from Derbyshire of the period of the Wars of the Roses, sheltered by canopies of Purbeck from the royal quarries of Corfe; sixteenth-century brasses, and Jacobean and later memorials, all vividly illustrating the long course of English monumental art. Thanks to the refined taste of the present owner of the beautiful ancient seat of the Martyns at Athelhampton, the chapel containing their memorials has received all, and no more than, proper attention. It is true that the effigies at Puddletown have suffered from removals and dislocation of their tombs. These changes have become locally historical facts. They cannot be altered or 'restored,' unless, indeed, history is to be guessed at or written backwards, as has happened in so many 'restoration' cases. We must accept such records as they are, and, knowing what 'restoration' does for us, be thankful that we have them at all. As to the nave roof, one may hope that it is safe for the present, and trust that the authorities may regard it as a privilege to let it alone. In his book on Dorset Sir Frederick Treves truly says: 'No church in the county can compare with this in human interest, and nowhere can one come into closer communion with the homely spirit of the Dorset of the past.'"



Protests have also been made by the Society of Antiquaries, the Royal Archæological Institute, and the Dorset Field Club. We

can but hope that so strong a volume of remonstrance may be effectual, and that the beautiful old church may be left untouched. Some fine illustrations of the interior appeared in *Country Life* for March 12, accompanying an article on the church by Mr. H. Avray Tipping, F.S.A. A good view of the interior, showing the whole of the picturesque singers' gallery, was given in the *Antiquary* for 1906, p. 103.



The excavations at Bardney Abbey, Lincolnshire, have been continued through the winter with very satisfactory results. A generous benefactor has guaranteed the £500 for purchase of three acres of the site, so that all the most important parts are now secure. The title deeds will for the present remain in the hands of the guarantor, but eventually it is hoped that the site will be conveyed to the National Trust for Places of Historic Interest. In answer to the appeal lately sent out very nearly £200 has been received. In round figures £350 is now wanted for the purchase and at least £250 for further excavations.



In the *Graphic* of March 12 Mr. Wentworth Huyshe gave an interesting account of the remarkable collection of armour preserved in the "Priest's Chamber," over the north porch of Mendlesham Church, Suffolk. This chamber is strongly protected. Its ceiling and walls are lined with stout oak planks; the windows are strongly barred; the iron-plated doors have massive "log" locks, still in use with their ancient keys, and a curious latch, which is worked from the outside by a key. Here are several ancient chests of medieval and Jacobean days, the older ones having been used probably for the church deeds and vestments and plate. They still contain many curious old documents, of which an account is given in the fifth report of the Royal Commission on Historical Documents. Here, for centuries, lay in rust and decay the armour of the Mendlesham fighting men, until the present curate, the Rev. W. A. Partridge, brought it to the notice of Mr. Seymour Lucas, R.A., who is a well-known authority on ancient arms and armour. He at once recognized its value, and secured for it the good offices of the

Meyrick Society, by whom the armour has been rescued from further deterioration.



"The earliest of the armour (of which there are twenty-three lots)," continues Mr. Huyshe, "dates from the closing years of the fifteenth century. It is of the so-called 'Gothic' style (a somewhat misleading term for the armour in use during that century). Entire suits of that period, and even fragments of suits, are of the utmost rarity. In no other church, so far as the writer's knowledge goes, can be found such specimens as those which exist at Mendlesham, as, for instance, a lower arm consisting of its elbow-guard with the forearm defence (vambrace) attached to it by rivets, which slide in slots for greater freedom of movement; a gusset (narrow plate at the armpit) of a breastplate; a shoulder-guard (pauldron) of five plates of about 1470; and, rarer than any, two pairs of arm defences, more or less complete from shoulder to wrist, the wrist-guards of one set running in slots on the arm defence above them. Dating from about 1480 (Edward IV.) is a fine rounded breastplate, which is brought to a slight ridge. Of the next century is a fluted half-suit of the time of Henry VIII., and a breast and back plate, the borders of which are worked up in rope-shaped ridges, and attached to the breastplate are three narrow plates, taces, and thigh-guard tassets. The armour of Mary's reign is represented by a half-suit decorated with incised lines and a helmet (burgonet), which has roped edges and rivets, whose heads are in the form of rosettes." Eight illustrations of examples of the armour, and of the ancient door of the chamber, accompany the article.



On March 2 Dr. George Macdonald, as Dalrymple Lecturer in Archaeology, delivered the first of a course of six lectures at Glasgow University on "The Roman Wall in Scotland," reviewing the literary evidence, and discussing certain preliminary, but very important, points, historical and archaeological, which it was desirable to apprehend clearly before embarking on a study of the main subject. In the second lecture, on March 4, Dr. Macdonald began by giving a brief résumé of such accounts of the Wall as have been left to us by early observers who were

fortunate enough to see the remains when they were much better preserved than they are at the present day. Among those were Timothy Pont, whose observations were made towards the close of the sixteenth century, Alexander Gordon, whose *Itinerarium Septentrionale* was published in 1727—a book which undoubtedly gave Sir Walter Scott some of the colouring for his immortal picture of Jonathan Oldbuck—Horsley, General Roy, and Robert Stuart, whose *Caledonia Romana*, 1845, is practically the last word of the older school of antiquaries upon the Wall and its problems.



Stuart and those who preceded him had drawn their conclusions almost entirely from what was to be seen above the surface. They did not realize the latent possibilities of the spade and the pickaxe. The credit of being the first to apply modern methods of investigation to the Limes belongs to the Glasgow Archæological Society. The series of systematic excavations carried out under their direction between the years 1890 and 1893 gave a new trend and a fresh impetus to inquiry. When intact the barrier was probably about thirty-seven English miles long. Its two most formidable elements were the rampart and the ditch. To the south of these was the road—known to Scottish antiquaries as the Military Way. Forts were placed at slightly irregular intervals, the average distance between each pair being about a couple of miles. That the whole formed a single system there is abundant evidence to show. The majority of the forts abutted directly on the rampart which formed their northern defence, and were crossed from east to west by the Military Way. After having referred at length to the features of the ramparts, the lecturer concluded by a detailed stretch of the course of the Limes from Old Kilpatrick to Bridgeness or Carriden, indicating the condition of the remains to-day at all the points where they are visible.



The third lecture was delivered on March 7, when Dr. Macdonald began by pointing out that, when a "Limes" was constructed through territory that was either actively or potentially hostile, a series of protecting

forts was its natural and inevitable accompaniment. That such a series once stretched continuously from the Clyde to the Forth might be regarded as unquestionable. Alexander Gordon found the remains of ten of these "castella" sufficiently complete to enable him to lay down plans, and in seven or eight of the ten cases the outlines were still distinctly visible. To judge from the average distance between those that were definitely known to have been adjacent, the original number was probably as large as nineteen or twenty. Excavation on three of the sites had shown that the forts conformed to the conventional type of the Roman "castellum," but that there were marked individual differences in size, in internal arrangement, and even in methods of defence. Unlike the "stations" along the line of the wall in the North of England, they can no longer be identified by their Roman names.



After discussing the sites of other stations the lecturer referred especially to the station on Bar Hill. Thanks to the excavations carried out there in 1902 and following years by Mr. Whitelaw of Gartshore, our information regarding this particular fort was unusually complete. Unlike all of the other "Limes" forts of which anything was known, it lay clear to the south of the great rampart. The reason for this difference was revealed by digging. The site, an admirable one, had been originally chosen by Agricola. The soldiers of Pius found it convenient to reoccupy it, the existence of an excellent well perhaps determining their decision. The Agricolan fort was of earth. It was small, and had been occupied for a very short period, probably not more than a year or two. When the builders of the second and larger fort arrived upon the scene the site had long been abandoned. They found the ditches silted up to the depth of about 2 feet. Above that they were still open, but their sides were overgrown with brushwood, mainly whin and hazel. The Antonine fort was fully six times as large as its predecessor. It was defended by ditches and by a rampart of turf, which was surmounted at the corners and at the entrance by wooden towers. The towers probably served as platforms for

artillery; numbers of ballista balls were discovered inside the ramparts. The barracks were of wood, thatched probably with reeds or wattles. The administrative buildings and the granary, on the other hand, as well as the baths, were of stone, roofed apparently with red tiles. The mass of stone pillars, with bases and capitals, extracted from the well, enabled some idea to be formed of the architectural pretensions of the central courtyards, on the south side of which was the shrine of the standards.



The mass of relics that came to light in the course of Mr. Whitelaw's excavation was of unusual extent and interest. Pottery of various kinds, red roofing-tiles, window glass, and fragments of glass bottles, rude pieces of sculpture, querns, troughs, and mortars of stone, all helped to add to the vividness with which the original environment of the garrison could be realized. Weapons were comparatively scarce. Tools were more common. Objects of wood were singularly well preserved. Some of the finds had about them a more intimate personal touch. Inscribed stones registered the name of the cohort that had occupied the station. Shoes worn by men, women, and children, spoke of the individual soldiers and of the civilian population that grew up outside the main defences. Simple ornaments, like beads and bottles for unguents, showed that they had some of the same weaknesses as ourselves. Specimens of the money they had used were fairly frequent. Lastly, the refuse they had left behind indicated comfortable rations—abundance of beef, with occasional oysters for a luxury. On the whole, the everyday life of the denizens of this little Roman outpost had been one of hard work and hearty feeding. It might be regarded as typical of similar stations, not only in Scotland, but all round the fringes of the empire.



✓ A *Second Interim Report on the Excavations at Maumbury Rings, Dorchester, 1909*, by Mr. H. St. George Gray, has been issued. It gives a summary of the results arrived at by the work carried out last September, when excavations were made on the western side of the northern entrance. The structural

details revealed were a counterpart of those found on the eastern side in 1908, but the western side was in better preservation. Near the base of the solid chalk arena wall nine port-holes were found, about 3'3 feet apart. From an inner trench, which appeared to mark the outline of foundations for an inner barrier to the arena, over which the *bestiarii* and others engaged in the sports and combats could leap when hard pressed by the beasts, various relics were collected. These included common pottery, coins, nails, and a bronze seal-box. Various other discoveries are described in this interesting report, which is prepared in Mr. St. George Gray's usual thorough and careful style, and is illustrated by several helpful plates and figures. It is priced 1s. nett (by post 1s. 1d.), and can be obtained from the author, at Taunton Castle, Somerset, or from Captain J. E. Acland, Dorchester, by both of whom donations for future work will be gladly received.



An Athens correspondent of the *Morning Post* communicated the contents of a very interesting paper read at the German Archaeological Institute, Athens, early in February, when Dr. K. Müller detailed the results of the last two "campaigns" at Tiryns. It had long been recognized, he said, that the excavations of Dr. Schliemann and Dr. Dörpfeld in 1884 and 1885 had left several points undecided, notably with regard to the existence of earlier remains below the level of the main palace; and so one of their objects had been to excavate deep shafts below this level in as many places as was feasible. These labours were crowned with success, and the remains of an earlier palace were clearly recognized, which dates from the early Mycenaean Age. It was not possible to determine its exact outline at every point, as the sinking of shafts in the well-preserved floors of the courts and "Megara" of the later palace was out of the question. But careful examination showed that it was a comparatively small building compared to that which succeeded it, and that to the later structure undoubtedly belong the most striking architectural features of the site—namely, the galleries in the walls, the great approach flanked with its imposing

bastion, and the postern-gate on the western side.



The floor-level was considerably lower than that of the later palace, but there had been still earlier settlements on the site, for rough oval-shaped houses were found at a deeper level, and among them, probably contemporary, were remains of burials in cist-tombs. These oval houses, which were found near the north-west corner of the upper citadel, recall the primitive structures found at Orchomenos and Olympia, and among them were numerous fragments of large earthenware jars (*πίθοι*) and some pre-Mycenæan plain glazed pottery similar to that from Orchomenos, for which the name *Urfirnis* is now in general acceptance. Another interesting find in the same area, but at a higher level, was that of some *Bügelkanne* or "stirrup-jars," of typical Mycenæan shape, inscribed on the shoulders with linear signs in paint resembling those of the linear script at Cnossos, but not identical with them. One of unique interest was inscribed with letters in light paint on a dark ground, recalling the Cretan "Camares" technique. This find is ascribed by the excavators to a period anterior to the shaft-graves at Mycenæ.



Several details relating to the structure of the later palace were also discovered: (1) traces of the approach from the palace to the head of the stairs leading to the postern gate were located, and it seems that there was no gate at the lower end of this stairway, but that it was guarded at its upper end with a kind of portcullis, as a pit discovered at this point appears to indicate; (2) the exact position of the altar in the Great Court, dating from Mycenæan times was determined, and above it in classical times had been built the temple of Hera, whose cult was attested by several interesting terra-cotta figurines of archaic style, representing, no doubt, the cult-image, a seated figure lavishly adorned with jewellery; (3) further light was shed on the drainage system of the later palace, a large water channel being located running in a southerly direction from the area where Schliemann discovered the bath-room. Its whole extent could not be traced owing to the existence above its presumed line of a

Byzantine church, close to the southern edge of the citadel; (4) the most interesting discoveries of all from the artistic point of view related to the decoration of the "Megara." The larger "Megaron," known as that of the Meu, had a plaster floor which was divided into panels about 18 inches square, separated by three parallel incised lines on each side, which contained a brightly-coloured pattern of alternate cuttle-fish (or rather octopus) and pairs of dolphins, the former in orange-red, the latter in their natural colours, dark grey above and white below, on a background of pale blue. This pattern did not, however, cover the whole floor space, as in the centre was, as Schliemann saw, a small round hearth surrounded by four columns, of which the bases are clearly visible, and on the east side was a three-stepped base projecting into the room nearly as far as the edge of the hearth. This was shown by Dr. Müller to be contemporary with the laying down of the floor, and in it may be recognized the base on which was set the royal throne. There was a similar arrangement in the smaller Megaron, which lies just to the north east of the larger one, but here the floor pattern was a floral design in black on alternate squares of dark blue and yellow, in a style reminiscent of the Cretan vase-decoration of the period known as Late Minoan II. The German Institute hopes to continue its work on the site in the spring, and its further discoveries will be awaited with considerable eagerness.



We are glad to hear that efforts are being made to establish a local museum at Hendon. In the suburbs of London changes take place so rapidly that it is specially desirable to have some centre in the form of a local museum in which much can be preserved that would otherwise be destroyed. Hendon should seek to preserve all possible relics of the old rural parish of many scattered, ancient hamlets, which all too soon will form one great suburb. In a letter to the *Hendon and Finchley Times*, Mr. Fred Hitchin-Kemp well says: "If the house-breakers have eyes to see and the builders and their men a little gift of penetration, many strange relics of the past will be brought to light within the next few months, and the following ten years.

Few parishes around London are likely to contain more of interest in the ground itself, while in the old mansions, houses, and cottages now doomed to destruction will be discovered fragments which would tell a good deal to the antiquary and greatly interest the connoisseur. Nor need it be thought that relic-hunting is a pastime for weedy old men and seedy old women. The youths with a highly-developed scout 'bump' will declare that the discovery of a mere bone or stone of significant interest among many bones and stones of no interest deserves a feather in one's cap—with promotion. Mill Hill 'boys' have already taken a lead in the unearthing of historical records, and it behoves the teachers of other schools in the neighbourhood to see to it that their scholars are not backward in carrying such discoveries forward." In addition to local curios, there is a good prospect, we are told, of securing a private collection for the proposed local museum by arrangement with a veteran collector. We may add that Mr. Hitchin-Kemp, whose address is 51, Vancouver Road, Forest Hill, S.E., has in preparation *A History of Hendon*, to be issued by subscription.



In an interesting short article in *Knowledge* for February Mr. Edward A. Martin, F.G.S., called attention to the presence of large boulders and megaliths near a downland pond at Standean, Sussex. "I think it reasonable," he wrote, "to suppose that they have been brought thither by human agency. I am very doubtful if they have been brought there merely with the object of clearing the land for the plough. It is impossible to conceive that it would have paid a farmer to bring them all together for this purpose, and I am bound to fall back on the theory that they are the relics of a great circle or series of circles, which may have had an origin in the rites and ceremonies of some ancient form of religion similar to the uncontroverted religious origin of our more famous Druidic or other circles."



Commenting on Mr. Martin's article at a meeting of the Brighton Archæological Club on March 2, Mr. H. S. Toms recalled the fact that the existence of similar stones in

various parts of the Southdown district had been carefully investigated by him some years ago, and said he had discovered the man who had placed them in the neighbourhood of Stanmer, and who had drawn them there with the help of oxen. Mr. Toms' anticipation that a similar explanation would account for the Standean specimens was confirmed by the fact that the 1905 survey that he had with him in 1906 was found to be out of date, more sandstones having been ploughed up on the adjoining land and added to the Standean group. A recent visit showed that even Mr. Martin's article was out of date, as many as thirty more stones having been recently added to the group sketched by him. Mr. Toms concluded his observations with the remark that "Mr. Martin tells us that the South Downs are remarkably free from evidences of the religion of pre-Roman races, and then he goes on to speak of mounds innumerable which may be barrows, some of which have been excavated in search possibly of treasure. One would like to ask Mr. Martin, 'If our local barrows, with their interments and associated relics, are not evidences of the religion of prehistoric races, then what are they?'"



A number of local men have purchased the ancient buildings in Hexham known as the Moot Hall and the Abbey Gate, and their sites. The buildings were conveyed to the trustees in the following terms: "Upon trust at all times hereafter to maintain and preserve as historical monuments and protect from decay or injury the ancient buildings hereby conveyed without any alteration of the original architectural features or character thereof, and permit the said building known as the Moot Hall to be used only as a museum or library or other public institution, or for some other purpose consistent with and conducive to the maintenance and preservation thereof as an historical monument, and for protection thereof from decay or injury." They have also purchased the property in the Market Place, which has been built against and in front of the Moot Hall with a view to its removal at some future date, so that the Moot Hall may be seen in its true proportions. An appeal is to be made for financial aid.

The Colchester Historical Record was successfully "inaugurated" to the accompaniment of a hospitable mayoral reception on March 5. The Record is due to the efforts of Mr. and Mrs. Ernest N. Mason, of Colchester, who have been engaged for the last twelve years in collecting portraits, illustrations, and descriptive matter of everything of historical interest connected with the borough. The descriptive matter has been collected from many sources, printed books, private family papers, borough records, state papers, old wills, etc. It is proposed to secure to the town these results of years of labour in such a form that they may be available to all interested in its history and traditions. This is to be achieved by making a complete and uniform set of platinum prints, together with a type-written transcript of all information relative to the prints. It is proposed to bind the whole of the "work" in suitable volumes and present to the Corporation to be preserved by them in the Moot Hall. This Record, when complete, will illustrate the history of the ancient borough from the earliest times down to the present day. The Record will be divided into sections, and each section further divided into volumes. By this method it will be possible to add to the collection without in any way interfering with the work already completed, the additional illustrations increasing the number of volumes in the respective sections. This is an admirable undertaking to which we wish all possible success.



Some interesting relics of the past have been brought to light at Hartlepool, where excavations are being made in the Friarage Field for the foundations of the extension of the Henry Smith School. The excavation has not only disclosed the site of the ancient Friary, in regard to which there had been some doubt, but the cemetery connected with the Friary has been found. From the latter thirty-six skeletons have been dug up, and two of these will be placed in the museum which it is proposed to establish at the Hartlepool Free Library Buildings. The first discoveries of the bones were in a series of pits, in each of which some half-dozen persons had evidently been interred, but a

little north of these single interments had taken place. The bodies in the pits had apparently been buried simultaneously, and are presumed to indicate an epidemic or plague. A great part of the work of the Franciscan Order was to visit the sick and dying, and during the prevalence of the Black Death it is said that thousands of the Order perished throughout the country whilst devoting themselves to their duties.



A Berlin newspaper correspondent says that Professor Sellins, who discovered the site of the Israelitish city of Jericho, has sent home to the *Deutsche Orient Gesellschaft* particulars of his further excavations which have been attended with results of considerable importance. He states that he has been successful in bringing to light the ruins of the fortifications of the pre-Israelitish city, consisting of an inner and an outer wall. The inner wall was double, and appears to have been strengthened at intervals with towers. The excavators found in successive strata the remains of dwellings of the pre-exile, post-exile, and Byzantine periods, and below them all quantities of flint implements dating back, in Professor Sellins's estimation, to about four thousand years before Christ. Some distance away traces of Jewish settlements belonging to a period about eight hundred years before Christ were found. These remains were in a good state of preservation, and included a wall still standing to a height of six feet. Here again various ancient implements and utensils were recovered, while lower down the foundations of a palace of extremely ancient date were encountered.



At Sheffield, in Porter Street, a stretch of 50 yards of ancient wood water-pipes has been unearthed only 2 feet from the surface. They are in lengths of about 6 feet, and are apparently oak or elm. A matter of surprise is that the pipes are in such an excellent state of preservation. So much so, in fact, that the bark remains on parts of some of them. Very many similar old wooden water-pipes have been dug up at different times in various parts of London. Some were found only a few weeks ago in Lambeth in the course of clearance and excavatory work for

the new County Hall. Most of these London wooden pipes date from the seventeenth century.



A short "Ancient Monuments Protection Bill" has been brought in by Mr. Harcourt to amend the Ancient Monuments Protection Acts, 1882 to 1900, with respect to the gift, devise, or bequest of monuments to the Commissioners of Works. The memorandum states that power is given under the Ancient Monuments Protection Act of 1882 for any person to bequeath to the Commissioners of Works any ancient monument to which that Act applies, and to the Commissioners of Works to accept any such bequest if they think it expedient to do so. The ancient monuments to which the Act of 1882 applies are the monuments described in the schedule to that Act, and any other monuments of a like character indicated from time to time by Order in Council. The monuments described in the schedule to the Act are such that it is impossible to include as monuments to which the Act applies any ruined buildings of historic or architectural interest. Inconvenience has arisen in practice as a consequence of this limitation, and, to remedy this, the Bill extends the provisions of Section 4 of the Act of 1882 to all monuments within the meaning of the Ancient Monuments Protection Act, 1900—that is to say, to any structures, erections, or monuments of historic or architectural interest or any remains thereof.



With the consent of the Duke of Richmond and Gordon, the owner, the Commissioners of Works have just taken over the guardianship of Richmond Castle, in Yorkshire, for its preservation under terms of the Ancient Monuments Protection Acts of 1882 and 1900. The castle was built in 1069-1071 upon a high headland rising from the left bank of the Swale, by Alan, Earl of Bretagne, husband of Constance, daughter of William I., who gave his son-in-law the lands of the Earl Edwin in Gilling, and the remains are mostly of that period.



The principal portion of the building now remaining is an immense square tower on the

north side, said to have been built about the middle of the twelfth century. At the south-east corner of the castle is the ruin of a smaller tower, in the bottom of which is a dungeon about 14 feet deep. There is also another tower at the south-west corner, round and narrow, and of considerable height, to which there is no entrance except from the top. A part of the ruins passes as the banqueting hall of the castle, and, though roofless, affords a very good idea of what such an apartment was. It measures 72 feet by 27 feet, and its most striking feature is the corbelling, which is almost intact.



The *Yorkshire Herald* of March 3 says that excavations for sewerage purposes which have been in progress for some time in and near the premises of Mr. G. W. Milburn, sculptor, Bootham Bar, York, have revealed some additional evidences of the Roman occupation and of the nature of the Roman ramparts of the city. What has been unearthed in Mr. Milburn's yard at a depth of about 2 feet 6 inches below the surface is an example of well-constructed Roman masonry, evidently an angle of the wall which enclosed the Roman city of Eburacum nearly 2,000 years ago. The wall has been uncovered to the depth of about 4 feet. It appears to be supported on one side by an irregular mass of concrete. The stones used in the construction of the wall are of the usual description used by the Roman builders. They are evidently of Tadcaster limestone, chiselled to the size of large bricks, similar to those used in the building of the Multangular Tower. They are 12 inches long, 4 inches broad, and 2½ inches deep. They vary somewhat, to the extent of an inch or two in length, but they allowed of regular courses of masonry. Some time ago one of the Corporation workmen, while excavating in the adjoining thoroughfare of Petergate, came upon a similar wall running parallel with that street. As it is conjectured with some certainty that one of the gates of the Roman Camp was near Bootham Bar, it is thought to be probable that the wall just discovered and that in Petergate formed part of an avenue from the entrance.

The Morocco Ambassador of 1682.

BY W. C. BOLLAND.



T was just after the judicial murder of Stephen Colledge—"one of the worst pieces of judicial iniquity," says Hallam, in the whole list of State trials—in the days when all London was talking about the assassination of Thomas Thynne in Pall Mall, and was speculating with much curiosity and no little scandalous gossip as to the consequent matrimonial intentions of Lady Ogle; when "loyal addresses," couched in terms of the most fulsome and servile adulation, were almost hourly pouring in upon his most sacred Majesty King Charles II., expressing their subscribers' abhorrence of "that most Impious, Divilish, and Traitorous Association, Hatched in Hell"—to quote only a part of one description of it, that of the city of Gloucester, alleged to have been found in Lord Shaftesbury's "closet"; in the days when Titus Oates was getting found out, and was becoming so badly discredited that journalists considered they might safely indulge themselves and their readers in nasty little raps at him in print—the Salamanca Doctor they loved to call him, though Salamanca repudiated him, and formally declared that he was no doctor of hers—in those days it was that the Morocco Ambassador came to London.

As political considerations form no part of the purpose of this paper, I need touch only very lightly on the causes of his coming. Tangier was part of the dowry of the Princess Catherine of Portugal on her marriage with Charles II. Bombay, it may be noted, came to us as another portion of the same wedding-gift. The Moors, however, had never reconciled themselves to the loss of Tangier, taken from them by the Portuguese in 1471, and were not at all disposed to recognize the validity of England's claim to it, and there was a pretty constant state of war between the two Powers. In the spring of 1680 the Emperor Mulai Ismail despatched Omar-ben-Haddon, the Alcaid of Alcazar, to lay siege to Tangier. On the death of Omar, shortly

afterwards, his brother Ahmed was appointed Alcaid in his place, and pressed the siege with such effect that the English garrison were obliged to evacuate Fort Charles—one of the outlying forts—after having blown it up, and were only able with some difficulty to retain possession of the citadel itself. In May a truce was arranged for four months. When hostilities were resumed the garrison quitted the defensive, and, after much hard fighting, gained a complete victory over the Moors, pursuing them a mile into the open country, and regaining all the ground they had lost. After this our relations with Ismail grew more friendly. In February, 1681, Colonel Kirke—to be known to fame subsequently as the Colonel of "Kirke's Lambs"—who was in command of the garrison at Tangier, went on an embassy to Ismail at Mequinez, where he met with a more gracious reception than seems to have been anticipated for him, and Sir James Leslie patched up some sort of a formal peace with the Emperor in May. But there were many details as to trading facilities which still called for definite settlement, and an Ambassador was sent to England from the Emperor at the end of 1681, with the accomplishment of this as the object of his mission.

Doubtless the Ambassador had a personal name of his own—and about that I have written elsewhere*—but no one in England ever addressed him or spoke of him by it. One may read all the newspapers of the time through and through and never discover a hint of it. To the contemporary reporter, to the diarists of the day, to the *London Gazette*, to the Royal Society, to Lincoln's Inn, to the Universities, he was just "the Morocco Ambassador," when he was not, more formally, "the Ambassador of the Emperor of Fez and Morocco." He was probably the most generally popular man in England during the time of his visit here. No one cared very much, either one way or the other, about Morocco and its politics, and so the Ambassador rubbed against no one's prejudices and endangered no one's interests. All the country conspired to entertain him. He seems to have gone everywhere and seen everything that in those days was at all easily accessible. His daily doings

* *Athenaeum*, February 13, 1909

were reported in all the papers. He was the King's personal guest at Windsor. The Duchess of Portsmouth made high festival for him in the royal palace of Whitehall. The great nobles gave banquets in his honour. The Universities and learned societies entertained him, and admitted him into their fellowship. His personal patronage was sought for every kind of public function, while the people followed his carriage along the streets, and acclaimed him with cheers. He was the hero of the London season of 1682.

But bright "comet of a season" as he was, our fullest formal histories make but bare mention of his coming here; and it is to the newspapers and diaries of the day that we must go to reconstruct the panorama of his sojourn in London and his excursions into the country, to recover some of his quaint fashions of speech and act, and to set it all in a framework compacted of many a picturesque and half-forgotten ceremony and custom. We get our first glimpse of the Ambassador as he enters the King's dominions at Tangier. The *London Gazette*, under the heading of "Tangier; Dec. 2, 1681," reports that:

"It having been agreed that the Ambassador from the King of Fez, who had now continued several days in the Field, should come into the Town on Monday the 28 past, Colonel Kirke, our Commander in chief, went out to meet him between eleven and twelve. Four Troops of Horse Marched first; after them 50 chosen Granadiers of the Earl of Dunbarton's Regiment; then thirty Gunners with their Linstocks, in their new Livery Coats and Caps, followed by thirty Negroes clothed in painted Coats, with their Brown-bills; and after these (surrounded with about twenty Gentlemen well Mounted) Rid Colonel Kirke, having six Men of the tallest Stature, with long Fusils, on each side of his Horse. In which order having proceeded a good distance beyond Fountain-Fort, the Main Body of the Moors (which were about 200 Horse with their Launces) being now within Musket Shot of us, made an Halt, and the Ambassador, with about thirty Persons in his Company, advanced towards Colonel Kirke, whom he received with those Compliments that were suitable to the Occa-

sion; and those first Ceremonies being over, Colonel Kirke, went to make his salutations to the Alcaid Ale Benaubdala,* Vice-Roy of these Countreys, who remained in the head of the other Moorish Partie; which being ended, the Alcaid and the Ambassador, with each of their Parties, began a Skirmish, it being their manner of rejoicing and expressing their satisfaction; where having shown their Horsemanship and Skill in managing their Launces and Fusils, they at length parted, the Alcaid going off with his Men, and the Ambassador with his train proceeding, in Colonel Kirke's Company, towards the Town. In their way, passing by Bridges-Fort (at a sign made) he was saluted from Pole Fort with ten Chambers, one Great Gun, and a Volley of Small shot: By the time that was ended, he was arrived at the Spur of Katherina-Gate, and then the Guns began to Fire from Peterborough-Tower, as far as Devils-Tower. Immediately on his entrance into the Gate, Mr. Mayor, with the whole Corporation in all their formalities, met him, Mr. Recorder welcoming him with a speech: From thence they proceeded towards the Water-gate, the streets being lined on both sides with the Musketeers of the Scotch Regiment, all the officers saluting the Ambassador as he passed. At Hides-Battery he was Saluted by the Officers of the second Battalion of Colonel Kirke's Regiment, which was drawn up there, and by all the Guns from that Battery and the Mole. In the little Parrade the Ambassador Rode through a Lane of the Town Militia, who appeared very well in Arms; and thence into the Old Parrade, through the Governours whole Regiment drawn up in two Battallions. On a new Place of Arms, fronting the Castle-Gate, he saw the first Battalion of Colonel Kirke's Regiment, which was drawn up there: Thence he entred the Castle, being Lined with Granadiers, with their muskets rested, and their Bayonets in the Muzzles of their Muskets.

"Immediately on his entrance into the Castle, the Guns began to Fire from Stainers Battery, and four Troops of Horse flanked the Kings Battalion of Guards that were drawn up before the House; the Officers Saluting him as he passed to the Court-Gate,

* ? Ibn Abdullah.

from which Gate to the foot of the Stairs, was a lane of Gunners on the left Hand, with their Linstocks, and unmounted troopers with their Carbines on the Right; here the Ambassador lighted, and Col. Kirke led him up Stairs, on which were likewise placed twenty unmounted Troopers, through the great Hall to his Apartment, where after a short stay, Col. Kirke conducted him to a large open Gallery on the East side of the House, from whence he had a prospect of the Bay, Mole, and the whole Town, and then being Saluted with three Vollies of every Division of each Regiment, Col. Kirke again brought him into the Great Hall, where the Officers of each Regiment paid their Respects to him in their several Bodies; which ended, Col. Kirke reconducted him to his Apartment, where he left him till the evening, when Col. Kirke returned to the Castle, and finished the Honours of the day with an entertainment of Fireworks."

The forts and gates and other places mentioned in this narrative may all be found noted in contemporary plans of Tangier, several of which were published in the reign of Charles II. The forts formed a sort of rough triangle outside the landward or western wall of the town, protecting it from the direction of what the narrative calls "The Fields." James Fort formed the apex of the triangle, and was farthest away into the open country, some quarter of a mile or so from the wall. Catherine Gate was about the middle of the western wall; Fort Charles was off Peterborough Tower, which formed the north-west corner of the wall.

What ceremonies attended His Excellency's embarkation at Tangier for his voyage to England I must leave untold, for I can discover no account of them anywhere. The journals of the time take up the story only on his arrival in the Downs. "Yesterday" [December 29], says the *London Gazette*, "towards evening arrived in the Downs His Majesties Ship the *Hampshire*, and the *Golden Horse* (an Algerine Prize) from Tangier, having on board an Ambassador from the King of Fez to His Majesty, and his Attendants."

Nothing more is heard of the Ambassador until his arrival at Rochester, on his way to London, is chronicled. It was the 3rd of

January when he reached Rochester; and he seems to have been at once hurried off on an excursion to Chatham—an act, doubtless, of sound policy. It was well that his attention should be drawn to the English navy before the commencement of any negotiations. His Excellency was, we are told, accompanied by about twenty-eight attendants, "all habited in their own country garbs, with scimeters and slippers, with their legs and breasts bare." The Ambassador and his suite were nobly entertained by Sir John Godwin, and were saluted from the guardships by several volleys of fifteen guns apiece. Nothing is recorded as to the impression made upon the Ambassador and his suite by this first sight of the King's navy. The "personal interview" had not as yet been introduced into journalism. After their excursion to Chatham, the Moors returned to Rochester, "being much admired by all the Country People there about."

After a day or two's rest, the Ambassador and his suite proceeded on their journey. On January 5 they arrived at Greenwich, where they were received with courtly speeches by Lord Preston and Sir Charles Cotterell, the King's Master of the Ceremonies. From Greenwich they sailed up the river in the King's state-barge as far as Tower Hill, where they arrived about four o'clock in the afternoon. This voyage up the river in the growing dusk of a mid-winter afternoon could hardly have been a joy to them. As they landed, the big guns of the Tower saluted them, and the Master of the Ceremonies conducted the Ambassador and the two principal members of his suite into His Majesty's coach of state, which had been sent to the Tower for his reception. Many of the nobility came in their coaches to attend him through London, and in these carriages the rest of the Ambassador's suite found hospitable accommodation. This "vast number of coaches, each drawn by six horses," caused much popular excitement. It was adjudged to be "the greatest sight" of the whole day, "unless it were the Strangeness (and not the Gallantry) of their persons"—whatever that may mean.

The Ambassador was now escorted in procession to the house that had been prepared for him in the Strand—it was Sir Richard Blake's house—and here he was again com-

plimented in His Majesty's name by Thomas Howard Esquire, Lieutenant of His Majesty's Yeomen of the Guard; and a party of royal servants was sent to the house to attend to his personal comfort. A couple of days afterwards he went to Whitehall in a "very splendid equipage," and was received in private audience by the King. On January 11 he had his public audience, of which the *London Gazette* gives the following account: "Whitehal, Jan. 11. This day the Ambassador from the King of Fez and Morocco had his publick audience of their Majesties. He was brought from his house in the Strand, by the Right Honourable the Earl of Ranelagh, one of the Gentlemen of his Majesties Bedchamber, and Sir Charles Cotterell, Master of the Ceremonies, in his Majesties Coach, followed with a great many other Coaches with six Horses apiece, to Whitehal, in the usual manner, and was conducted through His Majesties Foot Guards to the Council Chamber, and after a short stay there to the Banqueting-House, where he was received at the Door by the Right Honourable the Earl of Arlington, Lord Chamberlain of His Majesties Household, and led up to their Majesties, who were seated under the State, attended by a very great number of the Nobility and Gentry, and by His Majesties Band of Gentlemen-Pensioners, and Yeomen of the Guard. The Ambassador having made a short speech, presented to His Majesty a Letter from the King his Master, which His Majesty delivered to the Right Honourable Mr. Secretary Jenkins, who received it upon his Knee. After which, His Majesty was pleased to ask the Ambassador of the health of the King of Fez; and the Ambassador having Answered thereunto, and finished what else he had to say, was reconducted in the same manner he came, to his House."

Evelyn was present at the audience, and gives us this account of it: "I saw the audience of the Morocco Ambassador, his retinue not numerous. He was received in the Banqueting-House, both their Majesties being present. He came up to the throne without making any sort of reverence, not bowing his head, or body. He spake by a renegado Englishman, for whose safe return there was a promise. They were all clad in

the Moorish habit, cassocks of coloured cloth, or silk, with buttons and loops, over this an *alhaga*, or white woollen mantle, so large as to wrap both head and body, a sash or small turban, naked-legged and armed, but with leather socks like the Turks, rich scymitar, and large calico-sleeved shirts. The Ambassador had a string of pearls oddly woven in his turban. I fancy the old Roman habit was little different as to the mantle and naked limbs. He was a handsome person, well-featured, of a wise look, subtle, and extremely civil. Their presents were lions and ostriches; their errand about a peace at Tangier. But the concourse and tumult of the people was intolerable, so as the officers could keep no order, which these strangers were astonished at at first, there being nothing so regular, exact, and performed with such silence, as is on all these public occasions of their country, and indeed over all the Turkish dominions."

Sir John Resesby, too, gives us a short account of the audience in his *Memoirs*: "Upon the 11th," he writes, "the Morocco ambassador had his audience, who was received with more than ordinary ceremony, the King believing that a commerce between that Emperor and this Kingdom might prove of great advantage to us, we having so fit a place for a staple and storehouse of our own commodities upon their continent as Tangiers. That Ambassador's present to the King was two lions and thirty ostriches, which his Majesty laughed at, saying he knew nothing fitter to return for them than a flock of geese."

As to what became of the lions I can find no information; they were probably sent to the menagerie in the Tower. The ostriches were "disposed of in St. James Park," says the *Domestick Intelligence*.

On January 24 the Ambassador was present at an entertainment which the public journals of the time do not mention. Evelyn, however, gives us an interesting account of it from his own observation. "This evening," he writes in his Diary, "I was at an entertainment of the Morocco Ambassador at the Duchess of Portsmouth's glorious apartments at Whitehall, where was a great banquet of sweetmeats and music; but at which both the Ambassador and his retinue be-

haved themselves with extraordinary moderation and modesty, though placed about a long table, a lady between two Moors, and amongst these were the King's natural children, namely, Lady Lichfield and Sussex, the Duchess of Portsmouth, Nelly, etc., concubines, and cattle of that sort, as splendid as jewels and excess of bravery could make them: the Moors neither admiring nor seeming to regard anything, furniture or the like, with any earnestness, and but decently tasting of the banquet. They drank a little milk and water, but not a drop of wine; they also drank of a sorbet and jocolatt; did not look about, or stare on the ladies, or express the least surprise, but with a courtly negligence in pace, countenance, and whole behaviour, answering only as to such questions as were asked with a great deal of wit and gallantry, and so gravely took leave with this compliment, that God would bless the Duchess of Portsmouth and the Prince, her son, meaning the little Duke of Richmond. The King came in at the latter end, just as the Ambassador was going away. In this manner was this slave (for he was no more at home) entertained by most of the nobility in town, and went often to Hyde Park on horseback, where he and his retinue showed their extraordinary activity in horsemanship, and flinging and catching their lances at full speed; they rode very short, and could stand upright at full speed; managing their spears with incredible agility. He went some times to the theatres, where, upon any foolish or fantastical action, he could not forbear laughing, but he endeavoured to hide it with extraordinary modesty and gravity. In a word, the Russian Ambassador, still at Court, behaved himself like a clown, compared to this civil heathen."

We get another testimony to the skill of these Moors in the martial exercises to which Evelyn refers in a newspaper of almost exactly the same date, *The Impartial Protestant Mercury*. Some of these old papers gave themselves odd names—names, at any rate, that to us of to-day sound oddly. "Yesterday [January 28th]," it says, "all his Majesties Horse Guards were drawn up in Hyde Park, in their several Divisions, and the Morocco Ambassador being brought in the

King's Coach to the Gate, mounted on Horseback, and several of his Retinue, and Rode about and viewed the Guards; which having done, their Commanders drew them into a large Ring (where most of the Nobility in Town were present) and then the Ambassador, and the Barbary Horses, being come into the Ring, there perform'd all their Country Exercise of War, his Excellency himself shewing the Dexterity of Darting the Lance, which was very extraordinary, and the Spectators consisting of many thousands, were infinitely satisfied."

Of His Excellency's visits to the theatres, to which also Evelyn refers, the newspapers of the time have not much to say. I find the actual name of but one play which he saw, the *Tempest*, at the Duke's Theatre, "with which his Excellency seem'd extremely pleased." One is rather inclined to wonder exactly what it was with which he was "extremely pleased." It could hardly have been the play itself, of the words of which he almost certainly understood little or nothing; for it will be remembered that he had to employ "a renegado Englishman" to interpret for him at his audience with the King only a few days before, and we shall see by-and-by that an address presented to him at Oxford several weeks later had to pass through the lips of the same intermediary; and scenery, we know, was not one of the strong points of the Restoration drama. Perhaps this affectation of pleasure was only His Excellency's exquisite courtesy; or, perhaps again, it was only the padding of a journalist.

But the Ambassador had not, in between these entertainments of one kind and another, been neglectful of the special errand on which he had been sent to England. Early in February a newspaper of the time tells us that it is said that "his Excellency the Morocco Ambassador has now concluded a Peace with us, wherein the Inhabitants of Tangier are allowed to Traffique 20 miles up into the Countrey, for Hay, &c. and that they may also build up their old Walls as formerly; and that the said Peace shall be for ever; he having such a great Reverence for his Majesty of Great Britain, that he cannot (as he has declared) deny him anything." A few days later than the date of this announce-

ment, "his Excellency the Morocco Ambassador came privately to Whitehall, and was met by his Majesty, and several of the Lords of the Privy Counsel in Sir Lionel Jenkins's Office, where the Articles of Peace agreed upon between his Excellency and the seven Lords appointed by his Majesty to Treat with him in that affair, were ordered to be Transcribed, and a Copy thereof to be sent to the Emperour of Morocco to be ratified and confirmed on his part." During the progress of these negotiations his Excellency took an opportunity of begging King Charles "not to take amiss the mean Present" he had brought for him from Morocco, "he being misinform'd by the Jews, as if His Majesty had been a petty Prince; but now he found him to be the greatest Monarch in Europe."

About this time the Ambassador was present at an ancient ceremony which first came into use in England in the time of Edward the Confessor, and lasted on till Queen Anne's time, the ceremony of "touching" for the disease known as "the King's evil," what we to-day call scrofula. "On Sunday last," says an old journal, "was a general Touch, by his most Sacred Majesty, for the Evil, where his Excellency the Morocco Ambassador was present, who out of curiosity desir'd one of the pieces of Gold, which was granted." These "pieces of gold" were coins presented by the King to the persons "touched." The practice of presenting them was introduced by Henry VII., who was the first English Sovereign to establish a particular ceremony to be used on the occasion of touching. Previously to the time of Charles II. no particular coin appears to have been minted for this special purpose, but in his reign coins of a particular design were struck for presentation at the ceremony, and specimens of his reign, and of the reigns of James II. and of Queen Anne, may be seen in the British Museum. Mr. Wiseman, who was principal surgeon to Charles I., tells us that, in the troubled times of his reign, His Majesty had not always gold to bestow, and substituted silver therefor, and even often touched without giving anything at all. Dr. Johnson was touched by Queen Anne in the Lent of 1712, and the identical touch-piece given by her to him is preserved in the British Museum.

The next event of interest in the Ambassador's sojourn in London that I find chronicled is his visit to Lincoln's Inn, the story of which I will give in the very words of the *Loyal Protestant and True Domestick Intelligence* :

"March 4, 1682—This day about 4 in the afternoon his Excellency the Ambassador of Fez and Morocco went to see the Honourable Society and Gardens of Lincolns-Inne; where he was met and waited on by Sir James Butler, Her Majesties Attorney General, Sir John Churchill, His Royal Highness's Attorney General, the Treasurer of the House, and the rest of the Masters of the Bench, and such of the Gentlemen of the Bar, and under, that were in Town; who all attended him into the Garden, where he walked round. When he stood in the middle of the high Tarris-walk that looks into Lincolns-Inn-Fields, and the two Gardens of the said Society, beholding the Beauty and Uniformity of the Buildings round about the Fields and Gardens, &c. he said he had never seen a finer prospect in a City. After his Excellency had walked round, he was pleased to go to Sir James Butler's Lodgings (one of the best and handsomest in the Inns of Court), out of which a door opens into the Garden, where he was entertained with the sight of the Pictures of the King, Queen, and divers others, as also a good Study of Books, with which he was extremely pleased. From thence he went thorow the Hall to the Councel-Chamber, where he writ his name in the Book where the King, Duke and Prince Rupert did that Society the Honour to enter their names in heretofore, when they were thereof admitted; having been presented there, by the Masters of the Bench, with a Banquet, he returned his hearty Thanks for the generous Entertainment he received; and promised, that he would give to the Poor all the Money he should receive by the practice of the Law, whenever he came to Plead at the Bar."

The Ambassador's signature may still be seen in the old Admission Book at Lincoln's Inn.

(To be concluded.)



Fonts with Representations of the Seven Sacraments.

BY ALFRED C. FRYER, PH.D., F.S.A.

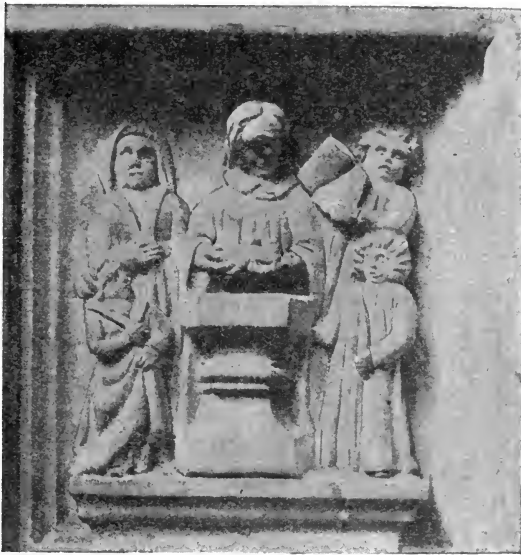
(Continued from p. 15.)

THE proper order of the sacraments is—Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. It is curious, however, to observe that this order is rarely followed, and, what is more,

attributing these arrangements to any regular design or purpose. There is also no fixed rule for the place of the eighth panel; however, in several examples it is found facing west, which appears to have been the situation most preferred.

BAPTISM.

The mode of representing the administration of the sacrament of Baptism does not admit of great variation. The priest, vested in the long and full English surplice and the stole, is portrayed in the act of immersing a



BAPTISM: SLOLEY, NORFOLK.

the same arrangement is scarcely ever carried out on any two fonts. So we are led to the conclusion that the artists who designed the sculptures placed them where they thought good. In some cases Holy Orders and Confirmation are on opposite sides, each requiring the introduction of a Bishop. In other cases the sacraments of Baptism and Extreme Unction are placed on opposite sides, as if to indicate that they were the first and last received. The panel for the Holy Eucharist is appropriately placed in many cases on the east face of the font, nearest to the altars of the church; but we are hardly warranted in

nude infant in an octagonal font. Two acolytes, in long surplices, carry the open service-book and the chrismatory. Frequently a woman is shown with the chrisn-cloth, and other figures are introduced. At Woodbridge the font portrayed in the sculpture is hexagonal, and both here and at Great Glenham the priest is shown as reciting the Office, while a godmother holds the child. The usual form of font, however, was an octagonal basin. Although St. Ambrose and others have given fanciful reasons why an octagonal form of font should have been widely adopted, yet it seems not unlikely that the octagonal shape

may be simply a survival of the octagonal form so often selected for bathrooms in pagan Rome, the octagon being an easy form to roof with a dome; the octagon is easier to draw than a pentagon, or heptagon, or any other polygon, and accommodates itself more easily to a basin of circular shape. At Sloley the priest is only vested in a surplice, at Farningham and West Lynn his stole is crossed on his breast, and at Great Witchingham it is coloured red. At Brooke the remains of the words "baptizo te in nomine



CONFIRMATION: EAST DEREHAM, NORFOLK.

Patris" are still visible on the open service-book.

CONFIRMATION.

The Bishop is usually represented in these fifteenth-century fonts as vested in a long rochet and tippet when giving Confirmation. The Synod of Exeter, A.D. 1287, decreed "that children receive the sacrament of Confirmation within three years of their birth if they have the opportunity of being brought to their own or some other Bishop; otherwise their parents shall fast on bread and water every Friday until they are confirmed." Hence in this panel we find infants presented to the Bishop, and the child is held by the

godfather or the godmother, according as it is a boy or a girl. The Bishop used sometimes to give Confirmation on horseback as he passed through villages. St. Hugh of Lincoln,* however, we are told, dismounted, and with great reverence, as if he had been in his cathedral, confirmed the infants that were brought to him. Other Bishops do not seem to have been so particular. Arthur, son of Henry VII., was confirmed immediately after his christening; and in a similar way Queen Mary I. received the rite at her baptism. Queen Elizabeth was baptized by the Bishop of London, and she was confirmed by the Archbishop of Canterbury at the time of her baptism.

The Bishop is sometimes only vested in his long rochet, sometimes in rochet and mitre, sometimes in cope and mitre, and in four instances in alb, dalmatic, chasuble, and mitre, and he holds his pastoral staff in his left hand. At Westhall he is shown robed in an appressed alb, stole crossed over his breast, and a cope of cloth of gold lined with a green material. The attendant priest in this sculpture is vested in surplice and cope, and holds a golden casket containing the holy oil.

It is interesting to note the various alterations which the sculptor has been obliged to make use of when the order of ritual prescribed by the Pontifical does not permit him to delineate the position of the attendants. For example, the infant at Confirmation should be held on the right arm, as seen in most of these sculptures; but on the panel for Confirmation at Marsham, and one or two other representations of this sacrament, the babe is on the left arm. The sculptor evidently studied the convenience of the positions occupied by the figures he introduced into his sculpture as much as the ritual arrangement.

THE HOLY EUCHARIST.

In this panel the celebration of the Holy Eucharist is represented, and the sculptor has usually portrayed the moment when the priest, standing before the altar, is elevating either the chalice or the Sacred Host. As an example we may take the panel at Brooke. Here we find a priest, vested in greenish alb,

* See Thurston's *Life of St. Hugh*, p. 197.

with gold apparels, and a red chasuble with gold orphrey, standing before the altar in the act of elevating the chalice. On his right an acolyte, kneeling, pulls the rope of the sacring-bell with one hand, and holds the priest's chasuble with the other. Another acolyte on the left holds the chasuble with one hand, and extends the other in adoration.

In the early Church there was no elevation as is understood at the present time, nor was there in our Anglo-Saxon ritual. In the chapels in the Catacombs, and in early Christian basilicas, curtains were hung before the

example, the chalice was not elevated until 1429, and the Carthusian monks, even at the present day, only make a slight elevation of the chalice, which is partly covered with the corporal. In the sculptures representing the celebration of the Holy Eucharist on these fifteenth-century fonts, examples of the elevation of the chalice, as well as of the Host, are met with.

At Farningham the priest is shown as genuflecting immediately after the consecration, holding the Sacred Host in his hand, before the act of elevation. A kneeling acolyte



THE HOLY EUCHARIST : BROOKE, NORFOLK.

altar, which were drawn during the recital of the Canon of the Mass, and drawn back at its completion. These curtains were frequently shown knotted round the pillars of the baldachins in some of the early wall paintings and mosaics. Mr. Edmund Bishop and other liturgiologists believe that the elevation of the Host, properly so called, was introduced in the twelfth century for the purpose of adoration, and also as a protest against the teaching of Berengarius. It would appear that the practice did not spread rapidly, and the elevation of the chalice came in at a later date. At St. Alban's Abbey, for

lyte holds the priest's chasuble in one hand, and a tall torch in the other. The chalice stands upon the altar.

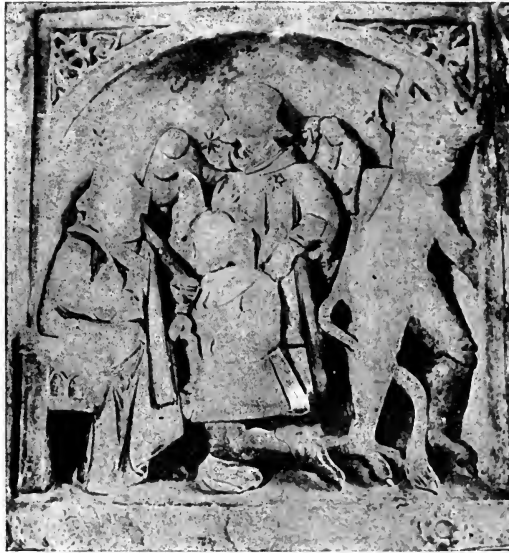
At Little Walsingham and Westhall the celebrant appears to wear a dalmatic as well as an alb and a chasuble, and is no doubt either a Bishop or an Abbot; while at Great Glenham and Woodbridge he is only vested in alb and crossed stole. On three representations the sacring-bell is introduced, and is rung by means of a rope; while at Gorleston the heads of two cherubs in frills are introduced in the two upper corners of the panel.

The missal is usually placed on the altar,

and in one instance it appears to rest on a cushion. Four of the sculptures are too mutilated for study, but in the remaining twenty-six representations of the celebration of the Holy Eucharist seventeen possess no candlesticks upon the altars or acolytes holding lighted torches. Candlesticks are found upon only four altars, and tall flaming torches held by acolytes are shown in six of the sculptures.

At Sloyley the priest is turning round to say the *Orate fratres* before he says the *Secreta* of the Mass, the missal being on the Gospel

a canopy; while on two other sculptures the south end of the altar is portrayed, and in both these instances the chalice stands on the altar and is covered by a veil. At Great Glenham and Woodbridge the priest has left the chalice on the altar, and has turned towards a man and a woman in order to communicate them. In both cases the priest is simply vested in alb and crossed stole, while the communicants hold the houseling-cloth before them. In these two panels the ladies are represented as wearing the butterfly head-dress, so these sculptures



PENANCE: WESTHALL, SUFFOLK.

side of the altar. Two servers, one with a torch, stand on a step behind the altar. There are two kneeling figures before the altar. The arrangement at East Dereham is very interesting. The crucifix, candles, etc., are removed so as to give a full view of the priest, with the chalice on the altar in front, apparently a little before the consecration. The priest's hair gives him the appearance of having a nimbus, and a deacon and sub-deacon stand on either side of him. There are two kneeling figures on each side of the altar. One representation shows the north end of the altar, which is overshadowed by

may have been carved about the year 1483, when this head-dress was in fashion and betokened a lady of rank.

PENANCE.

The sacrament of Penance is depicted by a priest seated in a chair, shriving a kneeling penitent, who is presented by an angel, with wings spread over both confessor and penitent. The Evil Spirit, with horned head and dragon wings, is departing with his tail between his legs, cast down and confounded.

The designs on these panels are in many cases extremely beautiful and well preserved.

In twelve sculptures an angel is introduced, and he is either presenting the penitent or thrusting the Evil Spirit away. The Evil Spirit is portrayed in fifteen panels representing this sacrament, and frequently with a sly touch of humour. Sometimes he stands on the head of the penitent, and is about to take his departure the moment the penitent receives absolution; sometimes he is slinking away with his tail between his legs; and once he has sprung on the back of a man, and is preventing him going to confession.

At Gresham we find the penitent is undergoing the punishment of flagellation, while at Nettlecombe one of the kneeling penitents holds a scourge in his hand.

Sometimes the confessional is represented as a panelled pew; sometimes it is a small chapel with a steep roof and a window in the gable. Little Walsingham shows the confessional as a portion of the church partitioned off by a curtain hung on rods. Above the curtain three figures are looking over. It is quite possible that the sculptor did not intend them to assume this most inquisitive attitude, and that their appearance merely represented some ceremony being performed in the church, as all three appear to be vested in surplices; and one is a priest in a stole, while another holds an open service-book.

(To be concluded.)



The Hospitals of Kent.

II.—ST. LAWRENCE, NEAR CANTERBURY.

BY ARTHUR HUSSEY.

THE Hospital of St. Lawrence, which was founded by the Abbey of St. Augustine, was both for leprous persons, thus serving as a sanatorium for the monks of that abbey, and for other people in need, as an almshouse for the near relatives of those monks, and was situated on the south side of the Dover Road, about a mile outside Canterbury.

It is just possible that the dedication of

this hospital to St. Lawrence was to keep in memory the name of Lawrence, the second Archbishop of Canterbury (604-619), the companion of St. Augustine, who consecrated him as his successor.

Lawrence seems to have been the ablest of that band of men who were sent with the monk Peter (afterwards the first Abbot, 605-607) to inform Pope Gregory of the result of their labours, and brought back the second missionary party in 601, being described by Gregory as "Lawrence the priest my dearly beloved son, whose devotion is well known to me," in the letters which the party carried (*Augustine of Canterbury*, by E. L. Cutts).

Also it was Archbishop Lawrence who, in the year 613, had consecrated their first abbey church, dedicated to St. Peter and St. Paul, but afterwards known as the Abbey of St. Augustine, in which Lawrence was buried in 619.

This hospital was for a Warden, who was one of the monks of the abbey, a chaplain, clerk, and sixteen brothers and sisters. It was founded about the year 1149 (some authorities say in 1137) by Hugh de Trottescliff, then the Abbot of St. Augustine's (1126-1151), so that, if any monk of that abbey should be attacked by any deadly infection, and especially by leprosy, it would not be possible for any death to take place within the precincts of the abbey that would be injurious to the brethren. Such sick monks were moved to this hospital, where they were provided for by the Chamberlain of the abbey with the necessary food and clothing, not as from the possessions of this hospital, but from the abbey itself, the same as any other monk.

Moreover, if it should happen that the relatives of any monk, his father or mother, sister or brother, should fall into so great poverty that it would be a scandal to the abbey and his fellow-monks for them to beg for food, they should have at the hospital sufficient sustenance according to the means of the house, by permission of the Abbot and Warden of the hospital, who for the time being should be there.

The following deed was drawn up: "Be it known to all the faithful of God both at present and in the future, that I,

Hugh the second, by the favour of God, the Abbot of St. Augustine's, with the monks of the same place, for the welfare of our souls and our predecessors and successors, grant and give in alms seven acres of land belonging to our especial demesne, for the building of a Hospital in those seven acres, situated near the road which leads from Canterbury towards Dover, on the right-hand side of that road. Moreover, we appoint for the support of the sick and poor of that place, the tithes throughout the year from all that land which we have in demesne situated on the right side of that road, with the tithes of corn and peas from all the land that adjoins Longport. Whosoever therefore for the love of God shall shew favour to the sick dwelling there, to help maintain that place, shall have the blessing of God, and also the thanks and common benefits of our Abbey" (William Thorne in *Decem Scriptores*, 1810).

About the year 1151 Pope Eugenius III. (1145-1153) wrote to "Our beloved brethren the sick in the Hospital of St. Lawrence outside Canterbury," that had been recently founded, "and to our beloved son Silvester the Abbot-elect of St. Augustine's, confirming the gift of lands and tithes, which Hugh the second of blessed memory, formerly the Abbot of the Monastery, for his soul's good and that of his predecessors, caused to be used as your Hospital, namely the gift of seven acres of land in which the Hospital is situated, and the tithes from all the produce of the Lordship or Manor of Longport, with three cart-loads of hay, one from Longport, another from the property assigned to the Sacristan, and the third from that of the Chamberlain of the Abbey, out of the gift of Levenod from the land of Northwood. In addition to these possessions, whatsoever else has been given, or shall be given to the Hospital" (*Thomas of Elmham*, p. 402).

Two messuages in Canterbury were granted in the twelfth century by the hereditary Alderman of Ridingate Ward to the Hospital of St. Lawrence in free alms—"those two messuages which are situated in that bookland (*i.e.*, held by charter or deed, not gavelkind) for which I answer to no lord" (*Tenures of Kent*, by C. J. Elton, p. 161).

At Canterbury the office of Alderman was

at first hereditary, and devisable by will, each Alderman holding a court of justice, and their six wards were named from the gates of the city. The Riding Gate was the entrance from the Dover Road, which in Canterbury is to the present day called Watling Street (*Canterbury in Olden Times*, by John Brent).

Hamo, the son of Guy de Dudindale, gave for the use of this hospital the tithes from Dudindale, which is in the parish of St. Mary Bredin, and about two miles south-east from the city wall (*Villare Cantianum*, by Thomas Philipot, p. 93).

This was continued by Roger de Marci, who was the owner in the reign of Henry II. (1154-1189): "Roger de Marci, to all in France and England, both present and future, greeting. Know that I have granted and given the tithes from my land of Dodingdale to the Hospital of St. Lawrence which is near Canterbury, in alms for ever, for the welfare of my ancestors, my wife and children. Wherefore I will and command for ever the same Hospital shall have, and rightly and freely possess, the said tithes. And that the brethren and sisters of the Hospital shall have the tithes mentioned to purchase linen cloth for the Festival of St. John the Baptist (June 24), when I believe that then they will commemorate me and mine" (*Decem Scriptores*, William Thorne, 1810).

Robert Malling, who was the Commissary of Archbishop Walter Reynolds in the year 1320, decided from the evidence of ancient records that the Hospital of St. Lawrence should receive the tithes both from the Dungeon Manor in the parish of St. Mary Bredin, and also from three hundred acres of land adjoining the same; in consideration of which John Chiche, then the Lord of that Manor, was to receive in the autumn for his servants, every year five loaves of bread, two pitchers and a half of beer, with half a cheese worth 4d.; and he himself one pair of buckskin gloves, one pound of wax, and also three pairs of gloves for his servants (*History of Kent*, by Edward Hasted, vol. iv., 339).

Henry Lincoln, who had been one of the Bailiffs or Chief Magistrates of Canterbury in 1370 and 1371, by his will dated Thursday in the Feast of St. Peter Cathedri

(February 22), and proved the following March 22, 1397, desired to be buried in the church of Westbere, in which parish he had property. He gave to the alms-sisters of St. Augustine at Canterbury 6s. 8d. (*Consistory*, vol. i., fol. 6).

John Bryan, who was a mason of the parish of St. Mary, Northgate, died in 1401, and gave by his will "To the Sisters of St. Lawrence 3s. 4d." (*Consistory Court*, vol. i., fol. 11).

Edmund Haute, by his will dated September 30, 1408, gave "To the Sisters of St. Lawrence near Canterbury 20s." (*Consistory*, vol. ii., fol. 17).

William Benet, the son of Robert and Cristine Benet of Stour Street (both of whom were buried in the Church of St. Mildred), had been admitted in 1406 a freeman of Canterbury "by birth." William became one of the Bailiffs or Chief Magistrates in 1416, 1419, 1421, 1430, 1433, and became the second Mayor of Canterbury for the year 1450-51, and died in 1463, being buried in the Church of St. Augustine beside his second wife Alice. He gave a bequest to all the hospitals, and "To the Sisters of St. Lawrence 5s." (*Archdeaconry*, vol. i., 6).

Roger Ridley, who was the fourth Mayor of Canterbury for the official year 1452-53, also again in 1459-60 and 1468-69, lived in the parish of St. Mildred, being buried in the chancel of St. John the Baptist of that church; by his will, proved March 21, 1471, he gave "To the Sisters of the Hospital of St. Lawrence 6s. 8d." (*Archdeaconry*, vol. ii., 3).

Thomas Trendham, whose son was one of the monks of the Abbey of St. Augustine, by his will, proved November 10, 1474, desired to be buried in the Church of St. Lawrence outside the walls of the City of Canterbury, and gave to the reparation of the same church 6s. 8d. To son Robert my best cloak and small knife inlaid with silver; and to Agnes and Isabelle, daughters of the said Robert, two cows now in the charge of the same Robert and John Cryor. To Dom. William Mongeham, monk of St. Augustine, ten marcs (£6 13s. 4d.). Residue to Robert Marshe and William Trendham, that they dispose for my soul as they think best, and they to be exors., with Dom. William Mongeham supervisor. Robert Trendham my son

have three acres and a rod of land situated in Northfield in the parish of Great Mongeham. To John, senior son of Robert Trendham, one acre of land in a field called Catisbrew; and to John, junior son of the same Robert, one acre near the Lime Pit. Four acres and three virgates of land in Mongeham to be sold, and the money received remain to Dom. William Mongeham my son, in part payment of the ten marcs bequeathed to him. If son Robert shall be discharged from and released within one year after my death, by Richard Chilleworth, from the money owed by the same Robert Trendham my son, then son Robert have twenty acres of land with my house in Mongeham for the life of the same Robert, and after his death to the lawful heirs of the same, but if none, then the land with the house remain to Joan Marshe my daughter and her heirs, but if none, then to be sold and the money disposed in works of charity by my exors. with the approval of Dom. William Mongeham my son (*Archdeaconry*, vol. ii., 14).

This will is of interest as showing that some of the inmates possessed property.

John Chambleyn, of the parish of St. Paul in Canterbury, in 1475 gave "To the Sisters of the Hospital of St. Lawrence 20d." (*Archdeaconry*, vol. ii., 16).

John Freningham, of the parish of St. Andrew, who was a butcher, and became a Freeman of Canterbury in 1442, and was Mayor for the official years 1461-1462 and 1467-1468, by his will, proved August 12, 1475, gave "To the Hospital of St. Lawrence without Canterbury 20s." (*Archdeaconry*, vol. ii., 17).

When Archbishop William Warham on September 25, 1511, held a Visitation of the parishes in the Deanery of Bridge, from Ickham parish a presentment was made: "That the widow of Richard Cooke, sister of the Hospital of St. Lawrence, an exempt House, withheld an ox bequeathed by her husband" to the parish of Ickham. At Bridge, the Warden of St. Lawrence—Robert de Dover, a monk of St. Augustine's—had withheld 16d. a year for the last thirty years (*British Magazine*, vol. xxx., 519, 531).

Another Warden of this hospital was John Essex, who in 1522 became the last Abbot of St. Augustine's (1522-38).

The *Valor Ecclesiasticus* (1534) contains the following information :

“Receipts :—In rent charge of the Abbot and Convent of St. Austen’s next Canterbury, and of three tenements in Canterbury in a Street called the Merserye, and tenements in other places in Canterbury, 17s. 9d.

“From Lionell Kirbye for ferm of certain lands and tithes belonging to the Hospital, £25 os. 10d.

“From the farmer of the Manor of Chistlelette for certain tithes, £4 10s.

“From the farmer of the Manor of Stodmarsh for certain tithes, 40s.

“Rent of land in Blean, Chislet and Sturrey, £4 9s. 3d.

“Rent of certain land at Brigge, £4.

“Rent of certain land in the parish of Minster in Thanet, 10s.

“Rent of certain land in St. Lawrence field, 10s.

“Rent of a barn next Ridingate in Canterbury, 2s. 6d.

“For one pension received yearly of the Abbot and Convent of St. Austen, 13s. 4d.

“Rents Resolute :—

“Paid to the Abbey of St. Augustine for lands in the tenure of the Manors of Langport, Chistle and Sturrey, 39s.

“Rent paid to the heirs of Pettit for lands at Brigge, 3s. 6d.

“Rent paid to the Lord Stafforde for lands without the Southgate of the Hospital, 4d.

“Rent paid to the Lord of the Manor of Renfelde, 1d., and one loaf of white bread.

“Rent to the Manor of Dongeon in the price of a lb. of wax made in candles, and other things, 9d.

“Rent to the Church of St. Andrew in Canterbury, 1d.

“For the salary of a Priest that sayeth and serveth divine service in the Chapel of the said Hospital, £6.

“To the Bailiff there for his yearly stipend, £4.

“Paid and distributed yearly on the Feast of St. Lawrence to poor people and others, according to the foundation of the Hospital, 26s. 10d.

“To the Prior of St. Austen, and his assistance (*sic*) to sing Mass and other divine service at the Hospital in the Feast of St. Lawrence, 20s.

“Deductions, £8 os. 8d.

“Clear Total, £31 7s. 10d.”

In the thirtieth year of the reign of Henry VIII. (1538-39), a lease was granted by the Warden and inmates to Sir Christopher Hales for nine years, of the site and all the revenues of the hospital, on condition that he found the inmates with all necessaries during their natural lives (*History of Kent*, by Edward Hasted, vol. iv., 670).

“Alice Colman, of the Hospital of St. Laurence nigh Canterbury,” as she describes herself in her will, made October 27, 1544, desired to be buried in the churchyard of St. Mary Bredyn in Canterbury, beside her father and mother, giving to that church a diaper cloth, and a front of satin of Brudges, with a fringe of silk. To her brother John Colman, priest, a gold ring with a graved stone. Also mentions “Anne the wife of Thomas Colman my brother,” and gave a silver spoon to “Sir William Hamond, priest, my cousin” (*Archdeaconry*, vol. xxiii., 6).

“Didyar Thompson of the Sisterhood of St. Lawrence in the parish of St. Paul without the walls of the City of Canterbury, yeoman,” by his will, dated the last day of December, 1544 (and proved March 26, 1546), desired to be buried in the churchyard of St. Mildred, and gave to the high-altar of the Sisterhood of St. Lawrence for tithes forgotten, etc., 6d.; his executors were to distribute on the day of his burial, at the Church of St. Mildred, 6s. 8d. in bread to poor people. Clemence Campeny my maiden-servant £3 6s. 8d. at the day of her marriage, but if she die before then, the money to my wife Elisabeth. Residue after paying debts and legacies to wife Elisabeth, who with William Hales, gentleman, exors.; with James Hales, the King’s Sargeant at Law, supervisor. The house or tenement with a garden and appurtenances in Wynecheape without the walls of Canterbury, and in the parish of St. Mildred, in which Thomas Nasshe now dwells, to wife Elisabeth and her heirs for ever (*Archdeaconry*, vol. xxiv., 6).

He is very probably the Dedyer Thomson, goldsmith, son of John Thomson, shoemaker, who in 1526 by birth was admitted a freeman of Canterbury (*Freemen of Canterbury*, by J. M. Cowper).

In the Cathedral library is a manuscript volume without date, but of the time of Queen Mary—there is a presentment made:

“St. Lawrence. They present that the Chancel and Church there is sore decayed and in great ruin, and that they have no priest.”

At the end of a volume of presentments made to the Archdeacon of Canterbury for the years 1561-1562 is written the following information about this hospital:

“Hugh, Abbot of St. Augustine’s, Canterbury, founded the Hospital near Canterbury.

“And by the foundation it was provided especially that the poor parents of the monks lacking living, should be there provided for.

“And further, if it fortun’d any monk of the said Monastery to be distemper’d with the leprosy, or such like, that then such monk should be provided for there, and there to be sustained as the rest of the House of St. Augustine.

“And then at last they came to be a Prioress and sisters without any treaty of number, as it can be hitherto understood.

“The House and lands demised to Sir Christopher Hales about twenty years past, for one hundred years, without impeachment or waste, whose interest Mr. Robert Trapps late had, who also hath purchased the fee-simple of the Queen, as is reported.

“Two sisters only, Agnes Olyver and Mother Margery, who hath 40s. a year and the house, paid by the farmer Christopher Cortope.

“The Prioress, Frances Voules, who hath £2 by the year, of late died.

“The lands are taxed to the Queen, at the taxation of the tenth, £31” (*Cathedral Library*, vol. iv., 1561-62).

Some bones that were found in 1903 on the site of this hospital were probably those of some of the former inmates.

Cat Lore.*



HE literature concerning cats must be rather extensive. The animal has been associated with the fortunes of man for so many ages; it has been held in such reverence, has been treated so cruelly, has been petted so de-



FIG. I.—PASHT.

From a bronze cat-headed figure (British Museum).

votedly, and remains still such a domestic alien, that it has become the centre of a vast

* *The Cat in History, Legend, and Art*. Written and illustrated by Anne Marks. Fourteen plates and



amount of history and legend and lore of every kind. The book before us is as a stone added to the monumental cairn erected to the glory of "puss." Miss Marks makes no

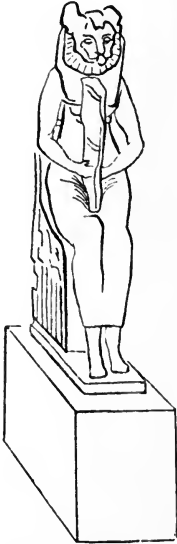


FIG. 2.—THE GODDESS BAST HOLDING A SISTRUM.

pretence to exhaustiveness, nor is her charmingly-produced volume intended for scholars. She writes well, has consulted good authorities, and presents for the delectation of the general reader and of cat-lovers at large a cursory review of the position puss has occupied in history, legend, and art, from the dawn of history downwards.

The cat has known every kind of treatment. In ancient Egypt it was regarded as sacred, and was figured as the emblem of the goddess Bast, or Pasht, which was represented as a cat-headed figure. In the same land the cat was also held to have relations with both sun and moon—the male being more generally associated with the former, and the female with the latter. The cat was accounted particularly sacred at Thebes—the City of the Sun—and many were buried there. The size of the pupil of the cat's eye

varies with the sun's height above the horizon—*i.e.*, with the progress of daylight—at noon having almost the appearance of a vertical line. This is, of course, a matter of common observation everywhere. Miss Marks says that a missionary in China asked a small boy the time of day. "The child hesitated, and then replying, 'I will tell you directly,' disappeared. In a few moments he returned, carrying a very large puss, and, looking intently into its eyes, said with decision: 'It is nearly midday.'" But in moonlight, curiously enough, it was held that the fulness of the pupil waxed and waned with the waxing and waning of the moon. Hence the association with that planet. In Suffolk, Miss Marks says, at the present day there are folk who believe that pussy's eyes dilate and contract with the ebb and flow of the tide. In Egypt dead cats were mummified, as crocodiles also were.



FIG. 3.

Representations of the cat, apart from sacred emblems, of ancient times and countries are numerous. Miss Marks reproduces in the drawing shown above (Fig. 3) a part of

a wall-painting from a tomb at Thebes, belonging to the eighteenth or nineteenth Dynasty, which is now in the British Museum. It is from a hunting scene, showing a Scribe of

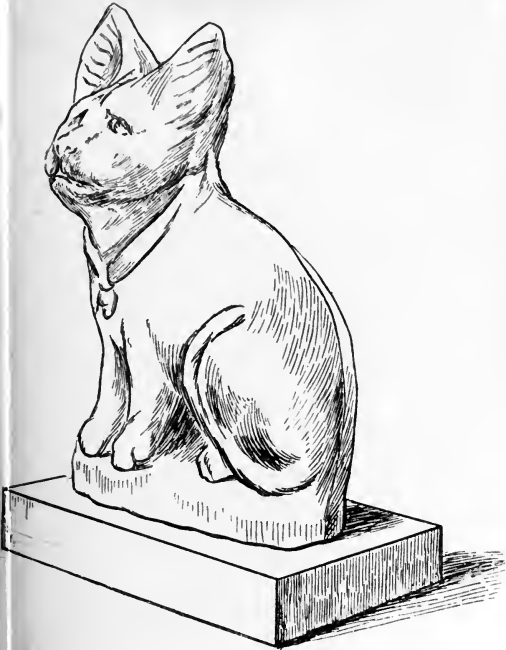


FIG. 4.—CAT (ROMAN PERIOD).
From terra-cotta model (British Museum).

the Royal Granaries fowling, and in the part reproduced in the drawing a cat appears acting as a retriever. Drawings of several Roman representations adorn Miss Marks's pages. The example above is from a terra-cotta model in the British Museum. Puss was not only a petted favourite in the houses of the great folk of Imperial Rome, but she was used as an emblem of liberty. In the Temple of Liberty built by Tiberius Gracchus, the goddess was represented with sceptre and cap in either hand, while at her feet was the emblematic cat. The animal figures freely also in Chinese and Japanese art. Cats in heraldry is another wide subject, of which Miss Marks only touches the fringe.

The two chapters on "The Cat in Mythology and Legend" and "The Cat and

Superstition" bring together a considerable amount of representative matter. It would take a very large volume to hold all that might be said and all that might be collected under these heads; but, as we have said, Miss Marks does not profess to treat her theme exhaustively. Her method is anecdotal and selective. She draws her examples from a wide field of reading, and constructs therewith a chatty and readable narrative. The drawings, of which we give a few examples, are effective, and pleasantly illustrate the text. Two more are given below, just to show how wide is the range of illustration. One (Fig. 5) is taken from a figure in Topsell's well-known book, *The Historie of Four-footed Beastes*, 1607. Topsell has much cat lore. He tells his readers that the breath and odour of the cat are harmful to man, and therefore warned folk against sleeping with puss on the bed. Further, he says that



FIG. 5.

the cat is "not only apt to bring home venomous infection, but to poison a man with very looking upon him"; and that it is "a dangerous beast."

Our last illustration (Fig. 6) shows the cat as the trade emblem of the Venetian printers, the brothers De Sabio, who issued the Aristotle the title-page of which is here reproduced, in 1546. A cat was also the trade-mark of other Venetian printers.

Besides the numerous illustrations, of which those reproduced in these pages are examples, Miss Marks's clever pencil has

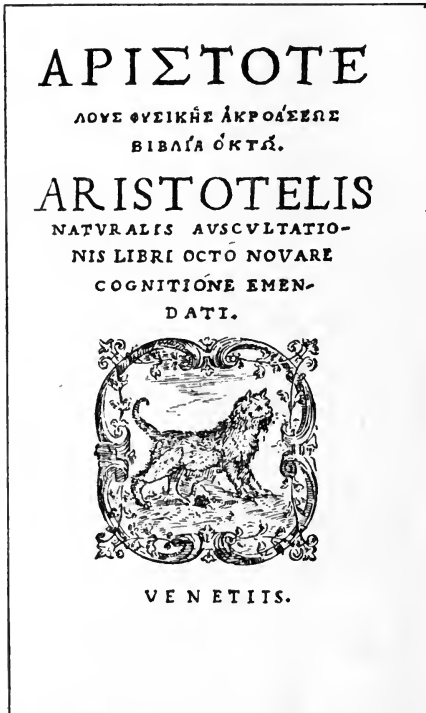


FIG. 6.

adorned her pages with many drawings of cats of present-day kind, viewed sleeping, playing, getting into mischief, and otherwise disporting themselves for the delectation of their admirers. Those said admirers form a very considerable portion of the population; and no cat-lover can fail to enjoy either the text or the drawings in this pleasant book.

L. G.

The Stukeley Brass, Great Stukeley, Hunts.

By S. INSKIP LADDS, A.R.I.B.A.



IN the year 1669, when the anonymous author of the Lansdowne MS. 921 visited Great Stukeley Church, Hunts, he recorded:

"In ye north aisle of ye Church, in a brass bordure about a blue marble stone, An. Dni. 1669, these words were remaining:

. . . the soule of William Stewkeley . . .
to God . . . on whose soule Jesu . . .

A picture in brass . . . on a fesse three mullets; also portraitures of two women and two children."

The "picture in brass," which represented a knight in armour of the latter part of the fifteenth century, bare-headed, and with his feet resting upon a dog, came into the possession of Dr. William Stukeley, the antiquary, who writes thus of it:

"1741. Mr. Torkington, Rector of Little Stukeley, sent me the brass image of Sir Nicholas de Styvecle, which his father and I took off the stone in the church of Great Stukeley many years ago (it being loose) and carried to the mansion-house in Great Stukeley. Somebody has since then (1721) broke it in pieces."

And again, in 1759, he writes:

"I fixed the brass of Sir Nicholas de Styvecle, which I retrieved from Great Stukeley Church, on a mahogany board. They had pulled it off the stone in the church, and broke it into pieces in order to sell it for old brass, and this since I took a drawing of it (July 9, 1721) and had it engraved. The long brass inscription which went round the verge of the stone, with his name, history, and time of his death, etc., had been loose and taken off before, and laid up in the parish chest, but upon enquiry we found it gone; as also the brass of his two wives, son and daughter, from the same stone. But I thought it necessary to preserve the remainder."

The doctor's two statements are not quite consistent with each other; but he evidently had the brass figure of the knight, and he

tells us that, on June 4, 1764, he put it up in the chapel of his "mausoleum" in Kentish Town. On March 3, 1765, he died, and it has been found impossible to trace the brass any farther.

At some period, the date of which is not known, the floor of Great Stukeley Church was raised by filling in earth, and upon this a floor of tiles and wooden boards was laid, and so the stone itself was hidden from view, and, in fact, was not certainly known to exist.

Dr. Stukeley's drawing, however, was preserved, and has been published in Dr. Stukeley's *Diaries and Correspondence* (vol. ii.), being vol. lxxvi. of the Surtees Society's Publications. This shows the figure of the knight imposed upon a floriated cross with a long stem, on each side of which were the indents of two figures, and below these the indents of two children, all within a narrow bordure round the edge of the stone; below the knight was a shield of arms: (*sable*) on a fesse (*argent*) three mullets (*of the field*), for Stukeley.

Upon this authority, brass-rubbers have said that the brass was a palimpsest, the figure of the fifteenth-century knight having been placed upon a memorial of earlier date, and the matrix, which has now been found, certainly confirms the theory that the brass was a palimpsest, the indent of the stem and lower part of the head of the cross being still visible, although nearly obliterated by the indent of the later figure.

The question now remains as to whether the person commemorated was William or Nicholas de Stukeley. We do not know what authority Dr. Stukeley had for assigning it to Sir Nicholas, except that Nicholas was rather a favourite name in the family; but the evidence seems to point very strongly to the fact that Dr. Stukeley never saw the inscription, and the advantage seems therefore to rest with the recorder of 1669.

The pedigree of the family appears to be this: Nicholas de Stukeley, died about 1379; Sir Nicholas, died about 1393; Nicholas, alive 1434, and probably died between 1440 and 1450; John, died 1488; Gerard, died about 1500; William, who occurs in 1502, and probably died soon after; and Gerard, who held the estates in 1516. Gerard and his

brother Matthew were both dead by 1540, in which year the property belonged to their aunt, Katherine, sister of their father William Stukeley, and then the wife of Henry Torkington, whose family held it for the next three hundred years.

The date of the last Nicholas is almost too early for the brass; and although William's date is perhaps rather late, I am disposed to think that he must be the person commemorated. With the exception of a Canon of St. Paul's, *circa* 1396, I have not heard of another William de Stukeley.

The stone matrix was found on February 16, 1910, in the course of laying a new floor to the church; it was buried 13 inches below the tile paving of the north aisle. It lay in the middle of the aisle, towards the eastern end, and rested directly upon the clay which probably originally formed the only floor of the church. It will be replaced in the same position, but level with the surface of the new floor, so that in future it will be visible to all comers. It is in good preservation; a crack runs across it in one unimportant place, but otherwise it is very little injured; it shows some trifling inaccuracies in Dr. Stukeley's drawing.



The Antiquary's Note-Book.

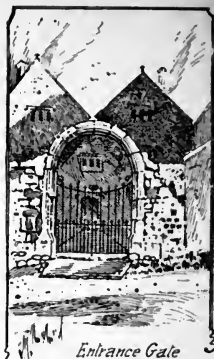
BINDON FARM, AXMOUTH.

BINDON FARM, at Axmouth in Devon, is one of those old manor-houses that have descended in the social scale to the status of a farmhouse. However much one may regret the social and political changes that have robbed these houses of the distinguished position they formerly occupied, it is beyond question that the truest type of old manor-house has been better preserved in those buildings that have been adapted for farming purposes than in those which have fallen into the hands of wealthy persons with a craze for restoration.

During the reign of Henry IV., Roger



BINDON FARM
 Exmouth, Devon.
Sidney Heath



Entrance Gate



Shields with Arms



Wyke, a younger son of the House of Cocktree, South Tawton, purchased the demesne of Bindon of Nicholas Bach, and by marriage it came into the possession of the Erles, who rebuilt the house much as it now stands, *temp.* Henry VIII. In 1425 Roger Wyke obtained from Bishop Edmund Lacy a licence to erect a chapel within his manor-house of Bindon, and this old domestic oratory remains

in good preservation, with an oak screen and rich piscina. The shields displaying coats of arms, here illustrated, were discovered during some alterations of half a century ago.

SIDNEY HEATH.



At the Sign of the Owl.



EFFORTS, I am glad to know, are still being made to save the Gardner Collection—perhaps the most remarkable collection of topographical prints and drawings in existence—from being dispersed under the hammer. It contains some 60,000 prints and drawings illustrative of Old London.

An admirable descriptive article on the collection appeared in the February *Connoisseur*, from which I make one or two extracts: "At present the Gardner Collection still reposes in the 110 massive portfolios of 'royal' size, each on its appointed shelf in the long gallery or library, planned and built expressly for its reception by the far-sighted antiquary and artist who created it. The gallery, lighted by large oriel windows of carved stone filled with antique Swiss and German painted glass, panelled with old oak, and appropriately adorned with mediæval curios, arms, and weapons, was a fit casket for such a treasure, insured more than thirty years ago for £20,000. Its value to-day is hard to estimate, but to exhibit it 36,000 feet, or not far short of an acre of wall space, would be needed. No living person has examined it all through, and merely to catalogue it for sale must still occupy many months."

"It is known to be particularly rich in rare sixteenth-century views and plans, many of which will be sought for in vain amongst our national treasures in the British Museum. In our relatively casual examination, we came on a carefully detailed and perfectly unique view of the lovely chapel of St. Mary Ronceval on the site of Northumberland Avenue, before the powerful Earl of Northampton, son of the unfortunate Earl of Surrey, the poet, acquired the site in 1600 for the noble mansion, which later passed by marriage to Algernon Percy, tenth Earl of Northumberland; also a large Elizabethan picture—plan of the manor of Hackney on vellum, the Chelsea of the north-east of London, long the residence of the noble families of Vere, Rich, Zouch, Brooke, and Rowe; and another wonderful treasure,

the long procession of the funeral pageant of Sir Philip Sydney wending its way through the Strand, discovered on the walls of a farm-house, near Peshurst, a century or more ago. A portfolio of magnificent drawings by William Capon of fine mediæval decorations and tapestries of the old royal palaces of Westminster, of which Westminster Hall is almost the sole remaining part, riveted our attention. This surely is a national asset of unique and first-rate importance. These interior views, of which no replicas exist, are of chambers which formed integral parts of the Houses of Parliament, as handed over by Tudor Sovereigns, and would alone justify both political parties in joining hands to exhibit and secure them for the nation."

"But of even more practical interest to authors, historians, artists, and actors is the unrivalled collection of coloured engravings and mezzotints of the old theatres, tea-gardens, assembly-rooms, and places of general resort, presenting vivid contemporary illustrations of the doings at Mary-le-bone and Spring Gardens, Ranelagh, Bagnigge Wells, the Pantheon, Vauxhall, the Mall, and Hyde Park throughout the seventeenth and eighteenth centuries."

It will be a thousand pities if such a wonderfully comprehensive and valuable collection is allowed to be broken up and dispersed in the sale-room. There is a fine opportunity here for some British millionaire to secure this amazing mass of London illustrative treasures for the permanent enrichment of the capital of the Empire.

An interesting discovery is reported from Rome. Cardinal Rampolla, in his searches in history among the MSS. in the Vatican Library, is said to have come across a Latin hymn written by Charlemagne, King of France, on the death of his son. No one at the Vatican had any idea of the existence of the manuscript, which was found in two pieces. If the report be true, it ought to impel the Vatican authorities to fresh vigour. Possibly slumbering in the dust of ages may be the lost decades of Livy. It is only within the past ninety years that the Institutes of Gaius were brought to light after having been

considered irretrievably lost. By accident Niebuhr lighted upon them in the chapter-house at Verona.

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The death of Mr. A. J. Butler, at the age of sixty-five, on February 26, will be regretted by many students and bookmen. He was best known, perhaps, by his Dante studies, but he was also an enthusiastic bibliographer. He was on the Council of the Bibliographical Society, and had read papers before that Society on "Some Elizabethan Cipher-Books" and "Some Notes on Alpine Books," and last session gave an amusing account of what is known of the Aloliti, a Trinese family of printers at Venice.

✿ ✿ ✿

At the annual meeting of the Scottish Record Society on February 28, the following publications were announced for this year: The conclusion of the *Register of Marriages for the Parish of Edinburgh, 1701-50*, to be edited by Mr. Henry Paton; an *Index to the Register of Marriages for the Parish of Canongate, 1564-1800*; *Calendar to Charter Chest of the Earl of Wigton*, prepared in 1666; and *Calendar to the Charter Chest of the Earl of Dundonald*, also prepared in 1666, to be edited by Mr. F. J. Grant.

✿ ✿ ✿

In the March *Harper* Professor C. W. Wallace prints some more of his Shakespearean discoveries. He has found records which show that Shakespeare was living in the house of a Huguenot family, named Mountjoy, in Blackfriars, about the year 1604; and lovers of the romance which should be associated with poets will note with interest the glimpse of a domestic romance in which the dramatist played a part. One Stephen Bellott, just out of his apprenticeship to Mountjoy, who was a wig maker, loved his master's daughter, Mary Mountjoy (as the traditional good apprentice always did), but lacked the courage to propose. "Mme. Mountjoy told Shakespeare," says Professor Wallace, "that if he could bring the young man to make a proposal of marriage, a dowry fitting to their station would be settled upon them at marriage. This was the fair sum of fifty pounds in money of that time, or approximately £400 (nearly \$2,000) in money of to-day.

So the greatest poet of all the world, moved by the simple impulse of humanity that is the key to all that he ever wrote, did the wished-for service among these simple-hearted, single-passioned folk. All details were satisfactorily arranged, and the marriage was solemnized, as the parish register of St. Olave, Silver Street, shows, November 19, 1604."

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The library of the Society for the Promotion of Hellenic Studies, together with the English offices of the British Archæological Schools at Athens and Rome, which had been established at 22, Albemarle Street, for more than thirty years, was moved to larger premises at 19, Bloomsbury Street (close to the British Museum), on March 25, from which date the library and offices were closed for reorganization till further notice. The new premises will give the Society's library a more worthy home, and afford increased accommodation for students and readers. The Society will be glad to add to its list of members to meet the increased expenditure entailed. Particulars of the work both of the Society and of the Schools may be had on application to the secretary.

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Some rare old maps have just been discovered in the library of the Royal United Service Institution. There are five volumes of the *Atlantic Neptune Atlas of the World*, which was prepared for the King's Navy late in the eighteenth century by the order of the Lords Commissioners of the Admiralty. These particular copies were presented in 1818 by Governor Des Barres to Lord Dalhousie, and by him to the library where they were promptly lost, and have only just been discovered. There is a plan of Quebec in one of the volumes showing the environs, defences, and entrenched camps of the French commanded by Montcalm, and also how the British forces under Wolfe were disposed. In another volume is a plan showing the operations before Charlestown in 1780, a plan of the siege of Savannah in 1779, and a plan of the action of Bunker's Hill. As these maps and plans are authentic, they will no doubt be consulted in future by those preparing histories for students. A huge price has already been offered to the In-

stitution for the volumes, but money will not buy them.

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The musical library of M. Jean Baptiste Weckerlin, of Paris, which contained many rare and interesting works relating to music, dancing, and the theatre, was sold by auction at Leipsic by Herr C. G. Boerner, on March 10 and following days. Herr Boerner sends me an annotated and illustrated catalogue of the collection, extending to some 180 pages, which is itself a contribution to musical bibliography of considerable importance. Herr Boerner also sends me a catalogue, illustrated by a number of fine plates, of a collection of fine engravings of the fifteenth to the eighteenth century, which he sold by auction on March 18 and 19.

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A monumental work in more senses than one is about to be issued by the Trustees of the British Museum. It deals with "The Sculptures of the Parthenon," and has occupied several years in preparation. It has of necessity to be bulky and issued in portfolio form, but its completeness may be gauged by the announcement that it will contain 95 full-page plates and 144 blocks and diagrams. The Parthenon frieze will take more than half of this. The text has been written by Mr. A. H. Smith, Keeper of the Greek and Roman Antiquities. The issue price is £5 15s.

✻ ✻ ✻

The new part, January, of the *Journal of the Gypsy-Lore Society*, contains an article of considerable interest to the ethnographical student by Dr. William Crooke, on "Gypsy Forms and Ceremonies," a sequel to and discussion of a paper in a former issue by Mr. E. O. Winstedt. Mr. T. W. Thompson describes in curious detail the relations and family history of "Borrow's Gypsies," with a two-page pedigree table of the relations of the renowned Jasper Petulengro. A Bulgarian Gypsy Folk-Tale is contributed by Mr. B. Gilliat-Smith, with a translation for the weaker brethren who do not include a knowledge of Bulgarian Romani in their linguistic equipment. As "A Contribution to French Gypsy History," Mr. F. C. Wellstood reprints a rare Lyons pamphlet of 1612, which records the sentence passed in that

year on one Jean Hierosme, "soy disant Capitaine de quatre mesnages d'Egyptiens," and some of his band for the murder of a Gypsy woman. A facsimile is given of the title-page of the tract which is preserved in the Bodleian Library. Under the title of "A Pilgrim's Progress," Lady Arthur Grosvenor brings together from the late Rev. T. W. Norwood's note-books many lists of Gypsy words and phrases with notes on the various characters from whom they were collected. A variety of interesting Notes and Queries concludes a good number of this admirably conducted *Journal*, which is accumulating much valuable matter for the student and the historian of the "Egyptians."

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I note with much regret the death, on March 13, at the age of sixty-two, of Mr. W. A. Copinger, M.A., LL.D., F.S.A., the founder and first president of the Bibliographical Society. Dr. Copinger was Professor and Dean of the Faculty of Law in the University of Manchester. He was also Lord of the Manor of Buxhall, Suffolk, and published *Suffolk Records* in elaborate form.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE annual volume of *Proceedings* of the Society of Antiquaries of Scotland, vol. xliii., if not quite so portly as some of its predecessors, yet contains a great variety of good things. Mr. J. S. Fleming writes on "Ancient Irish Castles compared with Scottish Types," with an abundance of good illustrations. Mr. F. R. Coles sends another of his reports on Stone Circles, this time on those in the south-east district of Perthshire, freely illustrated with measured plans and drawings. Dr. T. H. Bryce supplies a third article "On the Cairns of Arran," and Mr. J. E. Cree describes the "Excavations of Two Caves, with Remains of Early Iron Age Occupation," in Haddingtonshire. Among the discoveries which form the subjects of shorter articles may be named those of five cists in Aberdeenshire, each containing a drinking-cup urn; a Bronze-Age urn found in a stone cairn in Ross-shire; a group of stone cists near Leuchars, Fife; and two flanged palstaves of bronze found near the base of a rock in Sutherland. There

is only one bibliographical paper—on an unrecorded issue of Edward Raban's Aberdeen press in 1627, accompanied by a useful hand-list of the productions of his presses at Edinburgh, St. Andrews, and Aberdeen, by Dr. W. E. A. Axon. Mr. G. A. Fothergill provides variety in other directions by papers on "Scottish Samplers," and "The Story of a Barber's Bleeding-Dish," which ends with a diverting tale of an antiquarian "sell." Ecclesiology and allied subjects are poorly represented; but Dr. Hay Fleming has a very interesting notice, freely illustrated, of "A Sculptured Cross-shaft and Sculptured Slabs recovered from the Base of St. Andrews Cathedral," with notes of other sculptured slabs at St. Andrews. There are also notices of several incised slabs and graveyard memorials, while Mr. J. A. Balfour writes on "The Ecclesiastical Remains on the Holy Isle, Arran"—a group of considerable interest. The whole volume is, as usual, lavishly illustrated.



In the *Transactions*, vol. xi., part iii., of the Essex Archaeological Society, Mr. H. Laver, F.S.A., in a few pages on "The Loom in Britain during the Bronze Age," shows that the Britons of the Bronze Age used woven fabrics. A plate showing the interior of a fragment of a Bronze Age urn, double natural size, with clear impression of woven material, seems conclusive evidence. Under the title of "The Masterpiece of English Charity," Mr. W. Howard-Flanders tells the story of the Charterhouse. Mr. W. Gilbert prints from a manuscript written by the Rev. James Boys, who was Rector of Great Coggeshall from 1679 to 1725, a most extraordinary story of witchcraft and credulity. The Rev. T. H. Curling usefully reprints from the inaccessible obscurity of the Appendix to Gough's *History and Antiquities of Pleshey* (1803) the statutes and prayers (dated 1473) of the Guild of All Saints, Moreton. Mr. W. C. Waller continues his "Inventories of Church Goods, 6 Edward VI.," and there are papers on "John Wilbye, Madrigalist," by Major F. Skeat, and "The Wyncoll Family," by Mr. L. C. Sier, and a learned contribution to Domesday study by Mr. G. Rickword—"The Kingdom of the East Saxons and the Tribal Hidage." Reports of meetings and excursions, with several plates, conclude a capital part.



The January issue of the *Journal* of the Friends' Historical Society is the first number of vol. vii. Mr. J. J. Green contributes two unpublished letters of Anne, Viscountess Conway, addressed by that learned Quaker lady to Henry More, the Cambridge Platonist, and adds biographical and other particulars. Some vivid pictures of ghastly doings appear in "Extracts from Letters to Mary Watson respecting the Irish Rebellion, 1798," Mary Watson being in London at that time, and her correspondents in Carlow and Waterford. The notes on "Friends in Current Literature" are as readable, and the miscellaneous contents as interesting and worthy of record as usual.



The principal paper in the new part of the *Journal* of the Royal Society of Antiquaries of Ireland

(vol. xxxix., part iv.), is a further testing of the theory of the Norman origin of motes in Ireland by Mr. G. H. Orpen, under the title of "Motes and Norman Castles in Ossory." The other articles are: "Ancient Stone Monuments near Lough Swilly, co. Donegal," by Captain H. B. Somerville; "The Desmonds' Castle at Newcastle O Conyll, co. Limerick," by Mr. T. J. Westropp; "The Hewetsons of the co. Kilkenny," by Mr. J. Hewetson; and "Some Types of Quern, or Handmill," by Mr. H. S. Crawford.



PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES. — *February 17.* — Dr. C. H. Read, President, in the chair.—The Second Report of the Red Hills Exploration Committee, which embraced the work of two seasons (1908-09), was read by Mr. Francis W. Reader.

The first season's excavation was in a mound at the side of Goldhanger Creek, on the Blackwater, near Maldon. In this several flues and fire-floors were discovered, also a kitchen-midden, and quantities of pottery, animal bones, and oyster-shells. All these unusual phenomena were shown by the investigation to have resulted from a subsequent occupation of the site by the Romano-Britons, and these remains were confined to a definite region on the edge of the earlier mound, and partly overlapped the original deposit of the red earth. The latter was found to possess the ordinary characteristics of Red Hills, and contained a large quantity of the roughly shaped objects, made of clay mixed with grass, to which the term "briquetage" has been applied. The forms of these objects known as fire-bars, pedestals, and T-pieces, were abundant, and the number of these procured from Goldhanger greatly exceeds that of any other district so far examined.

A human skeleton was also found at the base of the original deposit. Domestic relics were, however, almost entirely absent in this portion, only a very few fragments of late Celtic pottery being found.

In 1909 operations were transferred to the district south of the River Crouch, on the marshes near Canewdon, where there is a group of four small mounds, only 50 to 80 feet in diameter, these being in close proximity, and not arranged on the line of the water's edge. This is an uncommon feature, although several of the larger Red Hills are also found in the same district, situated on the line of the old high-water mark. The largest of this group of small mounds was selected for exploration, and dug out entirely.

This resulted in novel, although rather disappointing, results. The mound proved to be composed of burnt earth of such uniform fineness that it appeared to have undergone some after-treatment. Relics of any description were extremely scarce, and the whole of the "briquetage" obtained would hardly have filled a wheelbarrow. In all other mounds that have been explored the same quantity of red earth would have produced many cartloads of this rough material. There were a few fragments of late Celtic pottery, which was of the same description and in about the

same proportion as that usually found in Red Hills. There was not the slightest indication of a working-floor, or anything to show the nature of the industry which produced this vast mass of burnt material.

In the course of the Report a memorandum received by the Hon. Secretary, Mr. Wilmer, from Dr. Flinders Petrie, was read. In this memorandum Dr. Petrie puts forward with great confidence the theory that the Red Hills are the remains of kelp-burning mounds, and quotes Pliny to show that the Gauls carried on this industry in connection with the manufacture of soda for soap and glass making, as well as the making of enamels, for which they were famed. Dr. Petrie pointed to the analysis of the slag which is found in moderate quantities with the "briquetage," and claimed that the large access of soda in the slag (the potash remaining almost constant) proved conclusively that the industry must have consisted in the burning of marine or estuarine plants.

The Committee have given very careful consideration to these suggestions. The only marine plants found in any abundance at the present time in the Red Hill districts is the *Zostera marina*, and an examination of the ash from this plant by Mr. J. H. B. Jenkins proves that it contains almost as large a percentage of potash as of soda, and the burning of *Zostera* would therefore not have given the results claimed. The ash of ordinary seaweed, or kelp, contains high potash as well as soda, and would lead to a slag in which both alkalies would show a corresponding increase. There is no evidence, therefore, at present which appears to connect the Red Hills definitely with the burning of kelp.

Mr. William Dale, as local Secretary for Hants, reported the discovery of a deposit of worked flints at Norman Court Farm, near Clatford Station, possibly the relics of a Neolithic workshop. He also exhibited a bronze dagger and bone needle lately found on Sir William Portal's Malshanger estate, and an iron implement or weapon of uncertain age and use from Overton. Mr. Dale also referred to a report as to a proposed "restoration" of the famous Jesse reredos in Christchurch Priory Church; to recent damage to the stall-carvings by a party of American tourists; and to the determined effort on the part of the Town Council of Christchurch to do away with the old Priory Mill, which stands on the site of a mill mentioned in the Domesday Survey. He also exhibited a lantern-slide of the new porch lately built on the north side of the abbey church of Romsey.—*Athenæum*, March 5.

SOCIETY OF ANTIQUARIES. — February 24. — Dr. C. H. Read, President, in the chair.—Mr. Horace Sandars read a paper on "The Use of the Deer-horn Pick in the Mining Operations of the Ancients." The paper was accompanied by an exhibit of mining implements made from the antlers of the red deer (*Cervus elaphus*), and gathered from the prehistoric flint mines at Cissbury and Grimes' graves in Britain, from Obourg and Spiennes in Belgium, and from Champignolles in France. Mr. Sandars also showed a very fine head of a red deer recently shot in Spain, and demonstrated by means of the antlers the purposes to which the different parts had been put in the fabrication of his tools by the primitive miner. He

then described the tools, and showed that they consisted principally of the deer-horn pick, which took the form either of an implement which could be used with both hands where there was room in the shaft or workings, or an implement which could be used with one hand in confined places. He proceeded to point out the different phases in prehistoric flint mining as evidenced by the "open-caste" method, as employed at Obourg, and the shaft-and-gallery method, as practised at Spiennes and in Britain, arguing that the former was less advanced from the point of view of the art of mining, and consequently more ancient than the latter.

Mr. Sandars dealt with the principles on which the prehistoric flint-miners, who used the deer-horn pick, sank their shafts and worked, approached, and lighted their mines; and showed that a similar implement was employed in ancient copper-mines in the Province of Oviedo in Spain. He ended his paper by recalling the fact that the deer-horn pick was also employed in the prehistoric and well-known salt-mines at Salzburg, near Hallstatt in the Tyrol (?), where it was succeeded by, or possibly was contemporaneous with, a pick of copper or bronze hafted on to a wooden shaft, which was evidently derived in form from, and which served the same purpose as, the deer-horn tool.

In the discussion which followed, Mr. Gowland referred to the ancient copper-mines at Mitterberg, described the method of working there, and showed that the application of fire to the rock came to the assistance of the primitive tools employed, of which a copper or bronze pick, similar to the Salzburg pick, was one. He also described the primitive methods of mining employed in Japan in our own times.

Mr. Maberley Phillips gave an interesting description of the present methods of working flint-mines in Suffolk, where neither ladders, nor hoisting gear, nor other modern appliances, are employed, and where the practice differs but little, if at all, from that described by Mr. Sandars as being in use in Neolithic flint-mining times. Several other Fellows took part in the discussion.—*Athenæum*, March 12.

THE CHESTER ARCHÆOLOGICAL SOCIETY held the sixth meeting of their session on March 15, when Mr. T. A. Acton submitted "Preliminary Observations on the Roman Buildings, and Finds made at Holt during the last Two Years," illustrated by lantern-slides of the excavations and pottery. Professor Haverfield, writing to the German Jahrbuch des Archæologischen Institute, Berlin, says (trans.): "In the neighbourhood of Holt, south of Chester, on the River Dee, quantities of tiles have been found of the Twentieth Legion, and are probably examples made at a local pottery. It is to be hoped that the excavations will be continued. There are found amongst the tiles many imperfectly fired ones, or such that were rejected as misshapen; and as the stamps are identical with those found at Chester, it may be supposed that the Legion had tile-works here." Afterwards Mr. R. Newstead read "Notes on Some Roman Remains discovered in Hunter Street, Chester."

A meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held on February 23, Mr. J. P. Gibson

presiding. Mr. J. C. Hodgson contributed a paper on "The Rectory or Great Tithes of the Parish of Longhoughton," Mr. Robert C. Clephan read a long and very interesting paper, in which he reviewed the rise, progress, and decline of the ceramic and plastic arts in Greece, and made some remarks also on those of Crete, Mycenæ, Phœnicia, Etruria, and Rome. His discourse was illustrated by objects from his admirable collection. Mr. Clephan said the plastic character of certain clayey earths and frits, combined with their adaptability for drying and hardening at a high temperature, recommended itself at an early period in the history of mankind for the purpose of pottery and the moulding of reliefs and figurines; and the Greeks, among all the nations of antiquity skilled in ceramics, attained to the highest degree of excellence.

Mr. W. H. Knowles read a paper on "The Church of the Holy Cross, Wallsend, including an Account of the Discoveries during the Recent Reparations." He said about 2,000 years ago Wallsend was known to the Romans, as its name implied, as the eastern extremity of the great wall and the site of the station of Segedunum. A thousand years later the Normans had established themselves at Newcastle, Tynemouth, and elsewhere, and within a quarter of a century of Cæsar's conquest, refounded a monastery on the site of the Saxon foundation of the Venerable Bede at Jarrow. Thereafter the church at Wallsend was dependent on, and associated with, the monastery. The site of the church was to the east, and strangely detached from the modern town. It was perched on an eminence, surrounded on the south and west side by a deep ravine known as the Burn Closes, through which the Wallsend burn flowed eastward on its way to the Tyne, which it entered at Willington, almost a mile distant. The little church must have been a conspicuous object at the time of its foundation, and the prospect to the south an extensive one, consisting of broad grassy slopes with vistas of the River Tyne in the middle distance, and the tower of Jarrow Church beyond. As bearing on the date of the erection of the church, and proving its existence in the middle of the twelfth century, an undated charter of the reign of Henry II., 1154-1189, might be remarked. In it reference was made by the monks at Durham to Wallsend and its chapel. Several charters of Bishop Pudsey could be cited about the period 1155, in which, as a witness, the name occurs of Allan, priest of Wallsend. The church continued to be used until 1797, when Mr. William Clark conceived the idea of repairing it; but selling the estate to Mr. Anthony Hood, he relinquished the project. Dilapidation followed, and the remains gradually diminished. During the autumn of last year, the churchwardens and overseers determined to restore the fragment remaining, to excavate the site of the church, to collect the gravestones lying about in the open space, and to provide for their reception and preservation within an enclosed area. The execution of this work had resulted in the recovery of the plan of the church, and of other interesting discoveries. From Wallsend the approach to the churchyard was by a series of flights of steep stone steps. The church was a simple parallelogram, and measured externally 52 feet by 22 feet 6 inches. It comprised an aisleless

nave and chancel, with a south door, which fortunately still existed. The details of this door sufficiently indicated that the building was erected about the middle of the twelfth century, and was confirmatory of the documentary evidence which proved its existence previous to 1155. In the graveyard were quite a number of eighteenth-century memorials. Several of them represented descendants of the persecuted Huguenots, who were constrained to leave Lorraine, and engaged in glass-making from 1620 on the bank of the Tyne.

The THOROTON SOCIETY (Notts) organized two meetings during the past winter season, which proved successful and attracted a fair assembly of members on each occasion. On December 15 the following papers were read—viz.: "Richard Parkes Bonington, the Artist," by Alderman Robert Mellors; "A Little-known Notts Peculiar Court, the Manor Court of St. John of Jerusalem at Cotgrave," by Mr. T. M. Blagg, F.S.A.; and "The Old Inns of Brewhouse Yard," by Mr. H. Gill. Thanks to the industrious research of a member of this Society, it has been discovered that Bonington, an artist of no mean fame, and who was of local origin, lies buried in a nameless grave in Kensal Green Cemetery, to which place his body was removed by faculty in June, 1837, from St. James's Chapel, Pentonville, in order that he might be buried with his mother. He died September 23, 1828, aged 26. On February 19, the occasion of the second meeting, a paper on "The Charm and Scope of Antiquarian Research" was read by Mr. J. Potter Briscoe, F.R.L.S., the Librarian of the City Free Library, followed by a paper on the "Topography of North-East Notts," by Mr. Bernard Smith, M.A., F.G.S., of the Museum of Geology, London, in which he pointed out how closely history, geography, and archaeology were associated, followed by a description of the geological composition of the north-east portion of the county, with its coalfields; the formation of its rivers, with their original and present courses, etc.—a paper of very instructive local interest. The Society has recently changed its headquarters to Bromley House, which is in every way more desirable and attractive for its purposes.

The DORSET FIELD CLUB held the second meeting of the session at Dorchester on March 2, Mr. N. M. Richardson presiding. The Rev. C. W. H. Dicker read a long and erudite paper, showing much careful research, on "The Normans in Dorset." He said the estates anciently belonging to Edward the Confessor, including Portland, Bere Regis, Whitchurch Canonicorum, Wimborne, Shapwick, Dorchester, Fordington, Preston, and Sutton, Gillingham, Pimperne, Winfrith, and others, of course were claimed by the new King; these lands amounted to nearly 70,000 acres. King William also held by escheat the lands formerly belonging to Harold as Earl of Dorset, to Queen Matilda, and to Goda, Countess of Boulogne, King Edward's sister—some 38,000 acres. Next they came to what was commonly spoken of as "Church lands"—the long list of manors bestowed in time past upon bishoprics and monastic communities. These

occupied more than one-third of the whole area of Dorset, and were not alienated from their religious dedication, but were reassigned by King William, with some changes. One of these changes was typical: Sherborne, with manorial rights over some 20,000 acres, was transferred to the Bishopric of Sarum under the auspices of the businesslike, as well as saintly, Bishop Osmund, who was one of the Commissioners who superintended the Domesday Survey. They might now glance at the list of fiefs held by tenants-in-chief from the Crown under the new obligations of military service. At the time of the Survey these numbered about forty-three Normans and thirty-six King's thanes—Englishmen who had become "the King's men." There were also ten fiefs held in sergeantry—*i.e.*, for service other than military. Thus Wimborne St. Giles was allotted to Harvey, the Keeper of the Bedchamber; Fifehed Nevill and other estates to Waleran, the huntsman, and a number of estates to Aiulfus, the Royal Chamberlain. Of the old thanes' estates in this country, about a dozen were given back to the original holders or their sons. Milborne Stileham and an adjoining property were retained by the Swain family. Dodo, one of King Edward's thanes, was deprived of several extensive manors, but on becoming "King William's man" was granted three small estates at Ilampreston, Wimborne, and Great Toller. Two of the old landholders, Edwin and Uluric, appear to have obtained commissions as huntsmen to King William, accompanied by grants of land. The largest Norman grantee of the escheated lands in Dorset was the Earl of Mortain, whose share of the county must have exceeded 46,000 acres. His manors included a large part of the Cerne Valley, Martinstown, parts of the north-eastern Winterborne, of Broadway and Upwey, Child Ockford, and many small estates scattered about the county. Our second largest landholder in 1085 was a wealthy lady, the widow of a baron who bore the suggestive name of Hugh Fitz-Grip. She held in all 27,000 acres. It was very likely that the great revolution did not make much difference to the dwellers in many villages. The changes chiefly affected the great nobles and thanes, who held directly from the King, and perhaps rarely or never visited their estates in the county. The political changes were not so much the real source of trouble as the general atmosphere of demoralization and lawlessness which followed the flood of truculent foreigners who were scouring the country. In a few years the Normans had built 1,200 castles—some thirty to each county; a large proportion of these were veritable hornets' nests, garrisoned by ruthless partisans of King William, who, whilst they exacted his service and that of their lords, did not scruple to help themselves to anything they wanted, and missed no opportunity of bringing home to Englishmen the fact of their subjection. These tribulations were not long in coming to Dorset. In 1068 the people of the West had organized a plan of resistance to the encroachments of the foreign Government. "The smaller towns of Devonshire and Dorset entered into a league with the capital" (Freeman). William at once marched to Exeter, calling out his newly enlisted English militia from the conquered shires, and after his custom, made a progress of terror westwards,

"harrying frightfully the towns of Dorset" as he went. At that time four towns were recognized as Royal boroughs in the county—Dorchester, which in King Edward's time contained 172 houses; before 1085, 100 of them lay in ruins; Bridport, which by that date had lost 20 houses out of 120; Wareham, whose 285 houses had been reduced to 135; and Shaftesbury, with 80 destroyed out of the 257 it formerly boasted. The feature of Norman architecture which had most widely survived amongst them was the familiar Romanesque doorway—in older Norman work the two doorways on the north and south side of the nave—an arrangement traceable at Maiden Newton, Studland, Worth, Frome Vauchurch, Cranborne, Tolpuddle, Dawlish, Monkton, Milton St. Catherine's, and Whitcombe. In a greater number of instances the old doorway was found on the south side; the famous porch of Bishop Roger's Church at Sherborne would occur to many of their minds, and a very fine specimen of slightly later date was to be seen close at hand at St. Peter's, in Dorchester. In concluding, Mr. Dicker distributed printed copies of choice pen and ink sketches made by him, and conveying some idea of what a typical Norman church in Dorset looked like in its original condition, and he remarked that by some present it might be recognized as that of St. Nicholas, Studland. Other papers read were on various versions of the "Story of the Battiscombe Skull"—the "Screaming Skull"—by Mr. J. S. Udall; "Weymouth in the Civil War," by Mr. W. B. Barrett; and "The Pitts of Blandford St. Mary," by the Rev. A. C. Almack.

At the monthly meeting of the GLASGOW ARCHAEOLOGICAL SOCIETY on February 17 a paper was read by the Rev. James Primrose, F.S.A. Scot., on "Bishop Bondington, the Builder of Glasgow Cathedral." In the course of his paper he said that William de Bondington, who was Bishop of Glasgow from 1233 to 1258, was probably educated at Kelso Abbey School, and completed his studies at Bologna University, then famous for its eminence in civil and canon law. After serving in minor offices, on his return to Scotland he was appointed Archdeacon of Lothian. He was raised to the Chancellorship in 1231, and became Bishop of Glasgow in 1233. As Bishop he was summoned to the Council to be held in Rome in 1241, but, owing to the threatening attitude of the Emperor, Frederick II., he proceeded only as far as Nice, where he turned back. His journey through France opened his eyes to the grand cathedrals then being erected in the Gothic style, and on his return to Glasgow he set about the building of the cathedral, much as it stood to-day. It was Bondington also who welcomed to the city the Blackfriars, whose monastery was built in the High Street. He died at his Border manor-house at Ancrum in November, 1258, and was buried near the great altar in the chancel of the Abbey of Melrose. The magnificent choir and crypt of the cathedral were splendid monuments to hand his name down to posterity.

A meeting of the BRIGHTON AND HOVE ARCHAEOLOGICAL CLUB was held on March 2, when Mr. C. W. Catt gave an account of recent excavations

of the valley mounds which adjoin St. Botolph's Church, Bramber. Mr. Catt said that there were about twenty-seven of these mounds on either side of the railway station between St. Botolph's Church and Bramber station; and there was another group of about thirty-eight between Applesham Creek and the Church of Coombs.

The mounds were roughly circular in shape, and varied from 15 to 50 yards in diameter, the majority of those at Botolphs being surrounded by a ditch. Twenty-one out of the twenty-seven had ditches or traces of ditches around them. The mounds were in elevation about 3 feet to 4 feet 6 inches above the present level of the surrounding meadow, and differed from the ordinary prehistoric burial mounds of their hills in that they were flat on the top. Their ditches averaged from 1½ feet to 2 feet deep, and were some 5 feet wide. In giving details of the 1908 excavations, Mr. Catt said they were only in the nature of trial holes, and did not warrant any attempt at drawing conclusions as to the period and purpose of the mounds, but he thought one could safely assume that the theories that they were cattle refuges, or that they were outposts guarding the Roman bridge, were both wrong. Thanks to the generous support of Mr. Powel Breach, Mr. Montgomerie, and other gentlemen, the excavations in the autumn of 1909 were carried out in a far more thorough way. The mounds were visited by Mr. Horace Wilmer, F.S.A., and by Mr. Harold Sands, F.S.A., and Mr. Francis W. Reader, under whose superintendence the recent excavations of the Essex Red Hills were carried out, kindly undertook the examination of various samples of soils, bones, and pottery, etc., taken from the mounds during the excavations. Two mounds were chosen as being the most typical and best suited for excavating, one near St. Botolph's Church, and the other nearer Bramber station. After giving details of the excavations, Mr. Catt said he was sorry they had not as yet thrown much light on the vexed question as to when and for what purpose the mounds were formed; but he was not without hope that in the near future they might have a key to the problem, and he should certainly continue his endeavours to solve their mystery. It might interest them to hear that steps had been taken to have all these mounds marked on the new ordnance survey. The "finds" at the Botolph's Mounds consisted of twelfth and thirteenth-century pottery and a knife (medieval). A large amount of burnt earth was found, some pieces having a flat surface, which, in Mr. Reader's opinion, probably were portions of fire floors. The Report was illustrated by plans and sections made by Mr. H. S. Toms, and by photos taken by Mr. Duncan Montgomerie.

Some very interesting new material, relating to the history of St. Mary's Abbey, York, was furnished by the Rev. Dr. Solloway, in a lecture to the members of the YORK ARCHÆOLOGICAL SOCIETY, on March 1. Mr. C. Oxley Graham presided. Dr. Solloway discussed the rival theories of the founding of the Abbey, and said that though Raine accepted the view that there was no pre-Conquest monastery on the site before it was granted to Abbot Stephen, of Whitby, by Alan Rufus, Earl of Richmond, he preferred to

think that there was a monastery of Galmulio, or St. Olaf, or St. Mary, and that the house built by Stephen was simply a refoundation on an old site. While Stephen and his persecuted monks were glad to reach York and escape from the persecution of William de Percy, they were confronted with other enemies. Ultimately, by the exchange of land, an amicable settlement was arrived at between the Abbot and the Archbishop; the latter became the friend of the wandering Benedictines, and in 1087 they settled in their permanent home under the shadow of the Minster. The new church was begun in 1089, King William Rufus laying the foundation-stone, and it soon became one of the wealthiest foundations in the north of England. The Norman church was a magnificent one, as was shown by the very beautiful fragments which remained. A number of cells or smaller monasteries were soon made dependent on it, the first being that of Wederhale, in Cumberland. About the same time, in the twelfth century, the Priory of St. Bees, in Cumberland, was made a cell of St. Mary's, York. Very proud were the monks of St. Bees of their priory, as were the townspeople to this day. Other cells dependent on St. Mary's were St. Martin's, Richmond; Romburgh, in Suffolk; Sandtoft and Haines, in Lincolnshire; one at Lincoln, Warrington, Northumberland, and Marske, co. Notts, and a large number of parish churches. Among the Abbey's possessions were twenty-five manors in Yorkshire, three residences for the abbots outside the city, as well as the palatial building in the Abbey enclosure, those outside being at Overton, Deighton, and St. Paul's Wharf, London. Dr. Solloway gave a short biographical sketch of some of the more notable of the thirty abbots who ruled the house, some of whom were ambassadors, and two of whom were the English representatives at the great Councils of Constance and Basle.

At a meeting of the HALIFAX ANTIQUARIAN SOCIETY held on March 1, Dr. A. E. Burn, Vicar of Halifax, read a paper on some of "The Old Books in the Parish Church Library," largely sixteenth and seventeenth-century volumes, mostly in Latin. Mr. J. Lister, Mr. E. P. Rouse, Mr. T. W. Hanson, and others joined in the discussion which followed the reading of the paper.

The paper read at the meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY on March 9 was on "The Jewish Royal Pottery Stamps," by Mr. E. J. Pilcher.

Meetings of the Gloucester members of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY were held on February 15, when the Rev. W. T. Alston lectured on "Some Characteristics of Mediaeval French Architecture"; and on March 2, when Professor C. W. Oman read a paper on "A Curious Find of Half-crowns of Charles I., deposited early in the Year 1645"—a find made on the Cotswolds of 168 half crowns, amounting in value to £21 exactly; and Canon Bazeley followed with a paper on "A Find of Roman Coins of the Period of Constantine the Great on Haresfield Beacon in 1837." The Bristol members met on February 16 to hear papers

on "Two Unrecorded Brasses in Gloucestershire," by Miss I. M. Roper; and on the "History of Caerwent," by Mr. A. E. Hudd; and on March 16, when Mr. J. Baker read a paper on "Foreign Links in English Archæology, with Especial Reference to Bristol Castle."



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.]

ETYMOLOGISK ORDBOG OVER DET NORRÖNE SPROG PAA SHETLAND. By Dr. Jakob Jakobsen. Part 2. Copenhagen: Published for the Carlsberg Fund by Vilhelm Prior, 1909. Demy 8vo., pp. 241-480. Price 5 kroner.

Dr. Jakobsen, the authority on Shetland and the Færoes, here gives us the second part of his etymological dictionary of the "Norn" or Shetland language, carrying the work forward from *göpn* to *liver*. The importance of this really great and original work of research is not at once apparent to the English reader, hidden as it is under a foreign form, explaining *ignotum per ignotius*, and even transliterating the sometimes familiar Shetland word into an almost unrecognizable shape (as *hasj* for "hash," *hyog* for "heog"). Many of the derivations given seem at first sight far-fetched; but Dr. Jakobsen's great knowledge of Scandinavian dialects enables him to match the Shetland root with analogies not to be found in the current handbooks. He shows that many words from the Norse have been anglicized, such as the "heel" of the spade, not a metaphor from the foot, but the O.N. *hall*; *hagerd*, not our "haggard," but parallel with *ill-hagerd*; *hill-folk*, originally *huldufolk*, "fairy-people," but anglicized by their connection with cairns, improperly translated "hills." The result is to prove a more purely Scandinavian origin for the "Norn" than was previously accepted, and an origin going back to Viking times. The few Celtic words which have crept in are such as were already loan words before the Saga period, such as *korka*, "oats," from *coirce*; *klodi* or *kloud*, "hillock," connected with Welsh *clawdd*, Irish *clad*; *kru*, "cattle-pen," Gaelic *cro*. Of these, *korka*, in *korkakost*, "haverbread," is a word in the curious sea-language or taboo-names, of which this second part of the dictionary gives a wealth of examples with further elucidation of its character. Some terms are mythologic, and as old as the Edda: *milla gorda* used of the sea connects with "midgarth"; *gol, gula*, "wind," is the Eddic *gol, gela*. Most are old Norse metaphors: *gritinn* (grumbling), "thunder"; *hobiter* (*hagbitr*), "horse"; *knabi*, "cod"—i.e., the lad, knave; *kloster*, "church." Others are merely waifs of the ancient language, as *hospra* and *hostan*, "wife," from *húsfreyja* and *hústrú*. A very few betray foreign influence: in *höslek*, "fisher's cot," Dr. Jakobsen

sees the German *häuslein* with the Shetland diminutive *ek*. Some of the taboo-names take us into folklore; to a fish making off with the bait fishers anciently shouted *haltagonga* (*halt göngu*); *krekin* (kraken) is the taboo-name for a whale, Norse *krake*, though in general use this word has become famous in relation to the fable of the enormous Arctic monster. The number of words in sea-language for "cat" is not without significance in connection with sailors' superstitions. Outside the taboo-language, references to folklore are found in *grölli*, the masquers or guisers at Halloween; *gör* (O.N. *gýgr*), "giantess"; *haltadans*, the limping dance of fairies; and to old arts in *gö* (*gigja*), the ancient two-stringed fiddle; *langspel*, the primitive harp. Beside a great wealth of terms for fishing and seafaring, every kind and part of known fish and fowl, rock and wave, wind and weather, having its distinct name, there is a curiously full vocabulary for the incidents of rude domestic life; for example, to *horn*, to suck blood from a wound in a primitive style of cupping; and *jolagrot*, the "Yule-greeter," said of a child who cries at Christmas, and therefore all the year round. The policy of the islands is exemplified in the entries *lagman*, *lagraetman*, *lagting*, *leanger*, etc. Finally, the value of this dictionary to students of English dialect and place-names will be found in a vast number of details elsewhere unattainable. Why, for example, do Cumbrians say "laal" for "little"? Is it not akin to the Shetland *läli*, "small child," analogous to the Icelandic *lalli*, and not a mere perversion of "lile" for "little"? The use of *cop* in Scandinavian districts in England has puzzled some place-name etymologists, but under *kopp* we find here ample justification for regarding it as a true Norse word.

W. G. C.

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HOW TO USE A LIBRARY. By James Douglas Stewart. London: Elliot Stock, 1910. 8vo., pp. x, 83. Price 2s. net.

Mr. Stewart is a hard-working librarian of much experience, and the advice and explanations given in this well-produced little volume are eminently practical. There can be no doubt whatever that the facilities offered by public libraries are not taken advantage of to anything like the extent or degree they might be, if those entering them knew better than they do how to use them. Mr. Stewart shows how to make the most of the facilities which such libraries afford, and how to use catalogues of various kinds. He names and comments on the leading guides to bibliography and guides to both general literature and to special subjects—the latter likely to be particularly useful to many students anxious for information, but often lacking guidance. Another useful feature is a chapter giving a guide to the special libraries in London and the provinces—that is, to the principal collections of books on special subjects in these islands. A well-arranged index completes a handy and useful little book. We are glad to see that three of Mr. H. B. Wheatley's useful bibliographical works—*How to Form a Library*, *How to Catalogue a Library*, and *How to Make an Index*—have been reissued uniform in price and "get up" with Mr. Stewart's book. They are all practical and helpful volumes, and in

this cheap and attractive form should find a large public.

* * *
THE CHURCH BELLS OF ESSEX. By the Rev. Cecil Deedes, M.A., and H. B. Walters, M.A., F.S.A. Based on the collections of Messrs. Tyssen, North, Stahlschmidt, and Wells. With 36 plates and facsimile blocks in text. *Printed for the Authors*, 1909. Demy 4to., pp. xxii, 475. Price to subscribers, one guinea.

An edition of 250 copies of this very handsome and long-expected book has been printed by Messrs. W. Jolly and Sons, of Aberdeen, for the subscribers, and, as far as the typography goes, is remarkably complete. A vast amount of new type of a most elaborate kind has had to be newly cast, and we can imagine that the business of seeing such a work through the press must have been formidable. As regards the work itself, Essex now has the satisfaction of knowing that she possesses a history of her church bells, bell-founders, and campanology generally, second to few, if any, of those already in existence. The thoroughness of the record owes something to the length of time the volume has been in hand, and to the knowledge and industry of successive workers in the field. With early contributions gleaned by Daniel Tyssen and Thomas North, the work after 1884 was rapidly carried forward by J. C. L. Stahlschmidt until his death in 1889, when it devolved upon his friend Mr. E. J. Wells, and the Rev. Cecil Deedes. The material was prepared, and a prospectus issued in their joint names, but the publication in the *Essex Review* of "Notes on the Bells of the Archdeaconry of Colchester" was all that was accomplished before Mr. Wells, too, died. Mr. Deedes, however, persevered, and, with the invaluable assistance of Mr. H. B. Walters, has at last brought to fruition the arduous labours of many editors and helpers.

Mr. Walters is responsible for Part I., Introduction, consisting of a History of Bells and their Founders, arranged chronologically. In Part II. appear the parishes and churches of the county in alphabetical order. These number in all 499, in which there are, roughly, 1,730 bells; amongst these, the total of 165 pre-Reformation bells constitutes a high record as compared with other counties. Including bells cast before 1600, Essex can show her 12 per cent. of ancient bells, while Kent, a county of similar area, population, and proximity to London, only exhibits 7 per cent.

In another respect, also, Essex is of great importance, since the bells of London founders are found here in greater number than in any other county, and materials exist, therefore, for detailing their work, which in the case of certain founders is to be found in this county alone. A third feature of importance is the Colchester bell-foundry, conducted by Richard Bowler between 1597 and 1604 (thirteen of his bells are to be found in Essex, fourteen in Suffolk) and later by "that prince of founders," Miles Graye. The learned authors of this work have taken some pains to construct the history of this family, but it is beset with difficulties, for at the outset they are confronted with five Miles Grayes, four of whom were bell-founders. The first of these, born about 1575, had been apprenticed to Richard Bowler. He died,

"crazed with age and weak in body," soon after the siege of Colchester, when he suffered much loss from privation and destruction of his property. Of the Graye bells, 415 in number, the authors give a most exhaustive summary, illustrating the lettering which distinguishes each of the six periods, and, finally, setting out the whole 400 *seriatim*. Dr. Raven considers the tenor bell at Lavenham to be Miles Graye's finest achievement. Unlike many other founders, he did not make frequent use of rhyming legends. "Miles Graye made me" is the usual inscription. Much valuable matter from churchwardens' accounts and borough archives is seen in this volume for the first time—*e.g.*, Hallingbury and Maldon (pp. 267-273 and 333)—and it is altogether one in which the antiquary and county historian can take just pride.

C. F. S.

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HISTORY AND ANTIQUITIES OF THE COUNTY OF DURHAM. By Robert Surtees, F.S.A. Gateshead Section. Sunderland: *Hills and Co.*, 1909. 4to., pp. 190. Price 15s. net.

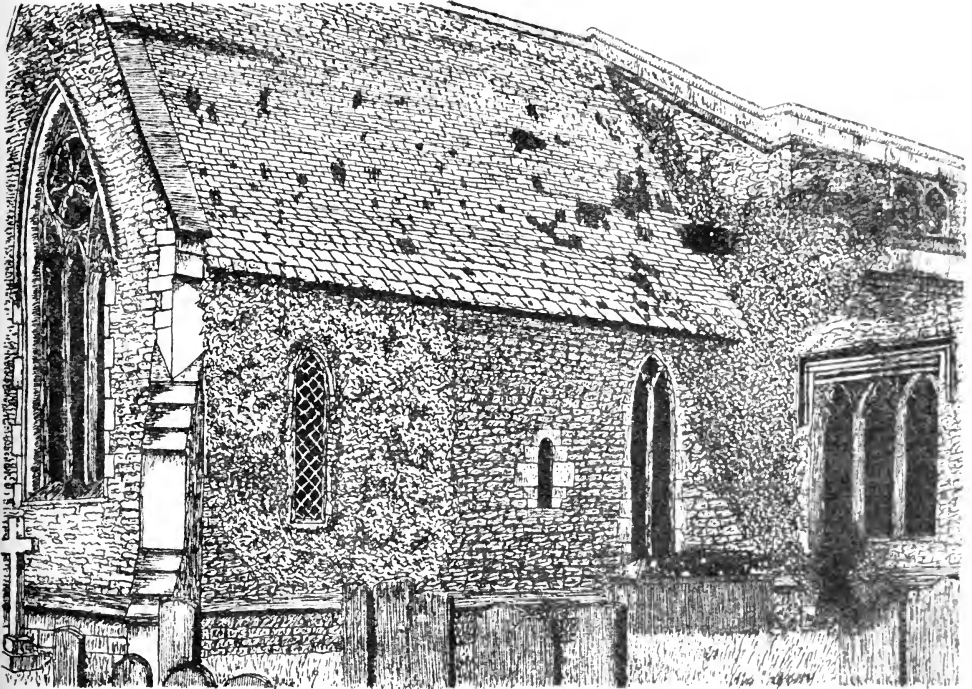
We are very glad to know that the welcome accorded to the experiment made by Messrs. Hills in 1908, of issuing in a separate form the Sunderland and District section of Surtees' *Durham* has encouraged the enterprising publishers to issue a second section, that dealing with Gateshead, in the same handsome and convenient form. The printing and general production of the book reflect the greatest credit upon the printers, who are also the publishers. The section includes the history of the chapelry of South Shields (including the villages of Westoe and Harton and the district of Simonside); the parishes of Jarrow, Gateshead, Whickham, and Ryton; and the chapelries of Lamesley and Tanfield. As in the former section, Surtees' text and notes and pedigrees are presented without "editing" or alteration—save the corrections of errors of the press—but the illustrations and coats of arms are perforce omitted. There are added, however, full indexes of places, names, and pedigrees—helps for which all who use the book, especially working genealogists, will be profoundly grateful. It should be added, too, that Mr. H. Maxwell Wood has increased the value of the pedigrees by many notes, additions, and corrections. We heartily commend the volume to all interested in the history of the County Palatine. A large-paper edition, limited to fifty copies, is also issued at the price of 31s. 6d. net.

* * *
CALENDAR OF THE CHARTERS, ETC., OF THE CITY AND COUNTY OF BRISTOL. Compiled by the late John Latimer. *Printed for the Corporation of Bristol by W. C. Henmons, St. Stephen Street*, 1909. Demy 8vo., pp. 198. Price 7s. 6d. net.

The late Mr. Latimer's reputation as an authority on Bristol and West County matters was generally recognized; and the Bristol City Council have been well advised in issuing this volume, which is substantially as it was left prepared by the compiler at the date of his lamented death. The first known charter of Bristol is that of 1155, granted by Henry II., the original of which has perished, but the literal wording of which has been preserved in the still extant confirmatory charters granted by Edward I. and his

two successors. From 1155 onwards the documents are abundant. Mr. Latimer has included in his calendar not only all charters and kindred documents, but some other writings which have not usually been included in such collections. It may be remarked, by the way, that he also notes wherever the evidence shows there has been loss of charters or like documents. The papers contain much matter of interest to local historians and to all interested in the developments of civic history. Bristol was first granted a Mayor in 1215, the privilege being clearly a matter of purchase. The documents also illustrate the custom, clearly proved by the records of other cities,

restraining extravagance in dress, one of the clauses forbade esquires and meaner persons to wear gowns trimmed with costly furs; but the Mayors of London, York, and Bristol, were specially exempted from this regulation. The history of local taxation, fortification, charitable foundations, Parliamentary representation, tithes, sanitary legislation (a very interesting Act of Parliament for the paving of Bristol streets, of 1487, finds place on pp. 125-127), and many other aspects of civic history and municipal development, all find illustration in these carefully prepared pages. The documentary history of the city is brought down to the grant of a charter to Bristol University by King



THE CHANCEL, LONG WITTENHAM CHURCH.

of our early Kings, as Mr. Latimer puts it, "to make apparent concessions of additional privileges, although those privileges had been long possessed by the burgesses." A charter of 1256, for example, grants the city a coroner and other liberties, but there is textual evidence that there were two coroners in Bristol in 1221. The texts or abstracts of the documents are set in a narrative which makes the book an almost continuous and consecutive history in outline of the city; while here and there the compiler introduces relevant notes and documents, as we have mentioned, from outside sources. Thus, on p. 91 there is a note from the Rolls of Parliament which shows that, when an Act was passed in 1403 for

Edward VII. in 1909. The book is well printed on excellent paper, and does credit to all concerned in its production.

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In the *Antiquary* for 1908, at p. 318, we reviewed an excellent *School History of Berkshire*, by Mr. E. A. Greening Lamborn—a book intended for the older pupils, and written, so to speak, from the local sources of buildings and archæological remains, so as to make the readers realize the living relation of the past to the present by the visible evidence of the tangible links which still remain to us. The aim was admirable, and the book was good. The Clarendon Press have now reissued the volume in superior bind-

ing, with gilt top edges, at 2s. 6d. net., with others relating to Durham, Essex, Hampshire, and Oxfordshire, in a series of Oxford County Histories intended for other than school use. This *Berkshire* volume should certainly find a large public, for seldom has local history been presented in a more readable or attractive form. The book is abundantly illustrated, most of the drawings having been done by the author's pupils from photographs taken for the purpose. We are courteously allowed to reproduce one on the previous page, which shows how well the young draughtsmen have done their work. The chancel of Long Wittenham Church, it may be noted, is remarkable as having "an early Norman window of 1100, a lancet of 1200, a Decorated window of 1300, and a Perpendicular window of about 1450; while the clerestory windows above the north aisle are Elizabethan, and the east window is an example of modern Gothic" — a curious conglomeration of fenestral styles. A list of the illustrations would have been a useful addition.

* * *

We have received *Register of Freemen of the City of London in the Reigns of Henry VIII. and Edward VI.*, translated and edited, with introduction and index, by Charles Welch, F.S.A., which was issued by the London and Middlesex Archaeological Society, 1908. The document here printed represents all that is known to survive of the Registers of Freemen, most of which were destroyed in the disastrous fire of February, 1786, in the apartments of the Chamberlain's house at Guildhall. Mr. Welch has done good service by thus preserving permanently, in an English abstract, all the facts contained in the original Latin entries. Apart from the value of these records to genealogists, they contain incidentally information concerning the City companies and their customs. There is a full index of surnames.

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Many pamphlets and booklets are on our table. Among them we note a daintily produced and illustrated little book by M. Charles Roessler, *L'Armure et les Lettres de Jeanne d'Arc* (Paris: Librairie Alphonse Picard et Fils), issued in an edition of 200 numbered copies, which contains various documents preserved at St. Denis and in the archives of the family of Arc du Lys, with notes and comments by M. Roessler. The illustrations include rubbings of parts of the armour of the effigy which M. Roessler discovered in the crypt of the abbey of St. Denis, and a facsimile of a letter written by Jeanne d'Arc in March, 1430. Mr. C. R. Hand has issued as a sixpenny pamphlet, in stiff, illustrated cover, his *Notes respecting the Annals of Liverpool and the Castle* (Liverpool: Edward Howell, 83, Church Street), which contains correspondence, reprinted from the Liverpool press, concerning the date at which a castle was first built at Liverpool. The frontispiece is a reproduction of a water-colour drawing, giving a highly conjectural view of Liverpool in 1095.

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We have also received *Travel and Exploration March*, full of accounts of journeyings in various parts of the world, with some excellent illustrations; and *Rivista d'Italia*, February.

Correspondence.

HERTFORDSHIRE BIOGRAPHY.

TO THE EDITOR.

After some considerable delay—for the subject was first referred to in the East Herts Archaeological Society's Report for 1904—the scheme for compiling the *Dictionary of Hertfordshire Biography from the Earliest Times to the End of 1900* has at last been formally approved, and the work of compilation placed in the hands of a small committee. It is anticipated that by the end of the present year we shall possess a fairly complete list of deceased Hertfordshire persons whose actions have made them worthy (in a broad sense) of inclusion in the volume, but the committee desire the aid of individuals possessing local knowledge who will assist in recording what may be termed the lesser men and women whose deeds may be perpetuated in this manner. The only particulars required at present are, names in full, dates of birth and death, place in the county in which one or other of these events occurred (a lengthy residence alone might make inclusion permissible), and qualifications, the latter in detail. It may be stated in connection with this, that actions alone will be considered; accidents of birth, wealth, or local position, are not grounds for admission.

W. B. GERISH,

Hon. Sec. to the Committee.

Bishop's Stortford,
February 26, 1910.

OPEN-AIR PULPITS.

TO THE EDITOR.

The Triangular Bridge at Croyland, which has been styled the *pons asinorum* of antiquaries, is probably the oldest open-air pulpit in the country.

The present structure dates from the later years of the fourteenth century, but the Triangular Bridge is referred to in a charter of King Edred, A.D. 943, relating to Croyland Abbey.

The triune form of the bridge may have been necessary from its position between three islands, but most probably it was intended to be emblematic of the Blessed Trinity. It formed, no doubt, a noble base for a grand cross, and, being just without the abbey precincts, afforded a convenient station at which pilgrims approaching the abbey might perform such acts of devotion and penance as were usual before entering the monastery.

Last, but not least, it undoubtedly furnished a convenient rostrum for the monks for their customary mode of open-air preaching, and may we express a hope that it may again be put to this use by the Priest of Croyland?

T. CUTFORTH.

Kingston-on-Thames.

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



The Antiquary.



MAY, 1910.

Notes of the Month.

THE Treasury has been informed of the discovery of some fifty silver coins, unearthened, during repairs, in a cottage garden occupied by a constable at Winterslow, Wiltshire. The coins are chiefly shillings of the reigns of Edward VI., Mary, Elizabeth, James I., and Charles I., and were found enclosed in a jar. Another find of coins was recently made in a garden at Linlithgow, where an old leather bag was dug up containing some 200 pieces, some of them of James II., James III., and Henry VIII.

During the recent excavations in Babylonia, under the auspices of the University of Pennsylvania, a number of Aramaic incantation bowls have been brought to light. Compared with other Babylonian antiquities, these bowls are of late date, no older probably than A.D. 700-800, when a number of Jewish colonists are known to have settled in the land of their forefathers' exile. The bowls are inscribed in the inside with magical incantations, which were believed to have the power of driving out evil spirits and demons of all kinds, not only from the bodies of those for whom they were inscribed, but also from the houses in which they lived. One method of using these bowls was to make the person for whom the incantation was written drink a concoction of herbs from them, as it was thought that the power of the incantation would pass into the potion,

and hence act as a charm, and doubtless was a medicine as well. During the excavations which were conducted by the late Sir Henry Layard for the British Museum, many similar bowls were discovered, which are now on exhibition in the Babylonian Room. In one of these there still remain traces of a thick substance like pea-soup, but it is quite impossible to say what the mixture really was, as the preparation remained a secret of the exorcists.

Sir William Preece, at a meeting of the Carnarvon Harbour Trust on April 5, explained, as reported in the *Times* of April 6, a scheme for utilizing the existing trust building at Carnarvon as a museum. He said that Cardiff was spending a quarter of a million on a Welsh national museum, and Carnarvon, the centre of the richest historical field in the Principality, should take steps to preserve the relics which were continually being discovered. He had recently, on his own land, found a number of prehistoric flint instruments, which were declared by experts to be of unusual antiquarian importance. He possessed a private collection of such treasures, which he would readily hand over to the Carnarvon Museum if it were established. Recently a valuable cistvaen of the Neolithic period had been discovered near Carnarvon, containing an ancient urn, the whole of which was in excellent preservation. During a discussion it was stated that other valuable finds had been made in the locality, especially on the site of Old Segontium. In Carnarvon Castle Museum they possessed the nucleus of an excellent antiquarian collection, which Lady Turner was prepared to hand over to Carnarvon Museum. This collection at one time included a Roman gold talisman, covered with cabalistic symbols, which was found in Old Segontium, but was missing. The Mayor said that the Corporation would consider Sir William Preece's suggestion.

Mr. Charles R. Peers, who has been appointed Inspector of Ancient Monuments, was educated at Charterhouse and King's College, Cambridge. He took Part I. of the Classical Tripos in 1890, and Part II. Classical Archaeology in 1891. Since 1905 he has been architectural editor of the

“Victoria County Histories.” He is a Fellow of the Society of Antiquaries, and their secretary since 1908. He is an assistant commissioner of the Royal Commission on Ancient Monuments in England. The buildings which it will be Mr. Peers’s duty to look after fall into two classes. One consists of those—such as Hampton Court Palace—which are the absolute property of the Office of Works under the Crown or the nation. The other, by far the larger, consists of those which have been handed over to the Office under the Act of 1882. “They remain,” remarked Mr. Peers to a *Daily News* interviewer, “the property of the original owners, but, under the terms of the deed, they may not be touched by the owners without permission. We, on our part, undertake to do all that is needful for their preservation. We are very anxious that all the notable historic buildings in the country should come under the care of the Office of Works, for, although the present owners would not, in many cases, be guilty of vandalism, one never knows into whose hands the property may pass.”

✓ In March last portions of a burnt and mud-buried Roman ship were discovered in the harbour near Christchurch. It was thought at first to be a Viking ship, but further excavations having since been made, it is now believed to be Roman. A small incense-cup or vase was found among the burnt timber and sent to the British Museum for examination, with the result that Dr. C. H. Read replied: “The small vase is of Roman date.” Altogether, more than twenty articles—iron, bronze, and pottery—have been recovered, with fragments of human remains. The small cup or vase is of bright red ware, and wheel-turned. It was partly broken, but most of the fragments are to hand, and it can be restored. It is one of the smallest incense-cups found in England of Roman make, being $2\frac{5}{8}$ inches in diameter, and $3\frac{1}{2}$ inches high, while the neck is 1 inch long. It is of very graceful outline and proportion. In the *Victoria History of Hampshire* Christchurch is not considered to be a place of Roman occupation, and this is one of the first important authentic finds made belonging to the Roman period, with the exception

of a few coins. The site of the discovery is in private grounds, and further results are expected. Recently, twenty Roman coins were unearthed in a garden in Westby Road, Boscombe. They were bronze, of the size known as “third brass,” and bore the name of Vespasian.

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An interesting discovery was made in March at Smithfield. The *City Press* says that in the process of uncovering the side of the ancient gateway to the church of St. Bartholomew-the-Great, which has been acquired by the parish for preservation, a subsidiary arch has been brought to light, together with the ribs of some vaulting behind. The archway is a discovery in the sense that those responsible for the work did not expect to find it, and is another piece of evidence in favour of the contention of Mr. E. A. Webb that the gateway is all that remains of the western façade of the church of the great Augustine monastery. The arch originally pierced the south-west flanking tower of the west front of the church. The work belongs to the thirteenth century, probably about 1250; and the discovery adds yet more interest to the beautiful fragment of the City’s Norman church. Probably—indeed, certainly—the authorities will now proceed to uncover the corresponding archway on the other side.

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At the first open meeting of the season at Athens, in March, of the American Archæological School, Professor D. M. Robinson, of Johns Hopkins University, read a short paper dealing with a mould for making terra-cotta statuettes found at Corinth during the excavations of the School in 1908, and representing *en face* the head and bust of the Athena Parthenos of Pheidias. The type is instructive, as it gives us a careful representation of the ornaments on the helmet worn by the goddess, and supplements the evidence on this point given by other smaller copies of similar style, notably the gold medallions from Kertsch now in the St. Petersburg Museum. The expression on the face of Athena is singularly attractive, as shown by a photograph of a cast taken from the mould, and probably comes nearer to representing the expression of the original statue than any

other existing copy, and is, in this respect, an improvement on the Varvakeion statuette now in the National Museum at Athens, which is probably the best-known copy of the famous chryselephantine statue. The mould was attributed by the lecturer to the Hellenistic Age.

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The Director of the School, Mr. B. H. Hill, at the same meeting read a paper describing his recent researches into the question of the earlier Parthenon—*i.e.*, the building on the site of the Parthenon which was in course of construction when it was destroyed by fire in the Persian invasion (480 B.C.), and rebuilt on a more elaborate scale under Pericles. He showed that Professor Dörpfeld's suggested reconstruction, which, in default of a better, had held the field since it was first published in 1892 (and slightly modified ten years later), was not satisfactory, in view of some new evidence adduced by himself for the first time on the following grounds: (1) The three steps of the "crepidoma" as restored by Dörpfeld were unnaturally high in proportion to their width, there being no other example in contemporary Greek architecture of temple steps in which the height of the risers exceeded the width of the treads; and (2) the blocks of grey "Cará" limestone, which Dörpfeld attributed to the ancient stylobate course, were too narrow to have been anything but steps of the "crepidoma," as their width from back to front was in no case as much as half of that required for stylobate blocks in a temple of this size. And that they were steps and nothing else was proved by Mr. Hill's discovery, underneath the second marble step of the present Parthenon on its south side, of the complete step-course of this same limestone still *in situ*. Above this course he would restore a marble step, of which he has rediscovered several blocks in different parts of the Acropolis, supporting in turn a marble stylobate, of which he has likewise succeeded in identifying several blocks scattered over the Acropolis, some lying near the museum, and others built, together with the unfinished marble column-drums from the same structure, into the north wall of the Acropolis. Some of these stylobate blocks still show traces of curved lines scratched for the purpose of

guiding the masons in setting the column-drums in their true position, and these correspond in diameter to the drums attributed to the earlier Parthenon.

The lecturer further showed that, by thus increasing by two courses the height of the "crepidoma," one arrived at a smaller stylobate than that proposed in Professor Dörpfeld's restoration, and obtained a temple with sixteen columns at the sides, and six at each end, in place of one with nineteen and eight respectively; and that a calculation of the inter-columnar space based on the known diameter of the columns showed that this reconstruction, and no other, exactly fitted the corrected dimensions of the stylobate. Thus the Parthenon, as rebuilt under Pericles, was a more sumptuous structure, with its seventeen columns by eight, than its predecessor, with, as we may now be certain, only sixteen by six.

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A village which possesses the remains of an ancient residence of the Archbishops of Canterbury, inhabited by Becket and by his successors down to Cranmer, which has been the scene of several battles, which is on the Pilgrim's Way, has an old inn with a history traceable from 1650 and three fireplaces removed from the old palace of the Archbishops, and which, last, but not least, presents not a few pleasing examples of the humbler domestic architecture of days gone by, is certainly a village not to be lightly passed by. This is the Kentish village of Otford, which stands in the valley formed by the North Downs and the parallel Sandy Ridge upon which stands Sevenoaks; and the occasion of these remarks is the appearance of a readable little pamphlet on *The History and Antiquities of Otford*, written by Mr. C. Hesketh, illustrated by Mr. Stanley Freeman, and printed by the Sennocke Press, High Street, Sevenoaks (price 6d. net). Mr. Hesketh does justice to the various points of interest, and gives brief historical accounts of the manor and of the palace. The illustration, which we are courteously allowed to reproduce on p. 164, shows the north end (now used as a barn) of a building which once formed part of the palace, and which is reputed to have been a chapel. It illustrates the Tudor style of the palace as

rebuilt by Archbishop Warham. One of the fireplaces in the Bull Inn, with carved heads, reputed to represent Henry VIII. and Catherine Arragon, is also illustrated. Mr. Hesketh gives some amusing extracts from the parish records. At the Dean's visitation in 1733 the vestry seem to have "done themselves well." The bill came to £3 2s. 3d. of which £1 11s. od. was for "Bear, wine,

appeal to all who know or visit the picturesque old village.



A Central News telegram from Pau, dated April 8, says: "An interesting prehistoric discovery has just been made at Arudy, near Pau, by the Abbé Gaurier, who is writing a hydrographic account of the Ossau Valley, and for this purpose has been exploring the



END OF PALACE HALL OR CHAPEL, OTFORD.

punch and cards," with 4s. for "Coffe, tea, suger, bred and bear," and a further 3s. 6d. for "More punch and bear." But the vestry did not believe in "bear" for other folks. In one case the record says, "Margaret wants a little beer to do her good," to which the vestry gave the laconic and unsympathetic reply, "Margaret no beer." Mr. Hesketh's useful and carefully prepared pamphlet will

different caves and crevasses. While thus engaged this week he came across some cavities which so far had never been explored. He reached a hollow, measuring about 40 feet in depth, beyond which were two galleries containing white stalactites and stalagmites. He followed one of the passages for about 600 feet, when he found buried in the stalagmites a very

perfect skeleton of one of the most ferocious bears of the quaternary period. This bear of the caves would appear to have measured 9 feet in length, and to have stood 6 feet high. The skull, which is perfect, and some of the bones are now on view here."



The Surrey Archæological Society are about to carry out extensive alterations to their museum at Guildford, and at a meeting at which tenders were opened it was announced that the lowest price quoted was £696; whereupon Mr. F. F. Smallpeice, an ex-mayor of the borough, generously offered to pay the whole cost of the work.



Professor H. V. Hilprecht's interesting translations of cuneiform inscriptions on brick tablets unearched at Nippur, in Babylonia, formed the subject of an article in the *Times* of March 30. They relate to the Deluge, and the Professor made his discoveries when unpacking certain boxes from the East. The tablets are of unbaked clay, 433 pieces in all, but only about 10 per cent. were complete.

The following is the Professor's translation of the thirteen lines, so far decipherable, out of the sixty odd lines of the original script on the Deluge fragment :

1. the
2. [the confines of heaven and earth] I will loosen,
3. [a deluge I will make, and] it shall sweep away all men together ;
4. [but seek thou li]fe before the deluge cometh forth ;
5. [for over all living beings], as many as there are, I will bring overthrow, destruction, annihilation.
6. . . . a great boat build thou, and
7. . . . total height let its structure be.
8. . . . let it be a house-boat carrying what has been saved of life.
9. . . . throw over [it] a strong deck.
10. . . . [the ship] which thou shalt make,
11. . . . [into it brin]g the beast of the field, the bird of heaven,
12. [and the creeping things, two of everything] instead of a number.
13. and the family se[nd?].

The words enclosed in brackets are not in the original, and have been supplied by Professor Hilprecht to make up the sense—in most cases in accordance with other Babylonian or Assyrian inscriptions. In the

opinion of Professor Hilprecht the fragments refer to a version of the Deluge story written, destroyed, and buried before the time of Abraham. The fragment was so covered with crystals that only a few characters were recognizable. The word "adubi" (deluge) attracted him.

"Presumably," says the *Times* correspondent, "the patriarch (Abraham) and his family knew it (the story) by heart, having either read it or heard it recited, and we may suppose that he took it with him when he migrated to the Holy Land. As it is not impossible that other copies of this version existed, we may hope that at some future time the text may be completed, and that the context may bear out the arguments Professor Hilprecht has adduced as to the correctness of his interpretation and comparisons."

Professor Hilprecht is publishing a book on the inscriptions. A photograph of the cuneiform Deluge fragment, with a view of where it was found—"Tablet Hill," the site of the older temple library of Nippur—appeared in the *Illustrated London News*, April 9.



An interesting find of considerable antiquarian value has just been made at Darlington. For some time past the Finance Committee of the Corporation have been making inquiries with the view to recovering possession of the ancient borough books, and at their meeting on April 1 Councillor C. H. Leach casually mentioned to Councillor E. Wooler, the well-known antiquary, that there was an old chest at the workhouse which might interest him. Mr. Wooler lost no time in going to the workhouse, and there discovered three chests, all of which were no doubt used for the same purpose, and one of which was easily identified, as it bears an inscription and coat of arms. It turns out to have been the old borough chest used in 1573. The chest measures 6 feet 6 inches in length, and is about 3 feet 6 inches wide, and of proportionate depth. On the lid the arms of Eurie are carved, the crest consisting of a Talbot (dog), and the arms are quarterly, and the over-all bend is charged with three escalop shells. It is dated 1573, and on the front of the crest are

the words, "The Right Worshipful Raufe Eurie, the elder, 1573."



The question naturally arose, "Who was this Ralph Eurie, and how did the chest get to the workhouse?" There is a legend connected with the matter, that one of these chests was haunted or "enchanted" by the ghost of Lady Charcot, who used to haunt the old workhouse in the lead-yard, on the south side of St. Cuthbert's Church. In old days the Bishop's house stood in the lead-yard. It was built by Bishop Pudsey about 1180, and in 1806 it was purchased by Darlington for the purpose of being used as a poor-house, and the chests were undoubtedly removed from it when the present workhouse was built on Bank Top. Ralph Eurie was bailiff of Darlington in 1561. Darlington was then an ancient borough, and was governed by bailiffs. The old name was reeve, and the name of bailiff has since given place to that of mayor. The Euries were a very distinguished family, and rendered great services to the State. They were a Norman family, and took their name from the province of Eure in Normandy, and originally settled in Buckinghamshire.



The old market town of Malmesbury is anxious to preserve from ruin the ancient and beautiful cross which stands in the centre of the town. Mr. Harold Brakspear, F.S.A., F.R.I.B.A., reports that unless the work of restoration is at once taken in hand the cross will tumble into ruin. The mayor of the town (Alderman Moore), of Castle House, has voluntarily undertaken to raise the necessary sum by appealing to his hunting-friends and to those gentlemen who are interested in the preservation of ancient monuments. The approximate cost is stated at nearly £200.



There has recently been placed on exhibition in the Department of Greek and Roman Antiquities at the British Museum a beautifully carved portrait head of Agrippina, the wife of Germanicus, and granddaughter of Augustus. The workmanship is very delicate, and represents the best period of Roman art. In the same case is also a cast of a coin of Agrippina struck by the Emperor Caligula

in A.D. 37, representing on the obverse the head of the Empress, which proves that the carving is an exact portrait, and on the reverse a funeral car drawn by mules, with the initials S.P.Q.R. and a Latin inscription, "In memory of Agrippina." The head above referred to is carved out of plasma, or root of emerald, and is the gift of an anonymous donor.



A descriptive and historical article on Salerno in the *Builder* for March 26 was illustrated by two fine plates of the Epistle Ambone and the Gospel Ambone and Paschal Candlestick in the cathedral, in which the details of the elaborate carving, and especially of the exquisite inlaid decorations, were brought out with remarkable distinctness. Two other plates gave views of the atrium and of the nave, looking east (misdescribed on the plate as "looking west"). The latter showed grouped together at the east end the wonderful assembly of ambones and screens which, remarked the writer of the article, "for their completeness and beauty are scarcely to be rivalled even in Italy."



The summer meeting of the Royal Society of Antiquaries of Ireland will be held at Douglas, Isle of Man, on July 5, with excursions for the rest of the week. The Wilts Archaeological Society will hold its summer meeting at Calne on July 5, 6, and 7, with excursions to Bowood, the site of Stanley Abbey, Cadenham, Bradenstoke, Hilmarton, Compton Bassett, Avebury, Winterbourne Bassett, Broad Hinton, and Cliff Pypard.



The Local Lectures Summer Meeting of Cambridge University will be held at York in two parts—July 22 to August 4, and August 4 to August 17. Professor Boyd Dawkins will lecture on "Yorkshire in Pre-historic Times." Dr. Hodgkin will deal with the subject of "Roman Britain," and the lecture will be supplemented by a short course on "Roman Antiquities in the North of England," by Mr. F. A. Bruton, and by a lecture on "Rome's Contribution to the Making of England," by Mr. I. C. Hannah. There will be a short course on "Saxon North-

umbria," and the Bishop of Bristol will lecture on "Alcuin." The "Wars of the Roses" will be in the hands of Mr. Arthur Rowntree; Mr. T. M. Fallow will deal with the "Dissolution of the Yorkshire Monasteries"; Professor Grant will lecture on "The Pilgrimage of Grace and the Rising of the North against Queen Elizabeth"; Mr. J. A. R. Marriott will deal with the "Civil War in Yorkshire." A short course on the "Industrial Revolution," with special reference to Yorkshire, will be delivered by Professor Masterman.

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"Mediæval Architecture" will be treated with some fulness; Professor Baldwin Brown will lecture on "Saxon Buildings in the North of England"; a general course on "Ecclesiastical Architecture" will be given by the Rev. Walter Marshall; the Rev. D. H. S. Cranage will deal with "Monastic Life and Buildings"; Mr. Hamilton Thompson will lecture on "Domestic Architecture," and on "The Development of the Yorkshire Parish Church"; "York Minster" will be in the hands of Mr. J. Bilson; the Provost of King's College hopes to lecture on "Stained Glass." There will be other lectures on the Middle Ages, generally with special reference to the North of England; Mr. C. D. Burns will lecture on "School Life"; Mr. G. G. Coulton on "Artist Life"; Dr. Moorman will deal with "Miracle Plays in Yorkshire," and with "Yorkshire Place-Names and their Relation to Yorkshire History." All particulars can be had from the Rev. D. H. S. Cranage, M.A., Syndicate Buildings, Cambridge. Letters should be endorsed "Summer Meeting."

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The *Times* of March 26 contained a long and deeply interesting letter, filling two and a half columns, by Mr. Thomas Ashby, Director of the British School at Rome, on "Recent Archæological Research in Italy." The issue of the same journal for April 5 contained an account of excavations which are going on at Butley, Suffolk, on the site of an earthwork of broad horseshoe-shape on the northern border of the Staverton Park preserves, owned by Colonel Barnardiston, six or seven miles from Woodbridge. The work is under the direction of Mr. St. George Gray, and has as yet led to no certain results. Other recent newspaper articles on antiquarian

topics have been: "North Country Pewter Pieces," in the *Newcastle Journal*, March 25; "St. Bartholomew the Great, West Smithfield," in the *Morning Post*, April 6; "The Murder of Sennacherib," in the *Globe*, April 11; "Ancient Cultivations near Hollingbury Camp" (with a plan), by Mr. H. S. Toms, in the *Brighton Herald*, April 9; and "The Reclaiming of Greenwich Marshes," the first of a series of papers by Mr. J. M. Stone on "The Antiquities of Greenwich," in the *Kentish Mercury*, April 2.



Early Thirteenth-Century Churchyard Cross at Hilton, Huntingdonshire.

BY THE REV. C. H. EVELYN WHITE, F.S.A.

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THE stately stone cross which in former days was at once an ornament and a lesson in the cemeteries of our parish churches has almost entirely disappeared, and its loss is much to be regretted. So striking an illustration of the piety and devotion of our forefathers, to say nothing of its value as an historical feature, ought scarcely to have been allowed so completely to perish. Doubtless the ravages of time have largely contributed to the destruction of this class of stone memorial, which in process of time ceased to have any real interest in the eyes of a new generation; but the wilfulness of man in wantonly overthrowing and obliterating, as far as possible, any and every mark of the cross's existence is to a much greater extent accountable for its downfall. The assumed superstitious usages, which in bygone times largely centred in the churchyard cross, were, of course, the alleged cause of offence, and the supposed reason for its attempted abolition. It must, however, be abundantly clear to any unprejudiced mind that the silent stone memorial, erected in "the place appointed for all living," was mainly intended to witness to the great central truth of man's redemption. As such it conveyed consolation

to the mourner; to all it gave the assurance of hope under the ever-varying circumstances of life.* In the heat of mistaken zeal, the reformers omitted to take into serious account this aspect of the mission of a churchyard cross. Then the blind fury of a later age, impelled more by political impulse than by religious conviction, manifested a spirit of complete revulsion in regard to the material cross, which forthwith became a veritable object of scorn. In a most violent fashion the sacred objects connected with a Christian man's faith, certain of which had even been tolerated by some of the more reasonable reformers, and which, speaking generally, offered no other sort of offensive side than a portrayal at most of the Crucifixion, were ruthlessly destroyed. A sadly mutilated cross or a mere fragment remains in most cases after a chequered career—a witness of former greatness and subsequent downfall.

An extremely interesting churchyard cross was formerly in evidence at Hilton, a small parish lying off the main-road on the south-east border of Huntingdonshire. The present church is destitute of any architectural work earlier than that belonging to the Perpendicular period, but the east gable carries a particularly good cross; nothing else in or about the church calls for special remark.

In the autumn of 1904 it became necessary to undertake certain work in connection with the building, including the tower, the north-west staircase corner of which required special attention. In the course of the work it was discovered that the top step of this circular staircase had originally formed the upper portion of an erect stone cross, which had been laid, face downwards, possibly at the time of the erection of the present church. Anyhow, the part of the stone cross that remains is considerably older than any portion of the building.

The preservation of the Hilton cross as it exists to-day is seen to be due to its somewhat providential re-use as a step in a place so little frequented as a church tower. In all directions much ancient stonework has simi-

larly escaped utter destruction, and from time to time, as structural repairs are effected in our churches, we may expect to hear of like discoveries.*

The Hilton cross has since been prominently inserted in one of the external walls in the lower part of the tower, where it is to be hoped it may not suffer from its exposed position.

The accompanying illustration (which is from a drawing by Miss Souper, daughter of the late Vicar of Hilton), gives an excellent representation of the cross. As it now exists, the cross consists of a circular head, which has been hollowed, bringing into relief the whole idea involved in the Passion, seen in the form of Christ crucified. Around the head, the pose of which inclines slightly to the right, there seems to be a nimbus, and the Saviour is depicted with a beard. In appearance the figure is emaciated and agonized, and undraped, as after death. The knees are seen drawn up and crossed.† The outstretched arms touch the limits of the circle; there is no appearance of an actual cross. The squared shaft of the cross, as seen in what remains, is enriched with sculpture. On the face side of the shaft is a foliated stem, starting from what resembles a single leaf or cluster (apparently independent of the stem below), which expands into triplets of leaves. The foliage falls gracefully in a formal manner from either side of the stem. At the sides, forming the thickness of the shaft, foliage of a similar character appears in the upper part, but gives place below to the tooth or star ornament—really a pyramidal-shaped flower of four leaves. The main feature of the ornamentation appearing on the stem seems to be sug-

* An instance recently came under my personal notice of the long-ago utilization of a Norman shaft and a fifteenth-century coffin-lid, placed as adjacent steps at the main south entrance to a village church, both of which stones had been wellnigh worn through by the constant tread of feet.

† After the eleventh century Christ is invariably so represented in art. Early representations of the Crucified show the legs straight and the feet separate, resting on a support. The use of the pedestal formed the subject of an interesting discussion between Cas-sander, the reformer, and Cox, Bishop of Ely, in reference to the lawfulness of the cross or crucifix in churches. Down to the thirteenth century the feet do not appear crossed.

* "In quocunque loco Christianus sepeliatur semper crux apponi debet, ad notandam illum Christianum fuisse, quia non signum diabolus valde veretur et timet accedere ad locum crucis signaculo insignitum."—*Durandus*, lib. vii., cap. 35



HILTON CHURCHYARD CROSS.

gestive of the wood of the cross, which, like Aaron's rod, budded and blossomed—fit emblem of the Tree of Life. The symbolism that lurks under this imagery is frequent in ecclesiastical art and merits appreciation.

VOL. VI.

The dimensions of the Hilton cross in its present state are as follows :

- Length of shaft, $23\frac{3}{4}$ inches.
- Diameter of circle, 15 inches.
- Thickness of shaft, 5 inches.
- Breadth of shaft, 9 inches.

To what extent the shaft descended can hardly be determined. If a restoration were attempted, the entire cross, together with an imaginary base resting upon steps, would probably form a structure some 6 feet in height.*

On the supposition that this was the principal churchyard cross, it would have occupied the place of prominence and chief resort near the main south entrance to the church. It would serve to indicate the place consecrated and set apart for Christian burial; it would kindle devotion, and tend to sanctify the ordinary affairs of life. The cross thus answered a high and holy purpose, so that even in this prosaic age it has not ceased to be regarded as an object of interest and respect.

For aught we can say to the contrary, the cross may have stood alone in the Hilton burial-ground before the present church was erected, forming the rallying-point for those that came together to invoke the aid of the world's Redeemer.† There certainly was a time when the ordinary churchyard cross was the solitary memorial of deceased persons, otherwise unrecorded and forgotten. To be buried near the churchyard cross was accounted no small privilege, inasmuch as its very shadow seemed to cast a halo of light around the tomb, and, moreover, helped to dispel the oppressiveness of the shades of death.‡ Consequently there is a very special and peculiar interest about the churchyard cross.

* Grose's *Antiquities of England and Wales*, vol. ii. (1744), has an account of what he terms "an ancient Obelisk" (the Monks' Stone, near Tynemouth), of which an illustration is given. The floriated design bears some resemblance to the Hilton example. The so-called "Obelisk" is doubtless a portion of an upright cross bereft of its head.

† The setting up of a cross in the churchyard was the original and regular way of settling a church before raising the actual fabric.

‡ A request to be buried near the churchyard cross is of frequent occurrence in the old wills of our forefathers.

Dark days followed the period of such devout aspiration, and in many a sacred spot the once hallowed cross was deliberately broken in pieces, so that again and again we find it recorded, *crux in cimiterio est fracta*.

Veneration for the material cross, whatever form it assumed, unmistakably declined as legalized spoliation of church ornaments and the like took effect. In all probability the Hilton cross was overthrown about the time when the controversy relating to cross and crucifix was at its height (A.D. 1560). Had the cross remained longer in position it would most certainly have fallen ignominiously under the ordinance of August 28, 1643, which ordered the demolition of "monuments of superstition or idolatry," and included churchyard crosses. Even gable crosses were taken down under this arbitrary authority. Later on the destruction of these stone crosses was due in no small degree to the utilitarian spirit which animated the mind of the needy church-builder, who, without religious or sentimental feeling, availed himself with the utmost readiness of "suitable" material, while those in authority were utterly unconcerned. The indifference of the reputed guardians of these once cherished memorials of the past is, indeed, more blameworthy than the fanatical impulse which moved the misguided Puritan enthusiasts, who somehow imagined they were but performing a duty laid upon them.

Owing, perhaps, more than anything else, to the extreme haste that marked the destructive movements which characterized the great upheaval, when Church ceremonial was abrogated and its adjuncts dethroned, the spoliation was neither so thorough nor complete as the aggressors would have desired. We consequently have come into possession of many really important vestiges of ecclesiastical art, among which the Hilton cross may now be numbered.

The Abbey of Pontigny.

BY J. TAVENOR-PERRY.



THE ancient Cistercian Abbey of Pontigny, the great church of which still remains a perfect example of the purest Gothic art in France, will always possess considerable interest for Englishmen as having been the abode, during their exile, of three of the most famous Archbishops of Canterbury, and thus been associated with some of the most stirring events in English history. Hither fled Becket after defying Henry II. in his own Court, and claiming the independence of his Order of state control; from here Stephen Langton, driven out of England by the tempestuous fury of John, returned to head with his own name the roll of signatures to the Magna Charta; and in the quiet of its cloister Edmund Rich, who had left his Church in the clutches of the hungry foreign prelates brought into England by Henry III., passed the last few months of his life, to be canonized shortly after his death; and the richest possession of the Church of Pontigny was the *châsse* containing the remains of the sainted Edmund.

The Abbey was founded in the year 1114, under the protection of Hugues, Count of Champagne and Brie, a benefactor to Clairvaux, who died in the Holy Land in 1126, by a small colony of monks from Citeaux under the charge of Hugues de Macon, who became its first Abbot, and who, after ruling the new establishment for twenty-two years, was elevated to the Bishopric of Auxerre. The site selected for the new foundation was a valley watered by the little River Serain, an affluent of the Yonne, which it joins a little above Sens, and a long way before its junction with the Seine at Montereau. The valley was then entirely uncultivated, and the river banks marshy and deserted, and gave but little promise of the fertility of later times; but the labours of the community converted it into one of the most productive estates of the district, and the vineyards which they planted at Pontigny, Saint-Bris, and Chablis are famous to this day. The first buildings were only of wood and of a temporary character; but the re-



building in a permanent manner was commenced by Thibault II., surnamed the Great, some time before 1152, the date of his death.

In the planning of the conventual buildings some deviation from the general rule of the Cistercians was necessary on account of the character of the ground on which they were built, and they were placed to the north instead of to the south of the church, and some other variation in their arrangement had to be made. The north or right bank of the river was too soft and muddy to bear the weight of a considerable structure, and in placing the Abbey on the left bank they were compelled for the sake of proper drainage to put the cloister between the church and the river. There seems to have been at this spot a small backwater of the main stream, and against this they placed the range of buildings opening on to the north walk of the cloister and opposite to the church. These embraced the great refectory, the kitchens and minor offices; but the refectory had to be built east and west instead of north and south, according to Cistercian rule, in consequence of the close proximity of the water. The buildings along the east walk of the cloister adjoining the north transept of the church contained the sacristy and the chapter-house, and were continued across the little stream towards the river, and seem to have included the fraternity and extensive buildings for the wine-presses and perhaps for the storage of the wine. As the settlement was a purely agricultural one and the vineyards to be attended to of considerable area, the accommodation provided for the labourers had to be extensive, and a large two-aisled building on the western side of the cloister, but quite detached from the conventual buildings, seems to have served as their lodging. For much the same reason the convent does not appear to have been closed in with walls, as was usually the case, but was surrounded with vast gardens particularly towards the east; it had, however, an entrance gateway on the west of the church, and by the side of this the Abbot's residence. The community being thus devoted to out-of-door pursuits, we miss in this Abbey the great library and the special arrangements for literary work common elsewhere; and there

could have been but the smallest space reserved for the necessary repairing of books, and the copying of manuscripts.

Among the rules which prevailed in all Cistercian houses few were more stringent than those which provided for the exclusion of women from the church and conventual buildings, and at Pontigny this had been made the subject of very special regulations, to the extent that it was provided that if by chance any of the domains belonging to the convent should at any time pass into female hands the owner should not be permitted to pay her homage in the chapter-house, as was annually done by the Abbey tenants, but outside the Abbey gate. It would have been well for the monks if they could always have kept women at arm's length, for on two occasions the community suffered severely by not rigidly abstaining from all intercourse with the sex. To mention only one case now. In 1205 Adèle, wife of Louis VII., and daughter of Henry, Count of Champagne, surnamed "the Liberal," a great benefactor to the convent, persuaded the Abbot to allow her and some ladies of her Court to attend a sermon in the church and take part in a procession in the cloisters, assuring him that she had received an episcopal dispensation for the purpose. But this seems to have been untrue or insufficient, and the convent was placed for a time under an interdict, which was only removed after severe penances and the deposition of the pious Abbot John. The lady, however, came off with honours, for at her death she was buried before the high-altar of the church, and there remains to the present day.

The church of Pontigny stands now much as it did when it first left the hands of its builders, and is one of the most ancient as well as one of the most characteristic Cistercian churches still remaining. It was one of the first great Gothic churches to be built beyond the borders of Picardy or the Île de France. Its dimensions are very considerable, as its length over all is 384 feet, and its breadth across the transepts 195 feet, across the choir 120 feet, and across the nave 78 feet; and it is therefore very similar in size to Fountains, the largest Cistercian church in England. It was entered through a large vaulted porch under a lean-to roof with a

triple open arcade to the front, and contained the great western door of the church, the tympanum of which was only ornamented with a simple cross carved in low-relief; indeed, the building throughout, as was the case with all early Cistercian churches, is remarkable for its extreme simplicity and the absence of all elaborate carving or figure sculpture. A nave of seven bays with aisles led to the crossing of the transepts, each of which had a western aisle and two small square chapels on the east side. The arrangement of the nave continued in the choir for three bays, and ended with a circular apse surrounded with seven radiating chapels with square terminations, a feature somewhat unusual in early Cistercian churches, which generally end squarely, although this apsidal arrangement has been imitated in the German Abbey Church of Altenberg, near Cologne, and that of Alcobaça, in Portugal, both of which are supposed to have been designed on the model of Pontigny. The simple windows, of lancet form, were filled in with tinted glass in geometrical patterns, as no "storied windows richly dight" were permitted in Cistercian churches, and to this fact, perhaps, we may owe their preservation, together with those of Altenberg, which were similarly treated.

But before the church had reached completion, and very likely before the great apse had been begun, the Abbey opened its gates to receive the first of the exiled English Archbishops. At the end of 1164 Becket had fled from England and repaired to the Pope, himself also an exile at Sens, but who was that Alexander III. who lived to see the Emperor Frederick Barbarossa at his feet at Venice. At the Pope's desire he retired to Pontigny, where, though no monk himself, he submitted himself to the severe discipline of the Order for two years, until Henry II., by seizing the revenues of the Cistercian houses in England, compelled the Abbot of Pontigny to send him away. The chapel in the south transept in which he used to celebrate Mass is still to be seen; and the gorgeous vestments which he wore are preserved in the Treasury of Sens to this day.

After him came Stephen Langton, Cardinal of St. Chrysogonus, who had been consecrated to the Archbishopric in 1207 at

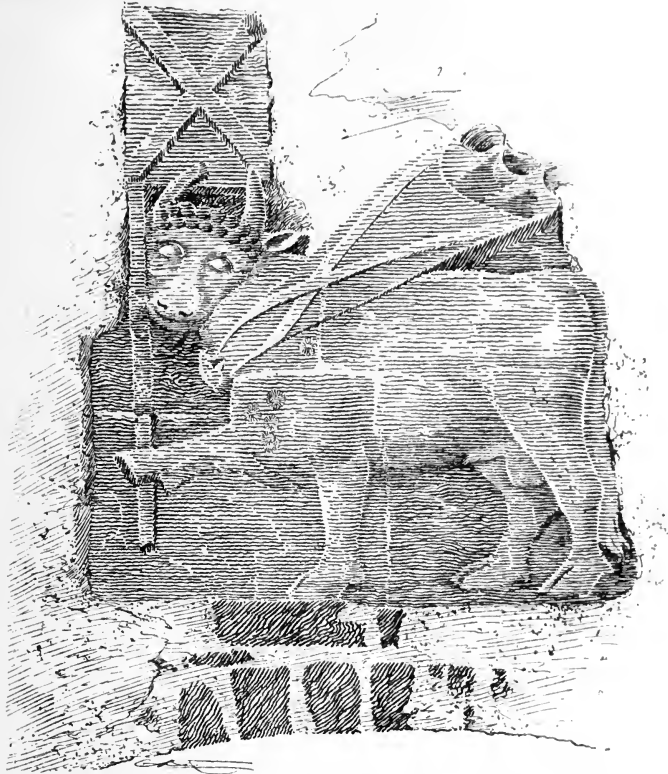
Viterbo, and who was refused a landing in England by John; and he tarried in Pontigny until the interdict had been removed by the unfortunate King's submission to the Papacy. But the Archbishop most dear to the monks was the saintly Edmund Rich, who, in 1240, despairing of the condition of the English Church, which had fallen completely under the control of foreigners, exiled himself to Pontigny, and died the same year at Soisy in the neighbourhood, enfeebled by the severe discipline. He was canonized six years afterwards, and his remains enshrined in a rich *châsse*, the gift of Louis IV., and placed where it still stands above the altar; and among the first pilgrims to the shrine were his persecutor Henry III. and his Queen.

During the following three centuries the monks led a placid existence, although the troubles of the Hundred Years' War which seethed around them must now and again have affected the even tenour of their lives; but with the wars of the religion their troubles began in earnest. In 1567 a detachment of the Huguenot army fell upon the Abbey; but the monks, warned in time, had buried the *châsse* of St. Edmund in a safe place. Had they consigned their jewels and gold and silver ornaments to his holy keeping all might have been well, but they preferred to entrust them to a member of the household of Mary, Duchess of Condé, who, although connected with the Huguenot party, they thought they might rely upon. But sad to relate they were again betrayed by a woman, for when, the trouble being overpast, they asked her to return them, she flatly refused, and the monks never saw them again. But beyond this, the damage done to the Abbey by the raid was very considerable, although it was chiefly confined to the conventual buildings; but though the church was set on fire, and the internal woodwork and much of the roof destroyed, all the main fabric was preserved, and even the ancient wooden entrance doors remain to this day.

For forty-six years the Abbey was to a great extent deserted, and nothing was done towards the rebuilding of the destroyed offices or repairing the church; but early in the seventeenth century the church was reroofed, and the choir again fitted up with new stalls, which are very beautiful examples of the

style of that period. About 1750 the Abbot, Dom Guillot, rebuilt the Abbot's lodgings in the manner of a grand château with wings, but at the same time he adorned the shrine of St. Edmund by erecting a great ciborium

of the Abbey : "D'azur, au pont d'argent de trois arches, surmonté d'un arbre de sinople, au haut duquel était un nid d'argent, le tout accompagné de deux fleur de lis d'or, un et un."



THE "NEVILL BULL" AT THE HOME FARM, RABY CASTLE.
(From a drawing by G. A. Fothergill, by permission of Lord Barnard.)

in the style of a four-post bedstead, with angels bearing the *châsse* beneath it.

At the time of the Revolution, although most of the monastic buildings were destroyed, the church was preserved intact, and now serves as the parish church; and although the Cistercians have long since left the valley of the Serain, their memory is kept green by the vineyards they planted, and pleasantly recalled by the names of Pouilly and Chablis.

Baron Chaillou des Barres, in his essay on Pontigny, gives the following as the arms

Round and about the Raby Castle Estate.

Notes and Illustrations by
GEORGE A. FOTHERGILL, M.B.



HAVE Lord Barnard entirely to thank for much of the most delightful work I was engaged on during my sojourn in the County of Durham. It was he who first suggested my sketching some of the old manor-houses on his Raby

estate, as well as others in close proximity to it.

Gainford Hall, Hilton Hall, Thornton Hall, and Ulnaby are some of the places then I selected for illustration. Notes and sketches of the two last have already been published in one of my own books, and my illustrated account of Thornton Hall appeared also in the Proceedings of the Society of

and presents a most comical appearance with its weird and semi-human face; there are, too, other parts of the monster which are not quite peculiar to the bovine division of mammals! Originally it was lodged in the castle itself, in the wall of the ancient barbican. It was probably removed by Henry, second Earl of Darlington,* between 1760 and 1770. No antiquary so far appears



THE OLD LODGE, WEST OF THE PARK, RABY CASTLE.
(From a drawing by G. A. Fothergill, by permission of Lord Barnard.)

Antiquaries, Newcastle-upon-Tyne. Through Lord Barnard's kindness I am able here to include other two drawings which I executed for him in 1908—viz., "The Nevill Bull" and "The Old Lodge, Raby Park."

At the Home Farm (a little west of Raby Castle), over the entrance to the yard, is "The Nevill Bull," an enormous carving of great interest to the antiquary. It is made up of four stones mortared closely together,

to have associated the Bulmer family with this strange bit of carving; in fact, the all-powerful Nevills have so got the uppermost of our thoughts that we are inclined to look no farther back than the fifteenth century.

* This Lord of Raby made great alterations at the castle, and also erected—probably early in his reign (1758-1792)—the farm buildings which are elaborately described, with a plan, by Arthur Young in his *Northern Tour* (1770).

But let us do so here for a moment, and we shall see that the Nevills were by no means the first to adopt a "bull" and a "silver saltire" for their badge and coat of arms.

One Geoffrey de Nevill (who died 1194), supposed to be a grandson of Gilbert de Nevill, William the Conqueror's "Admiral" (?), married Emma, daughter and heir of Bertram de Bulmer, Lord of Brancepeth. Their daughter and heir, Isabell de Nevill, carried the estate and the Bulmer cognizance (a bull's head, or a bull) with her when she married Robert Fitz Maldred, the Saxon Lord of Raby. The coat of arms in the thirteenth century of Fitz Maldred was: *gu., a saltire arg.* This coat, together with the estates of Brancepeth and Raby, their son and heir inherited, and he also assumed the maiden name of his mother, and became known as Geoffrey Nevill of Raby instead of Fitz Maldred.

I find that the arms of the Bulmer family were: *gu., a lion rampant, between twelve billets or.* But these, I presume, were granted to Baron Ralph de Bulmer (*temp.* Ed. III.), and would therefore have nothing to do with the earlier feudal house of Bulmer, whose male line became extinct with the above Bertram de Bulmer.

This "bull," then, with the coat of arms on the pennon, *could* have been sculptured in the thirteenth century, and so might well be considerably over 600 years old. But whether it was made for Geoffrey Nevill (Fitz Maldred), or one of the Nevills that followed him, we shall never be able to say for certain. It is, however, very old, as proved by its having come from the barbican in the castle. [Buck's print of 1728 shows that it was there on the Barbican below the east window of the chapel.] What I have said goes to show that the Nevills only acquired, by marriage, their right to bear this "bull" and the "silver saltire." The Nevill coat proper contains a ship, which the family adopted later, owing "to their supposed ancestor having been William I.'s Admiral; but there is no foundation for the tradition (see Burke's *Dormant and Extinct Peerage*).

THE OLD LODGE, RABY PARK.—This old building with the mound* it stands on, at

* Lord Barnard believes the mound is natural, and that the stream formerly had two courses.

the west end of the park, is also wrapt in mystery. Antiquaries so far have paid but little attention to it. J. R. Walbran, in his *History of Gainford* (1846), is the only writer who has troubled to refer to this "tower in Langley Dale"; and he also includes in his book two very scratchy pen-lithographic drawings of different aspects of it.



one of the 5th Earl of Westmorland's wives (sketch) in 1728 (shown when the oak tower was being moved)

"The Lass of Langleydale," a mythical mistress of the sixth Earl of Westmorland, is supposed to have been kept here. The tale is a pretty one; and Surtees took hold of it and wrote the verses which are fairly well known around Raby.

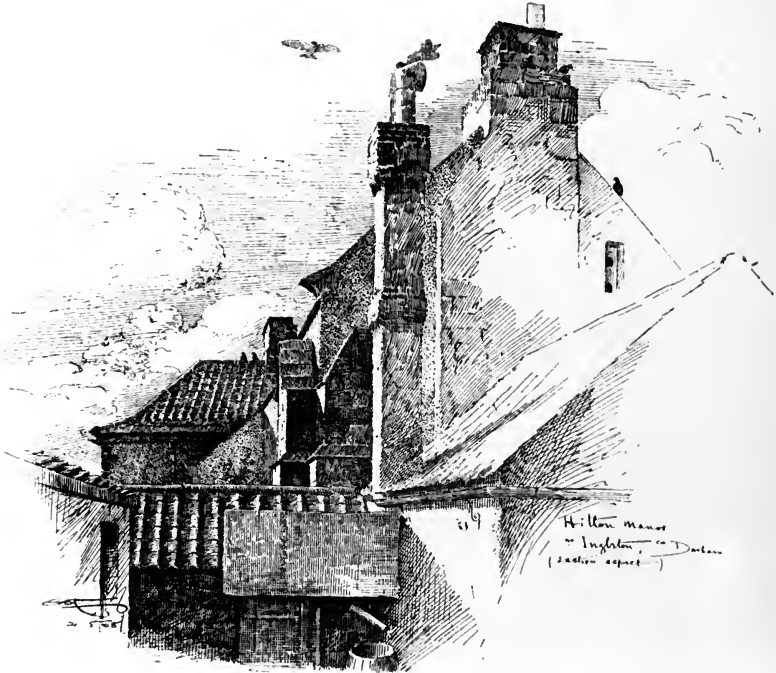
When the tower was built, and by whom, Lord Barnard himself even does not know; parts of it suggests a great age. Some have thought it was built for an outlook tower, others as a hunting-tower or forester's

lodge. Anyway, Lord and Lady Barnard have of late years made a great deal of the old lodge, and use it as a summer resort for afternoon tea-parties—it is becoming a typical ladies' bower, with its mound planted with all kinds of garden shrubs and flowers, and the lovely Langley beck, with its sweet babble flowing close beneath it and under precipitous crags on the south side of the water.

nails; twenty embrasures in battlements, and a single bow situate to the east of middle line.

EAST ASPECT.—24 feet in length; two lights, both placed to the south of the middle line, the upper about 24×13 inches, the lower 3 feet in height (put in by Lord Barnard), both leaded with diamond panes; the ancient chimney, 3 feet in height, in centre of this aspect.

NORTH ASPECT.—The projection to the west rather more than one-third of the whole side, with three lights all new; three lights, two of them very small indeed, the lowest one 15 feet at least from the



HILTON HALL, CO. DURHAM.

(From a drawing by G. A. Fothergill, by permission of Lord Barnard.)

After making the drawing (on July 21, 1908) I made sundry measurements and observations for my diary, which are to be found nowhere else:

SOUTH ASPECT.—39 feet in length; about 25 feet in height; five simple lights above, similar in shape and size to the lower one of the two (seen to the left in my drawing) on the east side; two windows below, each with a single mullion; ancient low doorway, 5 feet 10 inches in height, with no jambs, but stones of wall built up to margin, and a plain stone lintel above, with a six-barred *new* door studded well with

ground; battlemented portico (put up recently by Lord Barnard).

WEST ASPECT.—L-shaped; a window of two lights, high up in the middle of wall, with stone mullion, which is suggestive of being a jamb not belonging to the building at all (?).

The tower is occupied by Mr. and Mrs. John Smith, as caretakers, who have worked together on the estate for forty years. Not so very long ago it was used as a farmhouse. We note in one of Walbran's sketches a cow-

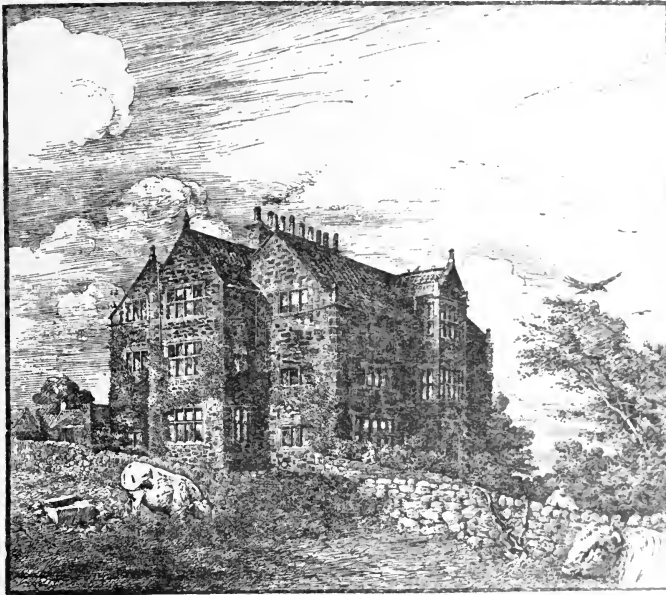
byre where the new portico now is, and also another outhouse attached to the east side.

Lord Barnard very wisely, and with good taste, removed all the modern annexes, except the room to the west now occupied as a kitchen.

There is no foundation for the story that a battle was once fought within bow-shot of this tower!

HILTON HALL.—An ancient manor-house for the last 120 years, belonging to the Raby estate, which is situate about $3\frac{1}{2}$ miles north-

Much has been done to alter its general appearance both inside and outside; it cannot therefore be regarded as a perfect antiquarian gem. Yet Hilton Hall has many features of interest about it: the pillars of its gateway; its main doorway on the north side; a particularly fine plaster ceiling with armorial bearings and other beautiful ornament; a stone buttress to the east of the south front (seen in my drawing); and a considerable amount of the old stone walls. I think, however, we must only regard Hilton



GAINFORD HALL, CO. DURHAM.

(From a drawing by G. A. Fothergill, by permission of Lord Barnard.)

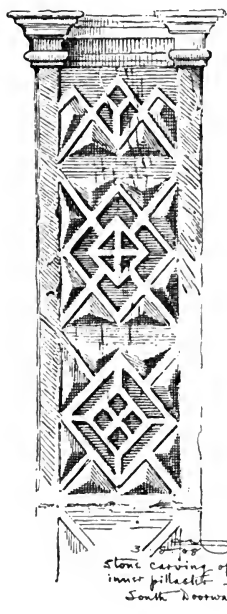
west of Gainford Station, and about ten miles west of Darlington in Durham county. The Bowes family once held this manor under the Nevills. In the seventeenth century, a Hilton—from Westmorland, I believe—purchased the property. In 1789 Henry, second Earl of Darlington (who died 1792), father of William Harry, Duke of Cleveland (the great foxhunter), added by purchase the manor-house and its hundred or so acres of land to his Raby estate. For many years it has been leased to farmers.

as it now stands as a seventeenth-century house, and built much later than either Thornton Hall or Gainford Hall.

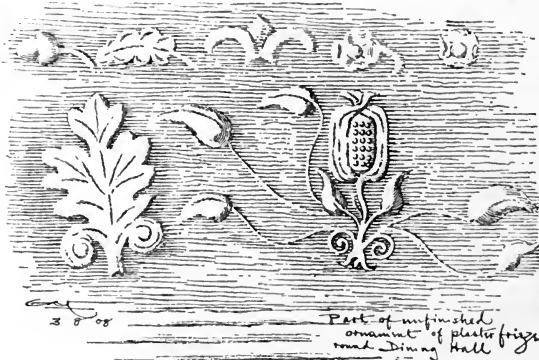
GAINFORD HALL.—If Durham county can boast of the most perfectly preserved example of a church built in the Norman Transitional and Early English styles, it may surely lay claim to one of the most tastefully-designed Elizabethan houses in Great Britain. Never in all my wanderings have I seen a house of its period (1600) so well preserved, never such a pretty specimen of truly symmetrical

architecture, untouched by Time and not in the least spoilt by additions. It caught the artistic eye of Billings, who sketched it many years ago, and made a very careful drawing of its south doorway. I think, however, that no one has selected to portray the old building from such a good position as I myself have sketched it from, one which would occur to a few—viz., the top of a very high wall, enclosing some of Mr. George Harrison's

Gainford Church), and the south doorway, there is no carving to be seen outside the house. In the dining-hall, which is panelled throughout with oak, and shows some bold gouge-work, there is a plaster frieze; but it is evidently unfinished. As well as this ornament there is to be seen a row of cherubs in the frieze. What, however, is there is bold, and beautiful in its simplicity. The whole of the upper story is unfinished to



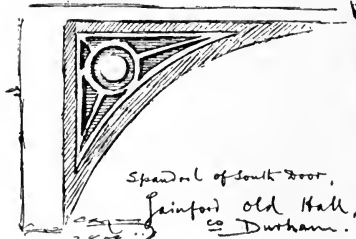
Stone carving of inner pilaster—South doorway



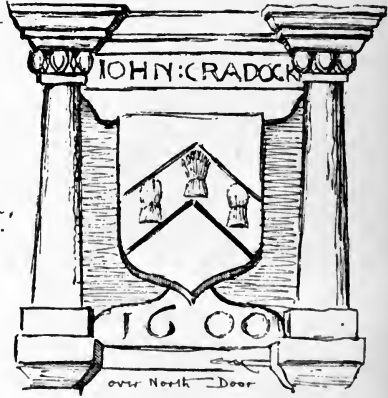
Part of unfinished ornament of plaster frieze—Dining Hall



Carving of pedestal of outer pilaster of South doorway



Spiral of South Door, Gainford Old Hall, Co Durham.



over North Door

shorthorn bulls. Though the reproduction here is a very small one, it will be sufficient to give the reader a good idea of the exterior. There are three stacks of chimneys—two of four, and one of three—running down the centre of the building. Numerous are the mullions and transoms of the windows; rich and varied is the colour of the stone; and red is the roofing. And this old house, now occupied by a farmer, whose shorthorns and Leicester sheep are known all over the world, lies close to the Tees, in one of the most fertile valleys in England.

With the exception of the first occupant's coat of arms, *arg., on a chevron az. three garbs or* (those of John Cradock, an incumbent of

this day—not even boarded or plastered! I believe John Cradock's father built it for his son, and he probably spent more than he intended over the outer walls, and never required the accommodation which the upper floor could have given him. For 250 years or more Gainford Hall belonged to a Cradock; but somewhere in the middle of the nineteenth century it was purchased by a Duke of Cleveland, and added to the Raby estate.

Over the south doorway are the initials "M.C.," "I.C.," "R.C.," standing for John Cradock and his wife and their eldest son Robert. Billings has the initials in one case wrongly sketched in his fine drawing of the doorway; he also does not show the diamond-cut facets in the inner pilasters of that doorway.

South of the Hall is a conical dovecote with top of cone cut off, and in building contemporary with the former. There are 144 spaces for nests below the central wooden ceiling (a recent addition), and eight rows of nests above it, in all 299 nests. Within about three miles, in Headlam village, is a dovecote almost identical with it in form and size. Headlam Hall, of a much later date, and Westholme Hall, near Winston Station, are close at hand, and are also well worthy of a visit as good types of old Durham mansions.



The Morocco Ambassador of 1682.

BY W. C. BOLLAND.

(Concluded from p. 134.)

AS a consequence, perhaps, of his many social engagements, or of our English spring east winds, or maybe of both together, His Excellency now felt himself indisposed, and was obliged to postpone his visit to Newmarket, where he had designed to go "to pay his respects to his Majesty and his Royal Highness, and to see the Divertisements that place affords." It is worth while noting here that a few days previously, on March 2, the King, "attended with a considerable number of the Nobility," had started for Newmarket from Whitehall as early as four o'clock in the morning, and "within two hours after her Majesty followed him."

His Excellency soon recovered his health, and on March 19 his arrival at Newmarket is chronicled, "being met some miles thence by several of the Nobility, and with a great Train conducted thither." Ambassadors,

like other people, travel by rail nowadays, and so our eyes lose the pleasure of many a gallant spectacle such as this; and though motor-cars may perhaps afford opportunities of meeting illustrious visitors "some miles" from the goal they are making for, yet "a great Train" of these, with their dust-proofed and begoggled occupants, will ever make but a sorry change from the old six-horsed state-coaches of peer and squire, with their running footmen and all the motley brightness of the gala-dress and liveries of older times.

Ten days later the newspapers inform us that the Ambassador still continues at Newmarket, "and is daily Visited by the Nobility and Gentry, especially those of the Scotch Nation."

During his stay at Newmarket, the Vice-Chancellor of the University of Cambridge sent to him to invite him to Cambridge. His Excellency at once accepted the invitation, and went "the first Instant [*i.e.*, April]; where he was nobly Entertained and Treated at the Schools, and invited to Trinity Colledge. When he was there, he called for a Pen and Ink, and wrote his Name, and the Name of his Master the Emperor, with all his Titles and Dominions, in the Arabick Language, which was Interpreted by the Secretary into Spanish, which is kept in the said University amongst their Antiquities. His Excellency took his leave, being very well pleased at what he saw, with a resolution of thanking his Majesty for the many favours he had done him, and particularly for this, praying for the prosperity of the University, under so gracious a King."

A day or two afterwards the Ambassador returned to London with all his retinue from Newmarket, "extreamly satisfied with the Divertisements of that place, where he found that his little Barbs were much inferior in swiftness to our Racers, and extraordinarily admired the Running of our Hounds so exactly after an Hare at a great distance only by the Scent."

His Excellency now began to think about returning home; but, as we shall see, these thoughts yielded before the delights of London, and London kept him for another three months. "His Excellency," says the *Loyal Protestant* of April 13, "having been entertained with most of the Divertisements both

of City and Countrey, and seen all the remarkable places of the former (of which, we are informed, he hath taken a particular account in a Diary) intends (after a sight of the exercising of the Archers on Friday in Easter-week, and the Rarities of Windsor, whither he intends to wait upon his Majesty) to prepare for his return into his own Countrey; resolving to carry with him a considerable quantity of English commodities."

The next "divertisement" at which we hear of the Ambassador's presence is a quite impossible one nowadays in England, and not a pleasing one to be reminded of. We are told that "At the *Hope* on the Bank-side, being His Majesty's Bear-garden, on Wednesday the 12th day of this instant April, at One of the Clock in the Afternoon, will be a Horse baited to Death, of a most vast Strength and Greatness, being between 18 and 19 hands high; formerly belonging to the Earl of Rochester, and for his prodigious Qualities in killing and destroying several Horses, and other Cattel, he was transmitted to the Marquis of Dorchester; where doing the like mischiefs, and also hurting his keeper, he was sold to a Brewer; but is now grown so Head-strong, they dare not work him; for he hath bitten and wounded so many persons, (some having died of their wounds) that there is hardly any can pass the Streets for him, though he be fast tied, for he breaks his Halter to run after them, (though loaden with 8 barrels of Beer) either biting, or treading them down, monstrously tearing their Flesh, and eating it, the like whereof hath hardly been seen; And 'tis certain the Horse will answer the expectation of all Spectators. It is intended for the Divertisement of his Excellency the Ambassador of the Emperour of Fez and Morocco; many of the Nobility and Gentry that knew the Horse, and several mischiefs done by him, designing to be present." A later chronicle duly relates how this terrible animal—what would Rarey in later times have given for such a chance of proving his skill and winning great advertisement?—was "baited to death, which was much to the Satisfaction of his Excellency, and all the rest of the Spectators." One hopes, in repeating this old chronicle, that it is a calumny upon the grave, well-mannered man

whom Evelyn describes, who probably did not well know what he was going to see at the Bear-garden. "All the rest of the Spectators," I am afraid, are beyond all defence save that of *autre temps autres mœurs*, of which let us make the most we can for the credit of our ancestors. A day or two later the Ambassador was much more innocently employed in examining the model of the new buildings in Whitehall, "expressing much satisfaction therein"; and we next hear of him as being on the Exchange, "as well to view that Famous Structure, as to see the English way of Traffique and Commerce."

On April 26 His Excellency was admitted a Fellow of the Royal Society. The Journal Book of the Society states that the whole time of the meeting on that date was spent in entertaining the Morocco Ambassador, and that "he was pleased to inscribe his name in the book among the Fellows of the Society in a fair character in Arabic." For my knowledge of this, and for permission to examine the Ambassador's signature, I am indebted to the courtesy of Mr. Robert Harrison, the Librarian and Assistant-Secretary of the Royal Society. This membership of the Royal Society brought the Ambassador into close personal contact with Evelyn, who notes in his Diary: "The Morocco Ambassador being admitted an honorary member of the Royal Society, and subscribing his name and titles in Arabic, I was deputed by the Council to go and compliment him." On May 11 the Duke of Albemarle was installed Chancellor of the University of Cambridge in his own house in London. After the ceremony of installation the chief officers of the University were entertained by their Chancellor "at a Noble Entertainment, there being no less than 20 Tables Covered with great Varieties, &c. And to make the Entertainment more divertizing the Morocco Ambassador was present at Dinner, being invited by the Duke (as being a Doctor of that Society) but the provision which he eat was ordered afore-hand by his own cook."

We next hear of the Ambassador and the accustomed "several Persons of Quality" going to "the *Crane* over against Kings-street" to see the Artillery Company march up

Cheapside to the Guildhall. "They were highly satisfied therewith." His next excursion of which we have any detailed account is his visit to the University of Oxford. He appears to have proceeded there from Windsor Castle. Of this visit we have two narratives, one in the *London Gazette*, the other preserved for us by Anthony Wood. First I give the story as I find it in the *Gazette*:

"Oxford, May 30. Being Tuesday in the Evening, His Excellency the Morocco Ambassador, who had been entertain'd with a Collation at Sir Timothy Tyrrel's House at Shotover, was met at the descent of the Hill by an hundred and twenty Gentleman, well Mounted and drawn up in order, and led by Dr. Yerbury, who at his Excellencies approach, alighted from his Horse, and coming to the Coach-side, signified to him, that himself and the Gentlemen with him came by the appointment of the Vice-Chancellor and the University of Oxford, to Attend him thither, and pay all Respects wherein they might be capable of serving him, and expressing the sense they had of the Honour design'd them by that Visit. When his Excellency had returned the Complement, the Troop in two Divisions, the one before the Ambassador and his Company, the other in the Rear, conducted him to his Lodging, where the Vice-Chancellor, Dr. Timothy Halton, and a numerous Train of Doctors in their Scarlet-Gownes, with the Orator of the University and Bedler, soon after waited on him; and after a short Speech made by the Orator, and Thanks return'd from his Excellency, it being late, they took their leave, expecting his Excellencies farther Commands the next day.

"On Wednesday Morning (Coaches being order'd by the Vice-Chancellor to attend) his Excellency made his first Visit to the Vice-Chancellor at Queen's Colledge, thence he went to the Physick Garden, after to Magdalen-Colledge, New-Colledge, Trinity, Baliol, St. John's, Wadham, All-Souls, and University: in which places, where-ever he enter'd, the Governors and Fellows, and other members of the respective Societies, gave their Attendance, and entertain'd his Excellency in shewing him what they judged might be acceptable to him or deserve his Notice.

"In the After-noon at about Five of the Clock, his Excellency was pleased to visit the University, and Conducted by the Vice-Chancellor and his Officers, and Accompanied by the Lord Norris, and other principal Gentlemen of this County, enter'd the Convocation, which was held in the Theatre, where the University, with others to the number of several thousands, attended his coming. At his entrance loud Musick played till he was set in the Seat of State prepared for him. Then the Vice-Chancellor declared the cause of the Convocation, and commanded the Orator in the name of the University to express their Resentments of Respect to so great a Guest; which was by him accordingly performed.

"To this succeeded a Suit of Vocal and Instrumental Musick from the *Odeum* or Musick Gallery; after which a young Nobleman, Brother to the Lord Mordaunt, Address to the Ambassador in a Panegyrick Poem, which being ended, the Vice-Chancellor concluded the Convocation, and the loud Musick playing while his Excellency removed. He went next to the Publick Library, where the Librarian, Dr. Hyde,* welcomed him with a Speech in Arabick, and then shew'd him the great Magazine of Books, and other Rarities of the Place; after which his Excellency visited Brazen-nose, Exeter, Jesus, and Lincoln-Colledge, and thence came to Christ-Church, where, after he had received a Collation at the Bishops Lodgings, he was led into the Hall, and other Publick Buildings; After which he visited Oriel, Corpus-Christi, and Merton-Colledge, from whence he retired to his Lodgings; and designing to go out of Town very early in the Morning, he declined the Attendance of those Gentlemen who offer'd their service to Conduct him in his way hence, as they had waited on him at his Entrance. Mr. Vice-Chancellor at his taking his leave of his Excellency, made him a Present of Books richly bound, such as were the Description of the University in Sculpture, Euclide, Avicen, the Nubian Geographer, Abulfaragius his History, with several other printed Books in Arabick; So that nothing was omitted to make his Reception solemn and obliging.

* Dr. Hyde was probably the best Orientalist of his time in Europe.

"It so happen'd, that after his Excellency had recommended those Persons of Quality who came in his Retinue, to be presented to Degrees, and that all things were accordingly prepared by the University; He being pressed to Recommend several others who were not so proper for that Honour, but yet were importunate upon him; He took this expedient to relieve himself, to decline the recommending any Persons at all.

"His Excellency on his return Dines at Ricot with the Right Honourable the Lord Norrice, Lord Lieutenant of this County."

Anthony Wood gives us, in the main, the same story of the Ambassador's visit to Oxford, but he supplements the *Gazette's* account with a few additional touches. "The Ambassador," he tells us, "came from Windsore in one of the King's coaches of 6 horses, with another with him." After mentioning the Public Orator's address to His Excellency on the afternoon of his arrival at Oxford (which, by the way, we are told "he took by interpretation"), Wood adds that Dr. Edward Pocock spoke "something in Arabick which made him laugh." Was it, one mischievously wonders, Dr. Pocock's wit or his Arabic that amused the Ambassador? When the *Gazette* informs us that His Excellency visited the Vice-Chancellor at Queen's College the following morning, we should hardly have supposed, if Wood had not told us, that it was as early as "about 8 or 9" when he went there. Wood also gives us this additional little item, that he had there "a horne of beere, but did not drinke"—surely a strange public and official offering from the Vice-Chancellor of the University of Oxford to a Moorish Ambassador! The *Gazette* tells us nothing of what His Excellency was doing between his morning round of visits to the Colleges and five o'clock in the afternoon, when he was present at the meeting of Convocation in the Theatre. What was happening in this interval we learn from Wood, whose narrative of it I transcribe:

"In the afternoon about 12 and 1 the sky was most prodigiously darkened. A great storme of wind came, which was so circular that it blew all the dust in the street up in the aire that you could not see any houses; afterwards followed a smart shore of rain. A

hurricane; this was never knowne in the memory of man. A prodigious hericane that broke bows and armes of trees; blew off thatch; and did a great deal of harme in the country. A pamphlet of this I have.—At half an hour past two the Convocation bell rung. At 3 the people were seated in the Theater, but the ambassador being indisposed after dinner and sleepe, came not till 5 of the clock." Then, as to the visit to the Public Library, the *Gazette* simply tells that the Librarian, Dr. Hyde, welcomed the Ambassador "with a Speech in Arabick," as though "a Speech in Arabick" were an everyday kind of thing with Dr. Hyde; but Wood adds, "which he [*i.e.*, the Ambassador] understood." It may be that Oxford generally was less inclined than the *Gazette* to take Dr. Hyde's powers in the matter of Arabic eloquence for granted, and so, perhaps, Wood thought it well for the credit of the University that the intelligibility to a native-born Moor of its Librarian's speech should be put on record. The *Gazette* says that it was at the Bishop's Lodgings where the Ambassador "received a Collation"; Wood says that it was at the Dean's. Dr. Fell was both Bishop and Dean.

Of the Ambassador's visit to Windsor I can find no account anywhere, though I have carefully searched every likely source of information. Even the *Annals of Windsor*, by Mr. R. T. Tighe and Mr. J. T. Davis, make no mention of it, though they note, in an extract from the *London Gazette*, the visit of the Ambassador of the King of Bantam about the same time. Soon after His Excellency's return to London he was entertained for some days by the Duke of Albemarle, Sir James Leslie accompanying him, at his seat in Essex, Newhall. Under the date of July 5, Elias Ashmole, the founder of the Ashmolean Museum at Oxford, chronicles in his diary: "The Morocco Ambassador dined at my house."

His Excellency was now seriously beginning to make his final arrangements for his departure from England. The *London Gazette* under the date of "Whitehall, July 14," notes his farewell audience of the King: "This day the Ambassador from the Emperor of Morocco was conducted to take his Leave of the King, and to receive the Letter to his

Master from His Majesties own hand, to whom he made many acknowledgments of the great Honours and Favours he had received during all his stay in England, but most especially now at his departure."

But His Excellency was not off yet. The *London Gazette* tells us why. "London, July 22. This day the Renegado, who came over as an Interpreter with the Morocco Ambassador, having some of his Excellency's Money in his hand, got out at the Back-door in an English Habit, and absented himself just when the Barges were ready for the Ambassador's departure, which hindred his going for that time. The 21—Search being made for him, he was found, and carried before Judge Raymond, who after Examination sent him to Mr. Secretary Jenkins, before whom, and some of the Lords of His Majesties Privy Council, he pretended to be returned to the Christian Religion, (though the reality thereof was not believed by any that knew him, because he had done the like at Tangier, in Colonel Norwood's time, whereby he got his Liberty, and made escape from thence to the Moors again :) but he was by their Lordships remanded to Judge Raymond, to proceed with him according to Law. The 22—The Ambassador writ him a Letter, promising him pardon and Safety, if he would return; which, to avoid being sent to Newgate, he chose rather to do; and so laying aside his pretence of Christianity, with his English Habit, he fairly put on his Moorish Cloaths and Religion again, and returned to the Ambassador, who with him in his company (though after another attempt to escape) was the next morning conducted by the Master of the Ceremonies, in the King's Barge, the Tide serving early, on Board His Majesties yacht the *Mary*, which is to carry him to the *Woolwich* Frigate, lying ready for him in the Downs." There seems to have been more behind the Renegade's elopement than the discreet *London Gazette* cared to chronicle. The *Domestick Intelligence* gives us this further piece of news: "We hear he has proffered to comply in all things if the Woman may be permitted to bear him Company, and his Excellency will give him his Promise for his security." I can discover nothing as to the identity or history of this lady. On the day before his departure Ash-

mole notes that he gave the Ambassador "a large magnifying glass," and then adds: "July 23. About 3 in the morning the Ambassador went away."

On July 28 the news from Deal is that "this morning the *Woolwich* Frigate, on board which is his Excellency the Ambassador from the Emperour of Morocco, came to an Anchor in the Downs, and having a fair Wind about three in the Afternoon She weighed Anchor, endeavouring to get clear of the Lands-end, but the Wind shifting, the Pilot was not capable to stand his Course, so that the Vessel still continues at Anchor, expecting the next fair Wind to set Sail." Then there comes this later news: "From Deal they write that the difference between his Excellency the Morocco Ambassador and the Renegadoe Increases, Insomuch that 'tis said upon his attempting to escape, his Excellency struck him, and he offering to make resistance, his Excellency gave order for the cutting off his Head, which had been done accordingly had not the Captain of the Ship by his earnest perswasions prevented it." On August 6 H.M.S. *Woolwich* arrived off Plymouth, and a couple of days later the Ambassador was expected ashore. "Preparations were made to receive him, but he did not come." The *Woolwich* remained at Plymouth for another week or so—one is not told why—and on August 14 the Ambassador went ashore. "At his Landing he was received by the Deputy-Governor, and all the Officers of this Garrison, except those that were upon Duty, who conducted him to the Citadel, where the whole Garrison was in Arms, and the Officers in their several Commands saluted his Excellency as he passed: He walked round the Line, saw the Storehouse, the Artillery, and Arms, and our Governor the Earl of Bath's House; after which his Excellency, without going into the Town, returned on Board, having both at his coming and going been saluted with a discharge of 21 Guns from the Citadel. This morning (the 15th) His Majesties Ships the *Woolwich* (on board of which is his Excellency), the *Centurion*, and the *Pearl*, sailed with the Merchant Ships under their Convoy." On the 17th the Ambassador was off Falmouth. As in Tangier we got our first glimpse of the Ambassador, so from

Tangier comes our last news of him. Our story, alas! ends in tragedy. The curtain drops in a very blaze of red fire.

“By our letters from Tangier of the last of August, we have this account of the Reception of his Excellency the Embassadour from the Emperour of Fez and Morocco, and the Death of Jonas Rowland the Renegade, (viz.) That at the departure of the Embassadour from Tangier, he was attended by about 200 English Horse (his own perishing at Sea) who conducted him as far as the English Bounds extended; where he was received by near 400 Moors, who signified their extraordinary joy by great shouts and acclamations, conducting him to Fez, where the Emperour keeps his Court. The next morning, being sent for to give an account of his Embassy, he accordingly performed it with a great deal of satisfaction, insisting much in the Praise of England, the incomparable Greatness of the King, and the Splendour of the English Court; together with the extraordinary Entertainment he had received there. His Relation on being finished, Buzzy Ham, the other Embassadour, inferiour to Ben Hadu Ottor,* who was the Principal, began, telling the Emperour he [sc. the chief Ambassador] had spoken very kindly of England, as indeed it mighty well deserved, but had forgot two things which very much merited his Commendation (viz.) their *Women* and *Wine*, with both which he had been as familiar, and ought as much to praise, as any of the other, which being seconded by the Secretary, so enraged the Emperour, that he immediately committed him to the Balcove, and the other two to other Prisons till they made good their Information; which being accordingly done, the Secretary was put upon the Rack, where he confessed that whatsoever he had said against the Embassadour was by the Subornation of Buzzy Ham; and that he had joined in a Confederacy against the Said Embas-

* This is the only attempt to give the Ambassador's name that I have been able to discover in any contemporary newspaper; and this one occurs, after his departure, in a despatch from Tangier. Professor T. W. Arnold transliterates His Excellency's signature in the Lincoln's Inn Admission Book as follows: “Muhammed ibn Muhammed ibn Haddu, al-Sūsī, al Bahamwānī”; which, being interpreted, is: “Muhammed the son of Muhammed, the son of Haddu, belonging to Sūs, the Bahamwānī.”

sadour on Ship-board, being put upon it by the Renegade, whereof the Emperour being made sensible, and that it proceeded rather from Malice than any just Accusation, he ordered Buzzy Ham, with the Secretary, to be strangled, and the Embassadour to be set at liberty. The Renegade was brought to Morocco bound, having all things prov'd clearly against him, and was committed to a deep Dungeon of a hundred steps descent, there to remain for a fortnight, with a very small allowance of Bread and Water. Being anointed all over with Sea-fish-oyl, he was taken out thence, and hang'd naked upon a Gibbet for three days together, fed at the same rate; and the third day (being yet alive) he was taken down, and thrown into a Cauldron of Boiling Oyl; and being taken thence, his Head was sent to Tangier, and his Body thrown into the Sea. There were three of the Embassadour's Retinue thrown into the Lyons Den, to be devoured alive, for several Misdemeanours by them committed.”

After this, any commonplace word of comment from me would seem utter bathos; and so, mindful also of Swift's observation, that “no part of knowledge seems to be in fewer hands than that of discerning when to have done,” I here end my story of “The Morocco Ambassador.”



Kitty Witch Row, Great Yarmouth.

BY HENRY J. HILLEN.

THOUGH extremely unlike the magnificent monastery of Escorial, the older part of Great Yarmouth has also been compared to a gridiron, and the plan of that borough certainly favours such an analogy, for it is intersected by numerous parallel alleys, or “rows,” built at right angles to the sea, and running from east to west. Their entire length measures about seven miles. “This singularity of plan is evidently the consequence of endeavouring at an early period to fix as large a population as possible within the narrowest limits

in order to facilitate the fortifications and security of the whole."* Though bearing numerical designations, a few of the "rows" retain specific names, as, for example, the "Dragon Row," probably deriving its appellation from an ale-house; the "Glass-house Row," from a building in which glass was made, etc. But the most interesting of the 145 "rows"—at least to the philologist—is "No. 95," connecting King Street with Middlegate Street, and which at one end barely measures 28 inches. This "straight and narrow way" is known as "Kitty Witch" or "Kitch Witch" Row.

Associated with the locality was a now obsolete custom, from which this unusual place-name is said to have been derived. The women here periodically at certain seasons were wont to disguise themselves as men, and to rush from house to house levying contributions, which they subsequently expended in an unseemly carousal. To heighten their whimsical appearance, and to emphasize the urgency of their demands, they smeared their faces with blood. Other writers, however, assert that their tragic make-up consisted of men's shirts only, which were drawn over their ordinary feminine apparel. Brand informs us that a woman dressed in a grotesque and frightful manner was called a "kitch-witch," probably for "the sake of a jingle," hence it has been inferred that the "row" was named after these lewd, romping beldames.† There may be a fascinating temptation to indulge in iterative or fanciful sounds, yet are we inclined to believe these women, if so they were called, were indebted to the place, rather than the place to them, for their cognomen.

Mr. W. B. Gerish tried to fathom the origin of this strange custom, which he regarded as purely East Anglian;‡ but, as will be seen, the performance can by no means be restricted to a small, definite area. At Flamborough a similar custom at present prevails, which is known as "the raising of herring." During the men's absence at sea

* Druery's *History of Great Yarmouth*.

† Brand's *Popular Antiquities*, 1849, vol. iii., p. 43; also Rye's *Glossary*, 1895.

‡ *Folk-Lore*, 1898, vol. ix., p. 366. *Notes and Queries*, ninth series, vol. vii., p. 114. *Norfolk and Norwich Notes and Queries*, vol. i., p. 373; also an instructive note from Mr. James Hooper, p. 376.

the women disguise themselves in many ways, though generally in the garments of their male relations; then, with music and uproar, they go about the village receiving alms, otherwise "God-speed." This uncouth display, which ends in feasting and riotous drinking, is supposed to insure a good fishing harvest. Bourne, in his *Vulgar Antiquities*, mentions the kind of mumming in vogue during Christmas in the North. Men and women dressed in each other's habits visit the houses in the neighbourhood, where they are hospitably entertained. A like custom is observed in the Scilly Isles, where it is known as "goose-dancing." Here, however, the actors are young people, and the performance happens at Easter.* At Madron and other Cornish villages traces of the same festival still linger among the rural populace; whilst in Staffordshire the "geese-dancers" are designated "guisers," that is "geese-ers." In county Mayo men, dressed in the costume of the opposite sex, and donning straw masks, attend the wedding party. The twelve "straw boys," as they are termed, are under the charge of a leader, to whom is accorded the privilege of tripping a measure with the bride.

So profoundly complex and complicated is the problem presented by this widespread custom—the interchange of dress between man and woman—that we fear no single solution can aptly apply to every case. It may be dependent upon religion or superstition, or, indeed, upon an admixture of both. An ecstasy or dream, induced by the prolonged contemplation of a favourite goddess in Eastern countries, has been mooted as a likely cause. The infatuated devotee, becoming "possessed," as it were, hears a commanding voice, or sees as in a vision a directing hand; and thus obeying the impulse of a female spirit, the absurd transformation is effected. "The effeminate Hercules may have been thought to be possessed by the great Asiatic goddess Astarte, or her equivalent," and the astonishing sartorial exploits narrated of the great Sardanapalus may have arisen from the same cause.†

* Quoted by Strutt, from Heath's *Islands of Scilly*, 1750, p. 125.

† J. G. Frazer, in *The Golden Bough*, 1907.

An entire and veritable change of sex is often believed to have been occasioned among the natives of the Pelew Islands by the inspiration of some interested goddess. The men not only wear female clothing, but live, act, and are treated by the others as genuine women. In Borneo, Patagonia, and Madagascar, in the Congo, the Celebes, and the Aleutian Islands, as well as among the Indian tribes of North America, this practice is by no means unknown.

A superstitious desire to avert or baffle the evil eye has also been suggested. The dressing of boys as girls, and the changing of garments at marriages, may possibly be the outcome of implicit faith in folk-lore. By disguising the wearer beyond the power of recognition, the sometimes fatal consequences of the malicious glance of the jealous, would-be bride or bridegroom might be counteracted, if not wholly prevented. A definite motive may sometimes be assigned when the bride appears in the character of a man. Here we detect an instance of the application of what folk-lorists term "homœopathic magic," which is based upon the familiar maxim, *similia similibus curantur*—that is, "like cures like." By assuming for the nonce the garb of a man, the bride tries to insure the birth of a son rather than a daughter. Notwithstanding, the custom, where the exchange of dress is associated with the soliciting of gifts, with which to inaugurate a reprehensible orgie, cannot be solely traceable to the causes enumerated.

In addition and distinct from the worship of the pagan deities by means of general holidays and public festivals, certain other rites were occasionally observed. They were termed "mysteries," because none were admitted to participate in them without a previous preparatory initiation and a solemn pledge of inviolable secrecy. In the early religions of the world there was indeed much mystery, and more, perhaps, in the manner in which the principles thereof were inculcated. To hide these rites from the prying eyes of the profane and uninitiated, they were celebrated during the darkness of the night. Having a common origin in Egypt, the observation of these rites spread and increased in importance until the humble Egyptian celebrations were totally eclipsed

by the awe-inspiring splendour of those at Eleusia. But these nocturnal meetings, as Cicero informs us, led to vile abuses, degenerating in course of time into scenes of gross intrigue and riotous immorality. When Cato attended the "Floralia," which, although a religious ceremony, included several indecent parts, the audience refused to be witnesses whilst the great censor of the age was present.

Even in the early ages of Christianity unspeakable abuses were brought about through the observation of nocturnal vigils by both sexes in the churches. The love-feasts of the primitive Christians were suppressed by the Council of Constantinople, A.D. 691, and discountenanced by Gregory the Great in his letter to British converts. Brother Geoffrey, in the earliest English-Latin Dictionary (*Promptorium Parvulorum, circa A.D. 1440*), defines "feest or fedyng of mete and drynke in holy chyrche" as "agapes," and it is probable that church ales and wakes frequently held near the precincts of churches owe their origin to the "agape" of earlier times. The word "love-feast" is still retained by the Primitive Methodists, and those present at this service partake of bread and water, which is passed round.

To the abuses already mentioned—scenes of revolting revelry and drunken excitement—others were added, namely, incantation or necromancy, theurgy or divine communion, and metamorphosis or transformation, in which the worshippers sought to insure even greater secrecy by the adoption of disguises. Visors or masks were employed to conceal their features; and costumes of fantastic design to veil their sex. Imitating the traditional metamorphoses of their gods, in order to gratify their depraved passions, they assumed the forms, not only of the opposite sex, but of various animals. The god Dionysus (Bacchus), whom the legend describes as clothed in female attire, was worshipped in the dark solitudes of Parnassus by crowds of frenzied men and women clad in fawn skins. At length the mysteries of Bacchus were abolished in Italy by a decree of the Senate, but other rites almost as objectionable continued much longer undisturbed. Not only did the masquerade—a ball where disguises

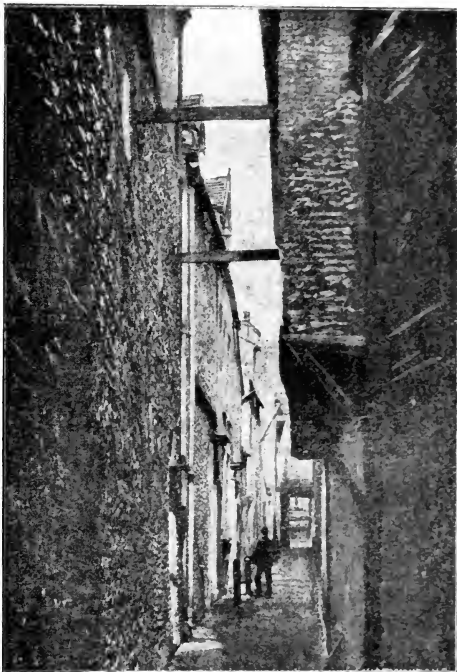
are worn—owe its inception to these ancient mysteries, but also the roughly improvised saturnalia prevalent with the fishing community.

The place-name *Kit-witch*, *Kitch-witch*, or *Kitty-witch*, seems to be of Dutch origin: *kit*, a house of bad repute; the diminutive being *kit-je*; and *wijk*, a dwelling-place or neighbourhood, as “*Kat-wijk-aan-Zee*,” a village at the mouth of the Rhine, the suffix *wijk* being equivalent to the Anglo-Saxon *wic*, as in Northwich, Nantwich, etc., which in all its various forms runs through almost every German dialect.

Now, although the national source of wealth in Holland was the herring fishery, they had really no fishery of their own, hence they sought the herring shoals off Yarmouth; but the permission granted the Dutch fishermen was sometimes, and especially during war, withdrawn. To the Free Fair at Yarmouth, however, which lasted for forty days, from Michaelmas to Martinmas, and was, in fact, the chief herring market for the whole of Europe, the Dutch as well as fishermen of every nationality were allowed to land their hauls without restrictions of any kind, and to sell them to the vast crowd of buyers assembled yearly for that purpose. An order issued by Charles I., prohibiting the Dutch from fishing in British waters without a royal licence, practically dealt a death-blow to the Yarmouth Free Fair, though a faint survival continued for some years. “Until then,” writes Miss K. M. Guthrie, “it was the custom of the broad-brimmed, yellow-sailed Dutch ‘busses’ to sail into Yarmouth Harbour every autumn before the annual fishing began, arriving there by the Sunday before Michaelmas. On this Sunday, which was known as Dutch Sunday, a fair (dim shadow of the great Free Fair) was held on the quay for the Dutch sailors, who swarmed there in their round caps, wide trousers, and wooden shoes, to buy the goods offered for sale, and to sell in their turn pipes, dried flounders, Dutch toys, and mysterious sweetmeats known as ‘domino clumps.’ Those days are done with, however, and now it is no longer Dutch ‘busses’ that come sailing over the harbour bar, with the first breath of autumn, but the tan-sailed Scotch fishing-boats; no longer guttural

Dutch that is heard up and down the streets and rows of Yarmouth, but equally incomprehensible Gaelic.”*

The “rows” at Great Yarmouth were numbered from north to south in 1804; before this they were named either from the family who lived at one or other of the ends, or from some public-house in the vicinity.† It is not unreasonable to assume that our Dutch visitors might have termed the



KITTY WITCH ROW.

estaminet to which they were in the habit of resorting *Het Kitje Wijch*.

In the annual holiday the *Hartjesdag* (Heart's Day) at Amsterdam, as described by Dr. W. Zindema,‡ a parallel of the indecent exhibition at Yarmouth, may be detected. Men and women changed their attire, and collected money to indulge in a

* *Church Congress at Yarmouth, 1907.*

† Palmer's *Perlustrations of Great Yarmouth, 1872.*

‡ *Folk-Lore*, vol. x., No. 2, June, 1899.

debasement drinking bout. The yearly fête developed into so rowdy an inferno that the authorities were constrained to veto its continuance. Their action, however, gave indescribable umbrage to the lower classes; hence, to conciliate the populace, the old custom is again permitted, but under certain well-defined restrictions. In this instance the saturnalia is held on the Monday following August 15, the Assumption of the Blessed Virgin Mary. A modified enactment of the old-time pageant may be observed every year at the Kermesse of the Fishmongers at Brussels, in connection with the Guild of the Fishmongers, one of the greatest importance during the Middle Ages. A fine gateway, erected in 1689 in the *Marché aux Poissons*, Ghent, is surmounted by the statues of Neptune and the river-gods of the Ley and the Scheldt; whilst the jovial god of wine plays a conspicuous part in the *Fête des Vendanges* (the festival of the grape harvest) at Bordeaux, which last year attracted 200,000 visitors.

The alms collected at Flamborough, and known as "God-speed" (good-speed), were unquestionably at first of a propitiatory nature, being now, indeed, ostensibly given to secure luck. The custom prevails no longer at Yarmouth, nevertheless the fishermen's nets are taken the first Sunday in October and placed before the altar in the Church of St. Nicholas, where a special dedicatory service, known as "Blessing the Nets," is held, and an ancient fishing-song, set to modern music, is sung. It would be difficult to decide whether the pandemonium at Kitty Witch Row occurred at the beginning or the end of the fishing season; if, however, at the commencement, a possible variant may be traced in the "bending-foy"—a supper given by the owners of fishing-craft to the crew in ratification of prospective payment, according to the bargain already made. Forby says the term is derived from the French *foi*, faith, and the "bending" of the sails. The mackerel fishers at Brighton observe a similar custom. They hold what is called a "bending in" just before the regular fishing season begins. "Open house" is proclaimed along the shore, and at the boats bread and beer is freely distributed to every applicant. The custom is practically drifting

into desuetude, except among the younger members of the maritime fraternity. The "bending in" is thus described by an eyewitness: "From early in the morning till the afternoon was well advanced crowds of children flocked to the beach, a fluctuating group of between one or two hundred being constantly present to partake of the hospitality of the elders. The origin of the ceremony, which seems to have been lost, may, perhaps, be found in a mixture of pagan superstition of propitiating Neptune, grafted on to the promised return of 'bread cast upon waters.'"

In summarizing, it may be briefly pointed out that the custom of "transformation," attended with inordinate feasting and drinking, originating in the celebration of pagan rites, spread quickly through Europe, and was vehemently denounced by the Fathers of the primitive Christian Church; that our mediæval gild processions and morow speeches, as well as more recent masquerades and pageants, are faint imitations of ancient rites; that demoralizing scenes were not unknown in Holland; that the Dutch fishermen annually visited Yarmouth, where in one quarter they may have established a temporary settlement; and, finally, that the peculiar placename "Kitty Witch" is but a variant of the Dutch *Kitje-wijk*.



At the Sign of the Owl.



THE announcement that Mr. W. H. St. John Hope has resigned his post as Assistant Secretary to the Society of Antiquaries, which he has held for twenty-five years, will be received with general regret; though it may also be hoped that his ampler leisure may be even more fruitful than the years during which he has served the Society of Antiquaries so well. Mr. Hope's name will always be associated with the great and systematic work of excavation at Silchester, now successfully completed, which he

helped to initiate in 1890; but he has also superintended and encouraged excavatory work at Fountains Abbey and Easby in Yorkshire, at Furness Abbey and in various other parts of the country. Mr. Hope remarked to a Press representative that he had been engaged in archæological work ever since he was a boy of nine years at the Derby Grammar School when his interest was aroused in a coat of arms. In his case assuredly the boy was father of the man. At present Mr. Hope is engaged on an elaborate work on Windsor Castle, commissioned by the King. All antiquaries will wish him long-continued enjoyment of his freedom from official responsibilities, at the same time that they look forward with expectation to the fruits of freedom in the shape of services to archæology even greater than those he has already rendered.

It is proposed to form a Society of Nautical Antiquaries with a view to founding a periodical in which subscribers could record the results of their researches, and bring forward matters needing elucidation, such as the design and equipment of ships; the language and customs of the sea; iconography; nautical flags, dress, and relics. It is suggested that the proposed society, or periodical, would serve as a useful, if humble, ally to the Navy Records Society, "standing to it in the relationship which a pinnacle bears to a great ship, and serving to make discoveries in narrow waters where she herself might not easily come." The idea is much to be commended, and I hope the pinnacle may be launched. Those who favour the project should communicate with the acting secretary, Mr. L. G. Carr Laughton, 5, Ruvigny Mansions, Putney, S.W.

Messrs. MacLehose and Sons, of Glasgow, will shortly publish for the Society of Antiquaries of Scotland a very full report of the unusually interesting works of excavation which for nearly five years have been carried on under the direction of Mr. James Curle, F.S.A., at Newstead, near Melrose. The volume, which will be a handsome quarto with more than 1,000 illustrations, including some in colour and others in photogravure, is written by Mr. Curle, and will be entitled

The Fort of Newstead in the Parish of Melrose: an Archæological Study of a Roman Outpost. Such an extraordinary number of military antiquities have been recovered, and so much light generally has been thrown upon the life, military and domestic, of the occupants of a frontier post in the first and second centuries, that the work will be of unusual archæological importance. The name of the author, and the auspices under which the book is being produced are guarantees for thoroughness and excellence of work. Subscribers' names are now being received.

The second part of *Book-Prices Current* (price £1 5s. 6d. per annum to subscribers) covers the season from the end of November to the first week in February. The sales were mostly of miscellaneous collections, but they also included the late Mr. J. H. Short-house's library, the collection of the late Mr. William Wheeler Smith, of New York (1,021 lots realizing £5,333 os. 6d.), the Radway Grange Library, and the archæological, heraldic, and topographical collection of the late Mr. Robert Hovenden, of Croydon. With the last-named library was sold a small collection of Americana, and I notice that a considerable number of genealogies of American families were included, but the prices fetched were low. The sale of the late Mr. Wheeler Smith's library from New York at Sotheby's on December 13 and three following days included a considerable number of the publications of two New York bibliographical publishing societies — the Grolier Club and the Bibliophile Society. It also included a remarkably fine collection of "Dance of Death," books and editions, and some fine and rare sixteenth-century "Horæ" which fetched good prices. A good many modern books are scattered through the part, which provides a pleasant browsing-ground for the bibliophile.

Messrs. Barnicott and Pearce, Taunton, will shortly publish *The Story of the Battle of Edington*, by the Rev. William Greswell, who intends to discuss an old problem by reviewing all the evidence previously adduced, with the addition of a considerable amount of new matter.

The *Globe* reports that Father Jalabert and Ronzevalle, Professors in the University of Beyrout, Syria, have, in the course of their researches in the Jacobite Monastery at Homs, brought to light a number of ancient Syriac manuscripts of various dates. Among the most interesting is one containing a Syriac version of the Gospels, written on parchment in the script known as estrangelo. The text, which is arranged in double columns, follows very closely that of the famous Peshito version, and is thought to be of very early date, a similar one being in the Vatican library, at Rome. There was also discovered an early letter of Eusebius of Cesarea, addressed to Carpheus, and written in a very fine hand on vellum, also a copy on paper of the celebrated Syriac Grammar of Mar Gregory John bar Hebræus, who was head of the Jacobite Church, or "Maphrian of the East," from A.D. 1264-1286.

Mr. William McMurray, who is clerk of the united parishes, is about to publish by subscription *The Records of Two City Parishes*, being a collection of documents illustrative of the history of the parishes of SS. Anne and Agnes, Aldersgate, and St. John Zachary, London, from the twelfth century onward. Mr. McMurray has been engaged for some years in the collection of materials, and he now appeals for more subscribers—the price of the book to be reduced in proportion to the number of those who subscribe. The volume will contain, under the heading "Extracts and Abstracts," Grants and Enrolments of Grants (c. 1200-1760); Gifts and Bequests (c. 1275-1760); Epitaphs and Memorials (c. 1450-1880); Churchwardens' Accounts (1591-1802); Parish Registers (1640-1812); and in other sections copies and translations of documents of historical interest relating to either parish of varying dates during the last 800 years; lists of the Roll of Interments (c. 1301-1850) of Local Worthies from the fourteenth century; Clerical and Lay Parish Offices, etc. Mr. McMurray's address is: Church of SS. Anne and Agnes, with St. John Zachary, Gresham Street, E.C.

Among the new books to be printed for private circulation by the St. Catherine

Press, Ltd., are *Baildon and the Baidons*, the history of a manor and a family, by Mr. W. P. Baildon, F.S.A., and *The Family of Debenham*, of Suffolk, by the Rev. W. D. Sweeting. The Press also has in preparation *A History of the City of Salisbury*, by the Rev. E. E. Dorling, with many illustrations from pen-and-ink sketches by Mr. C. E. Flower.

The current issue of the *International Journal of Apocrypha* contains articles by Professors Nestle and Thomas, Dr. Oesterley, Dr. Roberts, and others. Two of the most interesting papers deal with "Almsgiving in the Apocrypha, Talmud, and Qurân," and the influence of the Apocrypha on German playwrights ancient and modern. It is worth noting that a specimen copy of the *Journal* will be sent by the editor (the Rev. Herbert Pentin, Milton Abbey, Dorset) to any address on receipt of a stamp for postage.

Mr. H. B. Saxton, of Nottingham, is publishing in a limited edition *The Rector's Book of the Church of St. Peter, Clayworth, Notts*, edited by Mr. Harry Gill and Mr. E. L. Guilford. This is a faithful transcript of a book on vellum presented to the church in 1676 by the Rev. William Sampson, then Rector, and diligently kept by him from 1676 to 1701.

Dom Bede Camm, O.S.B., whose antiquarian work is well known, will publish in September next, through Messrs. Macdonald and Evans, of 4, Adam Street, Adelphi, a crown quarto volume—some 400 pages of text and 100 of illustrations—on *Forgotten Shrines*, being an account of old halls associated with Roman Catholic families, and of those families and their histories, with a description of the principal relics and memorials of the English Roman Catholic martyrs. The prospectus promises a very handsome as well as a deeply interesting book.

I have received a book catalogue devoted to Bibliography from Herr Ludwig Rosenthal, Munich, which contains under various headings some 3,300 entries. It is quite a small

bibliography of bibliographies and bibliographical works. From Boston, Mass., there comes to me a copy of an address delivered last October at the sixty-fifth anniversary of the New England Historic Genealogical Society by Mr. C. K. Bolton, Treasurer of the Society. The address is stimulating in its suggestions for the closer association of genealogical work with domestic and social history, and of the tracing of family history with the discussion of the problems which may be summed up under the heading "heredity." I quote the conclusion which shows something of Mr. Bolton's point of view, and also shows some of the results of genealogical study which are of practical importance in a country where social history is a plant of comparatively recent growth. "In trying," says Mr. Bolton to his fellow New Englanders, "to set for ourselves a higher standard of genealogical excellence we do not forget the splendid work that has been done. It makes for accuracy and order; it makes for sound reasoning; it has raised up in every city and frontier town an eager advocate for the preservation of records, so that volumes that once lay neglected are now in good repair and secure against fire. The old house going to decay receives a new covering of shingles because a study of old records reveals its part in history. Genealogy brings back to the hill-town the city daughter, reverencing the old surroundings, and eager to save memorials of her ancestral days from destruction. To know of right living in our ancestors encourages us to higher ideals. To learn of ancestral weakness or disease prepares us to work intelligently to overcome unfortunate inheritances. Genealogy as a science helps us, therefore, to help ourselves. But it must also aid workers in other fields of science to help the race to which we all belong."

Hitherto the Record Office in London has possessed no autograph of any English Sovereign earlier than Richard II. Now, however, a member of its staff, working in the Vatican Archives, was reported in March by the Rome correspondent of the *Morning Post* to have found a letter of Edward III. to Pope John XXII., dated about 1330, in which the King has written, as he says, with his own

hand, the two words, "Pater Sancte." His object in doing so, as he informs the Holy Father, is that the latter may know in future that the King is really anxious to have granted any requests and recommendations made in a letter in which these two words in his own handwriting may occur. The discovery is, therefore, continues the correspondent, an interesting example alike of the King's penmanship and of his diplomatic skill. The rest of the letter is apparently in the handwriting of Richard de Bury, subsequently Bishop of Durham and author of the *Philobiblon*. This valuable find shows how much might be done in Rome were British scholars backed up in the way that their French and Prussian colleagues are.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

VOL. IV. of the *Proceedings* of the Somerset Archæological Society is as substantial and good as its predecessors. The first part contains a full account of the meetings and excursions, with several illustrations, connected with the sixty-first annual meeting held during five July days last year at Wells. In the second part an outstanding feature is a full account of "The Gold Torc found at Yeovil, 1909," by Mr. St. George Gray, to which is appended a list, in county order, valuable for reference and comparison, of all the gold funicular torcs at present known to Mr. Gray from Great Britain, together with many of those derived from Ireland. In this list references are given, wherever possible, to the present place of deposit of the various examples, and to the publications in which full descriptions can be found. Mr. Gray also contributes a full account of "Excavations at the 'Amphitheatre,' Charterhouse on Mendip, 1909," with folding plans and sections and other illustrations. The longest paper is an important monograph on "Courts Leet and the Court Leet of the Borough of Taunton," by Mr. H. Byard Sheppard, which has been published in separate form, and has already been noticed in the *Antiquary*. Two other noteworthy contributions deal with "The First Cathedral Church of Wells and the Site Thereof," and the "Discoveries made during the Excavations at Glastonbury Abbey, 1908-1909"—the former by Mr. St. John Hope, and the latter by Mr. Bligh Bond. Among the other contents are "The Clock and Quarter-Jacks in the Cathedral Church of Wells,"

by Canon Church; "Historical Notes on Priddy and its Lead Mines," by Prebendary Coleman; and "Excavations at Downend, near Bridgewater, 1908," by Mr. A. G. Chater and Mr. Albany Major.

The Association for the Preservation of the Memorials of the Dead, Ireland, have issued the second part of their valuable *Journal* for 1909. Although there is no lack of material, the difficulty appears to be to collect it. In the preface the Editor points out that no inscriptions have been received from the counties of Leitrim, Longford, Sligo, and Wexford. The value of what has already been collected and preserved in the *Journal* from other parts of Ireland shows how urgent is the need for volunteers to take up the work in these neglected counties. Among the entries in the part before us we notice several of special interest. On p. 601 is the inscription (with translation) on the mural slab (illustrated) now built into the White Castle at Athy Bridge, which records how Richard Cossen, "Sovereign of the Town of Athy," laid the stone in 1575—probably to commemorate the erection of a former bridge. On pp. 638-645 is an important discussion (illustrated) of linguistic problems presented by some inscriptions on sculptured stones built into a rustic monument, on the demesne of Lord Kilmaine, at Kilmolara, Co. Mayo. An important series of inscriptions, one or two of which are illustrated, from Co. Tipperary, is sent by the Rev. St. John Seymour (pp. 668-675). But it is unnecessary to particularize further. The Association deserves every encouragement and help in the most useful work it is doing—work which the passage of each succeeding year makes it increasingly difficult to do.

No. 2 of the *Journal* of the North Munster Archaeological Society—a publication in continuation of the *Journal* of the Limerick Field Club—like its predecessor, reflects much credit upon the enterprise of the Society. Cromleacs in Co. Limerick, a Gaelic inscription in Mungret burying-ground, the antiquities round Killenora and Lehinch, the Cromwellian settlement of the Co. Limerick, and Edward White's description of Thomond in 1574, are among the topics discussed; while the contributors include such well-known Irish antiquaries as Messrs. T. J. Westropp, P. J. Lynch, J. G. Barry, R. W. Twigg, Dr. G. U. Macnamara, and the Rev. T. Wall.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—*March 10.*—Dr. C. H. Read, president, in the chair.—Professor Haverfield read notes on some curiously inscribed tiles found in a Roman villa at Plaxtol in Kent, and on the Corbridge "Pottery Shop." The latter he inclined to ascribe to the second century A.D., and perhaps to the first half of it. It was a "shop" or store of unornamented Samian, and compared in this respect with the Pan Rock deposit, which he thought might also belong to the early part of the second century. He suggested that the absence of decorated Samian in both finds might be due, not to their dating from

after the end of the manufacture of decorated Samian, but to the distinction between decorated and undecorated Samian. He went on to emphasize the narrow limits of our knowledge of the chronology of Samian ware. Despite all that had recently been done, the books and articles now being published were strewn with errors, and unproven guesses were put forward frequently as certain. He concluded by a defence of the word Samian as a general term to describe "Terra Sigillata" (as it is called abroad), pointing out that "Red ware" was too vague and inaccurate, while "Gaulish" could only be used safely of pieces which could be assigned with certainty to Gaulish factories.

Mr. C. J. Praetorius, local secretary for Sussex, read an account of his recent excavations on a Roman site at Pulborough, Sussex. Digging revealed the foundations of a house situated at Borough, near Pulborough. Although it was known that a Roman settlement existed here, no attempt had been made to excavate since 1817, when a quadrangle 150 feet by 196 feet was found, which is described in Horsfield's *Sussex*. Last year the ground was opened at some distance from the excavation of 1817, and many long walls uncovered, one corridor wall being 218 feet in length, and the end not yet found. So far twelve small rooms have been examined, in which were found many tesserae and a great quantity of pottery fragments of Romano-British type, also Samian ware of the first and second centuries. The discovery of portions of three separate moulds for making Samian-like ware suggests the probability of a local factory of this ware in Britain, and this theory is supported by the finding of a Samian waster. The rooms and corridors were of the usual Romano-British type, one small chamber being heated by a hypocaust, the pillars of which were in a good condition. Coins of Nero, Claudius, Domitian, and Hadrian were found; also a potter's stamp of the name CELSIANI.M. The house appears to have been destroyed or become unoccupied in the second century A.D., nothing of later date having yet been found. As only a few acres have been examined, it is premature to make definite statements. The settlement extends for a distance along the ridge, at the end of which a large burying-ground has already been discovered.—*Athenaeum*, March 26.

SOCIETY OF ANTIQUARIES.—*March 17.*—Dr. C. H. Read, president, in the chair.—The Treasurer read a paper by Mr. George Jeffery, Curator of Ancient Monuments in Cyprus, which had for its chief subjects the present condition and presumable future of these most interesting remains. After reference to prehistoric and classic tombs, and to ancient sites generally, an account was given of Byzantine churches and monasteries in the island, which are less known than they deserve. The Gothic architecture developed during the long sway of the Lusignans was the next subject, Mr. Jeffery's account being supplementary to what has been said by M. Camille Enlart in his great work *L'Art gothique en Chypre*. Allusion was also made to the Venetian fortresses and civic architecture, and to native art during the Venetian and Turkish occupations.

Mr. Jeffery then referred to the deplorable destruc-

tion of ancient village churches all over the island, a destruction which has taken place especially during the past thirty years of the British occupation. In almost every case the old church has been pulled down merely on account of its antiquity—that is to say, not because it was ruinous or decayed, but because it was not in the approved style of the present day. It seems that the great social and commercial changes of the last few years have brought about a strange ambition in the minds of the village communities, which takes the form of rebuilding these churches, one village against another. Mr. Jeffery discussed the best means of counteracting the unfortunate native sentiment, and added that, as so many of these village churches of Cyprus have been replaced by modern, barn-like buildings, it is all the more incumbent on us to save, if possible, those that remain. He himself has secured from further attack almost all the ancient church ruins within the walls of Famagusta, and has obtained the registration, as “ancient monuments,” of most of the Government properties having just claims to antiquity. The paper was illustrated by a series of lantern-slides.

In the discussion which followed, Dr. Arthur Evans, Mr. Dalton, Mr. Laurence Gomme, and Mr. Arthur Smith, took part. Hearty thanks were voted to Mr. Jeffery for drawing attention to this important subject.—*Athenaeum*, April 2.

At the March meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY a paper, exceedingly interesting to lovers of music, was read by Dr. Henry Watson on “Musical Instruments Depicted in Sculpture in Manchester Cathedral.” Dr. Watson said he did not claim any experience in the history of architecture or the sculptor’s art, his purpose being to describe the old musical instruments which the ingenious sculptors have depicted with such clever adaptability on the angel corbels supporting the roof principals. These corbels are said to date from the end of the fifteenth century, and from extracts quoted were probably due to the selection, and carved by the authority of, the second warden of the Collegiate Church, James Stanley, and, as Dr. Watson remarked, were evidently “not left to the romantic, humorous, and even vulgar caprice of the skilled carvers of Tudor times.” The three types of percussion, wind, and stringed instruments were arranged in an orderly manner, and were part of the decorative scheme. Dr. Watson had kindly and thoughtfully had reproductions printed (by permission) of the drawings of the angel corbels illustrated in Mr. Crowther’s work on the Manchester Cathedral, and these were handed round to the members assembled, who were thus able to closely follow detailed descriptions given of the instruments held by the angels. The fourteen instruments forming the cathedral group were as follows: (1) An ancient drum; (2) a shalin (oboe); (3 and 4) two kinds of old bagpipes; (5) a recorder (flute-a-bec); (6) a sackbut (trombone); (7) a harpsichord; (8) a regal (portative organ); (9) a harp; (10) a psaltery; (11) a dulcimer; (12) the lute; (13) a fithelle or fiddle (Anglo-Saxon); and (14) a hurdy-gurdy (vielle). Dr. Watson said that curious musical instruments were probably depicted in many out-of-the-way places in some of our older Lancashire and

Cheshire churches, and he would be grateful to know of examples and the names of the churches in which they occurred.

The annual meeting of the SUSSEX ARCHAEOLOGICAL SOCIETY was held on March 23, when an increased membership, and the payment of £170 of the debt, were reported. After lunch several interesting papers were read. Mr. P. M. Johnston dealt with “Rottingdean Church,” drawing special attention to the recovery of many of the features and stones which had wandered from it. Stones were taken away, he said, and graced rockeries. There were many such cases in Sussex, and some of them might make it their object to have a quiet look round rockeries and move in the proper quarter for the quite legitimate restoration to the church to which they belonged of many stones. In the case of Rottingdean they were in every case successful in getting stones and other things restored to the church, and had arranged a sort of archaeological museum outside the door. These restored stones provided a missing chapter in connection with the church.

An interesting chapter of the Sussex smelting industry was brought to light by Mr. W. V. Crane, who read a paper telling the story of the smelting of 20 tons of silver ore at Maresfield, the ore having been shipped from Scotland to London and then to Newhaven.

Mr. Harold Sands’ paper dealt with the excavations at Pevensey Castle. He said a great deal of most valuable excavatory work had been carried out there at small expense. He suggested the desirability of forming the nucleus of a reservation fund for excavation and research purposes, and also the necessity for competent supervision of excavations. With regard to the final destination of the various objects found, and which were now at Compton Place stables, he said they might appeal to the Duke of Devonshire to allow some of the most valuable to be removed to Lewes, and he suggested the Duke might arrange a museum at Pevensey itself.

“How Private Members can assist the Society,” was Mr. L. F. Salzmänn’s theme. In the first place he called attention to the debt of £350 on Barbican House, which private members might wipe out. They might lend the Society interesting documents or provide copies, assist in the compilation of parish maps, so as to have a collection of the utmost value for topographical purposes. The library should become the storehouse of archaeology to which the student could turn with certainty. The museum should be strictly Sussex. There was practically no Sussex pottery there, nor tokens of the seventeenth century. They also wanted a few oak chests and chairs and a few bits of furniture from Sussex houses. There was, he said, plenty of work to be done.

The last paper was by Mr. J. E. Ray, who described the encaustic tiles found at Winchelsea. The paper dealt with a subject which so far has not received much attention, and was therefore the more interesting.

At the meeting of the HALIFAX ANTIQUARIAN SOCIETY, held on April 5, Mr. H. P. Kendall in the

chair, Mr. John Lister read the first part of his "Life of General Sir William Fawcett."

Mr. T. Ross presided at the March meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND. In the first paper, Mr. J. A. Balfour gave a description of a Viking grave mound found at Millhill, Lamplash, Arran, in 1896, when the ground was being levelled for the foundation of a house. The iron objects found in it were fortunately preserved. They consist of the umbo, or boss, of a shield, and several fragments of a single-edged sword-blade, both distinctly of Norwegian type. They are both of types found in the grave mounds of Norway of the period of the eighth, or early part of the ninth, century, so that this grave mound is one of the earliest Viking interments hitherto found in Scotland. In the second paper, Mr. Alexander O. Curle, secretary, gave an account of some excavations he had made some time ago in a fort on the summit of Borchester Hill, in the parish of Hobkirk, Roxburghshire. The hill is a rounded eminence, rising to about 1,030 feet above sea-level, and has two large forts on it, one on the summit, and the other on the north flank, about 100 feet lower down. The latter is a simple oval, with an annex. The fort on the summit is of much more complicated construction, the central enclosure measuring 317 feet by 280 feet, surrounded by an earthen rampart about 12 feet thick, now greatly reduced in height. The exterior defences include three more ramparts and ditches, not continuous, but suited to the natural features, and with considerable spaces between. An unusual feature was the presence of many hut circles in the central enclosure, and also in the interspaces between the ramparts, some even being partly in the rampart itself. There were three entrances to the fort, and near the southern entrance a square chamber was excavated, which had a fireplace in the centre, rudely constructed with boulders, while in the north corner was a hearth, and charcoal and chipped flints were found on the floor. In the third paper, Mr. Andrew W. Lyons, in continuation of his former paper on "Tempera Painting in Scotland," described some further examples of this quaint and almost forgotten art. Instances of remarkably fine detail in the Montgomery Aisle, Largs, and the frieze of the Chapel Royal at Falkland Palace, were referred to, and ruder renderings were instanced at Cessnock Castle and Aberdour Castle. In Huntingtower Castle the timber-joisted roofs, which had been concealed by plaster ceilings, had been discovered recently. Delgaty Castle, Aberdeenshire, had a timber-joisted roof recently discovered by removal. Its colouring is remarkably fresh, the decoration being partly heraldic; and the whole painting, with its many interesting features, has a delightful framework in the sixteen lines of quaint proverbial sayings, lettered on the sides of the beams in black letter, with red capitals on a white ground. These sayings of the wise were found to be taken from a treatise published in the first half of the sixteenth century.

The last lecture of the season in connection with the BRIGHTON AND HOVE ARCHÆOLOGICAL CLUB took place on April 6, when Mr. O. H. Leeny lectured

on "The Dawn of Gothic Architecture," showing, by a series of lantern-slides, how no sharp line can be drawn between Romanesque and Gothic. Romanesque was undoubtedly the progenitor of the Gothic in many of its forms; its Roman solidity gave way to Gothic grace. In arch, in piers, in buttresses, and in doorway, the lecturer proceeded to show the development of the recognized Gothic style, culling many of his examples from old Sussex churches, Chichester, in particular, affording an example of "the Romanesque aisle æsthetically Gothicized." Steyning, Broadwater, Sompting, and New Shoreham (showing a considerable advance) were produced as examples of the lecturer's contention. In the struggle between plain and ornamental mouldings, highly interesting experiments are found at Steyning and New Shoreham. A well-known capital at Sompting is a rude attempt to imitate the Roman Corinthian capital; early Gothic capitals were largely of Corinthian character. Beautiful semi-naturalistic capitals at Broadwater and Steyning show the last phase of dying Romanesque, which in later buildings gave way to conventional Early Gothic foliage. The difficulty of retaining the semicircular arch in vaulting led to the adoption of the pointed arch, the earliest example on a large scale being the high vaults of Durham. Gothic architects not infrequently retain the round arch.

The meeting of the KENT ARCHÆOLOGICAL SOCIETY at Maidstone in March was the occasion of an interesting and lively discussion on the somewhat controversial topic of "Kentish Megaliths and their Origin." Mr. F. J. Bennett opened the discussion, and a carefully prepared paper by Mr. George Clinch was read. Among those who spoke were: Mr. Sebastian Evans, the Rev. G. M. Livett, and Mr. Vincent, the president of the Woolwich Antiquarian Society.

At the meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND, on March 29, the papers read were: "House and Shop Signs in Dublin in the Seventeenth and Eighteenth Centuries," by Dr. H. F. Berry; "St. Christopher in Irish Art," by Mr. F. J. Bigger; and "The Name and Family of Ouseley," by Mr. R. J. Kelly.

The final meeting of the winter session of the EAST RIDING ANTIQUARIAN SOCIETY was held on April 7, Colonel Saltmarsh in the chair.—Mr. T. Sheppard gave an interesting address on several objects, including a dug-out canoe, recently found during excavations in Hull; and Mr. W. Sykes exhibited a considerable number of Hull tokens.

At a meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY on March 30 Mr. Harry Speight read a paper on "Ancient Streets and Lanes of Bradford as Pourtrayed in the Manor Court Rolls." Mr. Speight mentioned every street, lane, and public place recorded in the rolls of the Manor Court, now in the possession of Lord Mountgarret, between the years 1569 and 1688. The earliest rolls, he said, were somewhat deficient in explicit allusions to the streets and public places of the town, but Bradford then

consisted mainly of three old thoroughfares—Kirkgate, Westgate, and Ivegate—with the principal centre of congregation in the market-place at the bottom of Westgate. Skinner Lane, a narrow road between green hedges, led from Bradford to Manningham by way of the present Cheapside, and was mentioned for the first time in 1576. "Fair-gap," which followed the direction of the present Northgate, was mentioned in 1677, though it might then have been a mere "causey" or pack-horse way through the fields. In this locality was the Hallfield, which was constantly mentioned in the rolls from the time of Edward III. to the eighteenth century. This field must have been in the vicinity of the ancient manor-house, but the exact site of this important old residence had never been satisfactorily determined. Mr. Speight believed it to have been originally a short distance north-west of the parish church, and that a new manor-house was afterwards built in 1705 in Kirkgate. Among other entries, Mr. Speight mentioned that in 1603 Richard Hill was reported as having "made the highway too narrow at a place called the Gallows, leading between Wakefield and Bradford." From early times the lord of the manor had the right to exercise capital punishment, and the gallows were believed to have stood near the Bowling Iron Works. In 1662 persons were forbidden to "get coals in the Storr hill banke and thereby make the way impassable." The bottom of Westgate was the authorized meeting-place of the weekly market in Bradford, and here the usual stone cross, toll-booth, shambles, pillory, and other adjuncts of a market-ground were erected. All these were noticed in the rolls. From the rolls of the court held in Bradford, October 23, 1662, it appeared that the lords of the manor had failed in their duty to keep the market-place in proper repair. The jury assembled on that occasion ordered them to "repair the markett place neare the Pillory and also before the Courthouse in Ivegate by Candlemas next upon pain of 3s. 4d." This was an interesting instance of the right exercised by a free community to impose fines upon its superior lords. On April 20, 1663, the jury say: "The Lords of the Manor have not repaired the Market Place from thence to Ivegate and the Hall of Pleas. They are fined 10s." No more was heard on the subject till 1687, when it was ordered that "the inhabitants of Bradford" should "repair the pavement in the street about the Cross before the 25th March." The old duty of the lord of the manor had evidently been shifted to the shoulders of the inhabitants in the meanwhile. A large number of other places, street-names, and field-names, the sites of many of which were now difficult to trace, were also mentioned.

A meeting of the PREHISTORIC SOCIETY OF EAST ANGLIA was held on March 23, when Mr. J. Reid Moir read a paper on "Some very Ancient Palæoliths and Phosphated Mammalian Bones from Two Buried Channels in the London Clay at Ipswich." Afterwards, Mr. F. Woolnough read a paper on "The Registration of Prehistoric and Archeological Specimens found in Various Districts." He said the value of any specimen was considerably enhanced if the exact locality wherein it had been found was carefully recorded. There was nothing new in his suggestion,

he said, but he thought the present time was opportune for calling attention to the subject, and soliciting the co-operation of all workers. Mr. W. G. Clarke, of Norwich, had compiled a catalogue of the various sites in Norfolk, and Mr. W. A. Dutt had done a similar work for Suffolk; but, as Mr. Clarke observed, "there are hundreds of specimens in museums and private collections which are unknown except to a limited circle." The Museum Association had again and again advocated registration in all branches as part of museum work, and the museum as the institution where alone they should be stored. The method he had proposed to adopt was at first a very simple one, showing on the map record only two distinctions—a green disk for flints and prehistoric specimens, and a red disc for Roman, Saxon, and Mediæval and other antiques, such as pottery, iron, and bronze relics, etc.; but, after consulting with Messrs. Clarke and Dutt, he had come to the conclusion that a somewhat more elaborate method was preferable. He then explained the method of marking the map, and showed the book in which the records were to be kept, which had the advantage of being put together in single sheets, so that an addition could be easily made. His appeal was to members of that Society to assist the work in this direction by reporting whatever finds they might make, and giving facilities for photographing and recording. The value of a specimen was not to the individual, it was to the community, the scientist, and the historian. One generation collected material for the next to use.

At the meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES on March 30, Mr. F. W. Dendy presiding, Mr. R. C. Clephan exhibited a beautiful collection of Wedgwood cameos. Mr. Maberly Phillips exhibited an interesting series of ware "furniture lifts"—objects used for placing under pieces of furniture, in order that the housewife might get her hand underneath. He showed also some old Scotch "mulls" and other objects, including a set of "battledores" printed by Davison of Alnwick, which indicated the transition from the old horn-book to the children's lesson book. Mr. F. Gerald Simpson contributed a "Report on the Roman Watermill at Haltwhistleburn." The report, he said, was the joint work of Mr. Gibson and himself.

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 ARTS AND CRAFTS OF ANCIENT EGYPT. By W. M. Flinders Petrie. With 140 illustrations. Edinburgh and London: T. N. Foulis, 1909. 8vo., pp. xvi, 158. Price 5s. net.

This is a book which Professor Flinders Petrie must have written *currente calamo*. It deals with a subject he has made his own. No one need take it up

expecting a reasoned history of the development of Egyptian arts and crafts. Such a work, both from the archaeological and the historical points of view, would need a very large canvas. The author here simply takes the salient features of successive periods, and discusses and illustrates them with a wealth of knowledge and first-hand study and an abundance of photographic illustration. The figures, over a third of which are from the author's own photographs, are a most valuable feature of the book. They are admirably produced, and form a striking commentary on the text. Each chapter deals with a separate art or craft—one with architecture, another with statuary, others with jewellery, metal-work, pottery, and so on. The reader thus gets a series of bird's-eye views of the chief forms of artistic workmanship, and of their outstanding features, known to and practised by the ancient Egyptians. In the yearly exhibitions of Egyptian antiquities, those interested in the early history of the arts and crafts have seen from time to time examples, varying much in value, of works of different kinds and of very different epochs. In the pages of this fascinating volume the reader can study in orderly arrangement some of the finest and most suggestive results of the craftsmanship of the different dynasties, as well as, in each case, some of the earliest examples of the craving for artistic expression. Professor Petrie writes well and clearly. When an archaeologist of the first rank also possesses the pen of a ready writer, as well as the most intimate knowledge of his subject, derived from years of scientific exploration and discovery, the results in book form are certain to be of unusual value, and the volume before us is an example of such a combination. It should do much to extend and popularize a knowledge of the wonders of Egyptian art, which the discoveries of recent years have made familiar to antiquaries. The book is handsomely "got up," and possesses, besides a good index, an admirably arranged list of the illustrations, showing the material, subject, source, and whereabouts, of each example figured, with the dynasty or period to which it may be referred.

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HERALDRY SIMPLIFIED. By W. A. Copinger, M.A., LL.D., F.S.A., etc. Illustrated by nearly 3,000 examples drawn by W. Clifton. Manchester, *At the University Press*, 1910. Large 8vo., pp. 379. Price 10s. 6d.

The title of this work is slightly ambiguous, since heraldry, with its almost immutable laws, cannot itself be "simplified" without damage, though it might be possible to formulate these laws in a more simple way than is found in many treatises on the subject. But in this particular respect the author has scarcely achieved success, while the 3,000 examples, of which a large proportion are of an almost impossible character, might well frighten a novice from undertaking the study. There are no less than 252 diagrams of varieties of crosses, some of which appear to have been suggested by the kalcidoscope, and the number has been swollen by repeating a diagram, but with a different description. Thus we have a cross counter-quartered and a cross quarterly-quartered illustrated by the same design. Of artificial objects used as charges 630 examples are given, and any child's illustrated alphabet and spelling book would give

equally useful specimens. So indifferently are many of these drawn that the name beneath them is necessary for their identification. A few examples will give an idea of their mixed character: "bellfrey," calamine stone, dibble, dog's collar, door hinges, fang-tooth, ingots of gold. The drawings of all the natural objects are poor and wanting in that artistic conventionality which should distinguish all heraldic draughtsmanship.

The author describes Heraldry as "the handmaid to History," but it is a handmaid to Law that she rather impresses him, and the best parts of the book are the chapters on "Marshalling" and on "Genealogy and Family History." This latter chapter, which is by far the most important in the book, gives a full account of all our national records which give information on family matters, such as Domesday Book, Pleas of "Quo warranto," Originalia Rolls, Feet of Fines, Pipe, Charter and Patent Rolls, etc., down to parochial registers. An analysis of each of these records is given, a note of the historical period which each embraces, a reference to any available indices, and any portions which have been published. The names of the principal periodicals containing family history are given, and the special value is pointed out, to those engaged in genealogical studies, of such modern handbooks as Mr. Walter Rye's *Record and Record Searching*, Dr. Cox's *How to Write the History of a Parish*, and W. P. W. Phillimore's *How to Write the History of a Family*. The value of this final chapter is amply sufficient to redeem any shortcomings in the more heraldic portion of the work.

The lamented death of Dr. Copinger prevents the satisfactory revision the author might have given to the earlier part of the work for another edition; and should a fresh issue be called for, it is to be hoped that the publishers will much compress the work by the suppression of the greater part of the illustrations, which are unworthy to be associated with the latter part of the book, or with the name of its distinguished author.

J. T. P.

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EARLY ENGLISH PROVERBS. By the Rev. W. W. Skeat, D.C.L. Frontispiece. Oxford: *Clarendon Press*, 1910. Foolscap 8vo., pp. xxiv, 147. Price 3s. 6d. net.

Professor Skeat has here collected a large number of Middle-English sayings, chiefly from the literature of the thirteenth and fourteenth centuries, with illustrative quotations. It should be noted, however, that very many of them are not, strictly speaking, proverbs at all, though all have a proverbial flavour. No example is later than 1400. The compiler says that the collection was made for his own information and amusement; but even the pastimes of a scholar like Professor Skeat cannot but bear the mark of thoroughness. It is true that the compilation does not profess to be exhaustive; but the list of books quoted shows that a wide field has been searched. The books from which the proverbs, to the number of 302, are quoted, are taken in roughly chronological order, and the examples cited are freely illustrated by quotations from contemporary and later writers and compilers. It is clear that some of our sayings are much older than some readers probably have imagined. In an interesting preface Professor

Skeat analyzes the sources from which the proverbs were mostly drawn—fully fifty come from the Bible; at least forty-six have French originals or equivalents; many are from classical sources. It is interesting to note that the Professor "can find no clear proof that the bulk of them, or even a large number of them, were already familiar to our ancestors in the days before the Norman Conquest." Also we note the suggestive remark that the fact that some of the sayings are taken from very early twelfth-century homilies "suggests that one of the ways in which proverbs were formerly popularized was by their use in sermons delivered in the vernacular." A brief set of notes and an index complete this useful and scholarly little book, which, though it professes to be but a chip from the workshop, bears the impress of the hand of a master craftsman. The frontispiece is a good reproduction from the portrait of Wyclif at Balliol College.

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SIX GREEK SCULPTORS. By Professor Ernest Gardner. With 81 plates. London: Duckworth and Co., 1910. 8vo., pp. xvi, 260. Price 7s. 6d.

We believe it is accurate to say that it has been reserved, so far as English literature is concerned, for the admirable Red Library of Art, issued under the editorship of Mrs. Arthur Strong, to include a volume devoted to individual sculptors of ancient Greece. It is at least significant of the high pitch to which the specialized study of archæology has been brought that, instead of general surveys and comprehensive treatises, the brilliant talents of the Greece of twenty-three centuries ago should now be so capable of being studied, with real critical testing, in the personal method. We are used to biographies of Michelangelo and Donatello, but hitherto we have thought rather of the Parthenon than of Phidias, and have been taught more of the styles of Scopas and Praxiteles than of the masters themselves. No one has better title in England than Professor Ernest Gardner to introduce to the cultured class of readers the latest fruits of learning in this delightful corner of knowledge. Formerly Director of the British School at Athens, and now Professor of Archæology in London University, he is a leading authority on the subject. His introductory chapter, on the "Characteristics of Greek Sculpture," is an illuminating essay on the essentials of a work of art, and the character of Greek art in particular. "The conditions that lead to the happiest results seem to consist of a due harmony in the contributions of all three elements (convention, observation, and selection); and I believe that the characteristic excellence of Greek sculpture is due to such harmony." This is an apt saying, well put; and the author follows it up with the corollary: "The absence of fixed types and recognized conventions is one of the reasons why the modern public is so bewildered in its study of modern sculpture, and finds just appreciation so hard to attain, and why a modern sculptor finds it so difficult to produce work that is both dignified and original." The six artists with whom he deals in detail are Myron, Phidias, Polyclitus, Praxiteles, Scopas, and Lysippus. One is prone to believe that the idea of the consecutiveness of the style of six such masters of even a single art can be exaggerated, for, after all,

any great artist stands by himself. Professor Gardner is mindful of this, as, for instance, when he postpones Scopas to Praxiteles in his series, although he was probably the elder of the two. In the case of Phidias, the foremost among Greek sculptors, Professor Gardner's disentanglement of the difficult attributions of the pieces of the Parthenon and other sculptures is peculiarly interesting, as when he yields to the temptation of assigning the glorious slab of horses' heads (praised so by Ruskin in a glowing passage cited at p. 103) to the workmanship of the master rather than of his pupils. Among the examples given to Scopas the author cites a wonderful Mænad, and the mention of it leads us to allude to the striking series of photographs which illustrate the volume. Certain of the photographs, as of the Heracles in the Lansdowne House collection, and the reproduction of all the plates, have been most skilfully undertaken by Mr. Emery Walker, and call for special praise. Merely to turn the leaves of this book imparts that sense of rest and peace which Tennyson, in a letter once attributed to sculpture, as enabling you "to see things in the idea."

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THE MANOR-HOUSES OF ENGLAND. By P. H. Ditchfield, M.A., F.S.A. Illustrated by Sydney R. Jones. With 150 illustrations and coloured frontispiece. London: B. T. Batsford, 1910. Large 8vo., pp. viii, 211. Art linen. Price 7s. 6d. net.

The successful collaboration of the author and artist named above in that very pleasant volume, *The Charm of the English Village*, has apparently inspired them with the happy idea of the companion volume which lies before us. The part played by the publisher must not be overlooked, for the attractiveness of the volume's "get up" enhances that of text and illustrations. This is not, of course, a book for the serious student, though it contains, in readable, palatable form the fruits of not a little research; but for all lovers of our unequalled old domestic architecture, for all who can appreciate the beauty, the rich suggestiveness of historic romance and association, to be found in the delightful old English houses here illustrated, the volume is one of singular charm and attractiveness. It is not a mere haphazard collection of pictures with illustrative letterpress. Mr. Ditchfield has planned his book well. The earlier chapters treat lucidly of The Manor-House, The Manor, and The Evolution of the Manor-House. Then come successive chapters discussing the Manor-Houses under the heads of materials, exterior and interior details, metal-work, and gardens and surroundings. Appropriate examples are described or mentioned to illustrate every section and subsection of the chapters, and the references in the text are closely neighboured by Mr. Sydney Jones's charming drawings. In many books the reader is so often worried by mysterious separations of text and drawing—one being far removed from the other—necessitating continual reference to index and list of illustrations, that he will appreciate the admirable arrangement of this volume, which makes the drawing closely accompany the description. Another feature of the book will be found attractive by many readers, and that is the freshness of much of its contents, both



ST. BENEDICT'S PRIORY, NEAR TENTERDEN, KENT.

in letterpress and illustrations. Some familiar examples are here of course; but there is a surprisingly large number of drawings and descriptions of little-known and out-of-the-way manor-houses from all parts of the country—houses little known to the tourist, or even to the antiquary or architect, relics of old time stranded in old-world villages and hamlets and in various places far removed from the beaten track. The whole book is one of great charm. Mr. Ditchfield wields the practised pen of a ready writer; he is well-informed, and possesses an easy style which makes both description and narrative uncommonly pleasant to read. Mr. Jones's drawings are capital; they reproduce details with fidelity, and at the same time are successful in conveying the suggestion of honoured age, of historic association, and of simple but worthy old-fashioned craftsmanship, that marks these stone and timber, brick and flint, memorials of the past. We are kindly allowed to reproduce on page 198 one of Mr. Jones's drawings—the fine half-timbered St. Benedict's Priory, near Tenterden, Kent. As Mr. Ditchfield says: "It would be hard to devise a more picturesque grouping of the roofs and gables, of bays and oriel with curved supporting bracket." The book, it may be added, is remarkably cheap.

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COURT ROLLS OF TOOTING BECK MANOR. Vol. i. London County Council, 1909. 8vo., pp. xii, 259. Price 5s.

COURT MINUTES OF THE SURREY AND KENT SEWER COMMISSION. Vol. i. London County Council, 1909. 8vo., pp. xii, 352. Price 5s.

It may surprise some readers to know that the London County Council possess among their records, many documents of much antiquarian and topographical interest. The Council have wisely decided to publish the more important of these records, and the first issues are before us. In 1873 the Metropolitan Board of Works acquired the rights of the lord of the Manor of Tooting Beck, and thereby became the owners of the court rolls and other documents, which the County Council in due course inherited. The rolls now form a complete set from December 1394, a gap having been filled by a lucky find at a second-hand bookseller's a few years ago, and are twenty-seven in number, each roll, except one which consists of a single membrane, being made up of from three to twenty-seven membranes, of irregular shape and size, headed together. The first two rolls, of three and ten membranes respectively, are printed in the volume before us, the original Latin text and English translation on opposite pages. The date of the year is printed at the head of each page, while marginal headings and an index of subjects facilitate the use of the book by students. The translations in some cases are not altogether satisfactory, and, strangely enough, the list of names at the end has no page references, and is therefore of very little use. An appendix contains extracts, in the original Latin, relating to Tooting from earlier thirteenth and fourteenth century rolls of the Abbey of Bec, now in the possession of King's College, Cambridge.

The second volume contains the minutes of the Surrey and Kent Commissioners for the period

1569 to 1579. The official records of these Commissioners, now in the hands of the County Council, form no fewer than about 4,250 separate volumes, sheets or rolls, of which about 400 are duplicates. The name of the Commission does not indicate clearly its functions. The Commissioners were charged with the preservation of the land from inundations, and with the protection of river navigation; and the records here printed show the many difficulties the Commissioners experienced in carrying out the duties imposed upon them. The district under their jurisdiction extended from the River Ravensbourne to Putney Church. For topographers this volume contains a great mass of information, fully indexed. Students of the development of local government will also find it worth their while to study the methods and difficulties of the obsolete form thereof here recorded. We shall look expectantly for future issues, for few more valuable records have got into print in recent years than these Minutes. Both the volumes before us have the advantage of short introductions from the able and scholarly pen of the Clerk to the County Council, Mr. G. L. Gomme, F.S.A. The books are well printed on good paper, and are neatly and strongly bound. Copies can be purchased from Messrs. P. S. King and Son, Great Smith Street, Westminster, S.W., at the modest price named above.

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"A PASSEL OF OULD TRAADE." By R. A. Courtney. Penzance: *Printed for private circulation*, 1909. Pp. 91.

Under this racy, dialectal title Mr. Courtney has collected a number of papers dealing with local topics, which he has read from time to time at meetings of the Penzance Natural History and Antiquarian Society. The opening paper, on "Penzance Fifty Years Ago," is written from personal recollection, and usefully places on record many of those small but interesting details of local life and custom, and of local topography, which so often fail of record, but which are so invaluable in later days to the local historian. Especially interesting are the details of observances connected with Fair-time and Midsummer Eve and Day; and the record of dialectal words—such as "bullies" for smooth, water-worn pebbles, and "helling," material for roofing—now disused and forgotten. In 1853, too, a sedan-chair was still used on Sundays in Penzance to take an old lady to church. Other papers deal with such topics as The Madron Registers; the Gulval Registers; local Note-Books of the Eighteenth and Early Nineteenth Centuries; Cornish Wheel Crosses—Mr. Courtney seeks to connect the many wheel crosses in Cornwall with sun-worship; the Men-an-Tol (the monument peculiar to Cornwall, consisting of two stones, about 4 feet high, with the holed stone between facing them, and all in one line pointing E.N.E.); and The Nine Maidens. Mr. Courtney's theorizings will not always be accepted, but his observations and records have first-hand value, and he has been well advised in preserving his papers in this permanent form.

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Mr. C. H. Ashdown has issued a small quarto pamphlet on *The Amphitheatre and Cursus of Verulamium* (London: Elliot Stock; price 3d.), in

which he puts forward the interesting suggestion, inspired by a passage in Bede's account of the martyrdom of St. Alban, that the Abbey Church of St. Albans covers the site of the Roman amphitheatre of Verulamium; and also that the wide St. Peter's Street, which would certainly appear to be of artificial construction, marks the line of the Roman *Cursus*, or racecourse. A final section contains a literal translation of Bede's account of the martyrdom. The paper, which is illustrated by plans and views, is ingenious and well worth careful consideration.

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A batch of quarterlies lies before us. The *Scottish Historical Review*, April, opens with a paper on "The Parish Church" in Scotland, by the late Bishop Dowden, a ripe scholar and able writer, to whom the editor pays a brief tribute. In an article on "The Irish Parliament in the Seventeenth Century," Mrs. J. R. Green reviews with some severity a recent volume of *Essays Relating to Ireland*, by the late C. Litton Falkiner. That accomplished bibliographer, the Rev. W. J. Cowper, has a congenial theme in "James Watson, King's Printer"—a man to be honoured both as typographer and enlightened patriot. An interesting account is given by Mr. W. Carruthers, with two portraits, of the "Discovery of a Lost Portrait of George Buchanan"; and papers by Mr. A. D. Macbeth, Sir Herbert Maxwell, and Mr. H. W. Meikle, with the usual attractive provision of reviews and notes, complete a strong number. *The Musical Antiquary*, April, continues on a high level of achievement, and fills a distinct gap in our periodical literature. The opening article on "Music and Shakespeare," by Mr. E. W. Naylor, will be a revelation to many readers of a somewhat neglected aspect of the poet's many-sided genius. The most important paper is perhaps the first part of a study with musical illustrations of "The Bodleian Manuscripts of Maurice Greene," a contemporary of Handel who has fallen into undeserved oblivion, by Mr. Ernest Walker. Notes on "Domenico Scarlatti's Visit to Dublin" (1740-41), communicated by Dr. Grattan Flood, and a paper on "The Performance of Polyphonic Music," by Mr. C. Kennedy Scott, are among the other contents of the number. The new part of the *Ulster Journal of Archaeology*, dated November last—publication seems a little irregular—has also reached us. The editor and chief contributor, Mr. F. J. Bigger, supplies notes on "Two Franciscan Friaries in Tirconnell," and a further instalment of his account of "The National Volunteers of Ireland." Another paper on the Irish Volunteers of the last decades of the eighteenth century, in connection with the Rev. Samuel Barber and Rathfriland, is sent by Mr. A. Morrow. Mr. E. R. McC. Dix, whose knowledge of early Irish bibliography is both "extensive and peculiar," contributes some notes on early Newry and Enniskillen publications. Among the other contents is an interesting account of the little book-club at Dagh, Co. Antrim, whose library was wickedly destroyed by a party of vandal yeomen in June, 1798; and a paper on "The Sitlington Family," with folding pedigree. The excellent *Home Counties Magazine* now appears at the end of each quarter. The March number, beginning a new volume, contains *inter alia*

much attractive matter on Open-Air Statues in London, Houses of Pity, Pre-historic Essex, George, Lord Jeffreys, Essex Churches, and East Kent Parish History. Illustrations and typography are alike good.

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The *Architectural Review*, March—No. 3 of the new and enlarged series—reached us too late for notice last month. Its contents are of much importance and use to architectural students. Measured drawings and admirably-produced photographs and plans abound. The same remarks apply to the April number, which, in its abundance of illustrations, includes a number of unusual interest embellishing an article on "The Mosques of Tamerlane."

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In the *East Anglian*, March, some Depositions in the Consistory Court of Ely, 1532-1539, forming the fourth of a series of papers entitled "Cambridgeshire in the Sixteenth Century," give interesting and suggestive glimpses of domestic life. An illustrated note on "The Seal of the Dissolved Corporation of Orford, Suffolk," and notes on Cambridgeshire deeds and Star Chamber Suffolk Records, *temp.* Henry VIII., are among the other contents of a useful little monthly, which deserves support from every East County antiquary. The April number is also full of good matter. We have also received *Travel and Exploration*, April, which is capital reading for the arm-chair traveller; *Rivista d'Italia*, March; and a catalogue of second-hand books (miscellaneous) from Messrs. W. N. Pitcher and Co., Cross Street, Manchester.



Correspondence.

THE SHAW FAMILY.

TO THE EDITOR.

FROM information received from the British Museum, I have reason to believe that Chatto (Roxburghshire), in the Cheviots, is the original cradle of the race of Shaws, or where the Shaws, or, at any rate, the Lowland Shaws, were first heard of. Some of them got to Sauchie (Clackmannan); others, perhaps, found themselves on the Spey, and in the Ochills. It occurs to me that some of your correspondents could throw some light on it. I shall be glad of references to any Lowland Shaw pedigree or genealogy. I can't go beyond my great grandfather.

R. SHAW, Major.

Church Alkham, near Dover.

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

It would be well if those proposing to submit MSS. would first write to the Editor, 62, Paternoster Row, London, stating the subject and manner of treatment.



The Antiquary.



JUNE, 1910.

Notes of the Month.

ANY attempt to tell the story of the life and reign of King Edward VII., or to describe the remarkable combination of qualities which gave our many-sided monarch the commanding position which he held in the world at large and at home in the hearts of his people, would be out of place in these pages. The wise, constitutional King, the august Head of the greatest Empire the world has ever seen, the Herald and Maker of Peace, the Sovereign beloved and revered by all his subjects, and by multitudes without the bounds of the Empire, is dead. Sorrowfully and reverently we bow before the Divine decree. The memory of a noble life, inspired by high aims and beneficent ideals, and expressed in an all too brief though memorable reign of nine short, crowded years, will ever be cherished by all Britons, whether of these islands or of the Dominions beyond the seas.



On Saturday, May 7, King George V. was duly proclaimed, with the usual ceremonies, in the Friary Court at St. James's Palace, and afterwards at Charing Cross and the Royal Exchange. By some strange carelessness the important words, "and of the British Dominions beyond the Seas," were omitted from the recital of the King's titles in the copies of the Proclamation first posted up in

VOL. VI.

London and issued to the Mayor of every borough in the country.



The annual meeting of the Society of Antiquaries was held on St. George's Day, April 23, Dr. C. H. Read, President, in the chair. The following were declared duly elected President, Council, and officers of the Society for the ensuing year: Eleven members of the old Council—Dr. C. H. Read, President; Dr. A. J. Evans and W. Gowland, Vice - Presidents; Dr. P. Norman, Treasurer; Sir E. W. Brabrook, Director; C. R. Peers, Secretary; L. L. Duncan, Sir H. C. Maxwell Lyte, H. W. Sandars, J. H. Etherington Smith, and H. B. Walters. Ten members of the new Council—C. A. Bradford, the Bishop of Bristol, P. W. P. Carlyon-Britton, A. H. Cocks, W. Dale, Dr. F. J. Haverfield, W. A. Littledale, W. H. A. Vallance, E. P. Warren, and H. B. Wheatley.



The preliminary programme has been issued of the forthcoming annual meeting of the Royal Archaeological Institute at Oxford, July 19-28. Among the places to be visited without the bounds of Oxford itself are the churches at Dorchester, Wallingford, Ewelme, Stanton Harcourt, Yarnton, Thame, Iffley, Sutton Courtenay, Bloxham, Adderbury, Witney, Minster Lovell, and Burford; Thame Abbey and Grammar School, Broughton Castle, Ewelme Hospital, Stanton Harcourt, Yarnton, and Minster Lovell Manor Houses; and Wallingford Castle.



One of the most curious of the many gifts recently made to the museum of the Carmarthenshire Antiquarian Society is a pair of carved wooden "matrimonial" spoons over 200 years old, which were formerly in use in the county. The two spoons are united in one, and the tradition is that on the occasion of a marriage the bride and bridegroom were expected to drink from them together. If none of the contents were spilled, then happiness was theirs, but if, on the other hand, a "spill" took place, the result was not to be so pleasant. The relic has been presented to the society by Mr. John Davies, of Glyncothi.

Writing from Pompeii, on April 27, a correspondent of the *Morning Post* said: "I have taken the opportunity of a visit to Pompeii to inspect the newly-found villa outside the walls of the buried city, the discovery of which has aroused considerable comment in the Italian Press. The villa is the property of a local hotel-keeper, who has made the excavations, and is now seeking to sell the site to the Italian Government at a high figure. The villa bears little resemblance to the ordinary Pompeian house; in fact, it was a large country residence rather than a town abode, for it stands some fifteen minutes' distance from the city gate. The walls are covered with beautifully-preserved figures, nearly life-size, representing apparently male and female personages of the ancient mythology, the whole being at a depth of from 5 feet to 10 feet beneath the surface of the surrounding vineyards. The excavation of the rest of the villa has now been stopped, pending a settlement of the proprietor's claims according to the terms of the new archæological law, and in view of an arrangement with the owners of the two adjacent vineyards beneath which the remainder of the villa lies concealed. Meanwhile the villa is guarded night and day by two custodians sent out from Naples. Excavation is proceeding briskly within the walls of the city."

On April 22 the Paris *Journal Officiel* published the text of a law forbidding the sticking of bills and advertisements on monuments and buildings officially recognized as historical, and in sites of which the picturesque and artistic character has been recognized in accordance with the law of 1906. Advertisements are also forbidden in the neighbourhood of such sites or monuments, the prohibited zone in each case being defined by Prefectoral decree. Breaches of this law are punishable by fines not exceeding £40. This is a great step in the right direction.

The Archæological Museum at Christiania on April 20 received a valuable and interesting gift, consisting of 900 Norwegian silver coins of the epoch of Erik Magnussen, in the thirteenth century. The coins, which are all

alike, and are in an excellent state of preservation, were found on the previous day by some workmen while digging in a vacant field at Bergen.

The protests against interference with the quaint old church at Puddletown, Dorset, appear to have been unavailing. The vicar has secured the approval of a vestry meeting, and regards those who have protested as "outsiders," whose appeals may be disregarded. The secretary of the Society for the Protection of Ancient Buildings, Mr. Thackeray Turner, has addressed a letter on the subject to the Bishop of Salisbury. He says: "The case for restoration seems a singularly weak one. To say that this church would gain in beauty by a modern patch would be preposterous, and we believe no one has ventured this plea. The ground of utility is equally lacking, for we learn that the church is larger than the parish needs. The germ of the scheme seems to lie in the idea that external activity in Church matters is religion. Its acceptance locally seems mainly due to the assumption that a proposal which involves expenditure must be a good one, whilst a very loose-thinking sentimentality has widened the circle of approval. There are two appeals to sentiment. First, the chancel once was longer, and should therefore be rebuilt as it was before. Those who reason thus do not stop to consider that we do not know what the older chancel was like, and that if we did we could not raise from the dead the Middle Ages, or bring to birth from a corpse a living work of art. The other appeal to sentiment depends on a belief that stones from the church were used in a house in the parish. It is proposed to kill two birds with one shot—to destroy a chancel built in 1576 and a house of about the same date in order to recover some stones which have lost their vital significance as architecture. Further, it is intended to move the pulpit so as to expose the rood-stair doorway; but the former existence of rood-screens is now so familiar that it is quite unnecessary, and the proposed new sounding-board would lessen the feeling of genuineness which is part of the charm of the place. For the proposal to lengthen the north aisle there seems no excuse, and it

certainly involves the pulling down of an old wall, and another disturbance of the peaceful beauty of the church. Some repairs are no doubt needed, but if these were carried out under an architect who could be on the spot the whole time, the building need lose little of its charm; whereas the changes proposed appear to this society an outrage on the hallowed and the beautiful."



Early in April important excavations were carried out on the site of Malmesbury Abbey by Mr. Harold Brakspear, of Corsham. The result proved highly satisfactory so far as the cloister is concerned. A large piece of tile flooring of the east and west alleys was uncovered, together with small patches of the north alley floor. A vast quantity of fragments of the vaulted ceiling was found, showing that the cloister alleys were very similar to those at Gloucester, but a little later in date. Fragments of the lower parts of the inner walls were discovered at the north-west and north-east angles, and a fine piece near the south-east corner.



We have received the eighth annual report of the Photographic Survey and Record of Surrey, and the sixth annual report of the Photographic Record and Survey of Sussex. Both these societies, with a small membership and slender means, are doing most admirable work in preserving by permanent photographic process records of antiquities, natural history, topographical and ecclesiological details, rare books and maps, passing events, and many other things, for the faithful recording of which those who come after us may well feel very grateful. Both Survey societies deserve much wider support than they have yet received. The Surrey prints (4,293 in all) are housed at the Public Library, Town Hall, Croydon, under regulations which make them accessible to the public. Similarly the Sussex prints are accessible at the Public Library, Brighton.



The *Birmingham Post* of May 2 reports that an interesting discovery has been made at the rear of the workhouse at Ashbourne, Derbyshire. While some men were excavating they came upon a quantity of horns so arranged as to suggest a definite purpose.

When the soil was removed to the extent of some square yards, a curious spectacle presented itself. The horns (presumably cows') protruded from one side of the pit at a considerable depth from the surface, and had been placed so as to form a kind of conduit, being embedded close together with the broad or base ends meeting at the top, and the points approaching each other at the bottom. The line had been disturbed by the workmen's tools, but it was continued towards the other side, where it disappeared, but with the indication that it proceeds for some distance. The horns crumble at slight pressure, suggesting great age, probably hundreds of years. It is thought that the structure formed an ancient land drain or artificial watercourse. It has been decided to suspend for the present the work that was being carried out at the site.

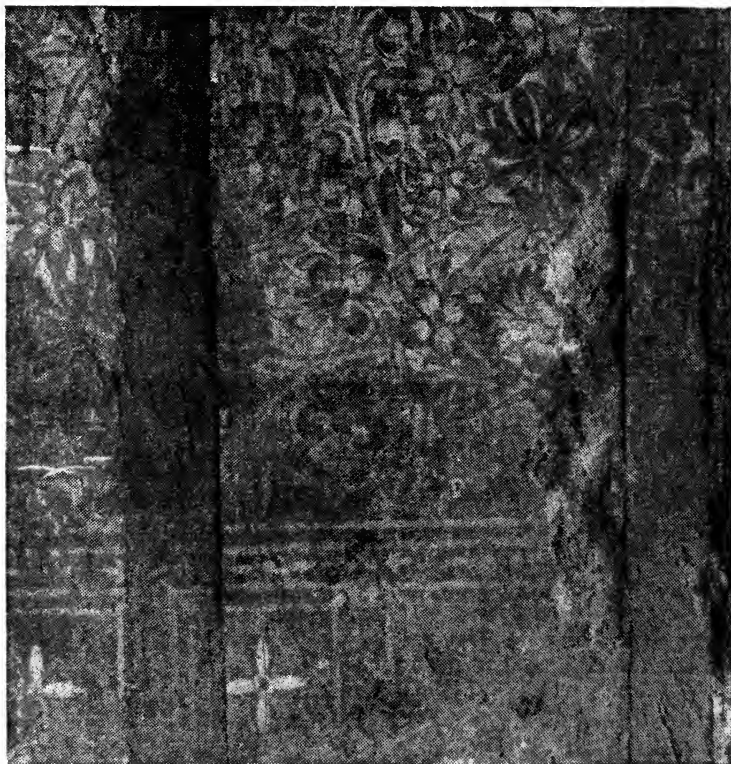
A later account says that a photograph of the conduit was sent to Professor Boyd Dawkins. He expressed the opinion that the horns belonged to the small domestic ox which existed in England down to the Norman Conquest, but asked for specimens to be forwarded to him. After examination of specimens, he said the horn-cases belonged, not to the smaller, but to the larger breed of oxen introduced into Britain by the English, and the ancestor of all the larger cattle, but in the absence of pottery, coins, or other traces of man, it was impossible to fix the date of the collection.



The *Essex County Standard* of May 7 had an interesting account, accompanied by the illustration which we are allowed to reproduce on the next page, of a portion of mural decoration brought to light last month during the work of demolishing a house, known as Hill House, on North Hill, Colchester. The contractor who had the work in hand, says our contemporary, "came across this fine example of early work under the more modern wall coverings of nearly the whole wall of one of the rooms, and, recognizing its interest, informed Mr. G. C. Holland, the clerk of the local district Essex Education Committee, that if the Museum authorities considered the painting of any value to them, he would be pleased to present it to the Corporation. This resulted in arrangements

being at once made for its proper removal, and thus was this most interesting bit of old Colchester preserved. The decoration is in a splendid state of preservation, the colours being bright and full in depth, thus showing that, whatever method was employed in the application of wall decoration, the artists of that period performed their work in a manner consistent with the stability of the building

painted on a thin coating of good plaster laid upon the nogging and timber of which the house is constructed, and which is so characteristic of the domestic building of the Tudor period. The lower portion of the painting is in the form of a panelled dado, and this treatment is strangely similar to the designs found in Roman mural work—indeed, the outlining of the design in black



SIXTEENTH-CENTURY WALL DECORATION DISCOVERED AT COLCHESTER.

upon which they applied their art. There is little doubt that the colouring is in oils, although it might perhaps at first glance seem to be worked in water colour of some kind. It is, however, impervious to the application of water and resists rubbings. The design is free, the general idea being a flowing pattern, into which are introduced conventional flowers and fruit, and it is

and the colouring, and in fact its whole character is somewhat similar to Roman work, and this can now be seen, as in the Museum beside a small piece of the newly discovered painting there have been placed some portions of Roman work, and one is thus enabled to compare the two. The whole scheme of decoration might lead one to suppose it to be an imitation of tapestry,

which was generally used in the fifteenth century, and it reminds one very much of the tapestry one sees in the South Kensington Museum. With regard to this mention of tapestry, T. D. Atkinson, in his 'English Architecture,' speaking of domestic buildings in the time of Henry VIII., says, "The walls were plaster and painted, the lower portion being sometimes bordered or panelled. In the fifteenth century tapestry was much used, but later it gave way to the cheaper painted cloth, of which Falstaff speaks, in recommending it to Mistress Quickly, as preferable to "these fly-bitten tapestries.""



The same newspaper, in its issue for April 23, had an interesting article by Mr. John Ward, F.S.A., on "The Balcerne Gate at Colchester," illustrated by drawings showing its probable original construction and supposed appearance when it was the principal gateway of the important Roman city of Camulodunum.



Important excavations are about to take place at Repton. In a field near the River Trent, and not far from the school ground, there is a curious embankment or earthwork, called locally "The Buries," doubtless a corruption of "The Barrows." It is 225 feet long and 156 feet broad, and there are many surmises as to its origin, some believing it to be a Roman camp, and others that it was built by the Danes when they wintered in Repton in 874-875, while on their marauding expedition from Lincolnshire, when they plundered and burnt the monastery at Repton, "the mausoleum of the Saxon Kings." Mr. Emmott, of Repton School, has now obtained permission of Sir Francis Burdett, Bart., the owner of the site, to have the mound excavated, and in the work he will have the assistance of Dr. G. A. Auden and Mr. G. Simpson, a trained engineer and excavator, who is in charge of the camps on the Roman wall.



Professor Butler, of the American University of Princeton, accompanied by two engineers, has arrived at Smyrna, and will immediately commence work excavating the ancient city of Sardis, which is about five hours distant

from Smyrna by rail. The work will last two to five years, and it is the intention of those in charge of this interesting enterprise to do it thoroughly, and lay the entire city bare. Two hundred men will be employed eight months each year. The funds for the enterprise will be supplied by New York capitalists.



The *Architect* of May 6 had a brief article on Beverley Minster, illustrated by a ground-plan and measured drawings of the south transept portal—"a round-headed arch of five members, separated by a clustered column into two doorways, with a blind-pointed arch on each side."



Students of Egyptian archæology, and especially those who intend to study at the National Museum at Ghizeh, will be pleased to hear that this famous collection has at last received its due in the form of a complete catalogue of its valuable contents. The catalogue is in folio size, and in several volumes, each being devoted to a special branch of antiquities, such as coffins, scarabæi, amulets, etc. Each volume is beautifully illustrated, and full of copies of important hieroglyphic texts, which will be of great service to those devoting themselves to this branch of Egyptology.



We regret to hear that the picturesque Geffery's Almshouses in the Kingsland Road, Shoreditch, are threatened with destruction, the Peabody Trustees having made an offer to purchase the site with a view to erecting a block of tenement buildings on the spot. The Shoreditch Borough Council are appealing to the Local Government Board to see if something cannot be done to save the buildings.



The *Times* of May 4 contained an important letter, signed by Professor Percy Gardner, Professor Haverfield, Mr. G. F. Hill, and other scholars, stating that it is proposed to found a Society for the Promotion of Roman Studies. This is the result of an inquiry recently instituted by the Hellenic Society. An inaugural meeting, to which all persons willing to support the movement are invited, will be held on Friday, June 3, at 4.30 p.m.,

at the Lecture Theatre, Civil Service Commission, Burlington Gardens, W. Dr. F. G. Kenyon, Director of the British Museum, will preside. Any correspondence in connection with the society should, for the present, be addressed to the secretary of the Royal Archæological Institute, Mr. G. D. Hardinge-Tyler, F.S.A., at 20, Hanover Square, W.



The Rome correspondent of the *Morning Post*, in the issue of that journal for April 21, gave an interesting account of the results of the season's excavatory work at Ostia—a work interrupted for twenty years which Professor Dante Vaglieri resumed in the autumn of 1908. The principal gate has been discovered, and the city wall, which dates apparently from the last century of the Republic or the first of the Empire, has been excavated, as well as the last portion of the Via Ostiensis, which is in excellent preservation. A little outside the gate has been found the large base of a statue dedicated "to the Fortune of Cæsar Augustus by Glabrio, patron of the colony"—a member of the famous Acilian gens—"at the decree of the *decuriones*." It has been possible to prove by another newly-found inscription that at Ostia the number of these local colonial Senators was 110. Inside the city the Via Ostiensis ended in a square, where Professor Vaglieri has found an ancient drinking-trough for animals—in which respect ancient Ostia was better provided than modern Rome. That there was no lack of water for man or beast has been proved by the discovery of the chief conduit of the city, capable of furnishing a large supply.



Numbers of tombs have been excavated outside the city in the course of the work, some of them bearing signs of having been used twice over, new burials having been made on top of the old. One very strange physical phenomenon occurred in the tomb of a young woman, aged twenty-five, a certain Julia Voneria. Besides the remains of this woman there is the skeleton of a child in the act of being born, and Professor Vaglieri therefore conjectures either that the woman

died in childbirth, and was thus interred with her infant to indicate the manner of her death, or that she was buried alive in a state of trance, and that the child was born while she was in the grave.



The discoveries are not of interest for pagan archæology alone. One of Professor Vaglieri's most curious finds is the sarcophagus of Quiriacus, the first Bishop of Ostia, whom we know to have been martyred with thirty-one of his flock, probably under Claudius II., between the years 268 and 270. The sarcophagus bears the inscription, "Hic Quiriacus dormit in pace," and the figure of Orpheus, a well-known Christian symbol, while the ruins of the mediæval building adjacent Professor Vaglieri surmises to have been a memorial church.



We have received the Report of the Colchester Corporation Museum for the year ended March 31 last. It chronicles marked progress. There have been more visitors than in any previous year, and the additions, both by gift and by purchase, have been numerous; but more modern cases for the better arrangement and display of the antiquities are badly needed. Among the additions we notice a large number of objects, found in Colchester for the most part, of the Romano-British period, including a triple flower vase, the small vases (one missing) each communicating with the hollow ring. Mediæval and later periods are well represented. The Report is illustrated by six fine photographic plates of antiquities. We have also received some well-produced picture postcards, fifteen varieties, published exclusively by the Museum at 1d. each, illustrating some of the more noteworthy of the Museum's treasures. The cards showing late Celtic vases, "Samian" ware, and Roman glass-ware, are particularly good.



The *Oxford Chronicle* of May 6 says that "The work of laying the foundations for the buildings which are to be added to the existing premises of the Oxford Union Society abutting on St. Michael's Street has resulted in several interesting finds by the workmen. In the course of the excavations in the garden

on the west two stone arches running from north to south were uncovered, but in addition a number of small articles have been found. Perhaps one of the most valuable, from an antiquarian point of view, is a stamped seal belonging to a wine-flagon, and bearing a portrait of James II., with the date 1687. A peculiar green bottle in a state of excellent preservation, and about 200 years old, is another of the finds, and other articles include pieces of Bellarmine jugs, which were in use in the sixteenth and seventeenth centuries, and of black-glazed four-handled drinking utensils, also of seventeenth-century type. Pieces of white clay Jacobean pipes, fragments of blue tiles and porcelain, bits of rough pottery, and a number of coins, one of which is a gold piece bearing the mark of the Hanseatic League, have also been found. Mr. Gill, the steward, has taken charge of these discoveries, and they make a welcome addition to the already extensive list of antiquarian relics found in the city."



The *Athenæum* says that "The publication which the Royal Society of Northern Antiquaries of Copenhagen has just issued to its foreign members for the year 1908-1909 is a memoir by Dr. Sophus Müller on the origin and early evolution of the Bronze civilization in Denmark, according to the most recent discoveries, translated from Danish into French by Mr. E. Philipot. The most ancient objects of bronze are assigned by the author to a period when Denmark was still in the Stone Age. Those which belong to the early Bronze Age he divides into six periods, of which the sixth and fifth might date back to the earlier centuries of the millennium before the Christian era, the fourth and third to the later centuries of the millennium next before that, and the second and first to a time subsequent to the middle of the last-mentioned millennium, the whole covering about 600 years. The paper is illustrated with 124 figures."



Among recent British Museum acquisitions by the department of Greek and Roman antiquities, the *Times* mentions a curious ivory rattle from Orvieto, which is regarded as of early Etruscan workmanship. "It is

in the form of a sistrum, the instrument used by the Egyptians to make a rattling or buzzing noise during their acts of worship. The specimen now acquired is strongly Egyptian in its ornamentation, though it is not known that this particular form has been found in Egypt. The handle has a palmate capital, and the two arms have palm capitals, the latter bearing at their extremities grotesque heads of lions. Similar lions have been found on other Etruscan implements, and some examples of them are to be seen in the Museum. A bronze deer from Spain is regarded as Græco-Iberian, and is believed to have been executed in Spain by an artist who was acquainted with what was being done by his fellow-craftsmen further east. There is a curious arrangement of flanges issuing from the hoofs, and introduced for the purpose of fixing the statuette down to its pedestal."



During recent explorations in the high lands of Moab, some interesting discoveries have been made. At a spot near the extensive ruins of El Hudr a number of gigantic monoliths have been found which the Arabs of the district cannot account for. One of these monuments is 1 foot 4 inches in thickness, and over 18 feet in height. There are no inscriptions on any of the stones, with the exception of a few tribal marks of comparatively modern date. Unlike our Druid stones, they do not appear to have been arranged in circles, but there can be no doubt that they served some religious purpose, like the monoliths to be found at Petra, Gezer, and other sites in Syria. The whole of the neighbourhood is strewn with ruins, which would well repay some systematic exploration, as it is a field as yet untouched by the archæologist.



The excavation of Verulamium is to be begun this year, but the arrangements are not yet finally made. The work at Corbridge will be resumed, under the direction of Mr. R. H. Forster, in July, when the hitherto unexamined part of the forum, which is supposed to lie under a cornfield adjoining the present site, will be explored. At Gilsland, on Hadrian's Wall, Mr. F. G. Simpson will explore a mile castle

and a small camp south of the Wall. The Liverpool Committee will continue the work, so auspiciously begun last year, on the fort of Gellygaer, Glamorganshire; while at Caerwent a site nearly in the centre of the Roman city is to be excavated, and valuable results are hoped for. Mr. St. George Gray hopes to resume work at Maumbury Rings, Dorset, towards the end of August, while the same antiquary and Mr. Bulleid will set to work on the lake village at Meare, near Glastonbury, in this month of June.



The *Liverpool Daily Post*, of May 16, says that "Pen-y-Corddyn Mawr, thirty-seven acres in extent, and the largest of a number of ancient hill fortresses bordering the coastland of North Wales, has been explored with the spade under the auspices of the Abergele Antiquarian Society, and the superintendence of a Deganwy archæologist, Mr. Willoughby Gardner, F.L.S. In an exhaustive report, just published, Mr. Gardner minutely describes the ancient artificial defences. The labour of constructing such an extensive stronghold, he says, can only have been undertaken to provide a means of refuge for a big tribal community. As to the period of the fortress, he suggests that its construction, as well as its occupation, may, in the absence of any direct evidence, be assigned to some time after the advent of the first century, A.D., rather than earlier. Among the relics found during excavation were a number of broken bones of a Celtic short-horned ox, the sole domestic ox in Britain during the Neolithic and Bronze Ages. A small fragment of glazed red ware has been assigned, provisionally, by a British Museum expert to be of a type belonging either to the first half of the first century A.D., or to another period which lasted through two or three centuries. All the various relics have been carefully labelled, and are at present preserved in cases at the Abergele County School."



The foundation-stone of the new Museum of Archæology and Ethnology at Cambridge was laid privately—owing to the national mourning—on May 14 by Baroness Anatole von Hügel, wife of the Curator, in presence of the Vice-Chancellor and a few University

officials and others connected with the museum.



Commendatore Boni has laid before the Deputies of the Province of Mantua his scheme for planting a sacred grove of the trees and flora mentioned by Virgil on the banks of the Mincio, near the village where the poet was born. Signor Boni alluded to Lord Curzon's recent speech at Stratford-on-Avon, upon the inspiration which men of genius derived from their surroundings, and more especially from the scenery of their native places, and remarked that this was even more true of Virgil than of Shakespeare. The Deputies have appointed two of their number to study the question on the spot with Signor Boni.



In April it was reported that a very large hoard of coins had been found in Gothland by a labourer while digging in a field. The coins were sent to Stockholm to be examined by the authorities of the State Museum; and a Reuter's telegram from that city, dated May 11, says that they are of great interest and antiquity. The hoard consists of 1,904 whole coins and 85 imperfect coins, a fragment of the border of a clasp, a portion of a buckle, and some plain pieces of silver. The most recent of the coins date from the middle of the eleventh century. The oldest are Arabian coins, of which there are 28. These are pierced, and appear to have been used as ornaments. Further, 31 imperfect Arabian coins were found, and four Byzantine. Included in the discovery are 1,115 German coins, and 726 Anglo-Saxon pieces bearing the effigies of King Ethelred II. and of King Canute. There are also 35 Danish and Norwegian coins. It is also interesting to note that in Gothland more than 80 per cent. of the total discoveries of Anglo-Saxon coins has been made. On the western coast, nearest to England, but few English coins have been discovered, which would seem to prove that Gothland was once the commercial centre of Scandinavia.



The Landi Dante Codex at Manchester.

By DR. ALUIGI COSSIO.



THE Landi Manuscript was presented years ago by Mrs. Rylands to the Monumental Library in Deansgate. As this manuscript is the best *cimelio* of the Dante Collection in that library, and as it is the palladium of the Manchester Dante Society, I should like to suggest that the Landi Manuscript at the Rylands Library should be henceforth called the *Codex Mancuniensis*. It will always be considered as one of the best Dante manuscripts of England, and to all students of Dantology it will ever remain a token of the great hospitality Dante's books and Dante's studies have met with in the industrious city of the North.

The Landi Manuscript, or the *Codex Mancuniensis*—unknown to bibliographers and even to the general Dante Exhibition of 1865—is a miscellaneous paper manuscript of the fifteenth century, with contemporary leather binding on wood boards, inlaid printing, with five metal bosses on the outside of the binding, forming the figure 5 in dice. To the inside part of the wooden cover is glued a leaf of parchment; then, at the beginning and at the end of the manuscript there is another leaf of parchment, both of which are left blank. The whole of the manuscript is divided into seventeen sections (*quinterni*), each of these being glued and stitched to a small band of vellum, on which I found something written in very minute Gothic, and which, most probably, had been parts of a mediæval Bible or Breviary.

The *Codex Mancuniensis* is, outside the wood binding, of the following dimensions: $8\frac{1}{2}$ inches by $11\frac{1}{2}$ inches, and about 3 inches in depth. Each verse of the *Divina Commedia* usually occupies about 3 inches. The first verse of each *terzina* begins with a capital letter, and each time the line commences a little nearer to the margin than the other two verses. The verses form a kind of column, and one column only is written on each page. Each column is 7 inches by

$3\frac{1}{2}$ inches. Each paper leaf of the Manuscript is $8\frac{1}{2}$ inches by 11 inches. To write those columns easily and regularly in beautiful Gothic characters, the amanuensis must have ruled the space on each page in a rectangular form. The written column occupies more space on the upper than on the lower part of the page. Evidently the space has been left for the purpose of marginal notes. Then, again, between the cantos there is always a blank space left; the scribe or amanuensis, not being himself an artist, probably hoped to find some friend, or to find the means of paying a rubricator, and perhaps an illuminator, whose business it would have been to insert the rubrics and the capital letters in the spaces left by the first hand, and to paint in those exquisite borders, with their jewel-work of colour, which we find and admire in so many Dante manuscripts. The manuscript containing the complete *Divina Commedia* omits the first letter of each canto of the poem. The rubricator and illuminator were never found for this work, and the amanuensis himself, after waiting years and years for the help that never came, in his old age wrote, in smaller Gothic letters than those of the text, some rubrics in black ink, and thus left to posterity a pathetic evidence of his helplessness and disappointment.

Each canto of the *Divina Commedia* is divided into various parts in the margin. Probably they are the divisions of the old commentators; and the usual words are: *prima, secunda, tertia, quarta, quinta, sexta.*

The pages of the miscellaneous Landi Manuscript were not originally numbered. A few years ago in Florence, for convenience, the leaves were numbered in pencil in quite a modern hand on the left-hand corner at the foot of the page. So we know that the manuscript contains 255 leaves and 510 pages. Following this system, I shall mention, by number only, the leaves; but, to avoid confusion, and as each leaf has two pages, I shall call them "a" and "b." Leaves 1 to 51 contain the *Inferno*; leaves 52 to 110 contain the *Purgatorio*; and leaves 111 to 171 contain the *Paradiso*.

The manuscript contains, in addition to the *Divina Commedia*, the following works,

from the simple enumeration of which we shall understand the literary and palæographical importance of the Codex.

On leaf 171b, without any title, we find the Latin poem of Benvenuto da Imola in Dante's honour. It begins: "Nescio qua tenui sacrum meo carmine dantem." It was published for the first time at Florence, A.D. 1720, in the *Carmina illustrium poetarum italorum* (vol. ii., p. 1719); was reprinted by Bandini in the catalogue of the manuscripts of the Laurenziana (vol. v., col. 203), and afterwards by Del Balzo, in his *Poesie di mille autori intorno a Dante Alighieri*, Roma, 1890. The text of our manuscript presents a great number of variants, some of which are very interesting. However, it does not appear as if the scribe who copied this poem also copied the *Divina Commedia*.

From leaf 171b to leaf 185b we find a work by St. Augustine. It begins: "Augustinus. Epistolam fili petre tue caritatis accepi. . . ." It is a long treatise by St. Augustine to a friend who was going to Jerusalem, and wanted to know from the Bishop "quam debeas in illis partibus vere regulam fidei tenere." There is a prologue, and the rest of the work is divided into thirty-one sections or parts.

Leaves 185b and 186a are blank, and were probably left thus for illumination. On leaf 186b we read: "Incipit liber scientiarum secundum sc̄i Ysidory." This treatise is divided into forty-four sections, and runs from 186 to 199a.

Leaf 199b is blank. From leaf 200a to 221b we have another Latin treatise, which would appear to be written by the same amanuensis as he who wrote the *Divina Commedia*. This Latin section is divided into the following minor parts: "De gemina percussione, de infirmitate carnis, de temptationibus diaboli, de oratione, de doctrina sine gratia, de libris gentilibus, de contemplatione mundi, de tempore monachorum, de jactantia, de ypocrisi, de simulatione, de odio, de iracundis doctoribus, de prelatiis, de oppressionibus pauperum, de exitu vite." On leaf 221a we read: "Explicit . . . celestis aula letificando includit."

On leaf 222a to 224b we find an index of the chapters of the books *Proverborum* and *Ecclesiastes*. On leaf 225a to 228a we have,

"Incipit viridarium consolationis. Incipit prima pars de vitiis, superbia, invidia, ira, accidia, avaritia, gula, ebrietate, luxuria." On leaf 228b to 230b there is an Italian translation, beginning: "Parlamento facto tra Scipione ducha de Romani e Anibale ducha de Cartaginesi." On leaf 230b we read: "Cançone di Dante Aleghieri e parla di Firenze."

"Patria degna di triumphal fama." It is the famous political song of Dante in five strophes, written down as if they were prose. The writing of the Canzone is the same as that of the *Divina Commedia*, and as most of the Latin treatises.

On leaf 231 there is in Latin a short prayer by St. Augustine: "Oratio Sancti Augustini perficienda pro evadendo omne periculum corporis et anime." From this prayer we may argue that our writer was very anxious about his spiritual and corporal welfare.

On leaf 232 we read: "Commincia lesordio di Tulio della vecchieçça formato sopra versi d ennio li quali scrisse a flaëmio comincia Tulio a parlare." It is a new Italian translation of the book *De Senectute*, by Cicero, and we are very fortunate in knowing the name of the translator, who also made the copy of the *Divina Commediu*. The translation ends on leaf 240b.

On leaf 240b we read: "Pistola di sc̄o Bernardo a Messer Ramondo"—a vulgarization which does not resemble the others mentioned by Zambrini. On leaf 241b we find: "Cançone di Fazio degli Uberti: 'A donna grande possente e magnanima.'"

On leaf 242a: "Cançone di Mughione da Lucha (Pietro Faytinelli): 'Spent e la cortesia spent e largheçça.'" This Canzone was published by Del Prete, with numerous variations (*Scelta*, disp. 139, Bologna, Romagnoli, 1874).

On leaf 242a, again, we find a letter of Seneca to Nero: "Pistola di Seneca a Nerone scritta p̄ Cornelio Tacito." On leaf 242b, the answer of Nero: "Risposta di Nerone a Seneca al decto parlamento." Leaf 243a is blank, but leaf 243b contains the end of Nero's answer. On leaf 243b follows: "Cançone di Messer Francesco Petrarca: 'Io vo pensando e nel pensier masale.'" Our manuscript contains numerous

and also very important variants if we compare our text with the other one established by Marsand.

On leaf 244a we read: "In noie dñi nři yhu XP. Añ. . . ." It is a Latin treatise "de Gratia," divided into six distinctions, written in very small letters by the same amanuensis who wrote the *Divina Commedia*. If we sum up the different parts of our miscellaneous manuscript, we must admit its value on account of its precious contents. First of all, we have the *Divina Commedia* complete, a Canzone by Dante, a Latin poem by Benvenuto da Imola, a Canzone by Petrarca, one by Fazio degli Uberti, one by Mughione da Lucca, and then several treatises by St. Augustine, St. Isidore, St. Bernard; translations of letters of St. Bernard, of Seneca and Nero, by Tacitus, and, above all, a new translation of the book *De Senectute*, by Cicero.

But who was the amanuensis of the fifteenth century who, at various times, with different pens and inks, wrote the greatest part of this precious manuscript? Our Codex Landi, although unknown to Dante bibliographers, belongs to the small number of the *dated manuscripts*. From two passages of the manuscript prescinding from other intrinsic considerations, we know the name of the author, his home, his profession, and the different periods at which he wrote the manuscript. The amanuensis was a certain Bartholomew Landi de Landis, from Prato, in Tuscany. He was a nobleman, and a learned notary at the beginning of the fifteenth century, who, in spite of his forensic duties and many occupations, found time to copy Dante, translate Cicero, and study Scripture, theology, history, morals, and patrology. It would appear that from the fact of his having copied so many treatises on those questions he must have had a certain amount of interest in them; yet we must not forget that many manuscripts contain these miscellaneous collections, without showing any particular disposition towards these studies on the part of their amanuenses. However, our notary, Bartholomew Landi de Landis, was a son of humanism, and of the Renaissance. Who he really was I regret I have been unable to discover. I have made all possible inquiries;

I have written to some of the first scholars of Italy, to my friend Passerini of Florence, without any result as to information on this point. Till further discoveries are made we must be satisfied with the little we know. We are ignorant of the date of the beginning of the *Divina Commedia* by our notary, but we do know when he finished it, for at the end of the *Paradiso* he wrote: "Explicit tertia et ultima Comedia Dantis Allegherii florentini Poete excellentissimi; Scripta fuit p̄ me bartholomeum landi de landis de prato notarium, Et completa fuit die XXVIIIJ Junii año MCCCCXVI Indictione VIIIJ." According to this, the *Divina Commedia* was finished on June 29, 1416. Not a hundred years had then elapsed since the death of Dante. From another passage of the manuscript we know that ten years later the notary was still engaged on the Codex; for after his translation of Cicero's *De Senectute*, probably in fear of losing the author's rights over his work, Bartholomew Landi wrote the following words: "Queste cose o avete che dire della vecchieçça alla quale voglia iddio che voi pervegnate accio che quelle cose che damme avete udite per experiença provare possiate. Ammen," etc.— "These things I have said of old age, and may God grant you to attain it, in order that those things you heard from me you might know by experience. Amen. Volterra, 23rd December, 1426, fifth Indiction. Bartholomew of the late Landi de Landis from Prato Notary." Whether he was in exile in Volterra, or there in the exercise of his profession, we know not, nor can we discover. But even at Volterra our notary likes to think of Prato, his home, of his family, and though in his maturer years he loves to dwell on earlier days and feels the sweetness and comfort of those recollections, still he experiences a kind of homesickness, and this he shows when he mentions not only Prato, but his father, "*Olim Landi de Landis*," who was resting in the peace of his Composanto. However, as I have said already, he took ten years to copy the second part of the manuscript, and make the new translation of Cicero's book. It is also very interesting to notice that this learned amanuensis in his old and happy age was able to write in the same beautiful hand of his youth, though the

letters became smaller and smaller, and there is less space in the manuscript left blank. That parsimony is often met with in old men. Though his writing in small Gothic was almost perfect, our notary was not an eminent artist; in fact, we may say he was not even artistic, for, judging from the four ink illustrations made by him, one comes to the conclusion that any schoolboy could have done as well, if not better, than he. The first letters, vowels, or consonants of each canto of the *Divina Commedia* have been left blank in the hope of a rubricator doing this part of the work. We find the four attempts made by the notary himself as follows: the first one is on leaf 10b, Canto 7 of the *Inferno*, where we find a circle divided horizontally. Again, on leaf 24, Canto 18 of the *Inferno*, we find another design, formed of eleven concentric circles. The smaller is divided into six equal parts, and from this circle, and reaching to the circumference of the largest one, is a perpendicular line. Again, on leaf 89b, Canto 22 of the *Purgatorio*, there is another picture, a little more artistic than the others. It is the famous representation of the mystic tree, with branches and fruits turned downwards. On leaf 136b, Canto 14 of the *Paradiso*, there is a curious picture illustrating the Galaxy. The design is formed of circles and squares, and a big *Crux immissa*, filled with stars, gives us an idea of the *Via Lattea*.

I have said that Landi was more literary than artistic. This we can see from every page of the *Divina Commedia*. We find there several rubrics which indicate that he understood the artistic value of Dante's poem. The titles, Canto primo, secondo, etc., were not written by him, but, much later, by someone else who had the manuscript in his keeping. The marginal rubrics, written by the notary himself, are very few compared with the number of the cantos, and reveal to us his favourite passages and those he studied the most. I found rubrics on the following cantos only: 25, 26, 27, 28, 29, 30, 31, 32, and 33 of the *Purgatorio*, and on the first nineteen cantos of the *Paradiso*. But if the rubrics are few, the marginal glosses are very numerous, and may be said to form an abridged commentary on the poem. In the *Inferno* and

the *Purgatorio* the glosses are mostly in Latin, but in the *Paradiso*, on the contrary, they are predominantly in Italian. After a careful examination, I found that all cantos are more or less provided with glosses, except the following—*Inferno*: Cantos 21, 22, 25, 26, 27, 29, 30, 31, 32 and 34; *Purgatorio*: Cantos 2, 3, 6, 7, 8, 9, 10, 13, 15, 21, 24, 25, 26, 27, 28; *Paradiso*: Cantos 17, 21, 23, 29, 30, 31, 32, 33. All these glosses reveal to us the same hand, though they were written at different times, and, judging from the very small Gothic writing he used for them, it appears to us that Landi wrote them when old, but when still reading and studying the *Divina Commedia*. However, notary-like, and convinced of the importance of traditional forms, Bartholomew Landi did not forget to write the "explicit." Thus, at the end of each cantica we read on leaf 51: "Explicit prima Comedia dantis Allegherij." On leaf 110: "Explicit secunda Cantica Coñedie Dantis." On leaf 171: "Explicit tertia et ultima Coñedia Dantis Allegherij florentini Poete excellentissimi."

What is the importance of these glosses or commentaries? It is not very great. They are generally abridged copies of other commentaries he had at hand. Some of them, however, reveal the originality of his views, his knowledge of literary, philological, and historical questions, of theological and philosophical training; but as a whole they are unimportant. I copied a great number of them, but I will merely give the first three of Canto 1 of the *Inferno*. Landi tries to give some etymological explanations of the name of the poet, and, copying others, he says: "*Dantes*, quasi dans te ad multa, s. utilia et virtuosa"—"*Dante*, as it were, giving thyself to many things useful and virtuous." Then, again, he gives us the etymology from the Greek: "*Dantes*; quasi dans *theos*, i. deum et divinorum notitiam"—"*Dante*, as it were, giving to us God and the knowledge of Divine things." *Aldigherius*: Landi has no idea of the Teutonic root of this name, but he explains it thus: "*Aldigherius*, in alta dirigens, vel alia dirigens quam alii poete"—"Directing high things, or different things from the other poets."

But the Landi Manuscript is more precious

to us for the variants of the text it contains than for the glosses. These variants are very numerous, especially in the *Inferno*. Some are merely orthographical and grammatical, and form a useful contribution to the historical Italian grammar at the beginning of the fifteenth century; others contain a different sense or meaning from the other manuscripts. Not very many are unique, but some are sufficiently important to excite our lasting gratitude to the amanuensis. Some of them prove that the text was copied from other important manuscripts—for instance, the Manuscript of Berlin (De Batines, 525); the Manuscript of Santa Croce, called the Manuscript of Filippo Villani (Laurenziana XXVI., 1); the Manuscript Vaticano 3,199, called the Manuscript of Boccaccio (De Batines, 319); and the Manuscript Gaetani-Sermoneta (De Batines, 375). If our Codex does not depend directly on those manuscripts, it has in common with them a dependence upon an equally important palæographical source. However, the celebrated examples I have mentioned are the first-class manuscripts which served Witte for the preparation of his classical edition of the *Commedia*, called the *Vulgata*. My friend Signor Valgimigli and I have spent many hours in collecting all those variants, but I need not quote them here. We have also prepared, by the kind permission of Mr. Guppy, Chief Librarian of the Rylands Library, a new edition of the *Divina Commedia*, based upon this manuscript; but I am sorry to say that, after all our work and study, we have as yet been unable to find in this rich and prosperous city of Manchester a Mæcenas who will help us in the publication of this work. We owe heartfelt thanks to Bartholomew Landi de Landis for the Codex he has left us; to his learning and energy, industry and patience, Manchester owes the possession of this precious *cinelio*, which is one of the choicest items of the Dante Collection in the Rylands Library. De Batines, in his colossal work, *Bibliografia Dantesca*, does not describe this manuscript, nor does he even mention it. It is still unknown to the students of Dante lore, and did not figure even in the great Dante Exhibition of 1865.

The Holy Maid of Kent.

BY ARTHUR H. COLLINS, M.A.



As the railway-passenger passes Smeeth Station, on the line from Ashford to Folkestone, he will notice the western tower of Aldington Church standing on a hill towards the south. The church itself has points of some interest. The north and south walls have an abundance of Saxon masonry; the choir has some interesting woodwork; while the tower was built by the wealthy and munificent Archbishop Warham, who owned property in the neighbourhood. He it was who gave the living of Aldington to Erasmus, and a pension shortly afterwards, when the great scholar retired, owing to his inability to speak English with sufficient fluency.

It will be more convenient if we draw our readers' attention to two other buildings before we come to the main purpose of this article. In the first place, to the old ruined chapel of St. Mary the Virgin at Court-at-Street, on a hill-slope about a mile and a half away. It is just one of those little chapels which are common in this part of Kent. The situation is picturesqueness itself. Down below, the many colours of Romney Marsh extend to the blue waters of the English Channel. On a clear day the view may be prolonged to the coast of France. During the fourteenth and fifteenth centuries the chapel was well taken care of. A hermit lived here who varied his periods of prayer and meditation by conducting travellers through the neighbouring woods. But just before the Reformation the building began to fall into the disrepair which is now so noticeable. It has lost one wall entirely; its door and window are blocked by rough masonry, and practically the only detail of interest that remains is the stoup in the western wall. Of events that happened here we will say more presently.

We will now turn the reader's attention to a fine black and white house—Cobb's Hall—not very many yards from Aldington Church. Cobb's Hall was no doubt a substantial building at one time, occupied by substantial people. The interesting

chimney-piece, representing Adam and Eve and their temptation, bears evidence of this. Now, however, it has been divided into two small cottages, and thus its glories have largely departed.

At Cobb's Hall that pathetic figure, Elizabeth Barton, the Holy Maid of Kent, began her life of notoriety. During 1525, at the age of nineteen years, she was maid-servant to Thomas Cobb, the steward of the Archbishop's estates. Her health began to decline so much that she seemed to many to be stricken with mortal disease. As old

during her illness. Her knowledge of the future and of the unseen world was remarkable. Was her master's son ill, and not dead yet? Then he should "die anon," she foretold. And die he did! Was there a service held at the church? The Maid could describe all that happened there while she remained within the four walls of her little room. Was the hermit of Court-at-Street mentioned? She was able to describe what fare he cooked himself for his supper. But her powers and her visions seemed at times to soar above earthly things. How



ALDINGTON CHURCH FROM THE SOUTH-EAST.

William Lambarde, who wrote about thirty years after her death, quaintly puts it, "she was touched with a great infirmity in her bodie, which did ascende at divers times up into her throte, and swelled greatly; during the time whereof shee seemed to be in grievous paine, in-so-much as a man woulde have thought that shee had suffred the pangs of death itselfe, until the disease descended and fell down into the bodie againe." What struck her friends and neighbours, however, was not so much her disease as the curious visions which she seemed able to see, and the wonderful predictions she was able to make,

astonished her mistress and the neighbours must have been when, with eyes fixed upon the ceiling, she told them of the glories of heaven and the agonies of hell! Here was St. Michael weighing the souls in his scales, and bestowing upon them their everlasting lot. There the Virgin Mary seemed to be approaching to encourage her in her illness, and to tell her that all would soon be well. One thing she must do before she was fully cured—she must be taken to the chapel of Our Lady at Court-at-Street, where she had to offer a taper before the image of the Virgin.

Poor Thomas Cobb hardly knew what to do

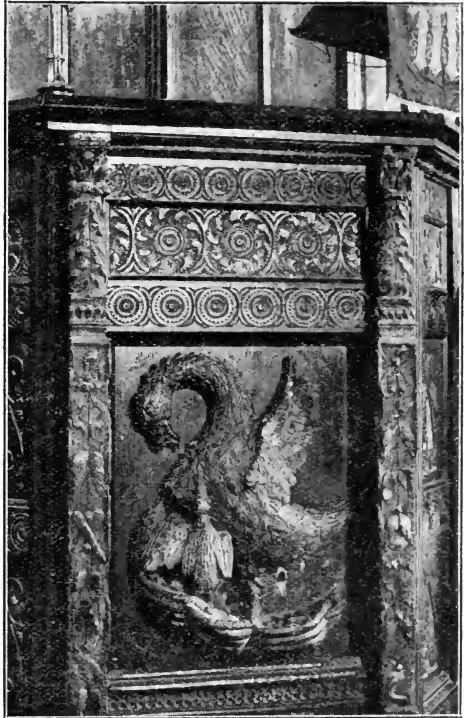
with the prophetess in his house. He must seek advice, of course. But where? What was more natural than that he should go to his rector, Richard Masters, and there lay the whole matter before him? Masters would be much concerned. For one thing, as parish priest he would go to see the girl himself, and hear some of her revelations. For another, he must communicate with his chief, the Archbishop, and find out from him what he was to do. Such things as these were hardly within the competence of the village parson.

Archbishop Warham was as much interested as the rector. He was too busy to see Elizabeth Barton on his own account for some time to come; but, as his obvious duty was, he went into the whole matter as well as he could by deputy. Some monks of Christ Church, Canterbury, named Bocking and Hadley, seemed to suit his purpose; therefore he included them in a commission, together with Richard Masters, to see if she were truly inspired. Exactly what happened now is involved in considerable obscurity. That the commission examined Elizabeth is certain. What they did was to ask her so to speak her Catechism, and to inquire whether she was sound in the articles of the Christian faith. In these respects they could find no flaw. Without doubt, however, the two monks sooner or later saw in her a means by which they might get considerable gain. We question whether they did so at once. Such a thing would be more likely to occur to them as time went on. Among other things they would be anxious to discover what she had been told by the Virgin Mary to do. She had already made one journey or more to her chapel, but another, at least (so the commission thought), was necessary to complete her cure.

For this visit the greatest preparations took place. The rector and the monks noised it abroad. Consequently, when this time the Maid started on her way to the chapel, she was no longer attended by a few, but by crowds, which swelled in number as they reached the objective of their pilgrimage. The gentry were there, as well as those of commoner sort.

The little chapel can never have been capable of accommodating more than 150

people. In it, however, or in its immediate neighbourhood, were over 2,000 assembled, intent on seeing what would happen. Escorted by her rector and the other members of the commission came the Holy Maid. She had not been in the chapel many moments before she justified her reputation as a prophetess. We quote William Lambarde again: "She fell into a marvellous passion before the image of Our Lady, much like



PELICAN IN HER PIETY ON ALDINGTON PULPIT.

a bodie diseased of the falling evill, in the which she uttered sundry metrical and ryming speeches, tending to the worship of Our Lady of Court-up-Street (whose chapell there shee wished to be better maintained, and to be furnished with a daily singing priest), tending also to her owne bestowing in some religious house."

Whether or no the first part of the Virgin's command was obeyed we have no means

of ascertaining from the structure as it stands. But for Elizabeth Barton the scene soon changes. She is advanced "from the condition of a base servant to the estate of a glorious Nonne," for the Archbishop arranged that she should be professed at St. Sepulchre's Nunnery in Canterbury.

What a pity that she could not have gone elsewhere to escape from Bocking and his allies, who had by this time flattered her weaknesses, and acquired the greatest influence over her!

Of St. Sepulchre's Nunnery, which was

slips of paper inscribed with what was believed to be the revelation from heaven. It is said that the Archbishop's chaplain was her secretary. Someone, we may be sure, made a good thing out of it. Warham's belief in her caused her fame to be something more than local, for he sent some of her sayings to Henry VIII., who showed them to Sir Thomas More. The knight failed to be deeply impressed: "A simple woman, in his mind, of her own wit might have spoken them."

With some of her deceptions the Virgin's



COURT-AT-STREET CHAPEL FROM WEST.

founded by Anselm, the writer was able to find few traces. An ancient flint wall above the raised foot-walk of the old Dover Road is thought to be part of the wall of the nunnery. Hard by are the "Nunnery Fields" and houses called by the name of St. Sepulchre's, while in a neighbouring garden and elsewhere are to be found small fragments, showing that a religious house once existed near.

While at St. Sepulchre's Sister Elizabeth continued her sayings and prophecies. Many who were in difficulties resorted to her for counsel and advice. To such were given

Chapel, adjoining the Martyrdom in Canterbury Cathedral, is associated. Her friends the monks would be able to arrange it all. According to the author of the *Chronological History of the Cathedral*: "By using the staircase which formerly led to the floor over the vault in the Norman transept, and cutting a hole through the wall into the upper part of the chapel, they supplied themselves with the means of producing some apparently wonderful effects, astonishing the credulous by what could be heard and seen." The hole in the wall through which she practised her deceptions is still visible. Had she been

content with this sort of thing she would, no doubt, have been discovered, to sink back into obscurity in the end. But, after her sickness at Aldington, obscurity was never to be the lot of Elizabeth Barton. Her education and mode of life had not given her much knowledge of politics, but the little knowledge that she had proved a dangerous thing when in the hands of her unscrupulous friends.

From 1526 the country had been stirred to its foundations by the question of the King's divorce from Catherine of Arragon. That divorce proved to be a stumbling-block

Cranmer, the successor of Warham, and by the decrees of the Convocations, which during the last few years had been subjugated to the influence of the King.

Any pretext was good enough for getting rid of More and Fisher as a punishment for having opposed his will. Neither did the Maid of Kent escape the King's vengeance. He wished to close her mouth. Cromwell and Cranmer were appointed to examine her—a very different commission from that which had looked into her case seven or eight years before—and, to cut a long story short, she was condemned by the Star Chamber, and



COBB'S HALL.

to Wolsey and Sir Thomas More. What wonder, then, that it caused the ruin of one who, in a humbler way, and from more ignorant motives, opposed the marriage of Henry to Ann Boleyn!

Prompted by her advisers, the Maid of Kent warned Wolsey and Henry of the dreadful consequences of the rejection of the first Queen. Henry did not believe in her sufficiently to be anything but amused. He had set his heart on the marriage with Ann, and neither Pope nor Wolsey nor Holy Maid should thwart his designs. The divorce, as everyone knows, was brought about by

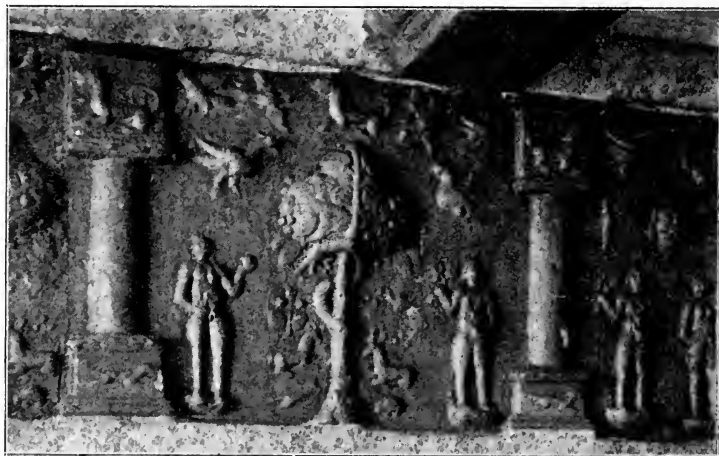
executed at Tyburn with her accomplices in 1534.

Many interesting questions arise with regard to the Maid of Kent. Is it possible, according to the medical knowledge of to-day, to decide what her complaint was? Was there any reality behind her visions, or were they merely delusions consequent upon her disease? Did she herself believe in the sacredness of her mission, or simply for the sake of notoriety put herself under the influence of unscrupulous men who knew the world better than she did? Several of these questions can be answered satis-

factorily. The writer had suspected from the first that Elizabeth Barton must have been suffering from hysteria in some form or other, so that he was not surprised that, when he mentioned the symptoms which Lambarde records to a doctor, the case was diagnosed at once.

There is a form of hysteria called the "globus hystericus," in which the patient seems to feel a ball rising gradually up from the loins to the throat. The sensation is accompanied by difficulty of breath, and choking and sobbing frequently ensue. After the paroxysm is over the ball seems to sink down into the body again. But what shall

obtain worldly praise." At another, just before she died, she allowed that it was the praise of the commission puffing her up with pride that was responsible for her death. The whole issue, then, seems to be fairly clear. It is evident that, through some excitement, or overwork, or debility, she was originally brought into a hysterical state, under the influence of which, in the first instances, she imagined she saw the visions she described. But it would hardly be consistent with her confessions that her visions went on for very long. Had she not achieved her unfortunate notoriety, or been used by the monks of Christ Church for their own purposes, the



FIREPLACE AT COBBE'S HALL.

we say about her visions? Were they, too, mainly consequences of the hysteria? It is almost certain that we must admit this also, for even during this twentieth century it is no uncommon thing for hysterical people to think they see visions of our Lord, or of the saints and angels.

It is in the light of this that we must examine her confessions before those who questioned her. At one time, in the course of severe cross-examination, she admitted to Cromwell that "she never had visions in all her life, but that all she ever said was feigned by her own imagination only to satisfy the minds of them which resorted to her, and to

visions would probably have ceased. But they were found to be a source of gain to her and others. Fame and the reputation of a saint were irresistible to one born in a lowly position, and therefore she at times gave free rein to her imagination, and did not scruple to deceive the crowds of people who resorted to her.

We cannot help feeling sorry for the Maid of Kent. She was more sinned against than sinning. We can pardon the desire for notoriety in one so ignorant and uneducated, but we do not find it so easy to forgive the rascally monks who flattered and encouraged her. We must hope, for the good name of

the monastery, that the characters of Bocking and Hadley are not typical of Christ Church, Canterbury, at that time.



The London Signs and their Associations.

BY J. HOLDEN MACMICHAEL.

(Continued from vol. xlvii., p. 67.)



THE *Boar's Head*.—It does not appear in whose particular family arms or crest the numerous signs in the City of London of the Boar's Head had their origin. It is not at all improbable, however, that they were derived from the arms of the Butchers' Company, which contain, on a chief argent, a boar's head coupé gules between two black brushes—*i.e.*, bunches of knee-holly—vert; and this would perhaps account for the sign among the cooks' shops in Eastcheap. But its heraldic origin is by no means to be ignored. The boar in mediæval art represented ferocity and sensuality, although it was, no doubt, only his former propensity that led to his adoption into the widespread family of heraldic zoology—an adoption arising, no doubt, from the exploits recorded of encounters with this ferocious animal. As in the crest so in the sign, the boar's head is, I think, generally represented coupé "close"—that is, close behind the ears, in contradistinction to coupé "at the neck," or close to the shoulders. Thus it appears in the arms of the Marquis of Huntley, whose ancestor is said, by tradition, to have killed a wild-boar which greatly infested the borders. Again, in the case of the Baird family, of remote antiquity in North Britain—although one would have thought that, as in the name of Hogg, it may have in this instance also been merely allusive—one of whose crests is a boar's head *erased*, there is a tradition that while William the Lion was hunting, having strayed from his attendants, he was alarmed by the approach of a wild-boar. A gentleman of the name of Baird, however, coming up, had the good fortune to slay the object of the monarch's

alarm. Large grants of land were conferred upon him, and the coat of arms assigned to him, a boar passant, may be seen to this day upon an ancient monument of the Bairds of Auchmedden, in the churchyard of Banff.

Boar Alley, since it is described in Dodsley's *Environs of London*, as being in Grub Street, Fore Street (1761), is perhaps a curtailed form of *Boar's Head Court*: "This is to give Notice to all the Creditors of Mr. James Laning, late of Boar's Head Court in Grub Street, in the Parish of S. Luke in Middlesex, Weaver, Bargemaster, and maker of Stay-Twist, deceased," etc.*

The *Boar's Head* Brewery, in Gray's Inn Lane, at the end of Theobald's Road, had the date on a corbel 157—.† Perhaps this is identical with Nos. 31 and 33, Gray's Inn Road, afterwards the Yorkshire Grey, owned by Spiers and Pond.

It is not so evident, because John de Vere, Earl of Oxford, and Lord Great Chamberlain, resided, like the landlord of the famous *Boar's Head*, in Eastcheap, "near London Stone,"‡ that the sign therefore originated in the blue boar cognizance, as Burn thinks, of that nobleman. A more likely if less heraldic reason can, I think, be found in the circumstance of Eastcheap having been, on the authority of Lydgate, the "accomplished scholar" and monk of Bury St. Edmunds, in his *London Lickpenny*,§ famous for its cooks' shops, and also in the fact, as it has been pointed out, of the boar's head occurring prominently in the arms of the Butchers' Company. Consequently the favourite old English dish of a boar's head soused cannot have failed to suggest itself as a suitable sign in this quarter, even if it partook also of something of an heraldic origin. Until its extermination, as a wild animal, and for long in its domesticated state, the boar's head was the first dish served on the great feast-day of

* *Daily Advertiser*, April 10, 1742.

† See the Archer Collection, British Museum Print Department, a water-colour drawing (1853), portfolio 12.

‡ Among the records of the City of London, known as the *Remembrancia*, is a letter from the Lords of the Council to the Lord Mayor, granting permission to the servants of the Earl of Oxford and the Earl of Worcester to play at the Boar's Head in Eastcheap.

§ Not "Lackpenny," as Burn has it (see Harleian MSS., 367).

Christmas. Holinshed says that in the year 1170, upon the day of the young Prince's coronation, Henry I. "served his sonne at the table as sewer bringing up the *Bore's Head* with trumpets before it according to the manner."*

Although the Boar's Head, as a tenement, is mentioned so early as the reign of Richard II., as having been given by one William Warden to a college of priests or chaplains founded by Sir William Walworth, Lord Mayor, in the adjoining church of St. Michael's, Crooked Lane (taken down to make way for the London Bridge approaches), yet it does not appear as a tavern until the year 1537, the date of a lease of "all that tavern called the Bore's Hedde, cum cellariis sollariis et aliis suis pertinentiis in Estchepe," etc. †

Memorable as the scene of the roisterings of Prince Henry and Falstaff and his underlings, the Boar's Head was burnt down in the Great Fire, and the carved stone sign dated 1668, now in the City Museum, is, with the exception of the old carved boxwood representation of the Boar's Head found in a Whitechapel rubbish-heap, the only relic remaining of the historic tavern associated so closely with the name of Shakespeare. The carving alluded to ‡ is now in the possession of Mr. Burdett-Coutts. The late Baroness, who bought it from Mr. Halliwell-Phillipps, kindly gave me permission to see this curious relic, which is preserved with the greatest care at No. 1, Stratton Street, Piccadilly, in a specially constructed case. Mr. W. E. Windus wrote to me in 1891, in answer to inquiries, that his great-uncle, Mr. Thomas Windus, F.S.A., possessed it originally. It then went into the hands of Mr. Ausley Windus, now deceased, and Mr. W. E. Windus believed that the former sold it to Mr. Halliwell-Phillipps. He is not quite sure,

* Holinshed's *Chronicle*, iii. 76. At Hornchurch in Essex, when the inhabitants pay, or used to pay, the great tithes on Christmas Day, they were treated with a bull and brawn, and the boar's head was wrestled for, the poor having the scraps (see Morant's *Essex*, vol. i., p. 74, note).

See illustrations in Knight's *Shakespeare* and the *Illustrated London News*.

† *Remembrancia*, 1878 (Plays and Players), ii. 189.

‡ See illustrations in Knight's *Shakespeare* and the *Illustrated London News*.

however, whether Mr. Phillipps bought direct or not.* It is carved in boxwood, and set in two natural tusks, thus forming a frame, the tusks being joined at their base, making a crescent with the horns downwards. This circumstance suggests that the person who made it thought to invest the sign with the properties of a charm to invoke—after the manner of the peasantry in some parts of Italy, who construct similar objects from boars' tusks—the protection of the goddess Diana. Inscribed upon the back of the sign is: "W^m Broke, Landlord of the Bore's Head Eastchepe, A.D. 1566." The object was exhibited at the Tudor Exhibition, 1890, when it was described in the catalogue as having been "found in Whitechapel in a mound caused by rubbish from the Great Fire of London. Lent by the Baroness Burdett-Coutts."

The stone sign alluded to immediately faced No. 65, King William Street, a few feet westward of the statue of King William IV., placed there in 1844. The large brass token of the Boar's Head in Eastcheap in the Beaufoy Collection (anterior to the fire of 1666) is extremely rare, and was in the possession of Mr. John Huxtable, Albion Road, Stoke Newington, until, at the suggestion of Mr. Burn, it was, with four or five other tokens, liberally forwarded by Mr. Huxtable from his own valuable cabinet to that of the editor of the Beaufoy tokens, whence it found, with the whole collection, a happy home under the protection of the Corporation.

If our gracious Queen Alexandra condescended, in the interests of the poor, to bestow her patronage upon and dine at a latter-day cook's shop—to wit, that of Messrs. Pearce and Plenty—Her Majesty was but following a precedent set by the Royal Family of Prince Hal and his two brothers, who, as Stow chronicles, patronized on St. John's Eve in 1410 the eating-houses of Eastcheap, with this difference, that while there was Riot and Plenty in the one case, there was Peace and Plenty in the other. †

* Letter dated February 10, 1891.

† Stow says, however, that there was no *tavern* in Eastcheap at the time of this royal diversion. See further on this point in Mr. Philip Norman's *London Signs and Inscriptions*, 1893, pp. 52, 53, who gives

Jane Rouse was an "ale-wife" at the Boar's Head in Eastcheap. She was executed for witchcraft.*

Another *Boar's Head* survives to this day in the neighbourhood of the more famed resort. This is at No. 157, Cannon Street. In 1742 the "Creditors of Nicholas Bradford late of the City of Exeter, Haberdasher of Hats and Chapman, a Bankrupt, are desir'd to meet the Assignees of the said Bankrupt's Estate, at the *Boar's Head* Tavern, in Cannon Street, London," etc.†

The *Boar's Head* in Billingsgate gave its name to Boar's Head Alley. Machyn, in his "Diary," mentions on May 17, 1555, one Hall, a lighterman of Boar's Head Alley, who, while the faithful of Machyn's religion were going in procession through Cheapside, was bound to a post there and whipped as they passed, for his heretical opinions.

The *Boar's Head*, King Street, Westminster, said to have been the residence of Oliver Cromwell, and where he had the interview with his favourite daughter, was taken down about the year 1858.‡ Mr. Burkitt, in the *British Archaeological Journal*, § says that when the house changed hands the sign, which remained in his time, was removed.

Boar's Head Yard, or, properly, Blue Boar's Head Yard, still remains, and is entered from Delahay Street. Shortly before the great trial in 1833, between the parish of St. Margaret and the inhabitants of Privy Gardens, a very rigid examination of the old parochial rate-books took place, and in one of them Lieutenant-General Oliver Cromwell was found rated for a house in King Street, which was ascertained, with as much certainty as the extensive alterations in the vicinity would admit, to be one of two very ancient tenements lying between the north side of the gateway entrance to Blue Boar's Head Yard and the wall of Ram's Mews. The public-house known as the Boar's Head

was rebuilt about 1750.* In 1742 the following advertisement is found:

"To be Sold cheap,

At the *Blue Boar's Head* Inn in King Street, Westminster, The Owner going abroad,

A GOOD four-wheel Chaise, little the worse for wear, fit for a Gentleman to drive himself, with an entire new Pair of Harness."†

"— two small Houses to be lett in Boar's Head Yard in Petticoat Lane, near Whitechapel-Bars, the first Turning down the Lane on the right Hand, with Plenty of Water, and other good Conveniencies. Enquire at Mrs. Hunt's, in Irish Court, near Whitechapel Bars."‡

In 1831 Petticoat Lane had already become Middlesex Street, and Boar's Head Court was then the first turning on the right, a few doors from Aldgate High Street.§

The *Boar's Head* was the sign of a stationer in Cornhill, by name Thomas Ridge, late of Woodford, in the county of Essex.||

"On Tuesday died at St. Margaret's-Hill, Southwark, very wealthy, Mr. Hind, Master of the *Boar's Head* Livery Stables, a Man of as great Dealings as any Man of his Profession about Town."¶ Henry Wyndesore, one of the household of the memorable Sir John Fastolf, of Caistor in Norfolk, in a letter to John Paston, dated from "London on Sunday next after St. Bartholomew's day," August, 1459, or before, the year not being mentioned, entreats him at his leisure to remind Sir John of his old promise to prefer or assist him in taking the Boar's Head in Southwark, intimating that he had purposed to have been elsewhere, but that "of my master's own motion he said that I should set up in the Boar's Head." In Alexander Chalmers' *History of Oxford* it is stated that "the Boar's head in Southwark, now divided into tenements, with Caldecot manor in Suffolk, were part of the benefactions of

in that work probably the best account extant of the much-canvassed Boar's Head in Eastcheap. The probability is that the eating-houses gradually became taverns also.

* Smeeton's *Wonderful Magazine*, 1830; p. 185.

† *Daily Advertiser*, April 6, 1742.

‡ Crace Collection, xiv. 120.

§ Vols. ix. and x.

* Manuscript communication from Malone to Cunningham.

† *Daily Advertiser*, June 15, 1742.

‡ *Ibid.*, March 5, 1742.

§ *Elmes's Topographical Dictionary*, 1831.

|| *Whitehall Evening Post*, July 15, 1756.

¶ *London Evening Post*, November 2, 1738.

Sir John Fastolf to Magdalen college, Oxford."

Boar's Head Inn Yard, according to Dodsley's *Environs*, was in Compter Lane, St. Margaret's Hill; and in the Crace Collection (xxxiv. 100) is a water-colour illustration of Boar's Head Place, "formerly Boar's Head Inn," on the east side of Counter Lane.

A token of the *Boar's Head* in the Strand, near "Ye May Poal," has on the obverse a boar's head pierced with three arrows; while on the reverse, possibly signifying Nat. Child the circulator's licence to sell wine, are the chequers.

The *Bore's Head* in Old Fish Street is one of the well-known City taverns commemorated in *News from Bartholomew Fayre*, quoted by Dr. Drake (*Shakespeare and his Times*, vol. ii., p. 133 n.), of which there are several tokens in the Beaufoy Collection.*

A modern *Boar's Head* at No. 66, Fleet Street, between Whitefriars Street and Bolt-in-Tun Yard, on the south side, still occupies the site of the Boar's Head Tavern destroyed in the Great Fire of 1666. It was rebuilt, however, by William Healey, who in 1668 issued a token of the house, and whose name appears in the wardmote returns of licensed victuallers for the years 1664, 1665, 1669, and 1680. In 1674 he served the offices of constable and scavenger.

The boar's head, as we have seen, is not always of heraldic origin necessarily. In the case of the Fleet Street instance it may have had some connection with a yearly payment by the butchers of St. Nicholas Shambles, of a boar's head, which was required by the Mayor of London for the time being in recognition of their duty in keeping in repair a certain quay in "Secollane" (*i.e.*, Fleet) Lane, "near the water of Flete, for the purpose of there in such water cleansing the entrails of beasts."†

A Mr. Parry in *Boar's Head Court*, next the Bolt and Tun Inn in Fleet Street, a Dial being over the Door, advertises "vials of medicine 3s. 6d. each, for the Chin-Cough

and Hooping Cough in Children. The most infallible Remedy in the world."*

The *Boar's Head* in Aldgate.—A curious instance of the summary way in which the players were treated in Queen Mary's reign occurs in the abridged extracts from the proceedings of the Privy Council, now in the British Museum, as will be seen from the following passage: "A letter to the Lord Mayor of London to give order forthwith that some of his officers do forthwith repaire to the Boar's Head without Aldgate, where the Lordes are informed a lewde play called 'A Sacke full of Newse' shall be plaied this daye, the Plaieres whereof he is willed to apprehende, and to commit to safe warder until he shall heare further from hence, and to take their Playe-booke from them and to send the same hether."†

The *Bodice-maker*, or, as he is called to this day, the *Body-maker*, was the sign of the stay-maker. The transition from a clothier to a stay-maker may perhaps account for a "naked boy" being represented on the reverse of a Beaufoy token (No. 121). Stays as part of feminine apparel appear to have superseded bodices in Queen Anne's reign, and this change frequently brought worthy John Duddlestone, the Bristol body-maker, up to London to purchase whalebone. When Prince George of Denmark visited the Bristol Exchange one morning, attended solely by a military officer, he remained until the merchants had withdrawn, none of them having either the courage or the inclination to ask him to partake of any hospitality. John Duddlestone, however, walked up to the Prince, and asked him, "Are you, sir, the husband of our Queen Anne, as folk say you are?" The Prince replied that "such was the fact," and Duddlestone resumed that "he had seen with great concern that none of the prime merchants on 'Change had invited him home; but it was not for want of love or loyalty, but merely because each was afraid of the presumption of addressing so great a man." Duddlestone therefore begged him to accompany him with his soldier officer home to dinner, if they could be satisfied with a good piece of roast beef, a plum pudding, and some ale of

* Burn's *Beaufoy Tokens*, 1855, Nos. 468, 697, 816, 1037, 1098.

† Riley's *Memorials of London*, 1868, p. 214.

* *Country Journal*, October 24, 1730.

† Brayley's *Londiniana*, 1829, vol. i., p. 213.

his wife's own brewing. Charmed with the invitation, and although dinner had been bespoken at the White Lion, they arrived at the body-maker's house, when the latter called to his spouse at the foot of the stairs, "Wife! wife! put on a clean apron and come down, for the Queen's husband and a soldier gentleman are come to dine with us." Dame Duddlestone descended forthwith in a clean blue apron, and, according to the national custom of that era, was saluted by Prince George when she entered the parlour. At their departure the Prince gave his host a card which he said would facilitate his admission to Windsor Castle, and told him to be sure, the next time he went to London, to bring his wife, and be sure to take her to Court. With his worthy dame behind him on a packhorse, on the next occasion of going to London to buy whalebone, Duddlestone found on his way easy admittance to the Castle, and was introduced to the Queen, who in her turn presented them to her guests as "the most loyal persons in the City of Bristol."

After dinner Her Majesty desired John Duddlestone to kneel down, and, according to the very words and accent of his good helpmate, in her oft-repeated description of the scene, first laid a sword on his head, and then said, "Ston up, Sir Jan."*

Before the silk-mercens and the body-makers had migrated from Holywell Street, Strand, farther westward, Marston and Co.'s, No. 25, Holywell Street, was the second stayshop on the left hand from Newcastle Street. Marston had been manager to a famous staymaker, one Mr. Mills, and advertises "beautiful LONG STAYS from 7s. to 11., strong coloured corsets from 5s. to 10s. Several hundred pairs of children's stays," and announces that he is the "Sole Inventor of the Patent Telima Stays."†

* Strickland's *Queens*, 1847, vol. xii., pp. 76-78.

† *The Alfred* (newspaper), August 29, 1812.

(To be continued.)



The Fordham Brass of Kelshall, Herts.

BY SIR GEORGE FORDHAM.

IN 1700 Chauncy, in the description of Kelshall in his *Historical Antiquities of Hertfordshire*, copied an inscription on a brass plate to a John Fordham, and his two wives Ellen and Joan, recording the death of the former on March 6, 1527. Chauncy's note runs: "Upon a Chimney piece in the House of Mr. Fordham, of this Town, supposed to have been taken out of this Church, is this Inscription in Brass, in a sort of old Text Letters." His transcript is not by any means an exact one, as may be seen on comparing it with the copy of the original given below. The "Mr. Fordham of this Town" (*i.e.* Kelshall) of Chauncy's time was, perhaps, John Frederick (1661-1726), though there were other Fordhams of the same family alive in 1700, and living in or near Kelshall. He was fifth in descent from the John Fordham of the inscription.

The existence of the plate is next recorded by Salmon, in the *History of Hertfordshire* (London, 1828, fol.), who also copies the text of the inscription, but with errors throughout. It is not mentioned by Clutterbuck (*History and Antiquities of the County of Hertford*, London, 1827, fol.), but Cussans, in the *History of Hertfordshire—Hundred of Odsey* (1873), refers to the brass as in the possession of a John Fordham of Royston.* Cussans sets out the inscription, falling into three blunders, amongst them the capital one of an alteration of the date from 1527 to 1526. This John Fordham of Royston, who was in the ninth generation from the John Fordham of 1527, dying in 1875 without issue, the inscribed brass came into the possession of his nephew, Edward William Sampson, the son of his sister Jane. It is to this gentleman that the Church of Kelshall

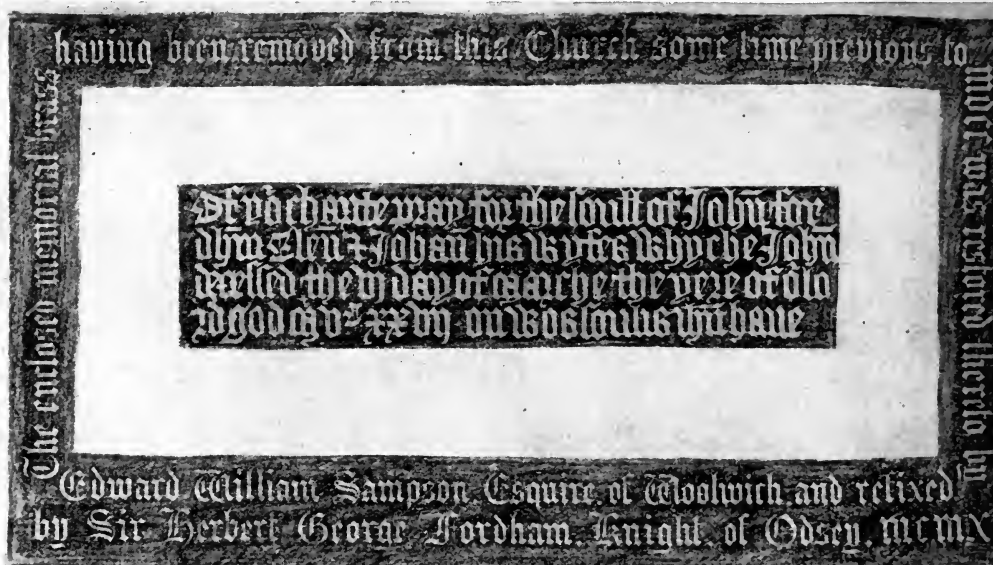
* It had been in his possession for some time, as it is mentioned in "A Catalogue of Objects illustrative of Science and Art and their Applications to Manufactures, Natural History, Archaeology, etc., displayed in Royston Exhibition, May 12 to 24, 1856" (Royston: John Warren, 1856, 12mo.), on p. 21, as one of the exhibits of John Fordham, Esq., with the number and description: "364. Brass plate with ancient inscription, 1527."

and the Fordham family are indebted for the restoration to the church, after more than two centuries, at the least, of the earliest sepulchral record of that family known to exist in Hertfordshire. The plate is of roughly-cast brass, measuring $13\frac{5}{8}$ inches in length by nearly $3\frac{1}{2}$ inches in height, and $\frac{1}{8}$ inch in thickness. The letters are deeply cut, the inscription being arranged in four nearly equal lines, the last line terminating abruptly without the word "mercy," which would complete the invocation. A suggestion has been made that figures of John Fordham and his wives

They read as follows :

[1527.] "Of yo^r charite pray for the soull of Johū fordhū Eleñ & Johāñ his wyfes whyche Johū decessed the vi day of marche the yere of o^r lord god MV^eXXVII on wos soulis jhū have" [mercie].

[1910.] "The enclosed memorial brass having been removed from this Church some time previous to MDCC, was restored thereto by Edward William Sampson, Esquire, of Woolwich, and refixed by Sir Herbert George Fordham, Knight, of Odsey, MCMX."



may have been placed originally above the brass now described.

The restoration to the Church of Kelshall of this brass (February 17, 1910) is commemorated by a further inscription in brass, which is here noted, together with the exact text of the inscription of 1527. The latter is framed in the commemorative inscription, both brasses being now securely fixed in a block of bath-stone, and the whole built into the north wall of the chancel above the altar-rail and beneath the marble tablet to Edward King Fordham (1750-1847) and Sarah Chantry his wife (1747-1823).

The Architecture of the Friars in England.

BY A. W. CLAPHAM.



HE mendicant orders as a factor in the history and development of English Gothic have not only never received the recognition they deserve, but their building activity has been left in the almost complete oblivion to which the iconoclasts of the Reformation did their best to consign it. The general interest in the friars has been centred entirely in their history, in

the eventful lives of their founders, and in the vast influence which they exercised upon the main currents of mediæval life. Consequently, while the general reader is well acquainted with the figures of St. Francis or St. Dominic, he is often entirely unaware of any connection between them and their followers on the one hand, and the course of English architecture upon the other.

This singular neglect is, of course, largely due to the almost complete destruction which overtook the buildings of the friars during the Reformation; for while many a Benedictine house survived as a cathedral, and many a Cistercian church, from its remote position, has had no enemy but the hand of Time, the market value of building material was often the sole factor in the fate of the friars' houses.

The nature and aims of the mendicant orders rendered it almost essential for their convents to be placed either in or near the great towns, and the presence of so many quarries of worked stone was a circumstance unlikely to be long neglected by the townsmen of Tudor and Stuart times, whose utilitarianism was no whit less developed than that of the present day. Consequently the continued existence (with one or two exceptions) of any fragment of friars' architecture is as purely fortuitous as the survival of any fragment of domestic architecture of the same date.

The distribution of their establishments amongst the English towns will be found to be an excellent index to the relative importance of the latter, and to the density of population in mediæval times. Some thirteen towns scattered up and down England possessed their full complement of all the four chief orders of friars, and these include the old and new capitals, Winchester and London; the cathedral cities of York, Lincoln, and Norwich; the University towns of Oxford, Cambridge, and Stamford; the ports of Bristol, Boston, and Lynn; the great Border fortress of Newcastle, and the town of Northampton.

From this list it will be seen that few of the great mediæval centres of population are absent; indeed, Coventry, Chester, and Gloucester alone suggest themselves as worthy of inclusion, and in each of these towns three out of the four orders were represented.

The total number of friars' houses existing at the Dissolution was about two hundred, a number which compares favourably with those of any other order in the country; and of these, it should be noted, many were of considerable influence and importance, several were of royal foundation, and possessed buildings on a corresponding scale, while numbers were under the special patronage and protection of the higher nobility, and served as their family burial-place, being thus enriched from generation to generation by the funeral offerings of the highest in the land.

The English friars were split up into half a dozen orders, of which four only were of importance, and of these, the Franciscans, or Grey Friars, were the most numerous, possessing over sixty houses, followed by the Dominicans, or Black Friars, the Carmelites, or White Friars, and the Eremites, or Austin Friars. The variations between these orders were, however, so inconsiderable as to render it impossible to distinguish, architecturally, between them.

As a whole, on the other hand, the mendicants present so marked a divergence from the older orders of monks and canons that it stamps their buildings with a very definite and striking individuality. These divergences were, indeed, so intimate as to make the study of them essential to the proper understanding of the architecture they produced.

In sharp distinction to the Benedictines or Cistercians, who were continually adding "house to house and field to field," the friars were forbidden by their rule to own any property. As their name "mendicants" implies, they were to be beggars, receiving alms only in the form of food, shelter, or clothing, the rule of St. Francis expressly prohibiting the acceptance of money or land, and thus in its original simplicity reducing their architectural opportunities to a minimum, or, rather, rendering them non-existent. The severities of the rule were, however, early evaded, the later practice being for the convent and precinct to be vested in some outside authority, such as the Corporation of the town or the Bishop of the diocese, to hold in trust for the friars in perpetuity, thus keeping the letter while breaking the spirit of the rule. How slight a check it

was eventually to prove upon their building activities was early evinced by the magnificent convent of San Francesco at Assisi, which rose around the tomb of the founder under the supervision of his immediate successor. Nevertheless, the general system of non-endowment remained largely in force until the end, and in Henry VIII.'s Visitation the majority of friaries returned the estimated annual value of their convent site and buildings as their sole possession.

The general irregularity of arrangement in many of their establishments is largely due to this peculiarity of their constitution. The prior and convent as a body had no funds at their disposal, and consequently the individual buildings of their house were gifts from various wealthy donors, erected at different times and without any general plan. In the other monastic orders all the main buildings were undoubtedly set out and built before the monks or canons took possession of them; indeed, the acts of one of the general Cistercian Chapters expressly forbid the sending out of new colonies until the necessary buildings were erected to receive them. The friars, on the other hand, on their arrival in a town, either erected temporary shelters for themselves on waste or common land, or accepted the hospitality of anyone who offered to entertain them, and so remained until one benefactor presented a site, another built a church, a third a frater, chapter-house, or dormitory, and so on until the completed building arose, displaying at once the varied tastes and unequal wealth or generosity of its main donors.

The second main divergence of the friars from the older main monastic rules had more influence upon their history than their architecture, and consequently will be but lightly touched upon here. It will be sufficient to point out that amongst the monks each member was attached and, generally speaking, confined to one house. Every canon regular, though attached in the same way, was permitted a limited freedom, and could even act as a parish priest, whereas a friar was neither attached nor confined: he was limited only by the bounds of his province and the orders of his provincial, and passed from town to town, or village to village, preaching in each, and lodging as best he could.

Preaching, while pre-eminently the characteristic of the Dominicans, nevertheless figured largely amongst the duties of the other three orders, and was undoubtedly responsible for the imposing dimensions to which many of their churches ultimately attained.

Considering the fact that at the Dissolution of the Monasteries the friars numbered over two hundred houses in England and Wales, their architectural remains are neither important nor impressive, and in most cases require searching for; but while they in no case display the massive and imposing memorials of the earlier orders, they are nevertheless of no mean interest to the student of mediæval architecture.

It is somewhat singular that, while so many of the churches of the Austin canons became parochial at the Reformation, one only of the friars' churches was preserved from a similar cause. The towns of the Middle Ages were, however, well supplied in this respect, and the adaptation of the Greyfriars, Newgate, involved the destruction of two pre-existing parish churches in the same quarter, and it is probable that even in this solitary instance King Henry VIII. was more influenced by the fact that it contained several of his ancestral tombs than by any petitions of the populace.

Portions of two other friars' churches owe their partial preservation to their coming into the hands of alien Protestant congregations exiled from their native land, both the Austin Friars nave, London, and the Black Friars choir, Norwich, being put to this use.

Amongst the lesser towns of England, however, there are a number whose prosperity was blighted by the fall of the monasteries, or which were already moribund from other causes, and it is in these that some of the more extensive remains of the friars' houses are to be found.

The downfall of the shrine of Our Lady of Walsingham is responsible for the preservation of the Franciscan convent which had sprung up under her walls, the ruins of the priory providing a richer quarry than the rubble walls of the lesser house. The encroachment or receding of the sea at Dunwich, Rye, and Winchelsea, has preserved some portions of the friars' houses

there, for the supply of houses in these dying and half-deserted ports being always in excess of the demand removed the only cause for their demolition.

The information available for the study of the buildings of the various mendicant orders, originally small in volume, is fortunately being continually augmented by the accidental discovery or the systematic excavation of the sites of their houses, and thus, within recent years, the ground-plans of the Dominicans and Franciscans at Cardiff, of the Austin Friars at Warrington and Ludlow, and fragmentary remains elsewhere, have been recovered.

Above and beyond this a most valuable contributory source of information on the friars' architecture is to be found in the remarkable series of ruins of the four orders in Ireland. The mendicants were always very strong in that country—indeed, their houses there outnumbered those of all the other orders put together; and since it is undoubtedly a fact that England was the source of most Irish ecclesiastical architecture subsequent to the Conquest, both within the pale and amongst the wild Irish beyond, it is quite admissible to argue from the architecture of the Irish friars which yet exists to that of their English co-ordinates which has largely disappeared. The corresponding remains in Scotland, besides being inconsiderable, have not the same argumentative value, as it is well known that this country drew its artistic inspiration almost entirely from France, with whom it was so long in alliance.

In spite of the fact that so little actually remains, there is ample proof that the more important houses of the order were both imposing in scale and lavish in decoration. Three of the four great London churches are known to have been close on 300 feet long, and one of these—the Black Friars by Ludgate—is in all probability that described by an anonymous fourteenth-century author in a Wickliffite lampoon upon the friars entitled "Pierce the Ploughman's Creed." As the passage is not only of peculiar interest from its remarkably vivid description of a great friary in its architectural prime, but also from its being the longest purely architectural description in the whole range of English

mediæval literature, the insertion of it here will need no apology:

Then thought I to frayne the fyrst of this foure ordres

And presed to the Prechoures to proven her wille
I highed to her house to herken of more
And when I came to that court I gaped aboute
Swich a bild bold y-built upon erthe heighte
Say I nought in certeyn sythe a long tyme
I semed opon that hous and yerne thereon loked
Whow the pileres weren y paint and pulchud ful
clene

And queyntly y corven with curious knottes
With windows well y wrought, wyde up alofte
And thanne I entred in and even forth wente
And all was walled that wone though it wud were
With posternes in privite to pasen when hem liste
Orcheyardes and erberes evesed well clene
And a curious cros craftly entayled

With tabernacles y tight to toten al abouten
The pris of a plough-land of penies so rounde
To aparaille that pylere were pure litel

Than I munte me forth the mynstre to knowen
And awaytede a woon wonderly wel y bild

With arches on everich half and bellyche y corven

With crochetes on corneres with knottes of gold

Wyde windowes y wrought y wryten ful thikke

Shynen with shapen sheldes to shewen aboute

With merkes of merchauntes y medeled betwene

Mo than twentie and two twys y noumbred

There is non heraud that hath half swich a rolle

Right as a rageman hath rekned hem new.

Tombe upon tabernacles tyldre opon lofte

Housed in hornes, Harde set abouten

Of armede alabaustre clad for the nones

Maad opon marbel in many manner wyse

Knyghtes in ther couisante clad for the nones;

Allé it semed seyntes y sacred opon erthe;

And lovely ladies y wrought leyen by her sydes

In manye gay garnements that weren gold beten

Though the tax of ten yere were trewely y gadered

Nolde it nought maken that hous half as I trowe

Then cam I to that cloystre and gaped abouten

Whough it was pilered and peynt and portreyd wel
clene

Al y hyled with lead, lowe to the stones

And y paved with poynttyl, ich point after other

With cundites of clene tyn closed al aboute

With lavoures of latun loveliche y greithed

I trowe the gaynage of the ground in a gret shyre

Nold aparaille that place oo poynt tyl other ende

Thanne was that Chapitre House wrought as a
greet chirche

Corven and covered and queyntelyche entayled,

With semliche selure y seet on lofte

As a parlement-hous y peynted aboute.

Thanne ferd I into the Fraytoure and fond there
another

An halle for an hygh kynge an houshold to holden

With brode bordes abouten y benched wel clene

With wyndowes of glaas, wrought as a chirche

Than walkede I ferrer and went al abouten

And seigh halles ful heygh and houses ful noble
Chambres with chymeneys and chapeles gaye

And kychenes for an high kyng in casteles to holden ;
 And her dort re y dight with dores ful stronge ;
 Fermye and Fraitar with fele mo houses
 And al strong ston wal sterne opon heithe
 With gaye garites and grete and iche hole y glased
 And other houses y nowe to herberwe the queene
 And yet thise bilderes wyln beggen a bagge ful of whete
 Of a pure man that may onethe paye
 Half his rent in a yere and half ben behynde.

The planning of all monasteries of whatever order is, of course, in the main similar in that they all consist of the same component parts, the difference consisting in the varying arrangement and position of those parts. Thus, the Cistercian plan is distinguished by the north and south position of the frater; the Carthusian by the separate cells around the cloister, and the Norbertine by the aisleless nave.

The houses of the friars had their full share of these divergences, and, as might be expected, they were largely caused by, and based upon, the peculiarities of the rule under which they lived. The mendicant orders were primarily preachers, and thus the first building to be erected (especially in England, where the climatic conditions were inimical to regular open-air preaching) was the church built in the main for that object, and consequently as near as possible to the main street. Proximity to the chief thoroughfare bordering their site will be found almost universally to determine the position of the friars' church. This is well exemplified in the convents of the London friars: thus the Franciscan church adjoined Newgate Street with the cloister on the north, the Carmelite was approached from Fleet Street with the domestic buildings on the south, and the Austin Friars fronted Broad Street with the cloister again upon the north. It will be seen that the time-honoured custom of placing the cloister and domestic buildings on the south of the nave for protection from the wind is no longer the governing feature of the plan.

In the churches of the English friars a marked peculiarity is at once apparent in the general absence of the transept—a large aisled nave, an aisleless choir with a belfry between, is the usual and typical form. In a few cases, such as the Austin Friars, Warrington,

and the Franciscans at Reading and Richmond (Yorkshire), a transept is added on the side opposite the domestic buildings, but the presence of both arms of the cross is to be found in one instance only (Coventry).

It may be noted that in practically every case the transept is an addition to the nave, into which it opens by arches to the west of the belfry tower, the object being obviously to provide increased accommodation for worshippers. It is, in fact, almost a misnomer to call them transepts at all, so evidently are they merely annexes to the nave, built at a later date than the main structure.

In the Irish friaries the one-armed transept is more the rule than the exception, but here again the complete cross is almost unknown.

The nave of the average canons' or monks' church is divided into two unequal parts by a solid rood-screen or pulpitum, against which, on the east, stood the choir stalls, occupying two, three, or more bays of the structural nave, the rest being used for processions, chapels, and as a general burial-place for the lesser patrons of the establishment. In the friars' churches all the available floor-space was required for the congregation, and consequently the stalls were removed into the structural choir, and in place of the solid stone screens of the older orders a steeple was built pierced by two narrow openings at the base, and practically shutting them off from the nave.

It is interesting to note the various methods in use in different countries to meet this demand for floor-space for the congregations frequenting the friars' churches. In Belgium and some parts of Italy the simple expedient was resorted to of dispensing with the aisle arcades and roofing the whole building in one span, the result being a large and lofty hall excellently suited to its purpose. The Dominican church formerly existing at Ghent (of this class) was a plain rectangular structure, in which the demand for openness and space was pushed to its furthest limits. Arcades and aisles are dispensed with altogether, and heavy buttresses support the roof, even these being arched over between to squeeze a little extra area into the building. Both externally and internally this church, with its great decorated windows throwing a flood of light

into the interior, recalls the form of the great mission churches of the large towns of the present day, built to meet almost precisely the same needs as confronted the friars six or seven hundred years ago.

The Jacobins, or Dominicans, in France evolved a very curious type of church, which is almost without parallel in any other country or order. The stock example of this type is the Church of the Jacobins formerly adjoining the Rue St. Jacques in Paris. The nave was equally divided into two parallel aisles, with an arcade of thirteen bays down the centre. According to Viollet-le-duc, it was customary for the half of the church next the conventual buildings to be used for the friars' chapel and fitted with choir stalls, while parallel to them, and separated by a wooden screen running under the arcade, was the preaching nave for the general public use. How generally this unique arrangement obtained in France may be judged from the widely scattered examples yet remaining, the most notable being those at Agen and Toulouse, and the great Dominican Church at Strasburg, which was half ruined during the siege.

The Greyfriars' Church at Gloucester is the nearest approach to this form existing in England, but while here the two parallel naves and central arcade are present, a distinct choir for the friars' use was erected eastward of the southern aisle, and opening to it by a lofty arch, which still remains.

The finest remaining examples of the English preaching nave are the Austin Friars, London (153 feet by 83 feet), and the Dominican Church, Norwich, now St. Andrew's Hall (124 feet by 64 feet). They were originally Decorated buildings, but have been in part rebuilt at a later date, and both are distinguished by great space and openness, the former being amongst the broadest churches in England.

(To be concluded.)



The Antiquary's Note-Book.

EARLY SEPULCHRAL MONUMENTS IN STAPLEFORD CHURCH, CAMBS.

By G. MONTAGU BENTON.

AT the west end of Stapleford Church, near Cambridge, are preserved two interesting sepulchral stones which deserve notice. I have not been able to glean any definite facts as to their history, but the present Vicar supposes that

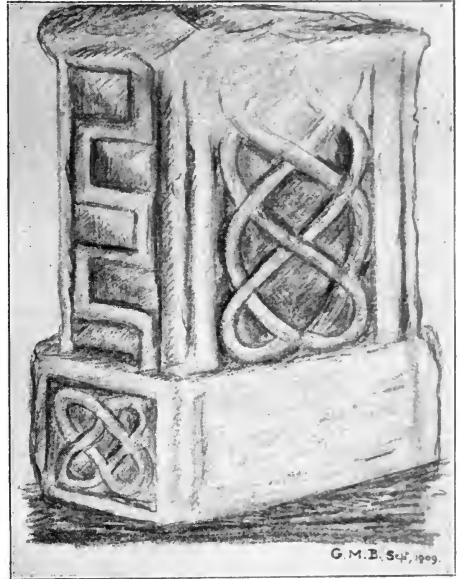


FIG. 1.

one may safely assume that they came from the churchyard, or possibly from the church, during restoration in 1866, when a stone coffin was unearthed but replaced.

The first is an eleventh-century headstone. Although, unfortunately, the cross-head is broken off, the beginnings of its springing remain, showing that the monolithic shaft is complete. The drawing reproduced (Fig. 1) will, if due allowance be made for its crudity, give an idea of its form, and also make a detailed description unnecessary.

Each face of the slightly tapering stem

is carved with an interlaced design (in one case much worn), and the sides with the

jecting base are rough, and apparently uncarved, and the ends show an interlaced ornament.

The principal dimensions are (approximately): Total height, 21 inches (7 inches of which form the base). Width of faces: stem, $10\frac{3}{4}$ inches to $11\frac{3}{4}$ inches; base, 13 inches. Width of sides: stem, $4\frac{1}{2}$ inches to 5 inches; base, 7 inches.

The second stone is a diminutive coffin-slab, measuring (approximately) 22 inches in length, and 9 inches tapering to 6 inches in width. It is about 3 inches thick. In section the upper end is flat, but the lower end is decidedly ridged; the under surface is quite flat. The dexter side has been slightly tooled to the perpendicular, but the sinister side and the top show a definite splay. The raised design is peculiar, and, so far as my experience goes, unique. It consists of a bold medial bead, crossed at the centre by four horizontal beads, and at either end by a lozenge ornament. A groove runs round the face and sides, forming an incipient roll. We may, I think, assign this monument to the thirteenth century. The illustration (Fig. 2) is from a rubbing completed in water-colour.

Stapleford Church dates mainly from the thirteenth and fourteenth centuries, but the chancel arch is of fine twelfth-century work, and has carved on its outer order a variety of the embattled pattern.

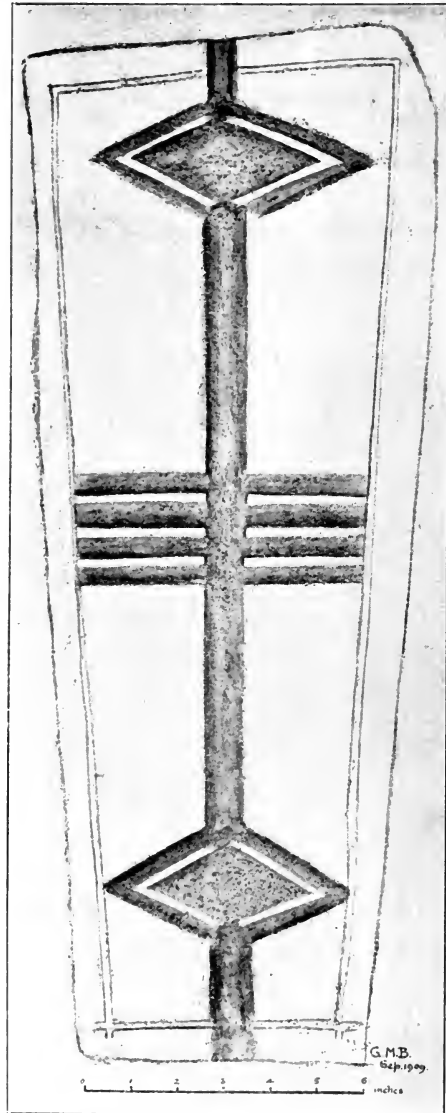


FIG. 2.

embattled pattern. The edges have a roll moulding. Both faces of the slightly pro-



At the Sign of the Owl.



In January last I referred to the fine Fisher Library at Sydney, New South Wales. Since then another great library has been opened in the New South Wales metropolis. This is the Mitchell Library—a gift to the State and an endowment by a private individual for public use. Mr.

D. S. Mitchell, a Sydney merchant, who died in 1907, and who had for many years expended a considerable portion of his

wealth in book and art collections, bequeathed the whole of his acquisitions to the State, on condition that a suitable building was provided for its accommodation. This proviso has been complied with by the State Government, and the wing of a great national library, intended expressly for the reception of the Mitchell collection, has been formally opened by Lord Chelmsford, the State Governor.

Mr. Mitchell belonged to a class at present somewhat rare in Australia, and had two loves. The first was Elizabethan literature, especially the early editions, of which there are several in the collection, some of which an Australian student might hardly expect to see without travelling 12,000 miles. The other was the outcome of his patriotic feeling for Australia. Long before his death he had made it his master purpose to acquire all possible materials—books, manuscripts, maps, and pictures—that referred to the history of Australia. It is the wealth of these, obtained from every available source, that makes the Mitchell Library unique and practically priceless. It is the grand repository of Australian history. The collection comprises some 90,000 volumes, the value being roughly estimated at £100,000 from a commercial point of view. In addition there is a great wealth of newspapers, magazines, charts, maps, manuscripts, pamphlets, pictures, poems, coins, and relics of every description.

The Sydney correspondent of the *Globe* says that among the leading contents of the collection are the original manuscript journals, notebooks, letters, and drawings, either of early Australian themselves, or of those connected with the earliest history of the continent. There is the very journal in which Sir Joseph Banks made his notes of the voyage which resulted in the planting of the British flag at Kurnell, on the shores of Botany Bay. There is also a manuscript account of the mutiny of the *Bounty*, written by Bligh for Sir Joseph. Other manuscripts include Governor King's account of the settlement of New South Wales in 1806, and of the General Orders issued by Lieutenant-Governor Patterson in 1795-1797.

There are also copies of the first book, newspaper, almanack, and volume of verse, published in Australia.

A fairly complete collection of coins and tokens, illustrating the currency of New South Wales previous to the establishment of the Sydney Mint, is interesting. The manuscript-room contains a wealth of interesting documents and publications, including copies of the numerous books in the Australian aboriginal dialects and the Maori language. One of the most noticeable of the manuscripts is Braim's account of the Tasmanian aborigines, now an extinct race. There are numerous volumes of autograph letters from European, American, and other notabilities, the correspondence received by Sir Henry Parkes alone filling sixty-three volumes. Two thick volumes contain the death-warrants of Tasmanian convicts. Several thousand letters have yet to be sorted out and arranged. It is the same with an immense number of book-plates, proclamations, pamphlets, maps, charts, and other historical material. There are also two large collections of paintings in oil and water-colour, several hundred in number, Sir Oswald Brierley and Conrad Marten being well represented. Portraits are numerous, also engravings and old prints. The whole collection is regarded as priceless. So extensive is its character that months must elapse before even a temporary catalogue can be prepared.

Australia is very fortunate to have had so patriotic and so intelligent a collector as Mr. Mitchell so early, comparatively speaking, in its history. A century hence such a collection will probably be much more difficult to make. Mr. Mitchell's generosity did not end with the gift of his great collection to his country. He also gave the sum of £70,000 for the permanent endowment of the institution.

In my April notes I referred to the efforts that were being made to save that wonderful collection of London prints and drawings, known as the Gardner Collection, from being broken up and dispersed in the sale-room. Many readers of the *Antiquary* must

have felt a very real relief when they read in the newspapers of the last two or three days of April that the collection had been bought as a whole by a private English collector, and that there was therefore no longer any fear that the unique mass of pictorial history would either be dispersed or carried out of this country. The purchaser was Major E. F. Coates, M.P., of Tayle's Hill, Ewell, Surrey; and all topographical students and antiquaries will feel that they owe a debt of gratitude to the member for Lewisham for his patriotic action.

Wooden Monumental Effigies in England and Wales is the subject of a new book by Dr. Alfred C. Fryer, announced for immediate publication by Mr. Elliot Stock. This work is sure to be one of great interest, and will be welcomed by all ecclesiologists. The volume is to be illustrated by thirty-five photographs taken by the author.

It is proposed to publish by subscription, in an edition of 250 copies, *Early Records of Lydd*, translated and transcribed by Margaret M. Hardy and Arthur Hussey, and edited by Arthur Finn. Lydd was a busy town and a member of the Cinque Ports in mediæval days, and both the Chamberlains' and the Churchwardens' Accounts reveal how full was its life in past times. The volume will include a facsimile reproduction of Charter 38 of Edward III. (1364) to the Barons of Lyde and Ingemareys, and notes on other charters and deeds; a complete translation and transcription of the Chamberlains' Account Book from 6 and 7 Henry VI. (1428-29) to 15 and 16 of Edward IV. (1476-77); the Churchwardens' Account Book from 1520 to 1558; extracts from the Custumal of Lyde; earliest recorded Lydd wills from the Archdeaconry and Consistory Court at Canterbury; and other items. Subscribers' names will be received by the publishers, *Kentish Express* Office, 94, High Street, Ashford, Kent.

Another forthcoming subscription book is *The History of the Rebecca Riots*, written by the late Henry Tobit Evans and edited by his daughter. The author talked with

many people who had had personal experience of the Riots, and made large collections of interesting material, which Miss Tobit Evans has arranged and prepared, with additions, for the press. Her address is: Trewylan, Sarnau, Henllan, Cardiganshire.

Dr. J. G. Frazer's new book, *Totemism and Exogamy: A Treatise on Certain Early Forms of Superstition and Society*, in four substantial volumes, is on the eve of publication. The first part of this important work consists of a reprint of *Totemism*, originally published in 1887, and of certain articles which appeared later in the *Fortnightly Review*. Some corrections and modifications of these earlier publications are appended to the last volume of the present work. The great bulk of the book, however, consists of an Ethnographical Survey of Totemism, the aim of which is "to provide students with what may be called a digest or corpus of totemism and exogamy, so far as the two institutions are found in conjunction." In the last volume Dr. Frazer endeavours to mark the place which the institutions occupy in the history of society, to discuss some theories of their origin, and to state those which he believes to be true or probable.

No. 2 of the bright little "Occasional Magazine," issued by the Milford-on-Sea Record Society, has reached me. It is devoted entirely to the wild-flowers and seaweeds of the district and coast, and is therefore outside the *Antiquary's* scope, but it shows what admirable local work may be done in connection with any branch of science by ordered enthusiasm and friendly co-operation.

Early in June Messrs. Sotheby will sell Mr. Elliot Stock's library, consisting chiefly of first editions. Among these may be named the Second Part of *The Pilgrim's Progress*, the Euclid of 1482, the *Faerie Queene*, with the autographs of Charles and Sally Wesley, and *Religio Medici*. The poets are further represented by both the Brownings, Coleridge, Cowper, Keats, Shelley, Lamb, and Milton. There is also an interesting collection of all the Brontë first editions, bound in wood taken from the old Chapter-House

Hotel. In addition to the rare books, a number of more recently published antiquarian and bibliographical works, with extra proofs of the illustrations and authors' MSS., are included.

1500, the last portion containing a chronological list and an arrangement of tombs under the heading of churches, with brief descriptive and biographical details.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

Messrs. George Allen and Sons will shortly publish *Dinanderie: A History and Description of Mediæval Art-work in Copper, Brass, and Bronze*, by Mr. J. Tavenor-Perry. Readers of the *Antiquary* know well by experience how Mr. Tavenor-Perry's pen adorns any subject it touches, and the contents of his forthcoming volume promise to be of a most appetizing description. Dinanderie was the name used during the Middle Ages to denote the various articles required for ecclesiastical or domestic use made of copper or of its alloys, brass and bronze, with which the name of Dinant on the Meuse was so intimately associated; and as there is no word in modern English which would in the same way embrace all branches of this important art-work, the author has adopted it as the most convenient for his purpose. Numerous books have appeared of late years treating of the gold- and silversmith's craft, and of the various objects made in the precious metals; ironwork, both constructional and artistic, has been even more fully dealt with, while pewter and leadwork have not been forgotten; but Mr. Tavenor-Perry points out that no attempt has yet been made adequately to describe the widely extended art of the coppersmith, though our museums and the church treasuries of the Continent abound in beautiful works executed in copper, brass and bronze. The book will contain a photographure reproduction, forty-eight full-page illustrations, and seventy-one drawings in the text.

THE most important paper in the new part (vol. xl., part 1) of the *Journal* of the Royal Society of Antiquaries of Ireland is the first part of a study by Mr. T. J. Westropp of the fortified promontories and other characteristic square and ring forts in the three northern baronies of the county of Kerry. Mr. Westropp has done much good work on the cliff forts of other Irish counties, and this further study of a somewhat neglected subject is a contribution to Irish archæology of real importance. In another archæological paper Mr. H. S. Crawford supplements and corrects Borlase's *Dolmens of Ireland* by a full and careful description of "The Dolmens of Kilkenny." Professor Macalister prints "The Charter and Statutes of Kilkenny College," and other papers are an account of "The Duel between Two of the O'Connors of Offaly in Dublin Castle on September 12, 1583," by Lord Walter FitzGerald; and "Heraldry in its Relation to Archæology," by Captain N. R. Wilkinson, Ulster King-of-Arms. The part is well illustrated.

Old-Lore Miscellany, vol. iii., part 2, April, issued by the Viking Club, is, as usual, full of well-varied matter relating to Orkney, Shetland, Caithness, and Sutherland. An important item is a very thorough edition and translation by Eiríkr Magnússon of the poem known as *Darraðaljoð*, or "The Fatal Sisters," "The Arrow Lay," or "The Enchantresses," as it is variously known in English.

Mr. John Murray will publish immediately a volume with the title *Renaissance*, by the Rev. Gerald S. Davies, the Master of the Charterhouse. This work treats of the sculptured tombs in Rome belonging to the fifteenth century, a subject which up to the present time has scarcely been touched on, and never once in English. The author divides his book into two parts. The first portion is devoted to a sketch of the development of sculpture in the Eternal City from 1100 to

The *Journal* of the Cork Historical and Archæological Society, January to March, 1910, contains an account, with good photographic illustrations, of "The Castles of Ballincollig and Carrigrohane, Co. Cork"; "The O'Driscolls and Other Septs of Corca Laidhe," by Mr. James M. Burke; an account by Mr. R. W. Evans, with a rough plan, of further explorations made last December by the writer of the article and a small party in Desmond's Cave, near Mitchelstown; some gleanings from a seventeenth-century Cork lawsuit under the title of "Barrett of Castlemore," by Mr. James Buckley; and the conclusion of Canon O'Mahony's "History of the O'Mahony Septs of Kinelmeky and Ivagha."

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—April 7.—Dr. C. H. Read, president, in the chair.—Mr. R. L. Hobson read a paper on the pottery found in excavations on the site of Basing House. He stated that the period of mediæval occupation was poorly represented, and that chiefly by inlaid paving tiles, dating from the thirteenth century to the sixteenth. Most of the pottery fragments belonged to the Great House period—i.e., from about 1530 to 1645—and these effectively illustrated the nature of the domestic wares in use in England at that time.—Mr. Worthington G. Smith, local secretary for Beds, communicated some notes on (1) the old belfry doors at the Church of St. Peter, Dunstable; (2) the sanctus bell in the same church; (3) a rockery with sculptured stones at Dunstable; and (4) the stone screen which divided the parish church from the priory church at Dunstable.

April 14.—Dr. C. H. Read, president, in the chair.—Mr. G. F. Hill read a paper on the early use of Arabic numerals in Europe, and showed a number of tables illustrating the development of the figures after they were brought to the West. About 800 examples were arranged in chronological sequence under the various countries, and exhibited peculiar local forms in certain cases. They were derived from manuscripts, inscriptions on architecture, monumental brasses, bells, seals, paintings, coins and medals, woodcuts, printed books, and various other sources, chiefly English, Netherlandish, German, French, and Italian. There were instances of Arabic numerals in manuscripts as early as the tenth century, but these numerals were not well known till early in the thirteenth century, and became general only in the sixteenth. The figures 2, 4, and 7, were the best criteria for dating, the modern 2 being rare before the end of the thirteenth century, and the modern 4 and 7 appearing late in the fifteenth. The numerals on the façade of Wells Cathedral dated possibly from about 1250—in any case not later than 1300. There were German brasses with Arabic figures dated 1383 and 1388, and seals still earlier, one being 1351; but other examples of seals with dates 1235, 1320, and 1331, were doubtful or not contemporary. French examples were rare; Germany led the way as regards actual use, and Italy as regards development of form.

The president exhibited a bronze bridle-bit, found in London, which was peculiar in more than one respect. The rings were partly filled with a cruciform pattern, of which the arms contained diamond-shaped cells originally filled with enamel. It dated probably from the first century of our era, and was destined for the British Museum. Mr. T. H. Powell exhibited a Bronze Age sword from the Upper Thames, with a turquoise-blue patination extremely rare in this country; and Dr. Frank Corner exhibited part of a Bronze Age hoard of spearheads and ferrules, with a number of flint implements, dredged off Broadness, between Northfleet and Greenhithe, on the Lower Thames. Mr. Reginald Smith described the hoard, of which portions were exhibited in the British Museum and at the Richmond Public Library, and remarked that the broad-pointed spearheads

erroneously called fish-spears were peculiar to England and Wales, and belonged to the extreme end of the Bronze Age, constituting the final stage in the development of the spearhead. Cylindrical ferrules were found also in the Somme Valley, whither they seem to have been exported from England about the fifth century B.C.

April 28.—Dr. C. H. Read, president, in the chair.—The president announced that he had appointed Sir H. C. Maxwell Lyte and Professor Haverfield to be vice-presidents.—Mr. W. H. St. John Hope submitted a report of the excavations carried out by Lieutenant-Colonel Hawley and himself for the Society on the site of Old Sarum in 1909. These had been confined to the inner and higher of the two great earthworks that form the monument, and had revealed considerable remains of the Norman castle for which the inner work had probably been thrown up. The gatehouse had been cleared, also a postern on the opposite side of the ring, with evidences of later blocking and alteration, and the base of a large postern tower that defended it. In one place a mass of walling 20 feet high and nearly 90 feet long, which had hitherto been completely buried, had been opened out. The smaller remains found were chiefly architectural and of Norman date, and evidently belonged to the great tower, the uncovering of which would form part of the work of 1910.

Mr. William Dale read a paper on Burkat Shudi and his harpsichords.



Mr. W. H. St. John Hope read "Notes on the Holy Blood of Hayles" at the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE on May 4.



At the April meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND, Mr. T. Ross presiding, the first paper read was by Mr. R. Scott-Moncrieff, and dealt with the arrest and conviction in 1676 of Robert Baillie, of Jarviswood, for rescuing his brother-in-law, Mr. James Kirkton, the noted minister of Merton, from the hands of Captain Carstairs, an informer in the pay of Archbishop Sharp, who had apprehended him without a warrant. This was an incident which created a considerable sensation from its consequences, one of which was the dismissal of a minority in the Privy Council who had the honesty to protest against the action of the majority in the matter. With respect to the actual details of the incident, there is contemporary evidence of a more or less hearsay kind, but up to the present time there has been only one first-hand account available, the narrative of Mr. Kirkton, given in his *True and Secret History of the Church of Scotland*. The object of the paper was to bring forward another statement of direct evidence contained in the answers of Mr. Robert Baillie himself, as given in to the Privy Council to rebut the statements of the complaint against him. This document had been found amongst the Baillie papers at Mellerstain House, and has been hitherto unprinted. Besides the document itself, other contemporary references were cited and brief sketches given of the three chief actors in the drama—Baillie, Kirkton, and Carstairs.

In the second paper, Mr. Gilbert Goudie communicated a copy of a document preserved in the charter chest of Symbister, entitled "Overtures for Planting of the Kirks of Zetland," containing details of the church revenues of every parish in Shetland.

In the third paper, Mr. Alan Reid described some quaint old houses in Kinghorn; while in the fourth Professor Haverfield communicated through Dr. George Macdonald a copy of Sir Robert Sibbald's directions to his friend Mr. Llwyd how to trace the vestiges of the Roman Wall betwixt Forth and Clyde. The document is preserved in the Bodleian Library at Oxford, and is an interesting epitome of what was known and supposed of the Antonine Vallum and its associated antiquities in the latter part of the seventeenth century.

The last meeting of the session was held on May 9, Sheriff W. G. Scott-Moncrieff in the chair. In the first paper Mr. F. C. Eeles described and showed photographs and rubbings of a number of hitherto undescribed sculptured monuments in various parts of Scotland, including a mediæval effigy and two seventeenth-century incised slabs at Wick, a mediæval incised slab and a sixteenth-century figure in low relief at Maryton, near Montrose, a late free-standing cross at Lochlee, a part of an effigy of a priest in eucharistic vestments at Parton, Kirkcudbrightshire, and fragments of crosses or slabs at Farnell, Edzell, Kirkmichael (Banffshire) and Glenluce.

In the second paper, Mr. Alfred C. Jonas gave extracts from the session records of Muirkirk, Ayrshire, dating from 1659, with brief notices of the persons mentioned, and of the state of social advancement indicated in the entries in the record.

In the third paper, Dr. William Bannerman dealt with the inscription on the St. Vigean's stone, of which he analyzed the component parts, and gave a new translation. It is a unique inscription, the sole surviving sentence of what was once the language of Scotland from the Pentland Hills to the Pentland Firth. While the Pictish language in literary form is quite lost to us, many names of persons and of places have been preserved, and some few words of the general vocabulary, from the study of which has arisen the connection that it was certainly a Celtic language, whose affinities were with the Brythonic rather than with the Gaelic branch of that family.

Dr. George Macdonald gave a note on the hoard of coins recently found in a garden at Linlithgow enclosed in a leather bag or purse, which fell to pieces. The coins submitted for examination were 194 in number. Two of them were silver groats of Henry VIII. and James V. The rest were placks and bawbes of James IV., James V., and Queen Mary, with one coin of Francis and Mary. Probably the hoard was buried not long after 1559, the date of the latest coin in it.

Mr. F. T. Macleod gave notes of some undescribed antiquities in Skye, consisting chiefly of monumental slabs sculptured with effigies in armour in low relief; other designs in the churchyards of Skeabost, Kilmuir, Trumpan, and Kilchoan; an early sculptured symbol stone on the moor near Skeabost, fonts, cists, standing stones, and brochs in various localities of that district of the island.

The annual meeting of the SURREY ARCHÆOLOGICAL SOCIETY was held on April 16 at The Denbies, Dorking, by the invitation of the President (the Hon. H. Cubitt), who was in the chair. The annual report stated that it was hoped the new museum which is being provided at Guildford at the expense of Mr. F. F. Smallpeice will be completed before the end of the year. The excavations on the site of the Romano-British settlement at Leigh Hill, Cobham, had resulted in a number of finds, consisting for the most part of pottery fragments which would be added to the museum. The membership is now 486, and there is a balance in hand of £71 9s. 11½d. The retiring members of the Council were re-elected, and Messrs. M. S. Giuseppi and C. H. Jenkinson were re-appointed hon. secretaries. Mr. F. B. Eastwood drew attention to the fact that West Horsley Church is about to be renovated, and he made an appeal to the Society for help, without which the work cannot be properly carried out. The estimated cost is £1,000, and not more than £600 can be raised locally. A very interesting address on the antiquities of Dorking was given by Mr. H. E. Malden, and after the objects of interest in the mansion had been inspected the company were entertained to tea.



Despite the fact that he had reached the patriarchal age of ninety years, the Rev. Dr. Greenwell, amid the hearty congratulations of his numerous friends, presided over the annual meeting of the DURHAM AND NORTHUMBERLAND ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY at Durham on April 27. Since his appointment as president the distinguished archaeologist has only been twice absent from the annual meetings. On this occasion he entertained the company with many amusing incidents of former excursions, and also outlined the excursions for the present year. Canon Fowler moved the re-election of the Rev. Dr. Greenwell as president, and this was seconded by Mr. E. R. Robson, of London, who forty years ago was elected on the committee, and who has done excellent architectural work in the Metropolis. In accepting the office Dr. Greenwell said he had reached a venerable age, and could not be expected to do as much in the future as in the past. He was sorry last year he could not attend the outdoor meetings, but if the weather was fine he hoped to do so this year.



A general meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held at Kilkenny on May 3, when visits were made to Kilkenny Castle (by kind permission of the Most Noble the Marquis of Ormonde); Shee's Alm House, St. John's Church, St. Mary's Parish Church, Black Abbey, and St. Francis Abbey, also St. Canice's Cathedral. At the evening meeting various papers were read. On the following day there was an excursion to Gowran, where a paper was read by the Rev. Canon A. V. Hogg. After the ruins of the church had been inspected, the party proceeded to Tullaherin to see the Round Tower and the remains of the church, and from there to Thomastown, where the church was inspected. The visit was also extended to Inistioge Priory and Jerpoint Abbey.

The meeting of the GLASGOW ARCHÆOLOGICAL SOCIETY, which was held on April 22, took the form of an "exhibit night." Mr. George Neilson, LL.D., who presided, exhibited "A Seventeenth-Century Book of Practicks." This was a class of document which was bound, Dr. Neilson thought, to receive more historical attention in the future than it had hitherto done. The valuable thing about the "Book of Practicks," which was very closely written, was the number of cases specially reported. The Parliamentary records regarding the movements of the Marquis of Montrose in the year 1641 were very fragmentary. Those fragments were contained in the book, but they were part of a complete story, so that he thought the book would be found to be a useful addition to the stock of information regarding the charges of treasonable procedure against Montrose in 1641. Among the other contents of the volume were a number of Glasgow items. Mr. William Young, R.S.W., showed a number of views of Old Glasgow. Several dagger knives and a rapier with a hollow pommel were exhibited by Mr. C. C. S. Parsons. Dagger knives were used for domestic purposes and for purposes of defence, and were made with a piercing point as well as a cutting edge. They were worn as a rule slightly to the left of the middle of the body, so as to be easily drawn by the right hand, whereas daggers for fighting purposes were worn on the right hip, to be drawn with the left hand. Dagger knives were often carried in cases with small knives, knives and forks, or a pair of shears, and in such circumstances were slung in small frogs, as was shown in the various Holbein paintings of Henry VIII. Mr. J. J. Spencer exhibited a copy of the *Edinburgh Gazette* for the year 1699-1700. The *Gazette* was the third newspaper published in Scotland. It was run by Captain James Donaldson, who was wounded at Killiecrankie and started the newspaper. Besides the newspaper Captain Donaldson had a patent for printing funeral letters "adorned," as he described it, "with a border of skeletons, mortheads, and other emblems of mortality." Mr. Anthony Murray also showed a number of old copies of the *Edinburgh Gazette*. Mr. John Edwards exhibited three volumes of Scots' Acts published in 1682. A collection of Highland plaid brooches was shown by Mr. C. E. Whitelaw.

Sir William Portal presided at the annual meeting of the HAMPSHIRE FIELD CLUB AND ARCHÆOLOGICAL SOCIETY at the Castle, Winchester. The report dealt, among other matters, with the scheduling of earthworks in Hampshire, and the hope was expressed that, now that the office of Inspector of Ancient Monuments was at last filled up, these somewhat neglected memorials of the past would be considered ancient monuments within the meaning of the Act and receive the protection they deserved. The Earl of Northbrook was elected president for the ensuing year. Sir William, in his valedictory address, said he could not look with entire satisfaction on the recent erection of a gallery at the west end of Wykeham's Chapel at Winchester College, which cut through two of the westernmost windows. It was a most unfortunate evolution of modern days, and possibly modern requirements. It was incon-

ceivable to him that the citizens of Winchester could with equanimity and composure watch the gradual demolition—for it was nothing else—of the ancient and interesting feature of the High Street, the Piazza or Pent-house, which stands on the site of the Conqueror's Palace, and he deprecated the modernizing which it was undergoing. He was thankful that the ancient Bargate of Southampton still remained, and he described Mr. Lucas's proposal to take roads round it on either side as clever and ingenious. He condemned the recent erection of a porch on the north side of Romsey Abbey as being open to a great deal of criticism, commended the proposal to erect a memorial to the Pilgrim Fathers at Southampton, and suggested that a stone should be placed on the old Vicarage at Steventon to commemorate the fact that Jane Austen wrote several of her novels there.

The spring meeting of the CUMBERLAND AND WEST-MORLAND ARCHÆOLOGICAL SOCIETY was held at Carlisle in April. The papers read were: "The Officers of the Diocese of Carlisle," by Chancellor Prescott; "The Runes on the Lost Head of Bewcastle Cross," by the Rev. Dr. Wilson (read by Mr. Curwen); "A Cup and Ring Marked Stone found near Edenhall," by Major S. Ferguson; "Vessels found at Dumfries and Mawbray," by the Rev. F. L. H. Millard and Mr. Hope; "A Virginian Colonist," by the Rev. J. H. Colligan (read by Professor Collingwood); "The Border Manors," by Mr. T. H. B. Graham; and "Plumpton Hay," by Mr. F. H. M. Parker.

On May 7 the first excursion of the HALIFAX ANTIQUARIAN SOCIETY took place in unfavourable weather. Mr. T. W. Hanson had written descriptions of the houses to be visited, but, being unable to be present, made arrangements with Mr. W. B. Trigg to read the papers and act as guide. The district visited was Ovenden Wood, and one of the home-steads was Yew Tree Farm, which stands back from the main road, and has on one side of the entrance I M, and on the other 1643. The next, Long Can, is a fine specimen of seventeenth-century work. Here is a projecting porch with room over it. Above the entrance are the initials of the builder and his wife, also the date: I. M. M. 1637. There are evidences of structural alteration, and the portion nearest to the road was erected later, as is shown by a stone over a door facing the farmyard, 1708, the initials over the date being I M S. Broadley Hall stands back from the road. At the front there is a porch, with chamber above, somewhat larger than at Long Can, but not so fine an example. Over the porch are the initials I G D, and below appears the date 1632. The two houses previously visited were built by a member of the Murgatroyd family, but Mr. Hanson had not been able to find out to whom the initials I G D referred. The next place to be visited was the Ridings. This is a farm, the present building bearing the initials and date 17. E. R. F. 34, in ornamental characters. Tea was provided at Spring Gardens, at one time known as Lea House; over the entrance are the initials H M, and below

1625. This is a well-preserved building, erected as the others, bearing the initial M, by a member of the Murgatroyd family. After tea Mr. Trigg read papers dealing with the houses visited and the builders.

Miss N. F. Layard read an interesting paper on "The Comparative Sizes of Some Pleistocene Mammals Recently Found at Ipswich" before a small audience of members of the CAMBRIDGE ANTIQUARIAN SOCIETY at the Archæological Museum on May 2. Dr. Stokes presided.

Other meetings have been a gathering of members of the SUSSEX ARCHÆOLOGICAL SOCIETY at Pevensey on April 30, when Mr. Harold Sands explained the results of recent excavations at the Castle; the annual meeting of the BERKS ARCHÆOLOGICAL SOCIETY on April 29 at Reading; the annual meeting of the ESSEX ARCHÆOLOGICAL SOCIETY at Colchester on April 28; the monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES on April 27; the annual meeting of the GLASTONBURY ANTIQUARIAN SOCIETY on April 15, when Mr. Bligh Bond gave a lecture on "The Recent Researches in Glastonbury Abbey"; and the excursion of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY to Selby Abbey on May 7.



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 GREAT CIVIL WAR IN DORSET, 1642-1660.
By A. R. Bayley, B.A. Taunton: *Barnicott and Pearce*, 1910. Demy 8vo., pp. xx, 493. Price 10s. 6d. net.

The chief outlines of the history of the great Civil War are to be found in the histories of England; fuller details are given by special histories of the period—in Clarendon, Gardiner, and others; and few men have written more valuable studies of special points and events in the great struggle than Professor Firth, to whose inspiration the volume before us is due. But we are inclined to think that no books or papers are more illuminating, none bring more vividly before the reader what the Civil War meant to our towns and villages, nor show more clearly how profoundly it affected the lives and fortunes of masses of the people, than those which from time to time have been issued dealing with the war in particular localities. Mr. Willis Bund has given us the *Civil War in Worcestershire*; Mr. Alfred Kingston has chronicled it in connection with East Anglia, and Mr. Godwin with Hampshire; and now Mr. Bayley, whose qualifications for the task are beyond dispute, in a handsome and substantial volume, describes in

fullest detail the course of the fluctuating fortunes of war in Dorset. No great action was fought in Dorset; but the geographical position of the county—lying between the Royalist strongholds of the south-west and that of Oxford, and having seaport towns of great importance to both parties, but especially to the Royalists for the purpose of communication with the Continent—rendered it of no small importance. Hence, throughout the struggle Dorset was hardly ever free from war's alarms. Sometimes one side, sometimes the other, was in the ascendant, till in 1644-45 the Royalist resistance began to be beaten down. In the following year the victors seem to have been much more occupied with the crimes and misdemeanours of their unruly soldiery than with field operations.

The outstanding feature and the great merit of this book is the extent to which it is based on and incorporates contemporary manuscript material. Mr. Bayley has left few stones unturned in his search for first-hand authorities. The list of "authorities consulted" fills more than seven pages, of which five are occupied by manuscripts, newspapers, and local tracts. The story of the siege of Lyme Regis in 1644 is told almost entirely by means of a diary kept by a "besieged resident," and very interesting reading it makes. Throughout the book the chapters are fully documented, and every page bears witness to the careful examination and collation of original sources. Enough is said just to link the narrative at critical points to the main course of the war, as the larger armies moved hither and thither through England, while, as regards Dorset, Mr. Bayley can hardly have left any movement, small or great, unchronicled. In many respects local studies of the war such as this are microcosms of the great struggle, and in studying it here, on a small stage and in local setting, the reader, with a little imagination, can understand the better the larger drama in its national aspect. But apart from this, Mr. Bayley has added to the library of Dorset history an invaluable volume, every part of which bears witness to untiring industry and wise selection. Four Appendices contain documents and some contemporary verses on "The Nine Unworthies of Dorsetshire." There are full indexes and a county map reproduced from the Soldiers' Pocket-Book of 1644. The press-work of the book is particularly good.

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ACCIDENTS OF AN ANTIQUARY'S LIFE. By D. G. Hogarth. Forty illustrations. London: *Macmillan and Co., Ltd.*, 1910. Demy 8vo., pp. x, 176. Price 7s. 6d. net.

Incidentally this delightful book contains many things of enthralling interest to archæologists; primarily it is a chapter or a series of chapters of autobiography of the most entertaining kind. Mr. Hogarth became an antiquary almost by accident, and exploration and digging in various parts of the world have not subdued his hand to the stuff he worked in. He retains a sense of proportion and perspective, a breadth of outlook, a good-humoured tolerance, and various other fascinating qualities which render his narrative one of unusual attractiveness. Mr. Hogarth takes his readers, after a graphic

recital of war experiences in Crete, to Lysia and the ruins of the theatres at Myra and Patara, with sidelights on Eastern ways of thought and methods of government, and striking pictures of scenes truly seen by day and night. Then we accompany him again to Crete, and listen spellbound to the extraordinary story of his exploration of the cave on the hillside above Psychró, where his willing labourers, men and women—"it is always well," he says, "to have a few women among your diggers"; they are patient and inapt to steal, and encourage the men—brought to light so wondrous a host of antiquities. Here in 5 to 7 feet of black earth were found offerings "which had been laid or dropped at all periods, from about the early classical age back to a dim antiquity, roughly coeval with the Twelfth Dynasty of Pharaohs"—bronze effigies and toilet implements and pottery in great variety. The story of the work in the cavern, and the sudden coming into touch with the offerings to Zeus that had lain undisturbed for 3,000 years, makes a truly moving chapter. From Crete we are carried to Egypt and the Nile Fens, with vivid Delta pictures. Another sudden transition transports the reader to Asia Minor again—to *Yanár*, the eternal fire at Chimæra; and to the marvellously preserved theatre of Aspendus, where "not only is every bench in its place and perfect, but the *cavea* is still crowned with the original arcade which served as a finish and coping to the whole," and where the stage buildings are almost complete, and from the scena wall nothing is missing except the contents of the niches. Lastly come experiences in Cyrene, with its rock road, tombs, and Apollo fountain, and in the Sajar valley in Mesopotamia, with a chapter on "Digging," in which the story of Mr. Hogarth's extraordinary discoveries at Ephesus is briefly told, sandwiched in between. It is impossible in this short notice to do justice to this delightful book. Whether as a volume of travel, abounding in life-like pictures of Eastern peoples and scenes, or as a contribution to the literature of archæology, illustrating its romance at a score of points, or as a revelation of a personality and temperament of singular attraction and force, or simply as a piece of literature, the book simply must be read. An index to so discursive a work would have been a useful addition, while a map is badly needed. The photographic illustrations are capital. Such plates as those of the wonderfully perfect theatre of Aspendus, for example, are excellent aids to the text.

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TRADITIONAL METHODS OF PATTERN DESIGNING; an Introduction to the Study of Decorative Art. By Archibald H. Christie. With 31 plates and 380 illustrations in the text. Oxford: Clarendon Press, 1910. 8vo. Pp. 328. Price 6s. net.

The character of this work, as its title suggests, is rather historical than practical, and therefore it is entirely different in its aims from the well-known textbooks of ornamental design published by the late Mr. Lewis Day. It presents a large number of examples, well executed in black-and-white, taken from an infinite variety of sources, and grouped together under the various heads into which the subject is divided; and these alone, apart from any

of the theories or descriptions given with them, will be of the greatest value to the student of the decorative arts. The groups into which the illustrations are somewhat arbitrarily divided are floral, animal, and linear, the last embracing bands, knots, and interlacing ornaments, as well as the effects produced by counterchanging; but there is little attempt made to give any account of how the various combinations or adaptations came about, or any information beyond what the example is, or whence it was derived. An important chapter on "The Development of Typical Forms" deals at some length with the Sacred Tree which is so characteristic a feature in both Assyrian and Byzantine ornament; and it slightly refers to the two symbols of the Cross and the Svastica. The latter of these, which the author considers to be the foundation of the well-known Japanese *chopped girder* diaper, is treated somewhat curtly as "one of those forgotten devices . . . now lacking all meaning," ignoring the fact, not only of its universal employment in Eastern designs and its frequent appearance in early Scandinavian and, occasionally, mediæval Italian art, but its constant use in India to this day, where a Hindu will place the right-hand Svastica at the head of his invoices and business papers.

The word "pattern" as used throughout the book is clearly confined to the design of the ornamentation of surfaces such as fabrics, wallpapers, mosaics, and painted work, so that architectural painting and sculpture do not come within the scope of the volume. This may, perhaps, account for the omission of almost all reference to the spiral and the numerous decorative features which were derived from it, since the reference made to it in an example of Egyptian painting (Fig. 305) is only incidental. Yet the spiral was an important element in Assyrian and Pelægic decoration, and on it was based that most beautiful architectural feature, the volute of the Ionic capital.

The work displays a large amount of careful observation, and the author has not only availed himself of the most recent information in contemporary publications, but has given us a valuable selection from the Indian cotton-printing blocks at the Victoria and Albert Museum. The book should prove, not only of great interest to the general artistic reader, but a valuable work of reference to all engaged in the study of the decorative arts.—J. T. P.

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THE HISTORY AND ANTIQUITY OF SOUTHAMPTON.

By John Speed, M.D. Edited by Elinor R. Aubrey, M.A. Southampton: Cox and Sharland, 1909. Demy 8vo., pp. xxxviii, 247. 200 copies only.

This substantial volume is one of the publications of the Southampton Record Society, which deserves the thanks of students for thus making accessible, although in a limited edition, the local history of which the unique manuscript is preserved in the Audit House. Miss Aubrey has printed the book as Dr. Speed (*ob.* 1781) left it, errors and all. These are so numerous that it seems rather a pity the editor did not at least correct the transcription of the Latin documents. However, it is something to have in print the text of so notable a contribution to local history; while Miss Aubrey has done excellent work

in the full and careful annotation of every section of the history, besides contributing an Introduction which gives an entertaining account of the Southampton of Dr. Speed's era. At that time, about 1770, Southampton was just beginning to lift its head and to taste a prosperity to which it had long been a stranger. Someone discovered that its air was salubrious, its scenery fine, and its society select. Forthwith the tide of fashion began to flow in the direction of the decayed old seaport, and better days dawned. In Miss Aubrey's Introduction we can read, among many other things, the rules of the balls in the "Long Rooms," and the advertisement of a Boarding School for young ladies, ending with the delightful intimation that "Young Ladies have their Linen and Woollen mended in the School gratis, for they are taught to do it themselves." The local theatre, the circulating libraries, the excitement about improved paving, and a variety of other eighteenth-century matters are pictured in Miss Aubrey's pages.

Speed's own pages deserve study. He prints, albeit very carelessly, many documents, and collects a very considerable amount of information regarding the history of the town, its fortifications, quays and buildings, its municipal rulers and officers, its market and trade, and religious foundations. His final chapter contains some conjectures, not of much value, about the site of Clausentum. He holds that Southampton did not occupy the site of Clausentum, but adopts a suggestion of Camden, and identifies the Roman station with Bitterne. A long array of Appendixes contain a mass of valuable documentary matter. An index, which might have been fuller, completes a volume that does credit to the Southampton Society, and to the painstaking intelligence of its editor.

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THE PARISH REGISTER. By William Bradbrook, M.R.C.S. Frontispiece. Walton-on-Thames: Chas. A. Bernau, 1910. Pp. 118. Price 2s. 6d. net.

This matterful little book is not a historical treatise. Mr. Bradbrook's object has clearly been to give an account of the contents of our parish registers, to show what may be looked for therein, and the bearing of those contents on historical and genealogical studies. It is by no means dry, but most readable, a series of illustrative extracts enlivening and illuminating every section. Incidentally, explanation of terms and phrases likely to puzzle young students—or older ones either, for that matter—are carefully given. Anyone who is contemplating transcribing a register, and anyone who has in view the compilation of a local history, should at once buy this book. It shows so clearly what to look for, it illustrates so forcibly the many lights which the apparently dry records throw on family life and history, on trades and occupations, on social life and customs, on public calamities, and occasionally on the main stream of national history, that it should be in the hands of all students, while veterans will find it a concise and useful summary, as well as interesting to read. Indexes of places and names are given. The frontispiece is from a brass of "Chrysom Child," A.D. 1520, Chesham Bois Church, co. Bucks. Mr. Bradbrook points out

that though the use of the "chrysom" or chrysom cloth was probably discontinued in 1552-53 "the word remained in use, as applied to young infants, until well into the eighteenth century, and may occasionally be met with in the register—e.g., Monk Fryston, 1655."

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Messrs. Longmans send us four portfolios containing *Historical Illustrations*, drawn and described by T. C. Barfield, depicting England in the Middle Ages. The four cover four centuries—the eleventh to the fourteenth. Each portfolio contains a sheet of descriptive notes on the architecture and costume of the respective centuries, accompanied by a dozen sheets of illustrations of details of both architecture and dress, with brief descriptive letterpress. These illustrations, which in some cases are not too well nor too clearly reproduced, are primarily intended for school use, but the publishers express the not unreasonable hope that they may be found useful by all who take an interest in costume and architecture. The idea is good, and, on the whole, is well carried out. The drawings of interiors and exteriors, and details of actual buildings, and others taken from mediæval pictures and other authentic sources, are good. In some there are ingenious combinations of buildings from surviving examples or from mediæval drawings, and of figures from illuminated manuscripts and the like. Mr. Barfield is least successful in those drawings in which the scenes are entirely imaginary, though it is not improbable that these will most please the schoolboys and girls for whose instruction these portfolios are intended. But these imaginary scenes are few. In the main, a good idea has been successfully embodied, and these sheets should have considerable educational value. The portfolios are priced 2s. 6d. net each.

* * *

Mr. Henry Frowde has issued in pamphlet form (price 1s. 6d. net) a learned paper *On the History of the Ballads, 1100-1500*, by Professor W. P. Ker, from the *Proceedings*, vol. iv., of the British Academy. It is an able presentation and discussion of some of the problems of balladry—the wonderful resemblances between the ballads of various countries, the folk-lore element, the whence and the how. The paper should be read and studied as a whole, for it comes from a master-hand, and is remarkably fresh and suggestive in treatment, but we make one extract which may give many readers food for thought. "Denmark," says Professor Ker, "is the key of the position. There is no better account of the modern life of ballads than that given by E. T. Kristensen, one of the greatest of collectors. In Jutland in the nineteenth century the ballads were alive among the people, and along with folklore stories (*Eventyr, Märchen*) they served in all sorts of ways for entertainment—repeated by women at their work, or to children to keep them quiet, 'in huts where poor men lie,' or on the tramp over the moors. But this is not the original life of the Danish ballads. We know that in the sixteenth and seventeenth centuries they were often copied out by gentlefolk, by many ladies, and when they were first printed it was through the favour of the Queen. The Danish historians are

agreed that the ballads were originally, and for long, the pastime of the gentry."

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Mr. John Orr, 74, George Street, Edinburgh, has issued Part I., price 2s. 6d., of *Stones and Curiosities of Edinburgh and Neighbourhood*, notes and drawings by George A. Fothergill, M.B. Mr. Fothergill has selected just those relics and curiosities which usually escape illustration in more pretentious topographical works. There are inscriptions and door-lintels, old tobacco and snuff signs—Highlanders and Turks—old houses, old pipes, an old stone candlestick as used by tailors, and so on. The mastery of line and draughtsmanship which Mr. Fothergill has shown in previous publications is again well illustrated in these fine specimens of fine-pen drawing. The notes are a readable commentary on the pictures. Such a publication as this should appeal to very many Scotsmen at home and abroad.

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Under the somewhat lugubrious auspices of the *Undertakers' Journal* offices, Uxbridge, W., is issued a small book, neatly bound in art cloth, entitled, *Antiquity of Cremation and Curious Funeral Customs*, by Albert C. Freeman, illustrated by Stephen J. Nunn (price 3s. 6d. net). It is a well compiled and readable account of ancient practices connected with the disposal of the dead and of funeral customs in many parts of the world, illustrated chiefly by drawings of cinerary urns, of which the provenance is carefully given. Among other booklets on our table we may mention a new publication (No. 4) of the Canadian Archives (Ottawa, Government Printing Bureau), a *Journal of the Yukon, 1847-48*, printed from the manuscript of Alexander Hunter Murray, and well edited, with introduction, notes, brief vocabularies of the Kutchin Indians, and bibliography, by Mr. L. J. Burpee. The *Journal*, apart from its interest as a record of comparatively early travel in an inhospitable region little known sixty years ago, contains matter of importance to anthropologists. We have also received *Some Worcestershire Families engaged in the Civil Wars*, a shilling booklet, issued from the office of the *Worcester Herald*, containing a series of rather disconnected notes and sketches relating to the Berkeleys of Cothelridge and Spetchley, by "Auld Lang Syne," reprinted from the *Herald*. The type is rather trying, but the matter is otherwise readable, and "Auld Lang Syne" is to be thanked for his contribution to county and family history. The constant use of large type headlines is irritating in a newspaper; in a book it is a nuisance. We gratefully note a good index.

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We have received the *Annual Report of the Smithsonian Institution*, Washington, for 1908, a portly volume of just over 800 well-filled pages. Nearly 700 of these are occupied by the General Appendix containing twenty-seven scientific papers and memoirs; but with one exception—an account of the "Excavations at Boghaz-Keui in the summer of 1907," by Hugo Winckler and O. Puchstein—these are all outside the scope of the *Antiquary*. Boghaz-Keui is in the heart of Cappadocia, and the account here given,

which is an abstract of the German original, with several illustrations, will interest all students of "Hittite" problems. The *Annual Report of the United States Museum* for 1909 has also reached us.

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In the *Essex Review*, April, Miss C. Fell Smith gives a lively account of Queen Charlotte, the model of domesticity. Essex topographers will note with special interest Mr. J. J. Green's article on "Chapman and André's Map of Essex"—really a series of maps, published in 1777—with particulars of the nobility and gentry named in it, and of Essex fulling mills, etc. There is also a good paper on "Saffron and Walden," by Dr. Andrew Clark. *Northamptonshire Notes and Queries*, dated September last, but issued in April, has a very interesting set of illustrated notes on the remarkable series of "Date Stones in Althorp Park"; the conclusion of the "Farming Woods Sporting Journal," and notes on a well-known old-time physician of Newcastle-under-Lyme—Dr. John Swan (*ob.* 1768), and his Northamptonshire friends. The *Berks, Bucks and Oxon Archaeological Journal*, April, besides a finely illustrated account by Mr. C. E. Keyser of the Berkshire churches of Boxford and Avington, contains notes by Canon Oldfield on the Churchwardens' Accounts of Spelsbury, North Oxfordshire. The *Architectural Review*, May, besides much other interesting matter and many illustrations, has a noteworthy article on "The Reconstruction of the Erechtheion," at Athens, by Mr. L. B. Budden, illustrated by a remarkable series of photographs. *Travel and Exploration*, May, is as varied and readable as usual. We note especially an account of the old cities of the Rhone Valley, by Mr. Douglas Sladen, and Miss A. C. M. Browne's narrative of her journey to the "Sacred Lake of Tibet." The illustrations are very good. We have also received *Rivista d'Italia*, April, and part 12, vol. i., of Mr. H. Harrison's succinct and scholarly dictionary of *Surnames of the United Kingdom* (Eaton Press, 190, Ebury Street, S.W., price 1s. net), which covers the names from Hamley to Herbert.

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

It would be well if those proposing to submit MSS would first write to the Editor, 62, Paternoster Row, London, stating the subject and manner of treatment.

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.

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.



JULY, 1910.

Notes of the Month.

At the meeting of the Society of Antiquaries on June 2, the following gentlemen were elected Fellows: C. H. Jenkinson, C. E. Bradshaw Bowles, Horace Wilmer, Reginald C. Thompson, E. Thurlow Leeds, and A. E. Henderson; Honorary Fellows: Count R. de Lasteyrie, Joseph Déchelette, Camille Enlart, E. Lefèvre-Pontalis, Professor Dr. Ritterling, and Professor Dr. A. von Domaszewski.

The inaugural meeting of the Society for the Promotion of Roman Studies was held on June 3. Dr. F. G. Kenyon presided, and moved the first resolution—that the Society be formed. He pointed out that one of the practical difficulties was the multiplication of societies, which more or less appealed to the same class of people. But none of the existing societies provided exactly what was required, more especially the publication of a journal devoted to the study of Roman art and antiquities, a library, and a place where lantern slides could be stored. The resolution was seconded by Sir Archibald Geikie, and was carried unanimously. Professor F. Haverfield moved: "That the object of the Society be to deal with the archæology, art, and history, of Italy and the Roman Empire down to about A.D. 700 by publishing a journal, forming a library, holding meetings, assisting (as soon as funds allow) the British School at Rome, and generally promoting the better knowledge and understanding of the Roman world." He pointed out why the

VOL. VI.

new Society would end its activity with the opening of the Middle Ages. The fields of Mediæval and Renaissance art and history were too wide to be included in the same area as Classical Roman studies. They were well provided with special journals, and the papers of the School at Rome would, as before, be open to articles dealing with them; indeed, if these papers dealt with post-classical subjects, and with such classical subjects as concerned more especially the topography, etc., of Rome and its neighbourhood, the harmony between the new Society and the School at Rome would be complete. He passed on to explain the scheme by which the Hellenic and Roman societies would (it was hoped) unite to found one library of classical history, art, and archæology. Such union would promote economy and result in the formation of a very valuable collection of books, and he would add the hope that, if this collection could by any chance be brought under one roof with the library of the Society of Antiquaries, yet more economy and efficiency would follow. Lastly, he emphasized the need of supporting the British School at Rome, the one representative of British learning in the Italian capital. The Hellenic Society supported the School at Athens; the new Society would play a part of almost national usefulness by helping to make the School at Rome more prosperous and efficient.

At a meeting of the Society of Arts on June 1, Mr. Sydney Perks, the City Surveyor, read a most interesting paper, fully illustrated with lantern slides, on "The Restoration and Recent Discoveries at the Guildhall, London," Dr. Philip Norman presiding. A digest of the paper, with an illustration of a recently discovered passage, appeared in the *City Press*, June 4, while a fuller report, with a number of striking illustrations, was printed in the *Builder* of the same date.

During June a very fine exhibition of English mediæval alabaster work was held at the rooms of the Society of Antiquaries at Burlington House. The object of the exhibition was to illustrate the important industry of works in alabaster which flourished in England, principally at Nottingham and in Derbyshire, throughout the

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fourteenth and fifteenth centuries and earlier half of the sixteenth century. The material was used for monumental effigies and small bas-relief tables, which were built up as *reredoses*. Alabaster was selected, apparently for its ease in working, altogether apart from its costliness and beauty of texture, as both monumental effigies and tables were painted, with the exception of the hands and face. The collection of actual specimens on exhibition was not extensive, but representative, and included some very fine examples. These were supplemented by a large collection of photographs illustrating the application of alabaster to monumental uses.

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The Cambrian Archæological Association will hold its meeting this year at Llandrindod in the week beginning August 22. A novelty will be the use of motor *char-à-bancs* for excursion purposes.

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The Dean and Chapter of Westminster have opened to the public, on payment of a small fee, the Norman Undercroft. This is a range of five vaulted bays, entered from the "Dark" Cloister, which by the removal of partitions have been made into one long chamber. The Undercroft forms the substructure of the old dormitory of the monks, part of which is now Westminster School, and is adjacent to the Pyx Chapel, which is part of the same substructure. The great interest of these buildings lies in the fact that they form the only complete portion now remaining of Edward the Confessor's building. In this chamber have been collected various relics. Those which will excite most interest are the remains of the old effigies of Kings and Queens—the earliest being that of King Edward III.—which were carried at their funerals, and then placed upon their hearses in the Abbey. The rest are chiefly architectural fragments, among which is conspicuous a tentative reconstruction of three arches of the old Norman arcade. Two good views of the Undercroft were given in the *Builders' Journal* of June 8.

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The Berlin *Archæologischer Anzeiger* in May contained an important article from the pen of Professor Adolf Schulten giving details of the result of his last excavation campaign on

the site of ancient Numantia, in Northern Spain. Up to 1909 Professor Schulten had excavated the three Roman camps of Marcellus, Quintus Pompeius, and Scipio Æmilianus, all situated on Castillejo Hill; but the work of excavating the large fortified Roman camp 6 kilometres east of Numantia, at the modern village of Renieblas, remained to be done. This camp, it was assumed, was built by the Consul Fulvius Nobilior in 153 B.C.; and if so, it was here also that the catastrophe of Mancinus took place later. According to Professor Schulten, his last year's excavations have placed this assumption beyond dispute.

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The camp, the fortifications of which are extremely well preserved, lies on a hill known as La Gran Atalaya, and covers a space 700 metres long by 300 broad. It contained barrack accommodation for a legion and auxiliaries, and overlooked the whole Numantian Plain, though itself screened from observation. All the buildings are carried out in local limestone, of which immense blocks, very accurately trimmed, were used; but the stones are held together merely with clay, the manner of building being exactly the same as that of the modern peasants of the same locality. The walls in part are nearly 3 feet thick, and every 30 or 40 metres rise towers, each about 20 square metres in area. The camp had five gates, also defended by towers formed by turns in the wall. All the material parts of a Roman field-fortress—the pretorium, forum, *quæstorium*, *via principalis*, and, of course, barracks—are traceable. The barracks are arranged for the four different classes of troops exactly in the manner described by Polybius. Attached to the main camp there stretched, both in the west and in the south-east, to a length of 1,700 metres, rows of annexed buildings.

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The main camp has accommodation for exactly one legion. There is no trace of accommodation for the second legion of the Consular Army, as the annexed buildings were plainly destined for Latin auxiliaries. Professor Schulten finds the explanation of this in the fact that in the Battle of Vulcanalia, fought on August 23, 153 B.C., 6,000 men, or more than a whole legion,

had perished. The orientation of all the buildings is east, facing the quarter where the sun rises at the end of August. This, says Dr. Schulten, indicates that the camp was laid out at the end of August; and this assumption agrees with Appian, who says the camp was begun three days after the defeat. A further excavation on this camp will be carried out this summer. In addition to it, the excavators also discovered on the hill of Renieblas remains of a second, more extensive, and later Roman camp. This camp is about 800 metres long by 500 broad, and consists of a circuit of walls flanked by towers and bastions, but without any barracks. It differs materially from the camp of the Consul Fulvius Nobilior. Instead of the flanking towers which guarded the gates of the latter, its main gate is covered by a "tutulus," or wall built transversely some metres in front, so as to prevent a direct rush on the entry. Who constructed this fortification is a matter not yet cleared up.

The Royal Commission on Welsh Monuments and Antiquities is showing much activity. The secretary, Mr. Edward Owen, says, with regard to Montgomeryshire, that the researches which have been going on for some months past have revealed much ignorance of the county history. The report on Montgomeryshire will be issued early next year, and will probably cover more than 200 pages. It will be a complete inventory of all the historical and archæological remains in each parish, the parishes being dealt with alphabetically. Mr. Owen predicts that it will be a mine of information for future historical and archæological students.

The Commissioners recently visited Flintshire and certain portions of the adjoining county of Denbighshire. They visited the fine British camp called Moelygaer, situated above the village of Rhosesmor, and afterwards proceeded to the ruins of Basingwerk Abbey, which are being gradually reduced by the action of the weather and the growth of vegetation. After a visit to St. Winifred's Chapel and Well, the Commissioners went to Dyserth Castle, situate at the northern termination of the Flintshire Hills, which is threatened with destruction by the working

of a stone-quarry. The party visited representative examples of the great camps upon the Clwydian range, ascending Moelygaer and Moelentli. The elaborate defences of Moelygaer received a careful examination. Llanarmon Church was also visited, as well as Ruthin Church. Two interesting examples of Romano-British sites on Tomen-y-faetre and Tomen-y-rhodwydd, both in the Lordship of Yale, came in for careful examination, the unusually perfect character of the latter position eliciting the warm admiration of the Commissioners.

At a meeting of the Commission held in London on June 8, Sir John Rhys in the chair, Dr. Robert Cochrane, the President of the Royal Society of Antiquaries of Ireland, gave important evidence and made some valuable suggestions.

We have received the annual report, 1909, of the Horniman Museum and Library at Forest Hill (price 1d.), issued by the London County Council. The year was marked by the generous offer of Mr. E. J. Horniman, son of the late founder of the Museum, to provide a lecture-hall to accommodate about two hundred persons, together with a room, forming the upper story of the same building, for use as a library. Several series of lectures of an educational character were given with success, and a commendable addition was made to the hours during which the Museum was open. The report chronicles important additions to the ethnological and natural history collections. With two fine plates of a mounted orang-utan and skeleton (Borneo) and walrus tusks engraved by the Eskimos of North-East Siberia—the curious engraved work comes out with remarkable distinctness—the report is an uncommonly cheap penny-worth.

"The excavations which the Earl of Scarborough is at present conducting at Roche Abbey," says the *Sheffield Daily Telegraph* of June 4, "are proving of exceptional interest and value. The work is a continuation of that which his lordship undertook fully twenty years ago, and, as far as it has proceeded, gives promise of proving that the twelfth-century Abbey was of magnificent propor-

tions, and that in regard to elaborateness of detail there was a similarity with that of Kirkstall. Modern industrialism is already close to the Abbey grounds, for Maltby is likely to become a busy mining centre; but it is very unlikely that for many years there will be interference with what is regarded as one of the beauty-spots of Sheffield, Rother-

the old town walls of Newcastle-on-Tyne, and many of those present were astonished at the extent of the wall still left for them to look at. The long stretch that climbs from near the spot where the West Gate once stood, up the rising ground to the Herber Tower, and which, curving round, there extends in an almost unbroken line to St.



THE REMAINS OF ROCHE ABBEY.

ham, and a wide district." We are indebted to the proprietors of the Sheffield journal for the use of the illustrative block.



One Saturday afternoon in May Mr. W. H. Knowles conducted a party of members of the Newcastle Historical Association and of the Tyneside Students' Association round

Andrew's Church, came in for a specially close examination. Mr. Knowles was an ideal guide, and had with him a portfolio of sketches and photographs, which were most useful in elucidating his able descriptions.



A long report on the progress of the excavatory work at the Meare lake-village

near Glastonbury appeared in the *Times* of May 21. We quote two paragraphs: "The chief mound already partly examined proved to be 32 feet in diameter, and consisted of eight clay floors, representing a total thickness of 6 feet of introduced clay, and twelve superimposed clay hearths were found. There was a considerable sub-structure of brushwood and timber, and under this the reeds and rushes forming the original lake-bed. As at Glastonbury, the walls of the hut had been constructed of wattle and daub, and evidence of demolition by fire was proved.

"The relics discovered were exceedingly numerous for the area examined, and there were few spadefuls of earth which did not contain something of archaeological interest. Fragments of pottery (some well ornamented) and bones of animals alone filled several wheelbarrows. The other objects are of amber, bone, baked clay, bronze, flint, glass, antler, iron, Kimmeridge shale; others, again, being querns, tusks, spindle-whorls, whetstones, oyster-shells, etc. Amber and glass are represented by beads; the bronze pieces include three finger-rings. Of shale a complete lathe-turned and polished armlet was found, and half another. There are several cut pieces of bone, including a skewer and bobbins, but the most interesting relics of this material are the worked scapulae (shoulder-blades) of animals. They were found close together round a hearth, the majority being broken; some are perforated at the articular end, and the most perfect example is largely ornamented with the dot-and-circle pattern. There are ten pieces of worked antler of red deer, including no fewer than eight weaving-combs in different states of preservation. Triangular loom-weights of baked clay have also been uncovered."

In the seventh annual report of the Rutland Archaeological Society, presented at the annual meeting held on May 21, Mr. V. B. Crowther-Beynon, F.S.A., reports that a considerable number of finds have occurred in the ironstone diggings at Market Overton. The majority were of Anglo-Saxon date, and it would appear that two distinct cemeteries existed there, separated by a considerable

interval. Some of the objects which have come to light are of considerable value and interest—*e.g.*, a bracteate, ring and bead of gold, two pairs of hook-and-eye clasps, a necklet, and a radiated fibula of silver, as well as numerous brooches of bronze-gilt and other objects. Iron spear-heads have occurred in some quantity, and the pottery collection has also been largely added to. An imperfect ring-dial and a portion of a gypcière frame bearing an undecipherable inscription are among the most interesting finds of mediæval date. Apart from the Market Overton discoveries, the only other recorded find is a silver denarius of the Roman Emperor Hadrian (A.D. 117-138), in fine condition, which was turned up at Ketton.

The old Roman Causeway leading along the Conway River from the Old Bridge, Llanrwst, designed by Inigo Jones, having become somewhat dilapidated, the Llanrwst Council and the Tradesmen's Association recently decided to convert it into an esplanade, with suitable sitting accommodation under the trees, and the chairmen of the Council and Association were delegated to interview the Earl of Carrington on the subject with the view of securing a lease of the Causeway and his sanction to repair it. At the meeting of the Urban Council on June 10 the Chairman reported that Lord Carrington expressed himself emphatically against any act of vandalism which would change the ancient character of the Causeway and its environment, which he wished to remain unbroken. He was, however, prepared to grant a lease of the Causeway and the river-bank at a nominal rent per annum, provided that any scheme for the repair of the Causeway should first be submitted to him for his sanction. It was decided that the surveyor should prepare a scheme to be submitted to Lord Carrington.

In May, during the progress of the work on the London County Hall, near Westminster Bridge, the remains of an old boat or barge were found embedded in the gravel and clay. It may, perhaps, belong to a period anterior to the Roman occupation. It is intended to remove the earth down to the level of the

sides, and then to clear out the remainder, so as to obtain a perfect view of the vessel. Owing to its state of decay, its removal cannot be effected otherwise than by demolition.



We take the following paragraph from the *Builder* of May 28: "In the projected sale, in July, of the Hurstmonceaux estate, extending over nearly 740 acres, are included the ruins of the castle, together with its walled and terraced old gardens, park, and woodlands of some 180 acres. The moated castle, one of the finest castellated brick buildings in England, was erected by Sir Roger de Fiennes, Treasurer to King Henry VI. Most of the interior was dismantled in 1777, when the fabric was suffered to fall into decay. There still remain, however, the gardens, the deep moat, and ivy-covered ruins of the great flanking machicolated towers of the main gateway, as well as of the watch-turrets and the courtyards. Above the gateway is a panel of the coat-arms of Fiennes, three lions rampant upon a banner held by a wolf-dog. The outer walls, rectangular on plan, measure 214 feet by 206 feet. Francis Grose, the antiquary, made drawings before the walls became dilapidated. In the church are the brass of William de Fiennes and the monument of Sir Thomas de Fiennes, second Baron Dacre, and his son Sir Thomas, with their effigies, beneath a richly ornamented canopy; the panels of the altar-tomb bear numerous heraldical devices excellently designed and sculptured."



The sale by auction on June 29 and 30 is announced of the domain of Madryn Castle, near Pwllheli, North Wales, with the contents of the Tudor mansion. Among the items advertised for the second day's sale is "a seventh-century Celtic bronze bell." This bell, we understand, is that figured in the late Mr. Romilly Allen's volume on "Celtic Art" (in "The Antiquary's Books"), which came from the church of Llangwnadl, in the neighbourhood of the castle. The bell should be secured for a public museum, or should be restored to the church to which it originally belonged.



The *Architect* of June 10 says that "a very interesting old house in Friar Street, Wor-

cester, is now in the hands of the repairers, and is being made ready for use as a restaurant. It is fortunate that this house has fallen into safer hands than those that have demolished many of the most interesting houses in the city, which constituted part of the architectural history of England. This house in Friar Street is built in the old Worcestershire style—namely, of oak timber and wattle and daub; but this had been covered by lath and plaster, and it was only when the walls were being cleansed that the interesting archaeological features were brought to light. The structure has been very much pulled about, and what was once one commodious house has been turned into five tenements. Perhaps the most important feature is an old fireplace, with a seat in the chimney corner, somewhat smaller than that at the Old Trinity House. One side of the fireplace and the stonework are well preserved, but the left side has been partly destroyed, and is restored in modern brickwork. The date of the feature cannot yet be fixed, but it is certainly probably several hundred years old. The deeds of the house go back to James I. In another room has been discovered a very good plaster ceiling, on which are to be seen the royal arms. The arms include the lion, unicorn, Tudor rose, and pomegranate, the last named being very largely used in Prince Arthur's chantry in Worcester Cathedral. It came with Prince Arthur's marriage to Katharine of Aragon; but apart from the fact that the ceiling is of a Tudor period, no exact date can be given."



The tooth of a mammoth was found in May in the cliffs at Filey, Yorkshire. It is in good preservation, and weighs 12 pounds 13 ounces.



The following interesting letter, which deserves permanent record, appeared in the *Isle of Wight County Press* of June 11:

"SIR,

"Your Shanklin correspondent, Mr. Hubert Pool, towards the close of 1909, drew my attention to a reported find of bronze implements made during the construction of the Ventnor section of the Isle of Wight Central Railway. I had then no

personal knowledge of such a discovery having been made, and it has been no easy task to trace out the details associated therewith. As the data may be of interest to some of your antiquarian readers, I will give you the facts as concisely as possible. The site of the find is now covered over by the goods-shed at the Ventnor Town Station. Ganger Smith, in charge of the navvies, was superintending the removal of a huge block of local freestone from the bed where it had lain since foundering from the upper cliffs centuries earlier. Engine-power was employed on account of the weight of the slab, and on its being raised some thirty bronze celts were readily seen lying buried underneath. Not being regarded as having any intrinsic value, the workmen on the job were given specimens as mementoes of the event. Colonel Jolliffe, of Bonchurch, purchased two of these, for small value, direct from the labourers who had thus received them, and these specimens are now in his possession. In close proximity to the site runs the old pack road, which was colloquially known to the juveniles of forty years earlier as the Roman road, leading up by Gills Cliff (*alias* 'Jalous,' or Gallows, Cliff), over Slovens Bush, to the road leading to the centre of the island. It was in the immediate neighbourhood that Mr. Hodder Westropp made his interesting discoveries of remains of the later Neolithic Age some thirty years ago. The superintending engineer, Mr. Swan, is reported to have submitted some of the celts to the British Museum experts for examination, and, on being found genuine specimens, four of them were retained for the national collection—so the story runs. My friend Mr. Parkinson Smith, on inquiry, was assured that no such specimens were to be found in the cases containing bronze celts from the British Isles, nor could any trace of them be found in the registers at the Museum. I obtained the two specimens belonging to Colonel Jolliffe, and on June 2 received the following opinion from Mr. Reginald A. Smith, of the British Museum, the writer of the article 'Anglo-Saxon Remains' in the *Victoria Jubilee History*: 'The celts now returned are genuine, and of the fifth to the seventh century B.C. They are of a type rarely found in the South of England,

but common in Northern France. The larger is after a Brittany model, and the smaller similar to Jersey celts.' He further expresses an opinion 'that they were imported during the Bronze Age from the opposite coast by traders, or possibly fishermen.'

"Yours faithfully,

"JOHN L. WHITEHEAD.

"Ventnor,
"June 7, 1910."



A very full and interesting report of the ninth season's work of the British School at Rome was printed in the *Morning Post* of June 11. Another interesting report was that which appeared in the *Athenæum* of June 4 on the recent discovery of a small collection of pottery in the course of Professor Moschetti's excavations at Padua. The collection was noteworthy as including portions of a large glazed vase of unmistakable Egyptian manufacture—the first time, the writer thought, that Egyptian ware had been found so far north.



Mrs. M. T. S. Schaffer writes vivaciously, but sympathetically, in the *June Travel and Exploration*, of her visit to the gentle and courteous, but decadent, hirsute race inhabiting Yezo, an island north of Japan. She says that "the most marked physical characteristic of the Ainu is the enormous growth of hair on the men, while the women are hideously tattooed on face and arms. The origin of this custom is lost in antiquity, though at the present day it is supposed to ward off disease. The skin surrounding the mouth of a young girl is early subjected to the ordeal by a tattoo made from the soot and juice of the birch-bark, while on the day of her betrothal the disfigurement is completed. A double moustache is the result, if such a thing can be imagined, being a line of black below the lower lip curving upward, and joining the line of a true moustache about 1 inch beyond the corner of the mouth, while the hands and arms receive even more attention in elaborately worked-out patterns. This lip tattoo differs from the tattoo of the savage women of Formosa, in that with the Ainu it ends in a graceful point at the lips, while with the Formosans it continues as a

straight bar from the corners of the mouth to the ears. The first sight of these Ainu women gave me the impression of having come across a lot of men masquerading as women, so masculine is the appearance of this tattoo of the lips."



The *Times* of June 9 says that, "while digging for the foundations of a house at Wareham on the rising ground known as Castle Close, workmen have come upon extensive and solid foundations, presumably of the demolished Norman castle. They have been found at depths varying from 1 to 3 feet below the surface, and have a width of 5 feet. These ancient foundations are composed of various materials obtainable in the district, especially Purbeck freestone, the sandstone of the Bagshot Beds, Purbeck marble, and large flints from the chalk formation. The discovery of these substantial foundations supports the tradition that at one time there was a castle on Castle Close, and it is interesting that they have been found on the very spot where Mr. Thomas Bond, the antiquary, always declared that the keep stood. The castle moat is still clearly discernible in parts, and is enclosed on the west and south-west by the much older earthen wall of the 'walled town' of Wareham."



An International Exhibition of Flemish Art of the Seventeenth Century was opened at Brussels in June, and will remain open until October.




The mazer bowl which Charles II., after the Restoration, gave to Thomas and Ursula Symons in acknowledgment of what they did for him after the fatal day of Worcester, 1651, is to be sold on July 6 at Willis's Rooms, by Messrs. Robinson, Fisher and Co., in accordance with the directions of Mr. Edward Blackman, of Chichester. The bowl, which is decorated with the Stuart Royal Arms in gold, is unusually large, being 24 inches high and nearly 13 inches in diameter. Five tumbler cups and two wooden punch ladles go with the bowl, the history of which is well authenticated, it having remained in the possession of descendants of the original recipients until the present time.

The Architecture of the Friars in England.

BY A. W. CLAPHAM.

(Concluded from p. 229.)

N the centre of the typical English church stood the belfry, and, as this forms its most original and distinctive feature, it is worthy of close investigation and study. The friars' tower was apparently a spontaneous innovation engendered amongst the English mendicants, for there is no evidence that it was either borrowed from Continental sources or copied from other orders at home.

Anthony Wyngaerde's view of London, taken just before the Reformation, gives on a small scale representations of all the four chief London friaries, and, so far as can be seen, they each of them bore this characteristic feature; and while it is unfortunate that the vast majority of these structures have disappeared, there can be little doubt that their use amongst the four orders was very general. As it is, two remain intact in England, one in Scotland, and a score or more in Ireland. In the last-named country, besides those still existing, the vast majority of the other friars' ruins show evidence of having once possessed this feature, which must at one time have formed a marked characteristic of Gothic art in that land.

To the two English examples (at Coventry and Lynn, both Franciscan) may be added some three or four more, whose plans, recovered by excavation, give ample proof of their existence, while the presence of a further half-dozen is attested by old prints, engravings, or documentary evidence.

It appears to have been customary for each house of friars to have but one great bell, for though there are instances of two being hung in the steeple, yet the friaries of London, according to Stow, had only one each, and it is evident that this peculiarity was largely instrumental in deciding the unusual form which the steeple assumed.

The older Orders were accustomed to hang their peal of eight or more bells in the central tower, and owing partly to the amount of space required for hanging and partly to

the tremendous vibration caused by ringing them, a structure of great strength and solidity was essential, and indeed many of the older towers were rendered insecure from this cause, and the bells had to be removed to a separate campanile. The reduction, then, of the number of bells from eight or ten to one or two did away at once with all necessity for massive construction, and the small belfry space required pointed the way to the use of the octagon in place of the square.

Situated between the choir and the nave, the steeple rested on two parallel walls running north and south across the church, and pierced by two main arches opposite one another and opening respectively into the nave and choir; these walls were placed close together, generally some 10 feet apart, this forming an oblong space under the crossing. Between them and high above the arches before mentioned two lesser arches were thrown across the open space, sometimes dying away into the walls and sometimes resting upon corbels projecting from them, and carrying the north and south walls of the tower above.

The building in most cases was so arranged that the outside faces of the north and south tower walls were in a line with the inside faces of the piers of the two arches opening into the nave and choir, the lower voussoirs of which thus supported the whole weight of the cross walls above them. The object attained by this arrangement was the raising of a small stone tower in the centre of the church, while at the same time retaining the two arched openings between the nave and the choir.

Upon this base a light stone or brick lantern was raised, which in England was generally octagonal in form, but in Ireland invariably square, the additional number of worked quoin stones required for the former plan being probably the reason for its rejection in the poorer country. Occasionally, as at Coventry, the tower was finished with a stone spire, but as a rule any addition in that direction was of timber only. This example was the central tower of the Franciscan Church, and is the sole remnant of that house. It is now incorporated in the modern Christ Church, and is one of the

trio of spires for which the city of Coventry is famous. The Grey Friars' tower at Lynn Regis, Norfolk, is again the sole remnant of the convent of which it formed a part, and is a brick and stone building of Perpendicular date, octagonal, and finished with a battlemented parapet. This town is also singular in having formerly possessed two parish churches, with octagonal central towers. Now, though octagonal upper stages are comparatively common, especially in the eastern counties, instances of the whole tower of this shape are very rare; and since the Lynn examples were probably copied from one or other of the four friaries of the town, it is not extravagant to surmise that it was the mendicants who first introduced the octagonal form into England. At Richmond, Yorkshire, stands the only other friars' tower which has survived; this, however, is of a more ordinary type. It is a beautifully proportioned square structure, with belfry windows, and a pierced parapet of Perpendicular work, and was evidently only just completed at the Reformation, when the whole church was in course of reconstruction.

Dunbar contains the only example of a typical friars' steeple in Scotland, the Carmelite tower of South Street, Queensferry, being of the more ordinary type; but in Ireland a remarkable series is still standing, including among its numbers the celebrated ruins of Quinn, Ennis, Clare, Galway, Rosserk, Drogheda, and Athenry.

The space beneath the tower was commonly continued in the form of a passage right across the church, and served as the chief means of communication between the cloister and the outside world.

Turning now to the choir of the friars' churches: they were usually aisleless parallelograms, and almost always square ended. Their chief feature will be found to be the magnificent proportions of the windows. The choir of the Dominicans at Norwich has a magnificent Decorated east window of seven lights; the Franciscans of Chichester another, with five graduated lancets under one hood; and even a small house like the Austin Friars at Rye had an east window (now built up) of imposing dimensions.

The apsidal termination usual on the Con-

inent has one example in this country in the Grey Friars at Winchelsea, a fourteenth-century structure, and a very graceful example of Decorated work. A wide chancel arch, with banded side-shafts, opened from the nave, which has now gone into the choir of four bays, with a three-sided apse, each face of which is pierced with a tall Decorated window. A Scotch example of very similar type exists in the Dominicans at St. Andrews, but in this instance the apse is much smaller in all its dimensions, and only one bay separates it from the chancel arch. The stone vault remains in part, and, like its Sussex counterpart, it is the sole remaining fragment of the church. In both these instances the use of the apsidal end may be ascribed to French influence, which was particularly strong in the Cinque Ports at this time, owing to the French wars of Edward III.

This account of the friars' churches would not be complete without some reference to the high repute in which they were held all through the Middle Ages as places of sepulture; the first laymen to find resting-place within their walls being probably the members of that third order of St. Francis which included many persons of high secular rank. The brethren themselves were not slow in recognizing the advantages which accrued to them from the practice, nor backward in urging the claims of their Church at the many death-beds to which they came either summoned or unasked. The large bequests for prayers and obits which generally accompanied the gift of the mortal remains of the wealthy was one of the most fruitful sources of their income, and the whole practice forms one of the counts in the long indictment of the four orders in Langland's *Vision of Piers the Ploughman*.

The churches, more especially in the Metropolis, were crowded with the monuments of the noble dead: in the Greyfriars alone there are records of over 600 burials in the church and cloister, and these, it should be noted, were not obscure persons, for the remains of three Queens and scores of the higher nobility lie probably to this day under the pavement of Christ Church, Newgate, and its adjoining churchyard.

In the nave these memorials commonly took the form of floor slabs and brasses, but

in the choir, according to Stow, there were "nine tombs of alabaster and marble environed with strikes of iron," while the monumental glories of the Black Friars' Church have been vividly described in the passage from the anonymous fourteenth-century author already quoted.

In the Hertfordshire Friary of Langley, during the whole of Henry IV.'s reign, lay the remains of the murdered King Richard II., close to the tomb of his predecessor's ill-fated favourite, Piers Gaveston, only, however, to be removed to Westminster by Henry V.; and the monument of another unfortunate Plantagenet, Richard III., in the Grey Friars at Leicester, was broken down and his bones scattered at the Dissolution.

Adjoining the church, in some instances, lay an open yard provided with an outside pulpit either for overflow meetings or for more general use in the heat of the summer. The space outside the Dominican Church at Norwich was long known as the "Preaching Yard," and the beautiful octagonal stone pulpit cross formerly outside the west front of the church of the same order at Hereford remains intact. It is, now, perhaps, the only remaining example of such a structure in England—an existing counterpart to the rich cross "y-tight with tabernacles" of Pierce Ploughman's Creed.

Two unusual features distinguish the planning of the domestic buildings of a friary—the first an emphasis upon the secular nature of most of the church, the second the result of a necessity for economy.

The cloister of a friary was placed without any general rule, but most generally it partly adjoined the nave with a portion overlapping the choir, and when the whole or any part adjoined the nave it was not unusual to introduce a narrow open court between the church wall and the cloister walk.

The Cistercians had a somewhat similar arrangement in the "lane," which, in many of their houses, separated the buildings of the monks from those of the "conversi," and, in the case of the mendicant orders the court served to separate the domestic portion of the house from their public preaching-place.

In England this feature, which occurs in the Black Friars at Norwich, the Franciscan

houses at London and Cardiff and elsewhere, is almost confined to the mendicant orders, the only other existing example outside their ranks being the secular cathedral of Salisbury, and here, as in the friars' houses, a short corridor communicates between the cloister and the church.

The second noticeable feature in the planning of the domestic buildings is found in the general practice of building the first-floor apartments over one, two, or more walks of the cloister, effecting by this means an economy both in wall masonry and in the flat lead roofing of the cloister alleys. Examples of this treatment are very numerous, and occur in all parts of the country. Thus, at Hulne, Northumberland, two alleys were built over—the east and west. At Norwich Black Friars and Dunwich Grey Friars one or more walks are similarly treated, while the Walsingham Franciscans apparently built their frater half over the south walk of the great cloister and half over the north walk of the little cloister.

That lack of funds was the chief cause of this somewhat niggardly arrangement is rendered more certain by the fact that the only other order in which it occurs—the Gilbertine—was the most poorly endowed of all the older communities.

The general monastic arrangement of chapter-house, frater, dormitory, etc., was but lightly adhered to amongst the friars, the frater being often found in the most unusual positions. In the Grey Friars, London, its traditional position on the side of the cloister opposite the church was occupied by the great library built by Sir Richard Whittington, while at Ludlow it is identified as a room on the outskirts of the main block. Again, the southern cloister range at the Black Friars, Bristol, is traditionally the dormitory, and the western range at the house of the same order at Canterbury is assigned to the frater; and while these identifications may be in part erroneous, it is nevertheless a fact that little regard was paid to the traditional relative positions of the various buildings.

Of the cloister itself there are several fine examples left entire in Ireland all of one type. In that country the windows to the garth were in the form of an open arcade of

small arches resting on coupled columns, a form which is apt to be regarded as a feature of Continental work, but which was in all probability the usual Norman arrangement, of which scarcely a vestige has survived in this country. These openings were invariably unglazed and the alleys usually barrel-vaulted, and at Quinn, Muckross, and elsewhere, they remain entire. The Black Friars' ruin at Hereford affords a good example of a similar arrangement in England and here the west walk remains, but there are no signs of vaulting and the coupled columns are wanting.

At the Grey Friary on the South Quay, Yarmouth, are four bays of a very fine cloister of the ordinary type, with large, traceried, and probably glazed windows opening to the garth, while a beautifully groined and ribbed vault covers the alleys.

In their later days the convents of the friars were environed by a wall skirting the precincts, built in general for privacy and in some cases also to mark the bounds of the rights of sanctuary granted to a number of these establishments. The possession of this privilege by the Carmelites in Fleet Street led to the formation, in the years succeeding the Reformation, of that nest of thieves and outlaws, the celebrated Alsatia; for though the convent had gone, the right of sanctuary remained for many years, and even to this day the precinct of Whitefriars is a separate entity, united, however, for most purposes with the parish of St. Bride adjoining.

The Carmelites of Stamford and King's Lynn are now represented by the outer gates of their precincts only (the former an imposing Perpendicular structure), but at the Franciscans of Dunwich, Suffolk, practically the entire precinct wall remains, entered by a greater and lesser gate on the west side.

Turning now from the subject of the actual structure and arrangement of the friars' houses the larger question arises: What influence, if any, had all this mass of building upon the outside world, and upon the architecture practised among the people at large? The subject is one which must necessarily be, in the main, *theoretical*, since definite dates, both of the friars' buildings

and the buildings affected thereby, are either hard to come by or non-existent.

Mr. Prior, in his work on English Gothic, has made reference to the possibility of this influence being exerted upon the parish church architecture of the land, but dismisses the subject as incapable of proof. There are, however, certain broad lines upon which the question may be pursued with little fear of error and which will be found to lead to conclusions containing at least a strong element of probability and which, while incapable of definite proof, may nevertheless not be a valueless contribution to the study of a deeply interesting subject.

It may be safely postulated at the outset that the influence exercised by the friars will be found, firstly and most definitely, in the structure of the parish church and in its earliest manifestations in the parish church of *the towns*, for not only were they the nearest ecclesiastical neighbours, but the objects served by both class of buildings were, within certain limits, identical.

The great towns of England during the twelfth and early thirteenth centuries were split up into a very large number of parishes, each with its church, and as the town enlarged its borders or multiplied its population, additional churches were built to supply its increased needs. London, even in the time of Fitzstephen (*temp.* Henry II.), had 120 parish churches; Norwich, at a little later date, had over forty; Lincoln twenty or more; Winchester a dozen; and a small town like St. Albans five. Now, although many of these churches were doubtless of Saxon foundation, numbers of them were added during the century and a half following the Conquest. It may, indeed, be confidently assumed that a good half of the London parish churches which existed at the Reformation were founded during this period, which was evidently an era of greatly increased prosperity and commercial success. The case of London is merely an example of a practice which was universal amongst the English towns of that period; everywhere the older parishes were being subdivided and split up, and new churches built, many of them to serve parishes little more than a few acres in extent.

The practice was evidently at this period

to meet the demand for increased accommodation, *not* by enlarging existing churches but by building new ones. The average town church of the Norman period was, comparatively speaking, of small dimensions and limited accommodation, and in London, with hardly an exception, they remained to the end architecturally significant, solely because their numbers were such as to meet all possible demands that could be made upon them.

The period of the greatest architectural activity of the friars may be dated to the last quarter of the thirteenth and the first quarter of the fourteenth centuries, or, roughly, to the reigns of the first two Edwards, and by about the middle of this period they had evolved a type of church which for its purpose was as nearly perfect as experience and experiment could make it. The comfort of the largest congregation was secured by an ample floor-space, while the heavy piers of the older buildings had given way to the lofty and slender columns of the Austin Friars at London, only just large enough for structural stability and leaving an almost uninterrupted view of the preacher from all parts of the church.

The culmination and final expression of their views on what a congregational church should be took form in the great Franciscan church begun in Newgate Street, London, in 1306, and probably the largest friars' church in England. This building, with its 300 feet of length, its slender piers, its long range of clerestory, aisle, and end windows, is a type which is without a parallel of its own date and outside its own order as the expression of a new and original idea in church building, departing equally from the insignificant dimensions of the contemporary parish church and the massive and cavernous construction of the monastic nave.

It is at this precise point that a radical alteration is observable in the planning of the parish church, an alteration which, in view of its ultimate results, was almost revolutionary.

The old idea of the multiplication of the small town churches is suddenly and for no apparent reason abandoned, and the single church of huge dimensions takes its place. It is not asserted that, previous to this date, there were no large buildings of this class, but

such as already existed were almost entirely in country districts, and with their cruciform shape and central tower they were evidently inspired by the monastic churches of the older orders.

An examination of the plan of one of the towns which rose into prominence in the fourteenth and fifteenth centuries will reveal a remarkable and striking contrast when compared with that of one of the older towns. In the former case one or two parishes embrace the whole city, while in the latter it is subdivided into ten, twenty, thirty, or more, and while *the one* has perhaps a single parish fane which dominates the town, *the other* has towers and spires rising on every hand.

The outset of the new régime may perhaps be definitely dated to the foundation by Edward I. of several new towns, of which Hull in the north, and Winchelsea in the south, are the best-known examples, and in each of these places a single great church is deemed sufficient for the needs of the whole town.

It would be easy to multiply examples to show that at this and subsequent periods the towns and cities which sprang into commercial prominence practically all conformed to the new fashion. The great port of Boston or the trading centre of Newark, whose prosperity dates from the fourteenth century, each built for themselves a single church on an almost cathedral scale, and in the same sequence are ranged most of the great churches of East Anglia.

The new type of church is one having the great open nave, the long ranges of windows, and the slender piers which became so general in the Perpendicular period. They are, in fact, copies of the great friars' churches which immediately preceded them. The friars originated and perfected the type which in the fulness of time was accepted and adopted by the parish church builder as the best and most suitable structure for his purpose which had yet been evolved.

The church of the Holy Trinity, Hull, the forerunner of the new movement, provides an additional element of probability to the theory. Founded by Edward I., and built under the auspices of his son, it had in both its royal parents a close relationship to the

great Franciscan church of London, erected through the bounty of the wife of the one and the step-mother of the other, and it is not improbable that the personal element was brought to bear on the design of the later building with far-reaching results.

Once the new idea had taken root under royal patronage it rapidly spread over England, and in the next century some even of the old town churches were rebuilt in the then prevailing style, and it is perhaps not too much to say that the great Perpendicular parish church, of which there are so many noble examples, is the direct outcome and lineal descendant of the friars' buildings, which have unfortunately so nearly disappeared.



The Earliest Printed Maps.

BY THOMAS WILLIAM HUCK.



THE oldest map printed—a wood-engraving in the Bibliothèque Nationale at Paris, dating from 1460—was produced in Germany.

It appears to be a copy from an old Roman map of Germany and Western Europe. The foundations of modern map-making, however, were laid with the revival of Ptolemy's *Cosmography* in the fifteenth century. Claudius Ptolemy, a celebrated geographer, astronomer, and chronologist, was a native of Egypt. He taught astronomy at Alexandria, where he flourished during the reigns of Antoninus Pius and Adrian. In his *Cosmography* he informs us that he based his work upon that of Marinus of Tyre.

The most beautiful manuscript of Ptolemy extant is in the Imperial Library at Vienna. The maps attached to it, twenty-seven in number, comprise one general map, ten maps of Europe, four of Africa, and twelve of Asia. They are coloured, the water being green, the mountains red or dark yellow, and the land white. The climates, parallels, and hours of the longest day are marked in the east and west margins of the maps, and the meridians in the north and south. These maps were not the work of Ptolemy, but

were designed from exact data given by him. The actual cartographer was Agathodæmon, an artist of Alexandria, who was a great admirer of Ptolemy.

The first printed edition, which contained the maps, was issued at Rome in the year 1478. It contained the first maps ever printed from plates of copper, and, with the exception of the wood-engraved copy of the Roman map mentioned above, the first maps ever printed. Each map occupies two folio pages, being printed on the verso of one page and the recto of the next, so that when the book is open the adjacent pages appear as if printed from one block. The edition was prepared by Domitius Calderinus, of Verona, who promised to collate the Latin version with an old Greek manuscript. He died before it was issued from the press.

Conrad Sweynheim, one of the earliest printers at Rome, with the assistance of some "mathematical men," whom he taught to "impress" the maps upon the plates of copper, commenced to prepare the plates for the maps. After spending three years at this work, he died before it was finished. His pupil, Arnold Buckinck, a learned German printer, completed the work in order that the ingenious mechanical apparatus of Sweynheim might not be wasted, and that the learned emendations of Calderinus might not be lost to the world. For this, see the dedication to the Pope, which is here given: "Magister vero Conradus Sueynheyn, Germanus, a quo formandorum Romæ librorum ars primum profecta est, occasione hinc sumpta posteritati consulens animum ad hanc doctrinam capessendam applicuit. Subinde mathematicis adhibitis viris quemadmodum tabulis eneis imprimerentur edocuit, triennioque in hac cura consumpto diem obit. In cuius vigilarum laborumque partem non inferiori ingenio ac studio Arnoldus Buckinck e Germania vir apprime eruditus ad imperfectum opus succedens, ne Domitii Conradique obitu eorum vigilie emendationesque sine testimonio perirent neve virorum eruditorum censuram fugerent immensæ subtilitatis machinamenta, examussim ad unum perfectit."

In these maps, Europe, between the Black Sea and the Baltic, is much too narrow,

Scotland is out of shape, and Ireland is too far north. In Asia, India is not shown as a peninsula, and Taprobana Insula, which is Ceylon, is much too large, whilst the Indian Ocean is bounded by land on the south.

These errors, of course, are not to be attributed to the engravers, for they copied them from the manuscript. The forms of the letters, in the names on the maps, are so uniform that they must have been punched into the plates with the same dies, for such uniformity in the size and shape of the letters would have been practically impossible if each letter had been separately engraved by hand. The capitals in the margins referring to the degrees of latitude are almost as neat as hair type.

This edition of Ptolemy was probably only the second book to contain copper-plate engravings. The first book was a quarto entitled *Il Monte Sancto di Dio*, written by Antonio Bettini, and printed at Florence in 1477 by Nicolo di Lorenzo della Magna.

The 1478 Ptolemy was the first book to contain a series of printed maps, though it was not dated the earliest. An edition of Ptolemy, printed at Bologna by Dominico de Lapis, and dated MCCCCLXII. (1462), also contained the maps. The date to this, however, was not correct, for Philip Beroaldo, the elder, who edited this edition, was not born till December 7, 1453 (at Bologna). Various dates have been assigned to this work, from 1471 onwards, but the most generally accepted date is 1482.

The maps, which were printed from copper plates, were not so neatly engraved as those in the 1478 edition. Another edition with copper-engraved maps appeared at Rome in 1490. Petri de Turre was the printer of this edition.

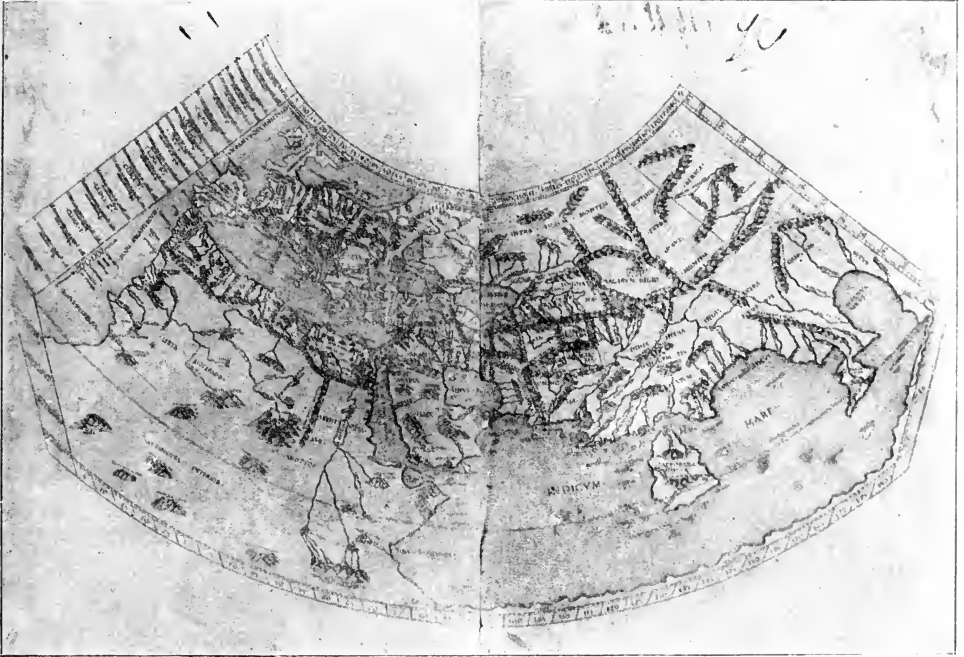
In the execution of maps the copper-plate engravers possessed a great advantage over the wood-engravers, on account of the greater ease with which letters could be cut in copper than on wood. The characters in copper were intaglio—that is, they were cut into the copper plate—whereas in wood-engraving it was necessary to cut away the wood surrounding the letters and leave them in relief.

Despite the disadvantages of wood-engrav-

ing in the execution of maps, the wood-engravers contended for the preference till about 1570. The first series of maps engraved on wood were for an edition of Ptolemy's *Cosmography*, printed at Ulm in 1482 by Leonard Holl. It is a folio, and contains the full twenty-seven maps. The engraver has inserted his name in the general map of the world: "Insculptum est, per Johannē Schnitzer de Armsheim."

pended in the engraving of these maps must have been enormous.

In a folio edition of Ptolemy, printed at Venice by Jacobus Pentius de Leucho in 1511, the outlines of the maps, with the rivers and mountains only, were engraved on wood. After the impression, the names were printed on the maps with types of varying sizes, and with red and black ink. In the last map—that of Loraine—in an



MAP OF THE WORLD FROM PTOLEMY'S "COSMOGRAPHY," ROME, 1490.
(Extreme length from east to west, 21½ inches; depth at the centre of the book, 10 inches.)

The work contains ornamental initial letters engraved on wood. In a large one, the letter at the beginning of the volume, the translator is represented offering his book to Pope Paul II., who occupied the See of Rome from 1464 to 1471. In 1486 another edition from the same cuts was printed at Ulm by John Regen, at the expense of Justin de Albano of Venice. As the names of places were also engraved on the wood, the labour and patience ex-

edition of Ptolemy printed by John Schott at Strasburg in 1513, an attempt was made to print in colours. Hills and woods were printed green, locations of towns and cities and the names of the most considerable places were red, whilst the names of the smaller places were black. There would be required for this map, in three colours, two wood-engravings and two forms of type. The arms, which form a border, were printed in their proper heraldic colours.

Breitkopf gives a description of this map in his *Ueber den Druck der Geographischen Charten* (4to, Leipzig, 1777). In this interesting work Breitkopf also gives an account of an experiment he made to print a map with separate pieces of metal, which were to be arranged in a similar way to type, in letterpress. When the letters were omitted from a map, there remained hills, rivers, and indications of places. His task was to adapt pieces of metal to represent these. Rivers he represented by minute parallel lines,

printed Sebastian Münster's *Cosmography*, during the years 1544 to 1558. His method was to have the outline and indications of mountains, rivers, cities, and villages engraved on wood as before, a blank space being left for the names. These blank spaces were cut out right through the block, and the names of the places inserted in type. Besides the labour saved in cutting out the letters on wood, this method made it possible to print the map with the names on it in type at a single impression, thus saving the time



MAP OF THE WORLD FROM MÜNSTER'S "COSMOGRAPHY," BASLE, 1552.

(Length from east to west, 15½ inches; depth from north to south, 10½ inches.)

which varied in length according to the contractions or expansions of the river represented. There were distinct characters for hills and trees. A small circle showed the location of towns and large villages. He considered his experiment a failure, and produced as a specimen a quarto map of the country round Leipzig, which he prefixed to this work.

An attempt to surmount the difficulty of engraving on wood a large number of names was made by Henri Petri, of Basle, when he

previously required for filling in the names with type after the outlines, etc., had been printed from the blocks.

Most of the larger maps in the *Penny Cyclopædia* (1833-1846) were executed in this manner. In fact, the work would have been published without maps on account of the cost if they had not been done in this way.

Sebastian Münster, a celebrated geographer and man of science, married the widow of Adam Petri, of Langendorf. Adam Petri was the father of Henry Petri, who printed

Münster's *Cosmography*. Sebastian Münster referred to the method of printing his maps in a letter to Joachim Vadianus, written about 1538, in which he mentioned an idea for casting complete words. This idea was the forerunner of the modern linotype.

Joachim Vadianus was a scholar whose assistance Münster sought with a proposed edition of Ptolemy, which his printer, Henry Petri, Michael Isengrin, and himself, intended to issue. The maps in Münster's *Cosmography* are not much better than the

Wood-engraving for maps seems to have had the preference, largely on account of the encouragement given by printers, at whose presses only wood-engraved maps could be printed, till the publication, at Antwerp, in the year 1570, by Abraham Ortelius, of a collection of maps engraved on copper. Ortelius attributed the engraving of them, in the preface of the work, to "Francis Hogenberg, Ferdinand and Ambrose Arsens, and others." Breitkopf credited Ægidius Diest with the engraving of them. However that may be, the maps were such an improvement on the wood-engraved maps usual at that time that, within a few years, nearly all maps were engraved on copper.

The second edition of Archbishop Parker's Bible, printed in 1572, contained a folio map of the Holy Land, which had been engraved on copper in England. It is evident, also, that the engraver was an Englishman, for, within an ornamental tablet, the following inscription appears: "Graven bi Humphray Cole, goldsmith, an English man born in y^e north, and pertainyng to y^e mint in the Tower. 1572."



SEBASTIANVS MVNSTERVS
*Cosmographus nostri, felix Germania, sed
 Münsterus fuerit magnus et eximius
 Sed pietas insons reliquis virtutibus aucta,
 Hunc merito fecit commemorare virum.*
Cum simul.

generality of contemporary maps engraved entirely on wood. The first or general map has figures of puffed-out faces round it, intended to show the directions of the winds. This device was probably imitated from Holl's Ptolemy, in which the general map has figures of heads, with puffed-out cheeks, at the corners to represent the winds. With the exception of the letters in the names, the maps in Holl's Ptolemy—the earliest series of wood-engraved maps—are quite as good as those in Münster's *Cosmography*, which was published seventy years after.

VOL. VI.



Recent Discoveries at the Priory, Shrewsbury.

By J. A. MORRIS.

DURING the recent excavations on the site of the new secondary schools some interesting discoveries of human remains have been made, recalling to mind the sensational circumstances which produced paragraphs in the London papers, entitled, "The Price of Warriors' Bones," when a similar discovery was made in the autumn of 1901. On that occasion excavations were being made in a street named "St. Austin Friars," for the purpose of constructing a new sewer, when a quantity of human remains were thrown up by the workmen, some of which found their way to a local rag-and-bone merchant, who, not recognizing that they were human remains, purchased them for a few shillings.

Other discoveries on that occasion included

2 K

portions of the tracery of a thirteenth-century window, and some incised floor-tiles.

Within a few yards of the 1901 discoveries, a large area of land, forming the garden of a house known as "The Priory," is now being excavated for the foundations of the new schools. Traces of pebble pavement, stone walls, which may have formed the bases of some of the outlying conventual buildings, and a short flight of steps, have been found. In the deeper excavation for the heating-chamber, the workmen came upon a number of interments about 7 feet below the surface. These remains were found at close parallel intervals, apparently without covering of any kind, and laid directly east and west.

The attention of the writer was directed to this discovery by noticing a crowd of children who were curiously examining a very fine skull which one of the workmen had carried away. Further inquiry led to the collection of portions of at least six skeletons, which had been thrown out of the trench, and were decently interred in the parish churchyard of St. Chad. These remnants of mortality were in an excellent state of preservation, but rapidly decomposed on exposure to the air. A local anatomist who examined them was unable to suggest their probable age; they were the remains of human beings of more than average stature. Some of the skulls were broken, which may have been caused by the rough treatment they had received when they were discovered. No relics of any kind were found, but several incised tiles similar to those found in 1901, and a tile bearing the rude design of a knight in armour, were found amongst the débris. More recently a leaden coffin of the fifteenth or early sixteenth century has been found and removed for re-interment.

The site of the new school lies without the old walls of the town, on a piece of land which was granted by Henry III. in 1255 to the fraternity of the Order of St. Augustine for the erection of their chapel, a portion of the land having been previously used as a place of burial in the time of King John, when the dead were refused interment in consecrated ground.

Many of the slain who fell in the Battle of Shrewsbury in 1403 were interred within

the cemetery and church of the Austin Friars, and it was this circumstance that gave rise to the paragraph referred to in the beginning of this paper.

Several additional grants of land were made to the Prior and brethren of the Austin Friars for the extension of their buildings, and they were at one time a thriving community; but when, in 1535, the King's officers made an inventory of the goods of the dissolved order, they found only the Prior and two Irish brothers in residence, and a very small collection of furniture. At that time the church was in existence; to-day even its site is unknown, and nothing remains but the refectory, now converted into a block of stabling. The rude disturbance of the long-buried dead recalls the historic scenes which took place on or near this spot. It may be that these silent witnesses of the past were brothers-in-arms who fell in the famous fight in 1403; or, as seems more probable, they may have been humble brethren of the Augustinian fraternity, who, having served their generation, were laid side by side near their old home.



Edward Cocker and his "Arithmetick."

By G. L. APPERSON, I.S.O.

MANY are the byways of fame. The name of the Cambridge carrier who, more than two centuries ago, kept a stable of forty horses, and, in letting them out to hirers, insisted upon each customer taking the horse which stood nearest the stable-door, is preserved for all time in the phrase "Hobson's choice." The sailor's glass of grog commemorates the nickname of "Old Grog," which was bestowed upon Admiral Vernon long ago, on account of his habit of wearing program breeches; and so, not to further multiply examples, the name and work of a humble schoolmaster of Restoration times have been immortalized in the familiar saying "According to Cocker."

Few of those who habitually use the common phrase, it is tolerably safe to suppose, have much knowledge of the "Cocker" whom they quote as an authority. There is, indeed, comparatively little of a personal kind that can be known. Edward Cocker was born in 1631, and is supposed to have been a native of the county of Norfolk. But as the supposition rests only on the frail basis of a passage under "Norfolk" in the second edition (1715) of his *English Dictionary*, which was added forty years after the compiler's death, it cannot be said to be well founded. The writer of the notice in the *Dictionary of National Biography* thinks that Cocker was probably one of the Northamptonshire Cokers. Of his early life practically nothing has been recorded. He is said to have been at one time a schoolmaster at Northampton, but he does not emerge into the light of day, so to speak, until 1657, when the first of his numerous publications appeared. This was a book called *Plumæ Triumphus: The Pen's Triumph*, which contained a portrait of the author, and at the end an elaborate quadruple acrostic on his name, the writer of which waxes eloquent over his friend Cocker's fame. The writing-master is addressed as an "excelling artist," and the lines to "his renowned friend Mr. Edward Cocker" end thus:

Know, readers, who for pen's perfection look,
Knots and unparallel'd lines shine in this book;
Erected are these columns to thy praise,
Each touch of thy smooth quill thy fame doth raise,
Repute attends thy arts, thy virtues favour,
Renowned is thy name, wit, pen, and graver.

The acrostic is signed "H. P."

The art of penmanship was much more cultivated, and was much more highly valued, in the seventeenth and eighteenth centuries than it is in these careless, hurrying times. The old writing-masters revelled in their handiwork. One of them, a Mr. Massey, who published in 1763 a volume on *The Origin and Progress of Letters*, describes certain celebrated penmen as by their talents adding value to the sentences which they copied. A well-known calligrapher of somewhat earlier date, a Mr. George Bickham, was thus besung by an admiring bard:

Thy tender strokes, inimitably fine,
Crown with perfection every flowing line,
And to each grand performance add a grace,
As curling hair adorns a beauteous face.

One can only hope that Mr. Bickham was a modest man who had the grace to blush when he read this wonderful tribute to his skill. Cocker, if his laudatory acrostic-writer may be trusted, was a worthy fore-runner of Bickham. His *Pen's Triumph* was probably a success, for he followed it with several similar publications: *The Copy-book of Fair Writing*, *The Pen's Gallantry* and *The Pen's Celerity*, *Cocker's Urania*; or, *The Scholar's Delight in Writing*, with many other writing- and copy-books rejoicing in more or less fanciful titles.

These manuals were very popular, and as they were widely used in schools, copies have become extremely scarce. One of the rarest, which combines Cocker's two accomplishments, arithmetic and penmanship, is entitled, *Penna Volans*; or, *The Young Man's Accomplishment, a copybook wherein the rules of Arithmetick are exquisitely written in all the usual hands*, and is dated 1661. A copy is preserved in the Taylor Institution at Oxford. The author's great aim was to teach his pupils to write well:

Whereby ingenious youths may soon be made
For clerkships fit, or management of trade.

It is significant of the respect accorded to calligraphy that Evelyn, in his scarce little book, *Sculpture, or the History of Chalcography* (1662), classes with the engravers "the famous Gravers of Letters and Calligraphers" (p. 91, ed. 1906, "Tudor and Stuart Library"). A few pages farther on Cocker is referred to by name—"Not omitting the industrious Mr. Coker, Gery, Gething, Billingly, etc., who in what they have published for Letters and Flourishes are comparable to any of those Masters whom we have so much celebrated amongst the Italians and French for Calligraphy and fair writing."*

Cocker's fame as a penman procured him a Privy Seal grant of £150, "to encourage his further progress in the arts of writing and engraving"; but as the poor man was petitioning a few years before his death, in

* *Ibid.*, p. 99.

1675, for the payment of this grant, it is doubtful whether the money ever really reached him. In 1664, as we learn by an advertisement in a paper called *The Intelligencer*, Mr. Edward Cocker, "whose works have made him famous," began to "teach a publick school for writing and arithmetick on reasonable termes, at his House at the South Side of St. Paul's Church, over against Paul's Chain, where youths for more expedition may be boarded."* This must be a tolerably early advertisement of a boarding-school.

For a few interesting glimpses of Cocker's personality we are indebted to Mr. Samuel Pepys. From this genial gossip we learn that the writing-master was a great admirer of the English poets, and was well read in our literature. He engraved certain minute tables upon a "sliding rule with silver plates" for the diarist so admirably that Mr. Pepys was mightily pleased therewith, and considered that he had got very good value for the fourteen shillings which the work cost him. Edward Cocker died in 1675, at the early age of forty-four. He is said to have been buried in St. George's, Southwark. His premature death was said to have been due to a fondness for drink. A broadside of 1675 is called *Cocker's Farewell to Brandy*, a title which, although somewhat libellous, is a testimony to the widespread fame of the master penman.

If Cocker's fame, however, had depended solely upon any or all of the numerous books and pamphlets which he published during his lifetime, it would have died out long ago; for the art of penmanship is little regarded, and all the worthy schoolmaster's tracts and treatises thereon are forgotten, save by collectors. The late Mr. William Bates once sought to associate the saying "According to Cocker" with one of the penman's many works, which bears a title beginning, *The Young Clerk's Tutor enlarged*, and continuing through the usual long-winded description of the book's contents. Mr. Bates's copy was of the eleventh edition, dated 1682. After quoting some passages, Mr. Bates continued: † "Having said thus much, I have only to suggest interrogatively that whenever

it was question of an 'Acquittance,' the 'Attornment of a Tenant,' an 'Umpirage,' a 'Defeazance upon a Judgment,' a 'Lease of Ejectionment,' a 'Writ of Covenant for the King of Tyth-Corn,' a 'Fine from a Conusor to a Conusee of Commons of Pasture for all Manner of Cattell,' 'Wills,' 'Codicils,' or what not, the question whether, or the statement that the document was drawn, or the transaction conducted, 'according to Cocker,' had reference rather to *The Young Clerk's Tutor* than to the *Vulgar Arithmetick*, as more generally supposed." But this suggestion, which has no supporting evidence, may be put aside.

The *Arithmetick*, the book which originated the "According to Cocker" phrase, that keeps green the name and memory of the master of the pen and ferule, was not printed until two or three years after its author's death. This famous manual was entitled *Cocker's Arithmetick. Being a plain and familiar method, suitable to the meanest capacity, for the full understanding of that incomparable art, as it is now taught by the ablest school-masters in city and country*. The long-winded title-page speaks of the author as "late practitioner in the arts of writing, arithmetick, and engraving," and describes the *Arithmetick* as "being that so long promised to the world," and as "perused and published by John Hawkins, by the author's correct copy." The book was licensed in September 1677, and was published by "T. Passinger, at Three Bibles on London Bridge," in the following year. Only two or three perfect copies of this first edition are known. In 1874 a copy was sold for £24. In 1900 a copy, with portrait, sold at Sotheby's, was bought by Mr. Quaritch for £11 10s.; but a note in the sale catalogue remarked: "The copy in the British Museum wants the portrait, and as it was doubtful whether the portrait in this copy was the correct one, it was sold not subject to return on that account." Between 1678 and 1767 nearly sixty editions are known to have been issued; and many of these, owing to the rough usage that such books commonly meet with at the hands of schoolboys and girls, are almost, if not quite, as rare as the first issue, though naturally they do not fetch as good a price under the hammer. Most of these many

* *London Topographical Record*, iii. 120.

† *Notes and Queries*, Sixth Series, vol. iii., p. 206.

editions of the *Arithmetick* contain the portrait of the renowned master, underneath which are usually to be found the following lines, the last containing a mild pun :

Ingenious Cocker (now to rest thou'rt gone) !
 Noe art can show thee fully but thine own ;
 Thy rare Arithmetick alone can show
 Th' vast *sums* of thanks wee for thy labours owe.

In 1685 appeared the first edition, also issued by Passinger at the Three Bibles on London Bridge, of Cocker's *Decimal Arithmetick, wherein is shewed the Nature and Use of Decimal Fractions in the Usual Rules of Arithmetick, and in the mensuration of Planes and Solids, etc.* This also was "perused, corrected, and published by John Hawkins." Copies of this first edition sell for from £2 to £5.

It was surely an odd impulse which made Dr. Johnson put a copy of Cocker's *Arithmetick* in his pocket when he went for his famous Scottish tour with Boswell. At a Highland village on the west coast the sage was struck by the superior appearance and address of the landlord's daughter—"a young woman not inelegant either in mien or dress,"—and, as he says, "we knew that the girls of the Highlands are all gentlewomen, and treated her with great respect, which she received as customary and due, and was neither elated by it, nor confused, but repaid my civilities without embarrassment, and told me how much I honoured her country by coming to survey it." Finally, says the doctor, "I presented her with a book, which I happened to have about me, and should not be pleased to think that she forgets me." After the publication of his *Journey to the Hebrides*, Johnson was asked what the book was, and was rather annoyed at the amusement created by the announcement that he had given the douce Scottish lassie a copy of Cocker's *Arithmetick*. "I had no choice in the matter," he explained ; "I have said that I presented her with a book which I happened to have about me." "But how came you," said Boswell, very naturally, "to have such a book about you on a holiday?" "Why, sir, if you are to have but one book with you upon a journey, let it be a book of science. When you have read through a book of entertainment, you

know it, and it can do no more for you ; but a book of science is inexhaustible." Well said, no doubt ; but can any reader of the *Antiquary* imagine himself starting for a holiday tour with the best of modern arithmetics in his pocket as sole literary provender?

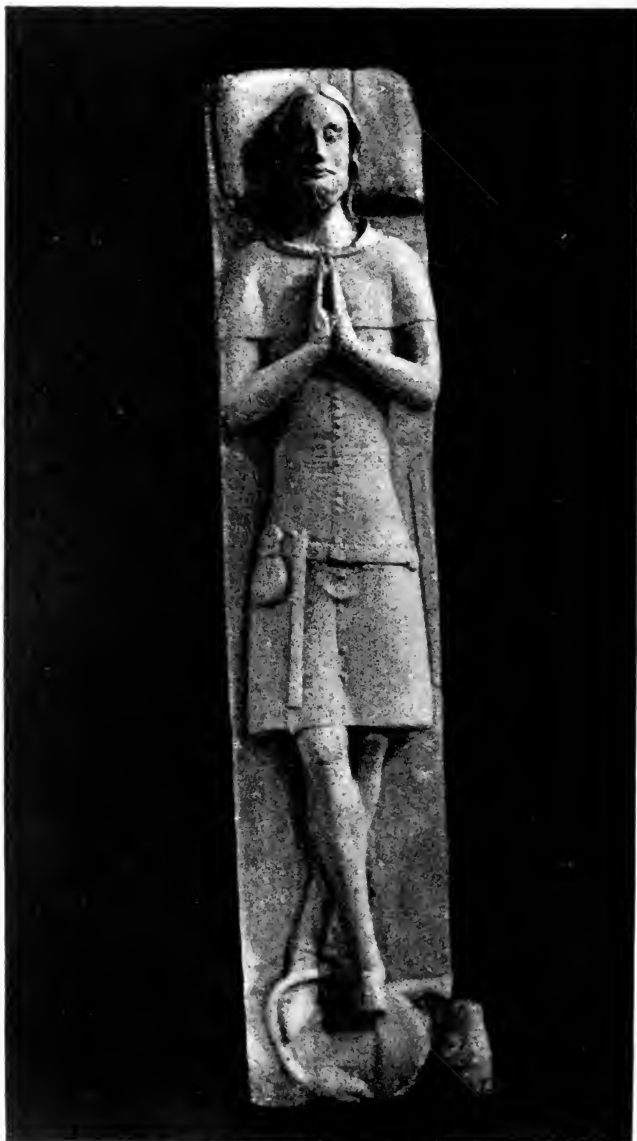
Attempts have been made to show that the famous *Arithmetick* was never written by Cocker, but was really composed by the John Hawkins, writing-master, who published it as the work of his deceased friend. It may have been so, for Cocker's name was evidently a most valuable voucher for any book on writing or arithmetic ; but there is a good deal to be said against the theory of the Hawkins authorship, and, in any case, the matter is not now of much importance, for we are not likely, at this time of day, to take to saying "According to Hawkins," instead of the familiar "According to Cocker"! Examples of this phrase have not been found in literature earlier than the nineteenth century, but there seems to be little doubt that we owe the saying to a character in Murphy's farce of *The Apprentice*, produced in 1756—an old merchant named Wingate, who had an unlimited reverence for Cocker and his *Arithmetick*, and who took every opportunity of citing the man and his work as authorities in support of his own opinions or calculations.



Wooden Monumental Effigies.*

SOME ninety-three wooden effigies in twenty-six counties of England and Wales are now known, and there are records of some twenty-two more which have been destroyed. In November, 1908, Dr. Fryer communicated to the Society of Antiquaries a carefully compiled monograph on the subject, which duly appeared in *Archæologia*, and is now reprinted, by permission of the Society, in the handsome

* *Wooden Monumental Effigies in England and Wales.* By Alfred C. Fryer, Ph.D., F.S.A. Thirty-five illustrations. London, *Elliot Stock* [1910]. Royal 4to, pp. 66. Price 6s. net.



(?) SIR HUGH HELYON (c. 1350), MUCH MARCLE, HEREFORDSHIRE.

volume before us, with the addition of a fine series of illustrations, all except three of which are from photographs taken by the author. The paper is prepared with Dr. Fryer's usual

thoroughness, and forms, with its splendid series of illustrations, an addition to the literature of monumental effigies which all ecclesiologists will prize. The author briefly,

but comprehensively, reviews the bibliography of the subject, which is considerable, and then describes in detail the various surviving examples. The work concludes with a valuable topographical index, filling thirty-two pages, in which all known examples, whether extant or destroyed, are recorded in alphabetical order of counties, with a note of the position in church or chapel of the effigy, the name of the person or character represented, so far as is known, an exact description, with

addition can be made to Dr. Fryer's valuable study.

The history of destruction is, as usual, melancholy enough. It is recorded that in the middle of the last century washerwomen of Brecon were using fragments of the wooden effigy of Reginald Breos. Other examples in the priory church of Brecon are known to have been destroyed by the soldiers of the Parliament. At Radcliff-on-Trent, Notts, a wooden effigy of a knight, said to have been



RALPH NEVILLE, SECOND EARL OF WESTMORLAND, DIED 1484; AND MARGARET, HIS WIFE, BRANCEPETH, CO. DURHAM.

measurements and peculiarities noted, and in the outer column a list of references to authorities for each entry, illustrations being specially noted. It will thus be seen that the subject has been thoroughly and exhaustively treated. It is quite possible, of course, that there may be still a few examples extant which have not been recorded, and there may also be yet discovered records of other examples which have been destroyed; but in neither case is it likely that much

the founder of the church, was seized by the populace during the celebration of a victory in the Peninsular War, about a century ago, and, having been dressed in an old uniform, was burnt in a blazing bonfire as a substitute for the figure of Napoleon! Many have been wantonly destroyed. Dr. Fryer says that the effigy of Sir William Messing "was actually ordered to be destroyed by the vicar of the church at Messing about one hundred years ago, and the parish clerk obeyed the direc-

tions of his tactless superior to the very letter." "Tactless" in this connection seems a singularly inadequate expression.

The wooden effigies still extant are of considerable variety, both as regards date and character represented. They range from the thirteenth to the seventeenth century, and

Oglander in the Oglander Chapel of St. Mary's Church, Brading, Isle of Wight—is very clumsily executed. Many of them, especially the mail or armour clad figures of soldiers and knights, are interesting studies in costume. Dr. Fryer treats these in full detail, and the plates, which are excellently



SIR ROGER ROCKLEY, DIED 1522, WORSBOROUGH, YORKSHIRE.

include the figures of a King, a judge, four ecclesiastics, fifty-eight military personages, and twenty-four ladies. In quality they vary greatly. Some are works of art, others are very wooden indeed! There is a figure illustrated on the plate opposite p. 32 which irresistibly suggests Don Quixote. Another, shown on the plate opposite p. 33—the figure of Sir John

produced, are a most useful commentary on the text.

We reproduce in these pages four of the illustrations, which may be briefly described. The first shows one of the three known effigies of laymen (civilians). It dates from about the middle of the fourteenth century, and is at Much Marcle, Hereford-

shire. Cross-legged effigies in civilian dress are very rare. The figure here wears a close-fitting, buttoned tunic, reaching to the knees. The tight-fitting sleeves are buttoned from the elbows to the wrists. The leathern girdle has a long pendant, and a small purse buckled to it. The legs are in close-fitting pantaloons, and the shoes are pointed. It is thought that the figure represents Sir Hugh Helyon. Dr. Fryer remarks that "the long face, the hair parted in the middle, and the short beard,

roses, which belongs to the period 1461-1485, and the white boar of Richard III. as pendant. Both the armour and the Countess's costume are full of interesting detail.

The third shows the remarkable two-tier wooden tomb and effigy of Sir Roger Rockley, of Worsborough, Yorkshire. The chest below is adorned with shields of arms of the Rockley and Mounteney families, and on it rests the cadaver in an open shroud. On the tier above, under the canopy, lies the figure of



SIR WILLIAM OGLANDER, KNIGHT, DIED 1608, BRADING, ISLE OF WIGHT.

lead us to conjecture that some effort has been made by the artist to produce a portrait and not merely a conventional type of face."

The second example shows the effigies of Ralph Neville, second Earl of Westmorland, and his second wife, Margaret, which rest on a wooden tomb—cut down from the days when Leland called it a "high tombe"—in the middle of the chancel of Brancepeth Church, Durham. The Earl wears over his armour a collar of suns and

the knight, in plate armour, with helmeted head, the visor raised. The canopy is embellished with trefoils and circles united with a running scroll. This striking monument was made in 1522.

Our last example shows the fine effigy of Sir William Oglander (*ob.* 1608) in the Oglander Chapel at Brading, Isle of Wight. It was carved at Newport for the sum of £33. It is fully coloured, and represents Sir William in plate armour of the

period of James I. Another illustration on the same plate shows the very poor wooden effigy of his son, Sir John Oglander, lying on his right side, with legs crossed and head resting on the right hand, with above it, in a recess in the wall, the curious little effigy, also in wood, only 1 foot 9 inches long, in memory of Sir John's only son George, who died soon after he came of age.

These four examples may give some slight indication of the interesting and valuable character of Dr. Fryer's fine monograph. It forms a comely volume of permanent value. The illustrations are splendidly-produced plates. The *Antiquary* paper hardly does them justice.



The High Cross of Birmingham.*

By JOSEPH HILL.

THE picturesque market crosses in ancient cities and old market towns have ever been objects of interest and attraction. Anciently, simple crosses were common in every manor, in and about Birmingham. Besides the High Cross, one stood at the Welch End of the town, and this at an early date became a market cross, whilst another at the nether end of Dale End, known as the Stone Cross, probably marked the limit or end of the manor. Others of these crosses stood at Great Hampton Street (Ferney Fields), probably near Great Hampton Row (Heybarne's Lane, or Hangman's Lane), and at Harborne Lane, called Stubbe Cross (suggestive of an old stock or stump of a ruinous gospel oak), whilst others were at Wood End, Handsworth, at Duddeston, at Gosta Green, and elsewhere; but, except where the ancient symbol became a market, they were unimportant.

On the east side of the parish church was the "cheaping" or market for corn, on the west the street of the spicers or mercers, and near

by the Drapery. Rising the hill was the High Cross, and alongside it the Shambles. At the top of the High Town stood the tollbooth, the exchange for wool, skins, and leather, vulgarly the "Leather" Hall. The street from thence was the Rother Market, just as well known by the names English Market or Beast Market, whilst at the extreme end was the Welch Market, or Welch End, with its cross, the Welch, or Welchman's Cross. At the Welch End, too, were numerous folds (*falda*), and also the Lamb Yard, proving both the considerable Welch trading and the customary aversion to a mixed market. The history of Birmingham is written in its streets, and from the days of Richard I. to those of Richard III. it is manifest that the pursuits of the town-folk were solely connected with the homely crafts of weaving, fulling, tanning, and skin-dressing, and with the raising and trading in sheep, cattle, wool, and skins, whilst the remotest suggestion of iron working will be sought for in vain.

Although of great antiquity, the earliest known mention of the High Cross is in an existing deed of 1494. In that year John Lydyate was the Master of the Gild of the Holy Cross, and in that capacity he granted to Richard Marchall (a vintner) and Margaret, his wife, a lease of a small tenement which practically stood within St. Martin's graveyard, but fronted the Mercers Street, which was designated "the way leading from the High Cross towards Egebaston Street (*terram ducent de Alta Crucis versus Egebaston Strete*)."¹ That this Market Cross had then stood there three or more centuries is clear. It was as old as the market, which was not only of very early date, but was much frequented, as is distinctly shown in old records, one instance of which may be referred to—viz., the lawsuit of 1313, whereby the men of Bromsgrove and King's Norton, who, as tenants of a King's manor, were toll free, recovered heavy damages for toll being illegally taken from them.

During the reign, however, of Henry VIII. there are innumerable references to the market and the market crosses. Among these may be cited—the setting up of stalls in the Market Place for the fishmongers, the

* This article appeared originally in the *Birmingham Daily Mail*.

bouchers, and the tanners; of the holding of one Henry Cowper, in Welch Lane, with a garden near the Shambles; of the tenement and cottage belonging to William Symondes, at the High Cross, and his cottage and garden at the cross called the "Welchman's Cross"; of the burgage in High Street, near the High Cross, belonging to William Phillipps, and also of his house, called the "New House" at Welch End; of land belonging to Thomas Smith, the vintner, lying at the High Cross; of the tenements of William Colmore, in the Welch End, one being near the cross there; also of the house of Thomas Cowper, at the High Cross, called The Maydern Hede.

The references to the Cross in ancient deeds are, of course, numerous under the various names of the High Cross, Birmingham Cross, Market Cross, Butter Cross, and Old Cross, the last two being distinctive from the Welch Cross; but a very general one was The Cross. It was so described in 1628 and 1654. "A message or tenement neare the Crosse in Birmingham, called the Roundabout House," this curious building, which stood opposite the end of Phillips Street, being divided to serve as two tenements. Some remarkable references are also to be gleaned from old town accounts in which it is sometimes spoken of as being in the High Town. In the latter part of the seventeenth century the old Market Cross had fallen into decay, and the roof (doubtless of tiles) past repair. The inhabitants, desirous that it should be covered with lead, raised a sum of £6 14s. 11d. towards that object. The general repairs were, however, important. The Cross was provided with a dial, apparently a sun-dial, which had to be raised. The general work was carried out in 1686 by John Bridgens. From the account, it appears that a carpenter was paid 1s. 5d. per day, but a decorator earned 2s., for John Parslow was paid 39s. 6d. for nineteen days' work. A sum of £4 7s. 6d. was spent altogether on the standard and gilding the dial and globe, an allowance being made for old timber 5s., and old lead 24s. 2d.; the total, exclusive of the lead, was £16 8s. 6d., but an additional item for iron-work came to £1 1s. 6d.

Whatever pride the town may have ex-

perienced in the possession of the renovated building, with lead-covered roof and standard with globe, all, including the dial, resplendent with gold and colour, it was but short-lived, and the want of a public chamber for transacting town business became so urgent that on February 10, 1702, a meeting of twenty-four prominent inhabitants decided upon "repairing the Market Cross and making a roome over it"; and at another meeting, March 22, 1703, it was duly reported that "there is a room newly built over that which is the Butter Cross"; and for the advantage of the town the letting of the room was deputed to the town constables, reserving it for all public meetings for the use of the inhabitants. Thereafter these meetings, controlled, not by the high bailiff, but by the churchwardens, overseers, constables, and third-boroughs, were all held in the new room. Without doubt the change had become necessary from the decay of the ancient Tolbooth, which, after the Gild dissolution, had served as the Town Hall, and retained that name until taken down twenty years later. These alterations cost about £80. From existing views the old building is shown to have had well-formed double arches on each side, and the new chamber had three windows on each side, or twelve in all. On the roof was a square space or gallery, enclosed with railing, a pole or standard rising from the centre; but between 1725-1750 it appears a well-formed cupola or domed turret, surmounted by a vane or weathercock, was added, whilst a clock, not a dial, was placed in a dormer-like projection on the roof.

Of this old building it is needless to say that William Hutton's account is altogether erroneous, being mere guess-work; but, as altered, the cross became practically the Town Hall, the Magisterial Court, the Law Court or Court of Requests, and the Manorial Court; whilst the churchwardens' meetings—in fact, all public meetings of every kind down to the year 1780, when the population was over 40,000—were held in the chamber over the Cross.

The ending of this notable building might be recorded in a few words, but its chronicle is more worthy. The want of one or two ante-rooms, consulting-rooms, waiting-rooms, clerks' rooms, or what not, became impera-

tive, and a house near the bank in Dale End was engaged as the Public Office of Birmingham. A removal soon followed to the old-time mansion of the Jennens family, in High Street, recently taken down, and a building with a stone front was erected in Moor Street, soon to be enlarged to double size, and then a new Town Hall built. Again the Public Offices were doubled in size, and a new Guild Hall, called a House of Council, or the Municipal Buildings (already found inadequate), was erected. New Law Courts, Assize Courts, Police Courts, and branches *ad libitum* have followed, yet the business requirements of these costly buildings, lavishly furnished, were, until the year 1780, met and provided for in the little chamber over the cross—a room something less than 7 yards square, and without a fireplace, whilst underneath was the only covered market of the town.

The end is told very tersely in an advertisement in *Aris's Gazette* of August 7, 1784: "At a town's meeting held at the Public Office, Dale End, July 21, for the purpose of considering rumours as to the state of the old Cross, it was unanimously agreed to take same down. Notice is hereby given that the materials of the old Cross will be sold by auction by J. Sketchley on Friday, the 13th of August, at eleven o'clock in the forenoon. The furniture belonging to the said Cross and to the Commissioners of the Court of Requests will be sold at the same time, and the timepiece and bell. May be viewed by applying to Mr. Conway, brush-maker, near the Cross."

Thomas Conway was the collector for the co-heiresses of Lord Archer of the chief rents due to the lord of the manor; he lived at No. 2, Moor Street. The materials realized about £60, and the clock was purchased for £10 for a church tower in Dudley, where it long did public duty. The chamber had served all requirements for seventy-seven years—a brief period compared with the antiquity of the High Cross of Birmingham.



The Antiquary's Note-Book.

AN ANGLO-SAXON BROOCH.

BY SIR CHARLES ROBINSON.



HE original of the illustration on p. 269 is a silver brooch engraved and inlaid with niello. It came into my possession from a previous owner, who had purchased it from a London bric-à-brac dealer who apparently knew nothing about it, and either could not, or would not, give any account of its provenance.

It is believed to be of Anglo-Saxon (Northumbrian) work of the tenth century. Whether it has ever been underground, or has passed down from hand to hand during many centuries, must be a matter of uncertainty.

The brooch is evidently of Christian ecclesiastical origin, and was probably the morse of a cope or other vestment. It has recently been compared with the Wallingford sword-hilt in the Oxford Ashmolean Museum, and the resemblance of style and details of the niello engraving in both leave no doubt they are works of the same school and period. The Wallingford hilt was believed by the late Sir John Evans to be of Scandinavian work, but the evident fact that the present brooch is of Christian origin seems to render it more likely that both are Anglo-Saxon.

As regards the remarkable details of the brooch, I wish to point to some indications upon which your readers may be able to throw further light. In the first place, it is suggested that the four roundels containing bust figures represent the four Evangelists. In regard to the principal figure in the centre, the curious instrument held in each hand is believed to represent a scourge of leather thongs tipped with leaden balls. The four figures in the vesica-shaped compartment to the right and left respectively are thought to have an allegorical meaning. The figures on the right are bound hand and foot, whilst those on the opposite side are free, and respectively in the act of eating and running. It is suggested that these representations are typical of the pretensions of the Church to bind and to loose its votaries. A further suggestion has been advanced—it is that the involved and contorted monsters in the marginal roundels may probably represent evil spirits of paganism.



AN ANGLO-SAXON BROOCH.

At the Sign of the Owl.



THE new part of *Book Prices Current*, vol. xxiv., part iii., includes the record of several interesting sales. On February 14 Messrs. Sotheby sold a collection of books printed in, or relating to, America, many of which were formerly in the library of Christopher Marshall, known as "The Fighting Quaker," Philadelphia; but the prices ruled low, the 268 lots realizing only £322 8s.

Later in the month a part of the late Sir A. D. B. Scott's library was sold at Christie's. A manuscript of 1593, containing instructions to an official of the Pasqualigo family by the Doge of Venice, was chiefly interesting on account of its uncommon binding. This contemporary Venetian covering is described as of "Boards carved out in the Oriental style, and covered with gold tooling, the Lion of St. Mark impressed on the obverse side, and the Pasqualigo arms on the reverse. There is at the British Museum a volume, bound at Venice for Queen Elizabeth of England, in the same style." The price realized was £17. The sale of the Britwell

Court Library took place at Sotheby's on February 24 and 25, 452 lots realizing £1,085 4s. 6d. The items recorded are chiefly English literature of the sixteenth and seventeenth centuries.

The remaining portion of the late Lord Sheffield's library, sold on March 1 and 2, contained one or two Gibbon items. The historian's Pocket Diary for 1776, with many autograph entries, fetched £38. On February 17 he noted "The first Volume of my History of the Decline and Fall of the Roman Empire was published." Other entries relate to his great work, and chronicle meetings with Burke and Reynolds, seeing Garrick as Lear, etc. This part of *Book Prices Current* chronicles various other sales, and brings the record up to April 6. English literature bulks largely throughout.

Many bookmen must have seen with great regret the announcement of the tragic death of the well-known author and publisher, Mr. Alfred Nutt, who lost his life on May 21, being drowned in the Seine near Melun in an attempt to save the life of his son, who had been thrown into the river by a runaway horse. The son was saved by some passers-by, but the gallant father, carried away by the current, was drowned. Mr. Nutt's own contributions to the literature of folk-lore and Celtic studies were of considerable importance. They included *The Legend of the Holy Grail*, 1888, and *The Voyage of Bran*, 2 vols., 1895-1897. Mr. Nutt was also a frequent contributor to foreign periodicals, especially the *Revue Celtique*, writing French and German as fluently and well as he did English. In 1897 he was President of the Folk-Lore Society. As a publisher he did good service to his favourite study by the publication of a new edition of Lady Guest's *Mabinogion*, and to literature generally by the series of books published in "The Tudor Library," "The Tudor Translations," and the "Bibliothèque de Carabas," and by his publication of the works of the late W. E. Henley.

I have received two remarkable book catalogues from Germany. The first is a thick quarto of more than 300 pages, issued

by Joseph Baer and Co., of Frankfort, and bound in vellum paper cover. It is entitled *Incunabula Xylographica et Typographica*, 1455-1500, and registers nearly 700 books. The collations are carefully given, with bibliographical details and references. Among the many rarities is a Caxton—the *Polychronicon* of 1482—priced at 6,000 marks. The catalogue is lavishly illustrated with fourteen plates and scores of illustrations and facsimiles in the text, and is completed by full bibliographical indexes—printers, places, dates, titles, etc.—with a table showing in parallel columns the references in Hain, Copinger, Reichling, Pellechet, Pollard, Proctor, and Voulliéme. The catalogue is thus itself a handbook to printed fifteenth-century books of no small value. A smaller catalogue (numbered 135) of considerable bibliographical interest reaches me from Ludwig Rosenthal, the well-known bibliophile of Munich. It is priced at 6 marks, and includes manuscripts, incunabula, and many other classes of old and valuable books to the number of over 1,400 items, with many illustrative plates and quaint reproductions in the text.

In the course of an interview in the *Jewish Chronicle*, Professor Flinders Petrie, speaking of the Bible story of the Exodus, contended that the spread of writing in those days had been enormously underestimated. "It is my firm conviction," he said, "that the Europe of a century ago was far more illiterate than the Eastern world in Bible times. We have, for instance, a papyrus containing a cook's accounts scrawled in a very clumsy hand, with the reckoning all wrong; but it shows that even a common servant of those days knew how to write. We have another containing a petition from a peasant. These things are extremely important as showing the probability of documentary records of a historical nature existing at the time."

The latest part of the *Journal* of the Gypsy-Lore Society (6, Hope Place, Liverpool), vol. iii., No. 4, contains, *inter alia*, continuations of Professor Leo Wiener's elaborate study of "Gypsies as Fortune-Tellers and as Blacksmiths," and of Professor Stewart Macalister's "Grammar and Vocabulary of

the Language of the Nawar or Zutt, the Nomad Smiths of Palestine." Under the title of "Affairs of Egypt, 1908," Mr. H. T. Crofton prints an amazing collection of notes cut from the newspapers of the world relating to gypsy lives and doings. The frontispiece to the part is a plate reproduced from "La Bohémienne" of François Boucher (1703-1770), engraved by Demarteau, which gives a true representation of the gypsy blanket, worn like the Roman toga, and arranged "in such a way as to hide the sling which supports the child, and leave the hand which appears to support it free to 'purloin artfully without its being perceived,'" just as the Belgian Brodæus described it in 1422.

Yet another part of the wonderful and extraordinarily extensive collections of the late Sir Thomas Phillipps, of Middle Hill, Worcestershire, was offered for sale at Sotheby's on June 6 and the three following days. It included upwards of 200 volumes on vellum dating from the tenth century, early historical works, cartularies and chronicles, important heraldic and genealogical works, and many valuable manuscripts from monasteries in Cologne, Mayence, Steinfeld, etc. There were also Early English and Italian poetry, including Northern English Homilies, Boccaccio, Medici, Petrarch, and Tasso. Among other rare documents were sermons in Old English (fifteenth century), probably by John Wiclif; original diplomatic correspondence between William III. and the Swiss Cantons; and the original correspondence addressed to and from Sir Robert Southwell, Secretary of State to King William III., 1659-1700.

Sir Herbert Fordham sends me reprints of two of his interesting papers read last December before the Cambridge Antiquarian Society. One gives an account of "An Itinerary of the Sixteenth Century"—*La Guide des Chemins d'Angleterre*, by Jean Bernard, printed at Paris in 1579. This Sir Herbert considers to be "certainly the earliest effort to give information as to travelling in England on the lines of an itinerary or road-book." The particulars given are of much interest, but I wish the author had not written of "linking-up." The other paper gives a brief review of the very

considerable cartographical work of "John Cary, Engraver and Map-seller" (*J.* 1769-1836).

Mr. Batsford, of High Holborn, whose reputation for the production of beautiful books stands so high, announces the early issue in large folio of an exact facsimile of the third and rarest edition of Chippendale's *Gentleman and Cabinet-Maker's Director*, being, as the subtitle explains, "a large collection of the most elegant and useful designs of household furniture in the most fashionable taste." This is the edition of 1762 which contains 40 more plates than its predecessors of 1754 and 1759—making 200 in all—and the special copy from which the reproduction has been made contains 11 extra plates, so the total number to adorn the facsimile will be 211, containing 475 examples. Collectors, designers, and dealers will all welcome an exact facsimile of a book so rich in suggestion and achievement, of which original copies now fetch at least £40.

Among other interesting book announcements by the Messrs. Constable I notice that they will shortly publish *The History of Hastings Castle*, by Mr. Charles Dawson, F.S.A., whose study of the Bayeux tapestry in the *Antiquary* some little time ago attracted so much attention. The work will be in two volumes, and will be illustrated by unpublished and ancient plans and drawings collected by the author.

In the series of Church Art Handbooks, which Mr. Henry Frowde is publishing, a second volume of *Wood Carvings in English Churches*, by Francis Bond, is nearly ready. This deals with stallwork, chairs, and thrones. A third volume—for church chests, almeries, organ-cases, doors, alms and collecting boxes—is in preparation by P. M. Johnston. And a fourth—relating to bench-ends, poppy-heads, and pews—is being prepared by Alfred Maskell. In the same series will be issued *The Architectural History of the English Monument*, by James Williams. A volume uniform with these handbooks, now being prepared by A. Hamilton Thompson, is entitled *Military Architecture in England*.

The *Times*, in its "Literary Supplement" of June 16, announces that "Mr. Birrell has written a preface to a volume which Messrs. Longmans have in preparation for the autumn, entitled *A Quaker Post-Bag*, being a selection of letters from William Penn to Sir John Rodes, of Barlbrough Hall, Derby, 1693-1742, with some others, selected and edited by Mrs. G. Locker Lampson. The correspondence, which has never been published before, has lain at Barlbrough for upwards of 200 years. The Sir John Rodes to whom the letters were addressed was in the inner circle of the Quakerdom of his day, and with the other members of his family, an intimate friend of William Penn."

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE new part, No. lv., of the *Proceedings* of the Cambridge Antiquarian Society contains a varied bill of fare. Opening with some notes, to accompany a lantern lecture, on "Hair and Wig Powdering from Early Days," by Mr. W. B. Redfern, it proceeds to a detailed report by Dr. W. L. H. Duckworth and Mr. W. I. Pocock on "The Human Bones found on the Site of the Augustine Friary, Benet Street, Cambridge," with a folding plan and a variety of craniological and other tables. Another paper of ethnographical interest is a report of "Observations on One Hundred School-Boys at Alhama de Aragón, Spain," by Dr. Duckworth, with several plates of boys' heads, which show some curious contrasts in type. Papers of more local interest are a short discussion of the place-names "Grantchester and Cambridge," by Professor Skeat; "The Problem as to the Changes in the Course of the Cam since Roman Times," by the Ven. Archdeacon Cunningham; an elaborate study of the details of "The Ship in the Windows of King's College Chapel, Cambridge," with a good plate of the stately vessel of early sixteenth-century type, by Messrs. H. H. Brindley and Alan H. Moore. To the last paper is appended a useful list of books and articles dealing with the subject of ships of the fifteenth to the seventeenth centuries, and modern forms of the gear they carried. The part also contains an address by the retiring president, Dr. Venn, and the annual report, which shows that the Society, by a large growth in the membership and in other ways, has made marked progress of late.

The issue for the present year of the *Saga-Book of the Viking Club*, vol. vi., part 2, contains, besides a report of proceedings, eight papers. Dr. Haakon Schetelig finds some suggestive remarks on "Traces of the Custom of 'Suttee' in Norway during the Viking Age," on the contents of forty-four Norwegian graves, here catalogued in order, with full references. Professor W. P. Ker's paper on "The Early Historians of Norway" attracts attention at once; and an illustrated abstract of a paper by Dr. G. A. Auden, on "Antiquities dating from the Danish Occupation of York," makes us wish that the whole could have been printed. Mr. W. H. Beeby supplies a brief botanical note on "Sol and Samphire," and the other contents of the part are "Sward Digri of Northumberland," by Dr. Axel Olrik; "Havelok and Olaf Tryggvason: a Contribution towards the Further Understanding of the Kings' Sagas," by Dr. A. Bugge; and "Grotta Söngr and the Orkney and Shetland Quern" and "The Alleged Prevalence of Gavelkind in Orkney and Shetland," both by Mr. A. W. Johnston.

The contents of vol. vii., No. 2, of the *Journal* of the Friends' Historical Society include a continuation of the "Correspondence of Anne, Viscountess Conway, 'Quaker Lady,' 1675," and a variety of notes and documents illustrating the lives and doings and sufferings of the early Quakers in Bedfordshire, Derbyshire, Buckinghamshire, Ireland, Philadelphia, South Carolina, and elsewhere. Mr. Norman Penney's admirable notes on "Friends in Current Literature" will be very useful to all who are interested in Quaker bibliography. The *Journal* is doing excellent work.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

AT the meeting of the SOCIETY OF ANTIQUARIES on June 9, Mr. Reginald Smith read extracts, with comments, from "Notes on a Bronze Age Cemetery at Largs, Ayrshire," by Dr. Robert Munro; and also papers of his own on "A Roman Stone Coffin and Other Burials at Old Ford," piecing fragments of evidence together, and working out a line of Roman main road in very able fashion; and on "The Striation of Neolithic Flints found at Icklingham," with exhibition of specimens. In the latter paper Mr. Smith expounded Dr. Allen Sturge's theory of the striation being due to the action of ice, and of a succession of several glacial periods subsidiary to and later than the great Glacial Age.

On June 1, at the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, Mr. P. M. Johnston described the "Excavations at Tortington Priory, Sussex," which he is superintending, and outlined the history of the priory, which was founded for a small establishment of Austin Canons at some date in the twelfth century. The remains of the priory church and buildings are scanty. At present all that exists above-ground are parts of the north transept and north wall of the nave of the priory church, with some graceful vaulting shafts, which indicate a date

about the middle of the thirteenth century. Built up in some comparatively modern walls of the farm buildings now occupying the site are numerous fragments of columns and sections of mouldings belonging to more than one date in the twelfth and thirteenth centuries. It is probable that the adjacent barn was built of the old materials. The work of demolition was carried out very thoroughly at the time of the Dissolution. The most interesting finds have been three leaden coffins with richly ornamented lids dating between 1180 and 1200. One of these has been sent to the British Museum. There seems to be no question that the priory church had a central tower. Close by are the remains of a large building which was probably the refectory, and near to it more remains, which were presumably a kitchen. Among the latter was a well-made shoot filled with oyster and snail shells, tiles, and remains of stained glass.

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The annual spring meeting of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY was held on May 18, when Toddington House, Winchcombe Church, and Sudeley Castle, were visited. At Winchcombe, after luncheon, an interesting presentation was made to Mr. J. E. Pritchard, F.S.A., who, after ten years of splendid service, is retiring from the post of secretary. The Rev. Canon Bazeley made the presentation—a piece of plate in the form of a salver, with a cheque for £66—and Mr. Pritchard made an appropriate and modest reply.

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On June 16 the members of the EAST HERTS ARCHÆOLOGICAL SOCIETY visited Lilley and Offley. Lilley Church was rebuilt in 1872, and among its features of interest are a chancel arch of red sandstone (reputed to be Saxon) from the earlier church, a Perpendicular font, and an Elizabethan monument in the west porch to Thomas Docwra. Mr. M. Feakes described the old church. "Bunyan's Cottage" was viewed—Bunyan is reputed to have held meetings here, of which some account was given by Mr. G. Aylott. Next was visited the site of Kellerman's dwelling. Mr. Gerish read a brief note on Kellerman, who has been termed "the last of the Alchemists" who seriously believed in the transmutation of metals. Locally he was reputed as having extensive dealings with the Evil One, who was frequently seen to enter by way of the furnace-shaft. Kellerman is said to have disappeared suddenly, the inference being by diabolic agency. After lunch a business meeting was held, and later Offley Church, Early English and Perpendicular, was visited. Its chief features are a Decorated font, pre-Reformation benches, inscribed tiles, a stone coffin, remains of old glass, graffiti in north aisle window, and a brass and elaborate memorials to members of the Penrice, Salisbury, and Spencer families. The Rev. P. E. Gatty read some notes upon the fabric, and Mr. Walter Millard exhibited a plan showing the growth of the structure, and gave an explanation thereof. Lastly, Offley Place was visited by the kind invitation of Mr. H. G. Salisbury Hughes. It is the mansion depicted in Chauncy's *History*, 1700, but underwent extensive alterations in 1806, when to the Elizabethan structure of red brick a wing was added in Gothic stucco.

VOL. VI.

The members of the DURHAM AND NORTHUMBRLAND ARCHÆOLOGICAL SOCIETY made an excursion on June 8 to Bothal, Morpeth, and Mitford. At Bothal Mr. W. H. Knowles told the story of the church. He said there was not the slightest doubt that a church existed there in Saxon times, as when the chancel was restored and reconstructed some time ago no less than a dozen beautiful examples of Saxon stones were discovered. The Hon. and Rev. W. C. Ellis, the Rector, presented them to the museum in the Black Gate, Newcastle. Two or three of them are very rare in style. The church has an exceedingly long chancel, and in it are sedilia, a piscina, a trefoil head door with ball ornament, a low-side window, and doors with old strap ironwork. At the end of the fourteenth century the south wall of the nave was pierced, and an arcade of arches formed in the wall for the south aisle. Possibly at the same time the clerestory was formed. A little later the aisle walls seem to have been raised, and a flat roof put on instead of a sloping one. Part of the glass in the windows is exceptionally good. Hagioscopes, or "squints," were formed when the aisles were built, to allow a view from the aisles to the altar. The bell-gable of the church is unusual, being for three bells, one of which is dated 1615. In the south aisle there is an interesting sixteenth-century altar-tomb, with recumbent figures in alabaster representing Ralph, Lord Ogle, and his wife Margaret, who was a Gascoigne. In time past vandals have been at work, and have cut many initials on the effigies. Mr. C. H. Blair explained the coat of arms at the south end of the tomb. It is pretty well obliterated, he said, and is a very decadent example both of sculpturing and particularly of armorials. At Bothal Castle Mr. Knowles was cicerone, and the heraldry of the shields beneath the battlements was explained by Mr. Blair. At Morpeth and Mitford Churches Mr. Knowles described the fabrics.

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The paper read at the meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY on June 8 was on "The First Egyptian Dynasty and the Season's Discoveries," by Mr. F. Legge.

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The members of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY paid a visit to Slade Hall, Levenshulme, in May, under the leadership of Mr. W. Charlton, J.P., and were received at the Hall by Mr. John Siddall and Councillor Siddall and his wife, the present representatives of the family, who have for nearly four centuries owned and occupied this interesting old Elizabethan residence. After inspecting the black-and-white half-timbered exterior, the party were shown various rooms having heavily beamed ceilings, and were then conducted up a curious old circular staircase to what is now the billiard-room, which still contains some ancient heraldic and decorative plaster-work. In the centre of one wall above the fireplace is the "Eagle and Child" crest of the Stanleys, flanked on either side by hunting-scenes, depicting stags and hounds amongst trees. On the opposite side of the room are shields of arms in high relief plaster-work. On the table Mr. Siddall, senior, had displayed a fine series of ancient deeds relating to the property. In this

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room Mr. Charlton read a paper he had prepared on the history of the Hall, its owners and occupiers, in which he stated that the Slade Hall estate is situated in Slade Lane, at the eastern extremity of the township of Rusholme. It is in the old chapelry of Didsbury, and within the ancient parish of Manchester. The first recorded owner of the Slade estate, given in an undated deed of about 1260-1270, appears to have been a Thomas de Mamcestre. In the fourteenth century the property was in the possession of Robert de Milkewallslade, which name in the Elizabethan period seems to have become abbreviated to Slade. This family leased the property to the Siddalls of Withington. An Edward Siddall in 1584 purchased the estate, and in 1585 rebuilt the house. His initials, "E. S., 1585," may be seen on the lintel of the principal entrance. The building, two stories in height, is of massive oaken framework resting on stone foundations, the spaces between the timbering being in some places filled in with wattle and daub.

The interior has, however, at various times been considerably altered. In the upper room before named there are three heraldic shields in plaster-work, the centre one bearing the arms of Queen Elizabeth, encircled by a garter, and supported by a lion and a griffin, the crest being placed between the letters E. R., the house having been built in her reign. On the right or dexter side of the royal arms is the shield of the Darby family, which shows eleven quarterings; a garter surrounds this also, the crest being between the letters E. D., the initials of Edward, Earl of Derby, who died in 1572, and was at the time the hall was built Lord Lieutenant of the county. On the left or sinister side of the royal arms is a shield showing eleven quarterings, and, like the others, surrounded by a garter, the crest being between the letters E. S., but the arms and supporters have not as yet been satisfactorily determined.

A meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE was held on May 25, Mr. J. P. Gibson presiding. Mr. C. H. Blair showed a number of seals, and the matrix of a seal of William de la Lie. The latter Mr. Blair believed to be of the fourteenth century, and a rare specimen, inasmuch as at death the seal of a man was usually broken to prevent forgeries. A peculiar hand-mangle was shown by Canon Walker. A paper contributed by Mr. F. W. Dendy, on the struggle between the Merchant and Craft Guilds of Newcastle, was read. The paper summarized the details of the struggle which took place over five centuries as to the ascendancy of the Merchant Guilds over the Craft Guilds. On May 28 the members of the Society spent an interesting day in the neighbourhood of Gilsland, where Mr. F. G. Simpson took the party over the site of the excavations in the Roman mile-castle, and gave an exhaustive description of the work accomplished. Another very enjoyable excursion took place on June 16, when Anwick was visited.

The quarterly excursion of the ESSEX ARCHÆOLOGICAL SOCIETY took place, under the guidance of Mr. Wykeham Chancellor, on June 4, when Birdbrook, Moyus Park, Steeple Bumpstead, Hemp-

stead, and Radwinter, were visited. Birdbrook Church is capped with a curious wooden belfry, but it is chiefly notable for its east window of three graceful Early English lights. The little building has been much pulled about since the thirteenth century, and the iconoclastic Dowsing did it no good in 1643, but it still preserves the small remains of an Easter sepulchre in the north wall of the chancel. The registers, which go back to 1633, give the parish a quaint reputation for longevity and matrimony. One man had six wives, and another eight; but the record in these things lies with Mrs. Martha Blewitt, who kept the village inn in the seventeenth century. She was, says the register, "Ye wife of nine husbands successively, buryd 8 of ym but last of all, ye woman dyed alsoe, was buryd May 7, 1681."

On June 4 the BRIGHTON AND HOVE ARCHÆOLOGICAL CLUB paid a special visit, under the leadership of Mr. H. S. Toms, to White Hawk Camp, the prehistoric hill-fort situated just south of the Grand Stand on the Race Hill, Brighton. The earliest mention of White Hawk Camp appears to be that in the Burrell manuscripts, where one gathers that in the middle of the eighteenth century the earthwork was known locally as "The Castle." About a hundred years later the name of the hill appears to have been applied to the earthwork, for, writing in 1849, the Rev. Edward Turner endeavours to maintain that the name White Hawk "bespeaks its Druidical approbation, it being probably derived from 'wied ac,' a holy oak; and the name Brighthelmstone being supposed by some to be derived from the contiguity of a town to a sacred hill." The Camp was partly destroyed by the formation of the racecourse many years ago, and the early Ordnance surveys show that the work of destruction has been continued since. The primary object of the excursion, said Mr. Toms, was to call attention to yet another earthwork, which formerly enclosed the very heart of the camp, the existence of which was unsuspected until the end of the racecourse was being levelled in February last. During these levelling operations the Camp was visited by a local antiquary, who observed that part of the uneven ground resembled an ancient grass-covered ditch which had become nearly filled in. By testing with a crowbar, and by watching holes made for posts, this observation was found to be correct, and a survey made before the levelling took place showed this innermost work to be elliptical in plan, with diameters of about 420 and 280 feet.

The crowbar proved the original ditch to have been considerably over 6 feet deep. The rampart must therefore have been correspondingly powerful. The idea that this central enclosure represents the original earthwork, which, having been found too small for the needs of its constructors, was demolished, is not borne out by the nature of the soils seen in the holes recently made in the ditch. It appears, rather, that in the original scheme these earthworks were intentionally triple, the smaller one forming, as it were, the inner citadel or keep. Without excavation it would be difficult to determine the situation of the entrances to these enclosures, although the breaks in the ramparts on the north and south sides may be the remains of the old gateways. The pond on the west

side of the Camp cuts a big slice out of the outer rampart, and is naturally of later date than the earthworks. Below the turf, upon the surface of the inner camp, flint flakes, cores, cooking-stones, and a few flint skin-scrapers, were found. From the post-holes made in the ditch a few fragments of hand-made Ancient British pottery were turned out. The most interesting discovery consisted of a large block of sandstone, which was found about 18 inches deep in the mould of the ditch. This sandstone is slightly hollowed out on either side, and the pitted and partly polished surfaces of these hollows indicate that it must have been used as the bed-stone of an ancient quern or grain-rubber. This, the most primitive form of mill, in which the grain is ground by merely rubbing it between two large stones, is still used by the natives of Central Africa and Australia. This ancient millstone, which is now exhibited in the Brighton Museum, recalls the discovery in January, 1904, of a number of skeletons near the Race Hill windmill. In these it was observed that the teeth were worn quite flat, a result produced by eating flour ground in such friable sandstone mills.



The annual meeting of the DORSET FIELD CLUB was held at Dorchester on May 26. The president (Mr. Nelson M. Richardson), in the course of an able address to a good attendance of members, made reference to the inroads which death had made upon their numbers in the course of the past year, and passed on to touch upon some of the points in which science had advanced during the past twelve months. Also he said that the further excavations carried on at Maumbury Rings in the past season have tended to confirm the general idea that it was an amphitheatre for the display of combats between gladiators and wild beasts, and one of the most interesting discoveries, amongst many others of 1909, was that of a rectangular area of about $13\frac{1}{2}$ by $17\frac{1}{2}$ feet in size at the southern end of the enclosure, which is believed to have formed the den where the wild beasts used in combats were confined. Two more prehistoric pits containing antler picks, etc., were also discovered, and will be more fully excavated this year.



Other gatherings have been the annual meetings of the RUTLAND ARCHÆOLOGICAL SOCIETY on May 21, the CHESTER ARCHÆOLOGICAL SOCIETY on May 31, the YORKSHIRE ARCHÆOLOGICAL and ARCHITECTURAL SOCIETY on May 17, the CARMARTHENSHIRE ANTIQUARIAN SOCIETY on the same date, and the NORFOLK ARCHÆOLOGICAL SOCIETY on June 2; and the excursion of the SUNDERLAND ANTIQUARIAN SOCIETY on May 28 to Hylton Castle.



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.]

PRIMITIVE PATERNITY. By E. S. Hartland, F.S.A. London: David Nutt, 1909-10. Two vols. Demy 8vo, pp. viii, 325; ii, 328. Price 18s. net.

The subtitle describes the subject of this work as "The Myth of Supernatural Birth in Relation to the History of the Family." The folk-stories, beliefs, and legends, of which birth of a character otherwise than natural forms the theme, or in which it plays a leading part, are endless. What is the explanation? In the first three chapters Mr. Hartland presents in a condensed but remarkably clear form the mass of evidence relating to the myth of supernatural birth to be found in the beliefs and practices of peoples in a very low stage of culture. Then, advancing through the discussion of Mother-right to the development of Father-right, he suggests that the solution is to be found, not so much in the theory of uncertainty of fatherhood, as advanced by McLennan and others, as in the physiological ignorance of early man—in the non-recognition of the physical relation between father and child. Thus boldly stated, the proposition sounds startling, and most anthropologists and folk-lorists will probably feel that, notwithstanding Mr. Hartland's admirable method of developing his argument, which is thoroughly scientific, and notwithstanding his masterly handling of his amazing mass of material, there are many points yet to be discussed and elucidated before the theory can be unreservedly accepted. It is impossible to discuss it here. To very many students of anthropology, indeed, the great value of the book will be found in the accumulation of material which Mr. Hartland marshals so skilfully and handles so deftly, and the discussion of which, indeed, suggests many subsidiary problems that may lead the reader far afield. The two handsome, well-printed volumes are a great store-house of material relating to sexual relations and practices among uncivilized peoples, to which a full and well-arranged index forms the key. A Bibliographical Appendix fills twenty-three pages. Mr. Hartland took his place in the front rank of anthropologists and folk-lorists by *The Legend of Perseus*, of which this new work is indeed an off-shoot; and *Primitive Paternity* will be placed by students on the same shelf as that brilliant study, with Dr. Frazer's *Golden Bough* and the few other works of the same outstanding importance.



THE STYLES OF ORNAMENT. By Alexander Speltz. Translated from the second German edition. Revised and edited by R. Phene Spiers, F.S.A. More than 3,500 examples. London: B. T. Batsford, 1910. Large 8vo, pp. x, 647. Price 15s. net.

This most important addition to the works issued in recent years on this most interesting subject might,

perhaps, with at least equal appropriateness be designated a "Dictionary of Ornament," since in the clear arrangement of the various parts, and by the aid of the analytical index given at the end of the volume, it is possible to find how any particular subject has been treated by artists of all periods. Thus, to take the word "door" as an example, we find that there are given forty-two illustrations of various treatments of it in all styles from Egyptian down to Neo-Grec; while in surface ornament, under the description of "interlacing," there are no less than 101 examples. The subjects are of every possible description, extending from architectural forms to fabrics and jewellery, admirably arranged and clearly drawn, so that the volume cannot but prove of the highest value to the designer. The concise historical descriptions of the styles which preface each part will be of great advantage to the student, more particularly if he be generally versed in the whole subject.

The examples have been collected from the most varied authorities, the German and French authors largely predominating, not always, however, with a fortunate result. For instance, on the seven plates illustrating English Romanesque, more than half the examples are taken from foreign authors, and Fig. 10 on Plate 96, which is reproduced from Hottenroth, is described as an English pyx, whereas it is the well-known ciborium of Sens engraved on Plate 36 of vol. ii. of Viollet-le-Duc's *Mobilier*; and on Plate 97 the Winchester font is inserted from Rupricht-Robert as an example of English work, though it is generally admitted that it, with many similar fonts, was made at and imported from Tournay. Other unfortunate mistakes occur, possibly through the author relying too much on his authorities without a personal knowledge of the object. Thus on three consecutive plates, 84 to 86, we find Fig. 3 on the first given as a chalice and cover, when, in fact, it is a ciborium fully described both by Didron and De Caumont, neither of whose names occur, by the way, in the long list of authors at the end of the volume. Plate 85 is devoted to the famous antependium of Kloster-Neuberg, given as an example of the enamel of the French School, the only one given; but as it is the work of Nicholas of Verdun, it is not only not French, but as much a product of Mosan art as are the enamels of Godfrey de Clair de Huy. Plate 86 and the following plates are entitled "Romanesque Ornament in Upper and Middle Italy," but out of the seventeen examples given in them, all but two are in North Italy, the two being from Bitonto in Puglia, and Matera in the Basilicata, both in the extreme south. The numerous mistakes in spelling are doubtless due to the fact that this edition was printed in Germany, though the substitution of "imbossed" for "embossed," words of wholly different meanings, ought not to have been overlooked; while the descriptions to Plate 38, which give Ara Coeli as near Rome, and the Villa Borghese as in Rome, seem to be mistakes in the original work.

The industry and care of the author in the collection and delineation of the 3,500 examples which this work contains are beyond all praise. The moderate price at which it is issued makes it available to all students, while as a handy work of reference, it will be invaluable to all architects and art-workers.

J. T. P.

CHRONICLES OF THEBERTON, A SUFFOLK VILLAGE.

By H. M. Doughty. Introduction and Notes by Professor Skeat, Litt.D. With illustrations and maps. London: Macmillan and Co., Ltd., 1910. 8vo, pp. xvi, 242. Price 7s. 6d. net.

Parish histories vary greatly in quality. Some are excellent examples of "how not to do it." Many contain much good matter, but often ill-arranged or ill-digested. A few are really good. Mr. Doughty's *Chronicles of Theberton* may fairly be ranked among the few. He has examined original records as well as most available printed authorities that bear directly or indirectly on his subject; and he has—what from the general reader's point of view is even more important—the power of presenting his well-ordered matter in pleasantly written chapters, wherein the dry bones of detail are made to live. From Domesday to the early decades of the nineteenth century Mr. Doughty traces the course of ecclesiastical and civil life in Theberton, with many side-lights on events of national importance. Many valuable details of early prices are given. In 1348 came the Black Death, when the social world was turned upside down, and the "business of the world fell out of gear. . . . Things were sold for next to nothing, a horse worth £30 for but £5, a good fat ox £3, a cow 15s." and so on. There is a vivid picture of a remarkable scene in Theberton Church on Holy Thursday, 1445, when, during Mass, the Abbot of Leystone (a former rector of the parish), with a score of men "arrayed in warlike guise," entered the church and seized the celebrating priest, who, after some parley between the invading Abbot and two men of substance in the congregation, was allowed to finish the service. The offence of the arrested priest is unknown, but he soon afterwards departed from Theberton. Interesting details are given of the proceedings leading to the deprivation in 1644 of the then rector, William Fenn, whose sympathies were clearly royalist. Many curious details of seventeenth-century parish administration are given. On p. 144 is an assessment list of 1672 from a contemporary document written in faded ink, which gives the produce in each case in four columns of figures—shillings, pence, oboli, and quadrantes. The frequent extracts from local documents—inventories, wages lists, particulars of prices, etc.—are of much value, and help to give realistic pictures of the village life of long ago. Sports, enclosures, manorial and parish rights, and many other subjects find illustration. Indeed, most sides of parish history are well presented, so as to form a series of accurate and most interesting pictures of village life and development. We are grateful to Mr. Doughty for a well-arranged, pleasantly written book, but why—oh, why has he not provided it with an index? It is really too bad at this time of day to issue books of this kind, which have permanent reference value, unindexed.

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THE PARISH REGISTERS OF ENGLAND. By J. Charles Cox, LL.D., F.S.A. With twenty-four illustrations. London: Methuen and Co., Ltd., 1910. Demy 8vo, pp. xx, 290. Price 7s. 6d. net.

It is a little surprising that no book has hitherto been published dealing with the attractive subject of parish registers and their contents in anything like

a wide and comprehensive spirit. Mr. Chester Waters's *Parish Registers*, 1882, is valuable so far as it goes; but Dr. Cox is the first writer to deal with the whole subject thoroughly and comprehensively. His opening chapters tell clearly and succinctly the parliamentary history of registration, the methods of keeping, and some of the prominent characteristics of the older registers, and show how the parochial registers of the sixteenth and seventeenth centuries note and illustrate the religious changes of those periods. Then follow chapters in which by numerous extracts and specimen entries the subjects of Baptisms, Christom Children and Foundlings, Marriages, Burials, Accidents, the

being thoroughly appreciated by the author, is so set forth as to be appreciated by the reader. Two chapters entitled "Olla Podrida" and "The Dates and Conditions of the Registers" conclude this valuable book. The former chapter is a remarkable miscellany as it stands, and we are sure that Dr. Cox must have exercised great self-restraint in keeping it within its present limits. The illustrations include several facsimiles of documents and of the title-pages of publications directly or indirectly connected with the registers. There are also facsimiles of pages of the registers themselves, which show the laborious handwriting and the form of entry of the sixteenth and seventeenth centuries. Among other illustrations is the small one reproduced by courtesy of the publisher on this page. It is a representation of a christom child from an inscribed slab at Croxall, Derbyshire. A christom child was one which died within a month of its baptism; and in mediæval times the white linen cloth, or vesture, which had been placed on the child at the time of its baptism was then used as a shroud, being bound round the little body with ornamental folds or strips of linen, as shown in the illustration.

Sundry useful appendixes—one gives a list of printed parish registers—and the indispensable index conclude a work which should be one of the most popular, as it is one of the best prepared, volumes in the excellent series—"The Antiquary's Books"—to which it belongs.

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ENGLISH CHURCH BRASSES. By Ernest R. Suffling. With 237 illustrations. London: *L. Upcott Gill*, 1910. 8vo, pp. xii, 456. Price 10s. 6d. net.

The study of English Church brasses is a subject of never-failing interest, and it is followed nowadays after a much more intelligent and appreciative fashion than used to be the case. The students of this branch of ecclesiology are so numerous that it is not surprising to find that books dealing with brasses are on the increase. Quite recently we have had two good works—namely, Mr. Herbert Druiitt's book, issued in 1906, entitled *A Manual of Costume as Illustrated by Brasses*; whilst in 1907 the Rev. H. W. Macklin, President of the Monumental Brass Society, wrote a most admirable and helpful volume, called *The Brasses of England*, which has already passed into a second edition. Mr. Suffling's new book consists of upwards of 450 pages, and is illustrated by about 250 rubbings of extant examples. Brass-rubbing enthusiasts will doubtless wish to place this book upon their shelves, and they will find amongst the pictures just a few examples which we do not remember to have seen illustrated elsewhere. No doubt, too, the compilation of this considerable volume has occupied a great deal of time. But it is not possible for us to conscientiously praise it or to recommend it to any novices in this branch of ecclesiology. Several old-fashioned blunders, long since authoritatively corrected, are here reproduced in a new dress. A typical instance of this occurs in connection with the use of the words crozier and pastoral staff. Mr. Suffling actually warns his readers against confusing "the pastoral staff which was the staff of authority of the Bishop and the crozier which was the insignia or sceptre of the Archbishop." He goes on to say that "the crozier was a staff about 5 feet in length, usually of hollow metal, richly ornamented,



A CHRISOM CHILD: INSCRIBED SLAB OF EDWARD MYNER, CROXALL.

Plague and Other Sickness, Historical Incidents and Events, and Storms, Frosts, and Fires, are illustrated and exemplified. These chapters show what an enormous amount of curious and diversified information is to be found within the covers of the older parochial registers. Dr. Cox is far from having exhausted any one of the subject-headings. He says himself that, in the process of sifting and excision, more than half of the original number of selected extracts have been excluded; but Dr. Cox is so well equipped an antiquary that we may feel sure that nothing really important has been omitted. The text is written with full knowledge, and the significance of the extracts which have survived the sifting process,

and was carried by only two persons—namely, the Archbishops of Canterbury and York. As its name implies, it was surmounted by an elaborate jewelled cross." Now, every word of this is absolutely wrong, and anyone stating this on Mr. Suffling's authority will be committing a blunder which has long ago been exposed. The fact is that the two terms, pastoral staff and crozier, both apply to the episcopal crook, whether carried by a Bishop or an Archbishop. The word crozier has no connection with an archiepiscopal cross. This matter was finally set at rest more than twenty years ago by the Rev. J. T. Fowler in a paper which appeared in vol. lii. of the *Archæologia*. There are fully half a dozen more instances of blunders in the attempt to explain vestments and armour, and their respective uses; but for lack of space this one must suffice.

One of the longest sections of the book is that which is termed "The Localities of Brasses." Lists of churches containing brasses are set forth in alphabetical order under their respective counties, and are subdivided into the various centuries under which they are dated. Such lists—although not for a moment to be compared with those in the old manual of Haines, wherein descriptions of all the brasses enumerated are set forth—might be most useful and helpful to the brass-seeking tourist; but they are so incomplete and inadequate as to be almost worthless. We have tested them carefully in seven or eight counties, and the result is most unsatisfactory. In a minority of cases the actual date as well as the century is given after the name of the parish. Mr. Suffling coolly appeals to his readers to supply him with the vast number of missing dates. But elsewhere he asserts that he had studied "every book, pamphlet, engraving, directory, periodical, and county history that could render me service." These various authorities must, however, have been consulted after a very perfunctory fashion, for the missing dates can be readily found in ordinary printed works of all the counties of England. If another edition of this book is issued, it would only require a few days' work in any good topographical library to fill up all the gaps. Moreover, zealous study of printed authorities would give a large number of brasses which have escaped Mr. Suffling's notice.

The last chapter is supposed to deal with the "Bibliography of Brasses." Had this section even approximated to a complete list, it would have had great value. In its present form, however, it is practically worthless; it is not of the slightest service to any student to give the mere name of a magazine or of a publishing society, whose volumes very possibly exceed fifty in number.

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THE RECTOR'S BOOK, CLAYWORTH, NOTTS. Transcribed and edited by Harry Gill and E. L. Guilford, M.A. Ten illustrations. Nottingham: *H. B. Saxton*, 1910. 8vo, pp. 167. Price 10s. 6d. net.

From 1676 to 1701 the Rev. William Sampson, Rector of Clayworth, a small and out-of-the-way Nottingham village, kept a book in which he recorded carefully all the noteworthy happenings, ecclesiastical and civil, in his parish. He also noted the chief events in national history, but as regards local affairs the entries are so varied and so full that

they give an excellent-conspectus of village life in England during the last quarter of the seventeenth century. The rector naturally and very sensibly notes his repairs to his parsonage, and the details of his planting and sowing and reaping; the numbers each year of baptisms, marriages, and deaths, with other matters with which he may be said to have had an official connection; but he also chronicles many details of village life—the haymaking and the harvest, the prices of produce (tithes were, of course, an important matter), transfers of lands, lists of field-names and of the inhabitants, the accounts of churchwardens and of the overseers of the poor, with for each year a record of the weather. The last-named entries give additional proof (if such were needed) of the unchanging changeability of the English seasons. Snow seems to have been plentiful most winters. On December 22, 1689, "was snow above a foot deep on y^e plain ground, but blown in niches in divers places as high as ordinary pales: we were fain to have our way cutt frō y^e court to y^e Church, and it was as high as our heads on both sides." The entry for July 8, 1690, gives two glimpses of one side of village life: "A young Girl of Ralph Meers's, as it lay in its Cradle, and being left alone, was bitten by a pig y^e came in, so y^t it dyed of its wounds. About y^e same time William Walsh above named, was thrown drunk frō his Horse between North Leverton and Sturton, and was killed." Queen Mary died in December, 1694, and the rector, after noting various national and local observances, adds: "After this, the Poets of y^e Universities were mustered up, and those y^t lay disposed in y^e Nation and all y^t had either fire in y^e head or water in y^e eyes, desired upon y^e occasion to let it be seen." The slightly sarcastic tone of this entry suggests a suspicion that Mr. Sampson had Jacobite leanings; but he seems to have been one of those who welcomed the arrival of William of Orange. In June 1688, he refused to read King James's Declaration for Liberty of Conscience, and, referring to the imprisonment and trial of the Seven Bishops, he alludes to those prelates as the "7 Angells of y^e English Protestant Church." Even burglaries were not unknown in this quiet village. The rector chronicles two, one of them being the theft from his own house of his plate, "to wit two Tankards, and three Casters," which were "stolen from off y^e Table in my Hall," the burglar having come in at the casement window in which "he broke a Quarry to get in his hand to turn y^e Turuil." The editors have performed a most useful service in so carefully transcribing and printing this illuminating record. So interesting and varied a collection of notings deserved a much fuller index than has been provided. The illustrations include two large folding facsimile pages, which seem to bring the reader very near to the ingenious compiler.

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A SHORT MASONIC HISTORY. By Frederick Armitage. With five illustrations. London: *Weare and Co.*, 1909. 8vo, pp. 191. Price 4s. 6d. net.

To every Freemason who wishes to know something of the history and associations of the craft, but who from want of time or knowledge of the more or less remote sources of information on the subject has hitherto remained in comparative ignorance thereof, this concise little book should have a direct appeal.

And since in every lodge, except, perhaps, those few which make the history of Freemasonry their special reason for existence, the majority of brethren practically know little or nothing more than they are taught in lodge concerning the ritual of the order—which teaching is necessarily limited—we have no hesitation in recommending to the craft generally the study of this volume. In comparatively few pages Mr. Armitage has given us the sum of a great deal of information respecting the secret societies which preceded the great speculative body of Freemasons as it exists to-day, some very closely allied to it, others indicating similar lines of evolution, but differing widely in development. We wish Mr. Armitage had told us more about such degrees as the Royal Arch and the Mark degree, and especially in connection with the latter given some explanations of the universal use of masons' marks throughout the times when masonry was operative. The allied degrees find no mention in the book, and the system which comprises the eighteenth and thirty-third degrees is a more important branch of Freemasonry than Mr. Armitage would lead us to think.

Indeed, it is scarcely correct to refer to this branch as consisting of the eighteenth and thirty-third degrees, since it does much more than that.

We must differ from Mr. Armitage in some of his remarks as to the connection between operative and speculative masonry, and especially in his estimate of the operative mason. For instance, he tells us (p. 69), "The architects of those days were the abbots and monks who copied their plans from those of other similar buildings, and gave them to the masons to carry out." And in the same chapter (p. 70) he again refers to the ecclesiastics as those who "had prepared the plans, and who would superintend the work, either as advising architects or in the capacity known nowadays as 'clerk of the works,' to accept or reject the material to be used on the building." We venture to think Mr. Armitage is wrong here, since not only is there historic evidence against his conclusion, but from the internal evidence of the work, especially in details, it is manifestly impossible that this should have been the rule.

Some ecclesiastics, doubtless, were master masons or trained architects, some were members of lodges as patrons; but, generally speaking, we submit they were not the designers of the buildings erected by the masonic fraternities. In this connection Mr. Armitage might, with advantage, have more deeply studied the Comacines and Steinmetzen, to each of which important bodies he gives but a few lines.

Similarly, he underestimates the evidence of the master-hand in Irish architecture (p. 138), and in his reference to Scottish architecture he says (p. 132): "Scottish building runs on parallel lines to English, though in that country there is practically only one style analogous to what we call Early English." Surely this is a very controvertible statement.

But, since we should be sorry to underestimate the value of Mr. Armitage's work, we offer our criticism in the hope that, perhaps in another edition, he will remember these points, and so make still more useful an instructive little book.

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We have received Sections I. and II. of *The Book of Decorative Furniture*, by Edwin Foley, to be issued

in seventeen large quarto sections at 2s. 6d. net each (London and Edinburgh: T. C. and E. C. Jack). The idea is to give illustrations in colour of some of the gems of domestic woodwork, dating from 1475 to 1815, preserved in private and public collections, with accompanying text, not merely describing the subject of each plate, but treating briefly of the evolution of styles and of the history of individual articles of household furniture from ancient times onwards. The letterpress is somewhat slight, but readable, and is accompanied by an abundance of good small illustrations in the text. The colour-plates are very good indeed. Part I. has six colour-plates—one showing the characteristic grain-markings of nine of the principal woods used in early times, and among the others are a fourteenth-century buttressed coffer at Faversham, an Italian Cassone, or marriage coffer (c. 1550), at South Kensington, and a late Gothic Schrank, or cupboard (fifteenth century), in the National Museum, Munich. Among the six plates in Part II. is the Littlecote bedstead, now in the possession of Mr. Vincent Robinson, of Parnham, Dorset. The least satisfactory feature is the arrangement of the pagination. The pages describing the plates are paged continuously with the text, to which they are in no wise related; so you get p. 26 ending in the middle of a sentence about Saxon and Norman woodwork, which is continued on p. 29, the intervening pp. 27 and 28 being given to a description of the above-named Gothic Schrank; and so it is with all the other plates. Such bad arrangement should certainly have been avoided. Otherwise the parts promise a work of considerable artistic and pictorial interest issued at a very moderate price.

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Among many booklets and pamphlets on our table are several which deserve special notice. Messrs. James Hedderwick and Sons, Ltd., of Glasgow, issue *The Architectural History of Glasgow Cathedral*, by T. L. Watson, F.R.I.B.A. (price 6d.), in which the history of the fabric is traced from its beginning, early in the thirteenth century, by Bishop Walter, through its gradual development, to the completion of the choir in 1280. The building of the nave and of the towers and other adjuncts was continued in the following century, but, says Mr. Watson, "from the end of the thirteenth century the regular and consistent development of the architecture of the cathedral ceases." This clearly-written and well-illustrated booklet will interest many architectural students. From Hull (A. Brown and Sons, Ltd.) comes the *First Annual Report of the Yorkshire Numismatic Fellowship*, edited by T. Sheppard, F.G.S. (price 1s. net), the chief contents of which are papers on Hull and other Yorkshire tokens, by Mr. W. Sykes, illustrated by several plates. The Fellowship was only formed in May, 1909, but its youth is vigorous. A companion Worcester booklet to that noticed last month is *A Worcester Parish in the Olden Times*, by "Auld Lang Syne" (price 6d.), issued by the *Worcester Herald*. The parish is that of St. Andrew, and the interesting notes on its history in the sixteenth and seventeenth centuries here collected are founded on the parish accounts for the years 1587 to 1631, recently transcribed by Colonel Albert Webb, one of the present churchwardens of the parish.

The abundance and variety of the excellent illustrations in the *Architectural Review*, June, are bewildering. The subjects include Wall Gardens; the Athenian Acropolis—a fine series of original photographs illustrating Mr. L. B. Budden's second article on "Recent Reconstruction Work on the Acropolis"—the Guildhall, Rochester; No. 9, Clifford Street, W., and more modern houses—interiors and exteriors—at various places; and the planning of Bath—a charming set of plans and pictures. *Northamptonshire Notes and Queries*, December, just received, has some fine plates, and seventeenth-century churchwardens' accounts of the parish of Dallington. The entries are of an unusually meagre character, but it is interesting to find the cottagers classed as "cottiars," a variant of cottar, apparently. Payments for "urchins," or hedgehogs, were frequent. The *East Anglian*, May and June, contains much important documentary matter. We have also received *Travel and Exploration*, June, full of well-illustrated globe-trotting reading; the *Rivista d'Italia*, May; and the *American Antiquarian and Oriental Journal*, January to March.



Correspondence.

THE LANDI DANTE CODEX AT MANCHESTER.

TO THE EDITOR.

DR. COSSIO'S paper on this literary treasure, reposing happily in our John Rylands Library, is informing and timely. But its value in its present form is, in my judgment, somewhat discounted by more than one inaccuracy of thought and fact. Thus the suggestion at the outset that "the Landi manuscript should be henceforth called the *Codex Mancunienensis*" bears at first sight the semblance of "a happy thought" as serving to differentiate it from others by "a local habitation and a name." Yet this apparent felicity of thought is, at least to me, in antagonism with the exigencies of truth; for the manuscript has nothing Mancestrian about it save its present "local habitation." Had it been transcribed, or even discovered, here, I would be the first to hail the proposed title whole-heartedly; but as it was neither, the suggestion, if adopted, could not but be wholly misleading. *Per contra*, "Oxyrhynchus Papyri" and "*Codex Sinaiticus*" are, in another direction, acceptable designations as indicative of their *loci inventionis*; whereas *Codex Mancunienensis* merely fixes the *locus in quo*, and is predicable of any otherwise nameless manuscript in any Manchester library. It is neither *vero* nor *ben trovato*. *Codex Landianus* would be vastly preferable, did it not entail a possibility of confusion with the celebrated *Codice Landiano* in the Biblioteca at Piacenza. But *Codex Pratonensis*, whilst obviating such a collision, would usefully indicate its birthplace. *Verbum sat sapienti*.

Again, at the risk of appearing hypercritical, I submit that it is hardly accurate to state that it is to Landi's "learning and energy, industry and patience, Manchester owes the possession of this precious *similia*." That he has enlarged the growing field of

Dante literature is beyond cavil, but it is rather to Mrs. Rylands' munificence that its presence in our midst is due. Obliquely only can our indebtedness be referred to him. Mayhap this insistence may be regarded as mere juggling with words, but it throws the matter into its right perspective.

Once more, the (no doubt) unintentional ambiguity of the following sentence seems to require rectification: "De Batines, in his colossal work, *Bibliografia Dantesca*, does not describe this manuscript, nor does he even mention it."

Homer is surely nodding here. Neither De Batines nor any other bibliographer could well describe what he did not "even mention"; that he did not, neither could, do either in this instance arose from the fact (as virtually granted in the next sentence) that he was totally ignorant of the existence of the manuscript: "It is still unknown to the students of Dante lore."

This assertion (repeated substantially twice previously) also is open to exception or modification. As a humble "student of Dante lore" I had, some years ago, through the courtesy of the Chief Librarian, Mr. H. Guppy, M.A., access to and inspected the Codex, and in 1905 I inserted an excerpt from it (bearing on Inf. xv. 29) in the "Danteiana" column of *Notes and Queries* (10th S., iii. 483), and again in the same journal, under date December 4, 1909, called attention to it in a note headed "Dante MSS." (10th S., xii. 449), as also to another manuscript of the "D. C.," in the same library, of the sixteenth century, written on paper in double columns. Further, these two manuscripts were shown in a Dante exhibition held in the library from March to October, 1909, and an exhaustive catalogue of the exhibits was issued, which has since been widely circulated amongst Dantologists. The Codex, therefore, cannot, with a strict use of language, be labelled (or libelled) as "still unknown to the students of Dante lore." I question whether even the two preceding phrases alluded to—"unknown to bibliographers" and "unknown to Dante bibliographers"—can now be maintained as accurate. Mr. Guppy's gloss—"It has not yet been studied by any editors of Dante"—is more guarded and restricted, and differs widely from Dr. Cossio's unlimited expression. But even that will, I believe, soon be shorn of its reproach. From the unique Dante Library in the Cornell University to the equally unique Marchese Trivulzio collection at Milan the *Codex Pratonensis* cannot but have been known to Dante loreists and experts for considerably over a year. Personal inspection may so far have proved impossible for some, even the majority, of them, but ignorance of its habitat and (to an extent) of its contents cannot have been pleaded by them for some time past, and still less can it be henceforth, since the appearance of Dr. Cossio's opportune and excellent *aperçu*. I may add that the Rylands Library is already the depository of nearly 6,000 Dante volumes and pamphlets and five manuscripts.

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



The Antiquary.



AUGUST, 1910.

Notes of the Month.

ONCE again July has seen three exhibitions of Egyptian antiquities. The first opened was that at University College, Gower Street, of Professor Flinders Petrie's finds at Memphis and Meydum during the last winter and spring. The chief attraction here was the mass of bas-reliefs from the tombs at Meydum.

Meydum has the special attraction of being the site of the oldest tomb-sculpture in Egypt, and has yielded a harvest proving beyond doubt that a high degree of artistic development was attained towards the end of the Third Dynasty, about 4600 B.C. The carvings show sensitiveness, expressiveness, and observation, in a manner scarcely looked for in archaic work. Part of the wall from the tomb chapel of the lady Nefert shows a procession of men and women carrying farm produce. These are the personifications of the various farms and landed properties of which Nefert was the owner. The workmanship of this scene would be considered marvellous in any age or any country. The relief is extraordinarily low, not more than $\frac{1}{4}$ inch; yet the modelling of the women's figures under the thin, light dress which they are represented as wearing is indicated with an accuracy and sureness of touch that wins our highest admiration.

There are also early hieroglyphics of peculiar interest, inasmuch as they give details which were gradually shed in the course of progress

VOL. VI.

from picture-writing into a system of signs, so that it becomes possible to trace the origin of many script figures. Interesting testimony is forthcoming as to an extensive experiment in art process not destined to survive. Nefermaat, a great dignitary at the Court of King Sneferu, the last King of the Third Dynasty, proudly recorded his boast that he would produce enduring decorations in unalterable colour, his method being to chisel out his designs rather deeply, and fill them with coloured paste, superimposing the smaller details of his figures and objects in their proper tints. But time falsified his boast, for the paste cracked, portions fell out, and possibly for this reason his example was not followed.



The slabs shown from Nefermaat's own tomb, and that of his wife Atet, were decorated in this way. The scenes are interesting and sometimes amusing. In one part is shown the sacrifice of a deer, whose head has just been cut off by the officiating priest; in another place a dwarf has charge of two large monkeys, one of whom is about to pluck out the tail of a stately crane, which is walking along in a stately manner, quite unconscious of the proximity of its tormentor.



Blocks of limestone from the casing of the Meydum pyramid were among the objects shown. These are roughly inscribed with masons' marks in red ink, and give the date when each block was quarried. They are of the highest importance for the vexed question of chronology, as from them the season of the year, as well as the actual date, can be calculated.



The work at Memphis has yielded objects of a much later period, for the excavations were chiefly at the Palace of Apries, which was found last year. The "parcel post" system seems to have been already highly developed during the Persian occupation of Egypt, for the labels of parcels have been found with, on one side, the date of despatch from Syria in Aramaic, and on the other side the date of arrival in Egypt in demotic. Besides these wooden labels, the clay seals, with which the parcels were sealed up, were also found. They bear impressions from seals in

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great variety, one of the most curious being a man issuing from the mouth of a sea-monster, perhaps an early version of the story of Jonah. The British School of Archæology in Egypt is much to be congratulated on the success of the year's work.



At King's College, in the Strand, the Egypt Exploration Fund opened on July 8 a very interesting exhibition of antiquities from Abydos and Sedment, found during the last season's work by Dr. Naville and his assistants, Mr. Peet and Mr. Dixon. The principal operations were on the site of the royal tombs of the First and Second Dynasties. A number of finely made little figures of Osiris in mud, each laid on its back with head to the West, were found near the tomb of Zer, giving evidence of the later use of that tomb as a "tomb of Osiris." The cutting in the cemeteries in the south led the searchers down through the vaulted brick tombs of the Thirtieth Dynasty to the shaft-graves of the Seventh Dynasty, and below these again was an earlier layer of graves of the prehistoric period.



Prominent in the exhibition was the skeleton, in a crouching position, of a pre-dynastic woman—who may have lived 9,000 years ago—which was found at the bottom of a 40-foot shaft with a mat over her, and over a black-topped vase that lay at her hand. The other exhibits included dolls, gems, pendants, pottery, and statuettes from Abydos; while among the Græco-Roman discoveries made at Sedment is a scrubbing-brush, with most of its bristles in excellent condition. A particularly fine mummy-case and a number of highly coloured mummy masks have been brought from Sedment, which also provides a couple of small boats for the use of the dead on their last voyage. This very interesting exhibition showed that the Abydos site is far from being exhausted.



On July 12 the Countess of Derby opened at Burlington House a display of the antiquities discovered last winter at Meroë, in the Soudan, by Professor Garstang, working on behalf of the University of Liverpool Institute of Archæology, and assisted for most

of the time by Professor Sayce. The results of his investigations are held to have definitely settled where Meroë, the Ethiopian capital, once stood—i.e., about twenty miles north of the modern Shendi, and the site of the Temple of Amon, where the Kings of Ethiopia were crowned. In addition to many interesting relics from this spot, there were exhibits from the Kenisch Temple, the Lion and Sun Temples, and the Necropolis, the inscriptions on some of which have been of the utmost use in determining the values of most of the letters in the Meroitic hieroglyphic alphabet.

Prominent among the exhibits were two life size statues of an Ethiopian King and Queen, dating possibly from 300 B.C. They are architectural monuments, being halves of rounded columns, and were found in the Kenisch Temple. They are negro-like in type, coarsely executed in red sandstone, and are quite unlike any known Egyptian work. Some fine examples of sculptures, stones, and inscribed funeral stelæ were also on view, together with some decorated pottery, and cases of curiously designed and carved small figures. Almost more interesting than the objects actually exhibited were the many fine photographs, which were extremely suggestive. The exhibition closed on July 25.



The *Times* of July 4 reports that "in the course of excavations on the summit of Dinas Emrys, Beddgelert, the ruins have been found of a building 32 feet long and 23 feet wide. The walls are evenly and substantially built, and mortar was used in their erection. There is also a well-defined bonding course round the building. Among the articles found in the material excavated are several bronze stud nails with the rivets attached to them, a number of small artificially polished stones, and a large quantity of calcined bones. All the soil is strongly impregnated with charcoal. From the surface to the rock foundation is a depth of about 6 feet.

"The excavations are being supervised by Mr. Charles E. Breese, a member of the Cambrian Archæological Society, and have been arranged by Mr. T. E. Roberts, Plas-y-bryn, Carnarvon, the owner of Dinas Emrys. There are abundant traces of its having been

a Romano-British stronghold, and Mr. Breese believes it to belong to the third century.”

Amongst recent acquisitions by the Museum at Colchester Castle is the portion of a substantial column of Purbeck marble, found during the excavations at the site of the new technical schools on North Hill. The discovery suggests that here the Romans had one of their most important buildings. A fine Roman vase was also found upon this site.

In the course of the week ended June 18, during the making of a road on the grounds of the Royal Grammar School in Lexden Road, Colchester, the workmen came upon part of a Roman tombstone, with the inscription beautifully engraved. This also is of Purbeck marble. Professor Haverfield has reported upon it as follows: “The stone is part of a tombstone. The D M formula and the man’s name are partly lost. The C R in top line and V S in second presumably belong to it. Then comes his rank. E Q R is *Equus Romanus*—very roughly, ‘Higher Civil Servant,’ or member of the social class to which higher civil servants belong; it has nothing to do with cavalry. Then comes V I X (it) (‘*ann*’ I suppose) X X—age at death, but there seems little room for *ann(os)*. Then come the names of those who set the stone up—‘Val (erie) Frontina.’ Frontina, *coniux*, wife—spelt *conjuux*, no doubt phonetically and unusually—‘et Flor(ius) Cogitatus et Flor(ius) Fidelis’—presumably the sons—‘*fecerunt*.’”

Translated this would be: “To —, Roman Knight, aged twenty, set up by his wife Valeria Frontina and (his sons) Florius Cogitatus and Florius Fidelis.” It will be seen that this young Roman achieved success, married, and died at an early age. These interesting objects may now be seen at the Museum, Colchester.

The Society for the Preservation of Ancient Monuments, the Devonshire Association for the Advancement of Science, the Society of Western Antiquaries, and kindred bodies, have complained from time to time of the demolition in the Forest of Dartmoor of ancient circles, which were evidence of the Stone Age in Britain. These protests came

to a head on Saturday, July 9, when Mr. A. E. Barrington and Mr. Peacock (representing the Duchy of Cornwall) lodged before the Okehampton Rural District Council a direct charge that the road contractors for the Chagford district had been destroying the encircling bank of Kink’s Oven, 65 feet having been removed, and many scores of tons of stones taken for road-mending. The contractor expressed his regret at the occurrence, and the District Council undertook, at the request of the Duchy, to restore these ancient remains so far as possible. The work is to be done under the supervision of Mr. Robert Burnard, of Plymouth. This is all very well, but how can ancient stone monuments, once destroyed, be “restored”?

Fuller details are now to hand of the find of an ancient boat on the site of the new County Hall, on the south side of the Thames, which was mentioned in last month’s “Notes.” There is no doubt now that it is a Roman boat. The vessel, which is of oak, is still partially covered; and until the earth is removed, says the report of the Local Government Records and Museums Committee of the London County Council, “it will not be possible to ascertain its exact size, but so far as can be judged the vessel would seem to be about 50 feet long and 16 feet beam. Several articles were found in the boat, comprising some sherds of Roman pottery, bones, iron nails, glass gaming buttons, iron-studded soles of footwear, a coin of Tetricus in Gaul (268-273), a coin of Carausius in Britain (286-293), which is stated by the Keeper of Coins at the British Museum to be of date 290 or 291, and a coin of Allectus in Britain (293-296). These objects are stated by the authorities of the Geological Museum to be the safest evidence as to the age of the boat, which may therefore be assigned to the end of the third or beginning of the fourth century A.D. Dr. C. H. Read, Keeper of the Department of British and Mediæval Antiquities at the British Museum, who has examined the boat, points out that the discovery is of special interest and value as having been made on the Council’s own property on what must have been the bank

of the river in Roman times, and expresses the opinion that the vessel is capable of preservation."



"We are strongly of opinion," continues the report, "that this interesting and valuable relic of a former period of London history should be carefully preserved as an important item of London antiquities. The boat, if preserved in a suitable position for exhibition, will prove a valuable acquisition for London, and the example which the Council is enabled to set will probably not be lost upon other authorities.

"We are advised that the relic should be housed in a building of the Dutch barn type, since the open air will be the best situation for it, and that a screen of wire-netting should be placed round the exhibit to prevent damage by relic-hunters. We are of opinion that eventually the boat should be housed on a site in the vicinity of the new County Hall, but for the next few years a suitable site can be found for it, either in the open space behind the Horniman Museum or in the Horniman gardens, where it will attract the attention of visitors and form an exhibit of the highest value."



Ten thousand guineas were given by Mr. C. Wertheimer at the sale, on July 5, of the late Baron Schröder's collection at Christie's, for a sixteenth-century biberon of carved rock crystal mounted with enamelled gold. For a Sèvres vase and cover, 17½ inches high, 9,000 guineas were paid; and another vase and cover, 15¾ inches high, went for the same price. Other large prices obtained were 3,000 guineas for a Sèvres cabaret; 5,100 guineas for a pair of Sèvres square orange tubs; 2,000 guineas for a pair of jardinières; 4,200 guineas for a pair of éventail jardinières; and 3,400 guineas for a pair of tulip-shaped vases. Within two hours a total of nearly £70,000 was realized.



An illustration of the historic biberon which fetched so high a price appeared in the *Daily Graphic* of July 6. A well-informed correspondent of that journal says that this rare *objet d'art* is "made in imitation of some fabled monster, which its designer may have imagined to be a sea-serpent, but

the body of which, lost in a series of flutings, resembles more closely that of a water-fowl. The crystal neck and body is mounted with enamelled gold, and is poised like a wine-glass on a crystal stem, also mounted very beautifully in gold and enamel. The lid of the biberon is surmounted by a statuette in enamel of Neptune sitting astride a triton, and in this, as in every other portion of the decoration, the work is of unsurpassable delicacy. It is thought to have come from the hands of Daniel Mignot, of Augsburg, who made it for the Emperor Rudolph II. The collection of the Emperor passed to the museum at Prague; and in 1782, when *objets d'art* were of less significance than now, it was sold to the Chevalier von Schönfeld, an indefatigable collector, and the Wallace or the Salting of his day.

"Setting an example to those famous collectors, the Chevalier founded a new museum with his composite collections, but this museum in the fulness of time was also sold, and the biberon went once again on its travels, this time to the Brothers Lowenstein, of Frankfort-on-the-Maine. Part of the collection was ultimately sold by Messrs. Christie in 1860, and the biberon thus became the property of an English collector. It rested for nearly half a century, and then was sold again in 1905; and now, after a pause of less than five years, has been sold again."



On the second day of the Schröder sale £30,859 was realized, bringing the total up to nearly £100,000. High prices were paid for old French gold and enamel snuff-boxes. For an oval box of the time of Louis XV., set with miniatures, formerly the property of Henry, eighth Duke of Beaufort, Mr. Charles Wertheimer gave £4,000 pounds, and a similar sum was immediately offered for a handsome box of the period of Louis XVI. Two more Louis XVI. boxes, each decorated with enamel plaques, brought in £2,500 and £1,350 respectively, while another of the time of Louis XV. went for £2,205. In addition a Louis XV. gold tablet case, ornamented with enamel plaques, changed hands for £2,257 10s., and a Louis XVI. case enamelled to represent veined marble sold for £1,750.

In the *Nottingham Guardian* of June 18 Mr. Harry Gill, of Parliament Street, Nottingham, wrote: "Leland, the antiquary to King Henry VIII., after visiting this town in the year 1540, reported that 'Nottingham is both a large toune and well builded for tymber and plaister.' One of the very few remaining specimens of this timber and plaster work stands at the extreme west end of the Long Row (facing Mount Street), lately

the eastern side, with the shaped brick gable, is either part of, or at any rate contemporary with, the earliest building ever put in Nottingham, with walls built entirely of bricks, and dates back to the beginning of the seventeenth century. Hitherto bricks and clay had been used only for chimneys, and to fill in between the timber framing. Deering, the local historian, says that the first brick house in Nottingham was the



PARGETTING DISCOVERED ON AN OLD NOTTINGHAM HOUSE.

occupied as the sale shop of the Midland Institution for the Blind. The front of the building, owing to modern alterations and repairs, has lost much of its ancient look, and the ordinary passer-by might regard it without any special interest; nevertheless, the slightly overhanging storeys, and the two projecting gables on the front, give it character, and are unmistakable signs of a timber structure. The adjoining shop on

George and Dragon Inn, Long Row, built in 1615. The carved and shaped gable was considered to be an advance on the necessarily straight lines of a timber structure, and the walls were carried up well above the roof-line, so as to hide the end of the thatch, which formed the original roof covering.

"Both of these buildings are now being demolished, and in the process the dis-

closure has been made that one side of the 'frame building' facing towards the East, and hidden from view, and protected by the subsequent erection of the brick building, is filled in with a fine example of 'pargetting'—or ornamental plaster-work. This is in a good state of preservation, and quite confirms Professor Lethaby's description of this early method of decoration: 'the old material was well washed, beaten, stirred, and tested so carefully, and for so long a time, that when laid it was as tough as leather.' The abundance of hair used in the plaster is remarkable, and accounts in great measure for its durability. An attempt will be made to preserve intact a portion of this old-time method of construction and decoration; but in case this should prove to be impossible, it was deemed advisable to take a good record photograph of the work *in situ*. In spite of 400 years' service, much of the oak framing is still sound and good. It was covered on the inside with reeds, and on the outside with riven oak laths, upon which a coating of plaster was laid, the outside facing being afterwards ornamented by the application of a flowing vine pattern, the main stalks being emphasized with brown colour.

"The three-light window in the gable is the original oak casement, and still carries the marks of the adze and the saw. There can be little doubt that at the time of erection this 'frame' house stood, a thing of beauty, isolated, and richly decorated on all its external faces; but the march of progress, and the exigencies of the times, have left to us only this fragment of its former state." The accompanying illustration of the interesting old plaster-work is reproduced on the previous page by the courtesy of the editor of the *Nottingham Guardian*.



Mr. E. A. B. Barnard, the editor of the "Notes and Queries" column of the *Evesham Journal*, is printing in that column, in instalments, the Charter or Constitutions of the Evesham Company of Ironmongers, founded in the year 1687, from a copy made by Mr. T. Beale Cooper, early in the last century, from the original documents, now apparently lost. They throw interesting sidelights on the social life of the town, and are considered by Mr. Barnard to be in some

ways unique. In any case they are well worth printing. The first part appeared in the *Evesham Journal* of June 18.



The annual summer excursion of the Chester and North Wales Archæological Society has been postponed until towards the end of September, when it is hoped that Lord Mostyn may be able to receive the members at Mostyn Hall.



Excavations which were carried on towards the end of June in a field adjoining the main road at Caerwent disclosed further traces of the old Roman city. The walls were clearly seen, and the workmen came across twenty-eight skeletons. The bodies were 20 to 30 inches below the surface, and in some cases appeared to have been thrown in one over the other, no system being observed in their burial. Close to one of the skeletons a large iron spearhead was found, and two others were found in House XIV. The remains have been put aside for expert opinion. At present they are believed to be the remains of natives of the district who were killed by the Saxon or Danish invaders after the Romans had left the city. To the north of House XIV, and near the main road has been found another dwelling-house, called House XV. It is of considerable size, and so far appears to be about the same style as House VII, from which pavements have been removed to the Newport Museum. A pavement has also been found in the "new" house, but the whole of it is not yet uncovered. In one of the rooms of the house was found, about 4 feet below the surface, a fine Roman iron axe-head. The pattern is something like the modern American axe. The Vicar of Caerwent (the Rev. Coleman Williams) has found among the earth excavated a Roman coin of the time of Augustus. This is said to be the earliest coin yet discovered at Caerwent. A quantity of pottery, including early Samian, has also been unearthed. More recently, on July 7, a beautiful piece of mosaic flooring and a fine specimen of piled hypocaust were laid bare. The excavations are being carried out under the direction of Mr. A. E. Hudd and Mr. F. King.

The ancient Celtic bell, noticed in last month's "Notes," which was included in the Madryn sale on June 29 and 30, was bought, we are glad to say, for the National Museum of Wales, and is now on exhibition in the antiquities room of the Welsh Museum.



The completion of the reconstruction of Crosby Hall, on the site of Sir Thomas More's garden at Chelsea, was marked by a reception on June 30 by the chairman and council of the University and City Associations of London and the Warden of University Hall of Residence, Chelsea (Professor Geddes), when the Right Hon. John Burns, M.P., gave an appropriate address. The formal opening ceremony, owing to the death of the late King, has been postponed until next year.



The *Times* of July 11, *à propos* of the recent formation of a "Society for the Promotion of Roman Studies," had an admirable article by its Rome correspondent on "Rome as an Archæological Centre." It was pointed out that "popular interest in archæology naturally follows the course of archæological research, and that has for many years past steadily drifted eastward, following the receding origins of civilization. Rome, only half a century ago the Mecca of the archæologist and student of sculpture, has been deserted for other fields, and almost neglected. Older civilizations and a purer form of art have tempted away her devotees, and popular sentiment has followed them, exaggerating, as is its wont, the reasons of their desertion."



The article is a strong and really needed counterblast. There is much still to be done in Rome and Italy, but besides the purely Roman and Italian problems which still await solution, it is specially necessary to study the early Italian civilization afresh and more fully. "As Mr. Peet says in his recent work on prehistoric Italy," remarks the writer, "the ever-increasing proof of the connection of Italian prehistoric civilization with the Ægean and North Greece makes its study more and more indispensable for a Mediterranean archæologist. In Malta and

Sardinia a beginning has already been made. The object here has been to attempt a research into the so-called megalithic civilization which is characteristic of many parts of the Western Mediterranean. A further exploration of Sardinia and more excavation in Malta will be necessary for the purpose, and also scholars are required who would specialize in the Spanish, French, and North African sides of the megalithic area. Attention should be paid to the relation of megalithic religious cults with those of the prehistoric Ægean, Crete, and the East."



It is true, further, that the historical development of classical art as a whole can still "best be traced in Rome, owing to the vast range of examples found in its museums from all periods of the Antique." The productions of Christian, Renaissance, and Later Art must also be always largely studied in Rome. With the writer's plea for greater support to the British School at Rome we are in the heartiest sympathy.



The third instalment of excavatory work at Maumbury Rings, Dorchester, is to begin on Monday, August 29, under the direction of Mr. H. St. George Gray. An appeal is made for further funds. The Dorset Field Club, who are co-operating with the British Archæological Association in promoting the examination of Maumbury with the spade, have appointed a standing Earthworks Committee for the systematic investigation of the ancient earthworks of the county, prehistoric, Roman, and post-Roman.



An ancient gun was discovered in June at Sunderland embedded deep in the Wear. Experts describe it as a demi culverin, with a bore of $4\frac{1}{2}$ inches, length 11 feet, weight over 1 ton, and made to carry $10\frac{1}{2}$ -pound shot. Mr. John Robinson, of Sunderland, in a carefully written article in the *Sunderland Echo* of June 29, suggests with excellent reason that the gun was lost in the river by General David Leslie when he and his Scottish army, after besieging South Shields, crossed the Wear and encamped in the Pann Fields, Sunderland, in March, 1644. Leslie marched into England to assist the Parliamentary party against King Charles I. The

relic has been placed in Barnes Park, Sunderland.



Whilst engaged in excavating for a gas-main in the Basford district of Nottingham in June, a Corporation workman discovered a rough earthenware pot or vase of somewhat crude design lying about 3 feet from the surface. Unfortunately the vase was broken, but enclosed was found another piece, of workmanship of a similar description, together with about sixty bronze and silver Roman coins in a wonderful state of preservation.



A valuable and interesting work of art has recently been placed on exhibition in the Mediæval Room of the British Museum by the kindness of Mr. J. Pierpont Morgan, who has lent it to the Museum. It consists of a triptych made about A.D. 1180, and containing relics of the true cross mounted on enamelled adjuncts, by Godefroi de Claire. This triptych was made for Wibald, a famous Abbot of Stavelot, a great monastery in the Ardennes. During the Napoleonic wars the triptych was carried by the then Abbot into Germany, where it lay until its acquisition a few months ago by a London dealer, who sold it to Mr. Morgan. There are represented upon it two series of subjects: on the one side the conversion of the Emperor Constantine, and on the other the story of the "invention of the Cross" by the Empress Helena. Wibald, who died in 1185, was counsellor of the German Emperors of his time. The enamel upon the triptych comprises probably the finest pieces known of the kind of enamel made on the Meuse in the twelfth century.



What was formerly a tithe-barn at Sedlescombe, near Hastings, has been converted into a village museum by Mrs. Harvey Brabazon as a memorial to the late Mr. H. B. Brabazon, the artist. It was formally opened on June 30. In one room are water-colours, while in another there is a collection of old Sussex appliances, now obsolete, such as team-bells, ox-yokes, rush-holders, man-traps, and tobacco-tongs.



The restoration work recently carried out at Easthorpe Church, Essex, has revealed a number of narrow Norman windows, which

have evidently never been glazed. The form of the openings (wider at the base than at the top) proves them to have been of very early Norman times, as this was a characteristic of Saxon work. They have hitherto been entirely concealed by the plaster-work, and the church was assumed to be of Early English architecture, of which the east window is a very fine example.



A long and very interesting article in the *Times* of July 13 contained a full account of the remarkable discoveries made in the course of the excavations at Glastonbury Abbey, under Mr. Bligh Bond, where the foundations and remains of domestic buildings have been opened up to a surprising and unexpected extent.



In its "Monthly Historical Review," the *Builder* is giving what promises to be an interesting series of articles on a fresh and attractive subject, "The French Royal Palaces." The first, which appeared in the issue of the journal for July 16, was in part generally introductory, and in part dealt particularly with the Hôtel de St. Paul, a creation of the reign of Charles V. (fourteenth century), and the palace of the "Tournelles," built in 1417 by Charles VI. No trace remains of either building.



The Shield of Venice.

BY J. TAVENOR-PERRY.

IN the year 1505 the Republic of Venice, then in the zenith of its power, instructed its sculptor, Alessandro Leopardi, to make the great bronze sockets to support the masts from which to fly the banners of Cyprus, Candia and Greece, the chief of her subject States. Leopardi's beautiful bronze-work still decorates the great square of St. Mark, but the banners which told the story of the city's wide dominion have long since been struck to make room for others recording its conquest and servitude; and though the flag of

a United Italy, which has succeeded to them all, now shows that Venice enjoys a freedom unknown in the days of her Doges, it also marks her fall from the proud position of the Queen of the Adriatic to the level of a mere provincial town.

The story of Venice, as told by the arms she quartered on her shield, shows how gradually she extended her sway, and how her great enterprises ebbed and flowed through the Eastern seas; and while it records the wide area of her acquisitions, it gives also a clue to the causes of her subsequent degradation and fall. Fleeing, as did her people, from the mainland and the pursuing Lombards, resisting alike the incursions of Frank, Hun and Norman, she set her face resolutely towards the East; and, safe on her island home amid the lagoons, refused to submit to any barbarian ruler, or to acknowledge any overlord unless it might be the Roman Emperor at Constantinople.

Her earliest efforts towards expansion were confined to expeditions against the neighbouring islands and coasts of the Adriatic; but she looked further east for the sources of her material wealth, and her progress in that direction was for long unimpeded, or at most delayed, by those common enemies of Christendom, the Saracens. When later, however, she turned herself to the West, and mixed herself up with the broils of the Italian rulers, she became involved in endless strife; and, while gaining but little solid advantage, she paved the way for that ultimate ruin which began with the League of Cambray, and ended with the Treaty of Campo-Formio.

The story arranges itself into three great episodes. In the first we see the Republic gradually and naturally spreading her influence over the surrounding islands and coasts, so as to protect herself from the assaults of neighbouring foes, and form round herself that belt of territory which formed the nucleus and remained the most permanent portion of her empire. The second phase of this expansion commenced in the wars, at first defensive and afterwards aggressive, against the Normans and Saracens; and after them the Crusades, into which the Venetians plunged with a fervour not unmingled with business calculation. The crown-

ing feature of this episode was the Fourth Crusade, when the armies of the Church were placed under the leadership of the great Doge Enrico Dandolo, who, diverting them from their original purpose, reduced Zara and Corfu to the rule of the Republic, and, overthrowing the native dynasty of the Eastern Empire with the capture of Constantinople, added to his title of Doge that of "lord of a quarter and half a quarter of the Roman Empire."

The third phase of Venetian expansion in the conquests on the mainland of Italy commenced in the troubles with Genoa and Pisa. City after city was captured, lost, and recaptured; and although at times the frontiers of the Republic were extended to the Adda, they gradually shrank within the narrower limits which defined the Province of Venetia at the time of the Revolution.

When the fugitives from the mainland drove the piles into the mud of the lagoons for the erection of their first dwellings, they sought only to build for themselves a secure place of refuge from the barbarian invaders, and little thought that they were laying the foundations of an imperial city which was to wed and rule the seas. The humbleness of the city's origin was, however, perpetuated through all its subsequent history; it was the common danger of the people which drove them to seek their safety on the waters, and it was for the common good that their nobles, who were at once their merchants, their sailors, and their soldiers, traded and fought through the eastern seas. It commenced as a commonwealth, and it was still a republic when old age and disaster brought about its ultimate ruin. The greatest event in its early history was, perhaps, the acquisition in 828 of the body of St. Mark, which was brought from Alexandria; the lion of the Evangelist was for ever afterwards adopted as the symbol of the Republic, and its arms were blazoned *Or, the Lion of St. Mark*.

The first expeditions of the Republic were directed against Cherso, Ossero, and Veglio, with the other rocky islands forming the Illyrian Archipelago, which for long were the nests of the pirates who infested the Adriatic and preyed on the commerce of Venice. These islands, once they were seized, seem never to have been lost in the subsequent

wars with Hungary, who claimed their overlordship, and they continued to be Venetian territory till, by the Treaty of Campo-Formio, they were added to Austria. The arms which Venice adopted for these islands were those of Cherso, *Vert, a horse rampant, arg., maned and hooped, sa.*

On an escutcheon of pretence Venice quartered the arms of Dalmatia, Croatia, Rascia, and Albania, as representing a single province. Dalmatia was, after the islands, the earliest acquisition made by the Republic, and it remained until the last, in spite of several alienations, an integral part of the State. In 839 the first expedition was sent out to destroy the Narentine pirates, who then, and for another 100 years, infested those shores, and proved a source of danger and annoyance to the trade of the city. The inhabitants of the mainland, who were of a different race to these Narentines, suffered not only from them, but from the depredations of the Saracen fleets which harried the coasts, and they looked to the rising Republic for assistance against their common foes; and in 997 they formally invited Venice to undertake the protection of the country. It was not, however, until 1085 that the Venetians obtained a recognition of their position from the Emperor of the East; and only by the assistance of the soldiers of the Fourth Crusade were they able completely to suppress the independence of the capital city, Zara. But the dominion of Venice rarely extended, at the best, beyond the coast towns, and it was continuously fighting with the Croats and Hungarians even to retain such a foothold, until, wearied with the struggle, in 1358 it resigned all its claims on the country to Hungary. But, by changes in the Hungarian Dynasty, the overlordship passed to Naples, when, in 1409, Venice repurchased its rights from that country, and made its ownership effective by occupying the cities of Sebenico, Spalato and Trau. The arms of Dalmatia are, *Gu., three lions' heads, regard., or.*

The claims of Venice on Croatia rested on very uncertain grounds, and seem to have been wholly founded on the title granted to them by the Emperor Alexius in 1085, partly in return for their assistance against the Normans, and partly because, being

himself unable to reach his disaffected subjects of that province, he hoped they might meet with their deserts at the hands of the Venetians. But, so far from his hopes being realized, the Venetians were repulsed, and in one of the encounters their Doge was slain. The Hungarians always considered Croatia to be a part of their kingdom, and neither in their wars nor in their alliances with Venice did they ever waive their claim; so that, beyond the empty gift of the Emperor, who was wealthy in barren titles, Venice had no right to quarter on her shield the arms of Croatia, which are, *Checky of four, arg. and gu.*

The assumption by Venice of the arms of Rascia, which were, *Or, three horseshoes, two and one, sa.*, was as unwarranted as are, perhaps, the arms themselves. No country appears to answer quite to such a name, but a scattered Slavonic tribe, calling themselves Rascians, for long lived on the borders of Bosnia and Servia, and were driven thence by the Turks into Hungary in the fifteenth century. In Croatia there still may be found some of Rascian descent, but no memory of Venetian influence lingers among them.

The fourth quarter on the escutcheon displays the arms of Albania, *Or, a lion rampant, gu., langued and armed, purp.* Although the Venetians claimed the overlordship of Albania, their right to it was disputed both by the inhabitants and by the surrounding countries. Beyond acquiring a few places on the coast, which they could only retain by force of arms, they never gained any hold upon the country until, after the unsuccessful rising of the people under Scanderbeg, certain portions of the country were ceded to Venice to save them from the Turks. But Venetian rule was never acknowledged by the Sultans, who gradually resumed their sway.

On another escutcheon of pretence were displayed the arms of the province of Istria, *Az., a goat pass., or, crowned and armed, purp.* Istria with Venetia once formed the Roman province of Forum Julii, with Aquileia as its capital, which later became the seat of its Bishop; but when the country was overrun by the barbarians, this seat was removed to the island of Grado. Although the province formally submitted to Venice in 997, instigated by the Hungarians, it was frequently

in rebellion, and had been altogether lost to the Republic before its downfall.

The acquisition by Venice of her empire beyond the seas commenced almost with the beginning of her existence, and although her first conquests were only in her own neighbourhood and for her own protection, force of circumstances compelled her not only to make mercantile settlements as at Alexandria, but to seize islands and cities in which her trading centres could be protected. Besides this, as she grew in power, she entered into alliances, and purchased or took in pawn from impoverished crusaders territories which their owners were unable to maintain; and while the empire of Venice beyond the seas endured, it prevented the Mediterranean from becoming a Turkish lake.

On another escutcheon placed on the sinister chief of her shield are the arms she acquired with the great island of Cyprus, which are those of Jerusalem, Cyprus, Lusignan and Armenia. The connection of the Republic with the island was of a very romantic and fleeting description. One Guy de Lusignan, a crusader, married the daughter of Almeric, King of Jerusalem, and was made King of Cyprus by our Richard I.; and until the close of the fifteenth century his dynasty ruled the island. In 1472 the then King, James II., married Caterina Cornaro, a Venetian lady, and in return for the protection of the Republic became its vassal. His successor parted with all his rights in the island to Venice, but the Sultan, who claimed to be his overlord, refused to recognize the alienation, and for the 100 years during which the Venetians claimed the sovereignty they had to fight the Turks for every inch of soil, and finally, with the loss of the chief cities of Nicosia and Famagosta, they abandoned the island for ever. Nevertheless, they retained on their shield the arms of Cyprus, *Checky of eight, arg. and az., over all a lion rampt., gu., armed and crowned, or,* and for the royal house of Lusignan, *Arg., a lion rampt., gu.* From the same source, but with even less right, they claimed the arms of Jerusalem, *Arg., a cross potent, between four crosses, all or;* and though many Princes have claimed a title to Jerusalem through their crusading ancestors, few pretensions were so shadowy as those of Venice. It is difficult to discover exactly

how the Venetian claim to the arms of Armenia could have arisen, and it seems to have been as unwarranted as are the arms themselves which they blazoned, *Or, a lion rampt., gu.* Armenia, after having been overrun for centuries by Persians, Arabs, and Greeks, made some attempt in the twelfth century to regain its independence, and, the Emperors of the East having failed to afford any assistance, at the time of the Fourth Crusade it began to look to the West for help. It is asserted that in the year 1201 the Venetians, then preparing for their attack on Constantinople, entered into some sort of alliance with the Armenian chiefs, but that they gave them no effective assistance is shown by the fact that the last King, Leo, visited our Richard II. to crave his help, and when he died shortly afterwards in Paris the kingdom of Armenia became extinct.

On an escutcheon placed in the dexter base are the arms of Candia, *Gu., a centaur, or, hooped purp.; on a chief, az., an eagle, sa., volant, armed and beaked, or, holding in its talons a thunderbolt of the same.* The great island of Candia was one of the most cheaply bought and dearly sacrificed of all the possessions of Venice beyond the seas. It was purchased by the Republic, just after the fall of Constantinople to the Latins, for thirty pounds weight of gold, and was systematically colonized by some of the best families of the city. The land was divided into three parts, one for the Church, one for the State, and one for the colonists; and a new capital city, Canea, was erected, the remains of which testify to the completeness of the occupation. Notwithstanding a rebellion of the colonists and the repeated attacks of the Turks, the Republic for long retained a firm hold on the island; but as its power waned and the attacks increased in violence, after a siege and blockade which lasted for twenty-four years, Venice, in 1669, gave up the island to the Sultan.

On the dexter chief is an escutcheon which displays the arms of the Morea, *Az., a cross, or,* which stand for the Republic's possessions on the mainland of Greece. It was not until 1422 that any attack on this country was made by Venice, but in that year she seized Corinth, and four years afterwards gained possession of Athens. After the loss

of Candia, a war of aggression commenced, which ended in the cession to Venice by the Sultan of the whole of the Peninsula in 1699. But when Venice was no longer able to protect her colonies from the Turks, it was given up again in 1718.

The three great islands of the Ionian Sea—Corfu, Cephalonia, and Zante—early fell under the authority of the Republic, and it retained the first one until its downfall, whilst the others lapsed to the Turks with the mainland of Greece. The arms of these islands are, for Corfu, *Az.*, *the ship of the Argonauts, or*; for Cephalonia, *Arg.*, *a cross, gu.*; and for Zante, *Az.*, *a flower of hyacinth, arg.*

The manner in which Venice acquired, and for centuries maintained, her hold upon the provinces of the mainland of Italy was rather the result of a series of accidents than of any premeditated scheme. In her attacks on Robert Guiscard, and, later on, in the wars with the rival powers of Pisa and Genoa, the Venetians became entangled in Continental affairs; but their interests in them were small, until the growing power of the house of Carrara threatened their own security, and they then commenced that series of little wars which gradually led them on to the banks of the Adda and nearly to the gates of Milan. The Empire of Venice, while it extended eastward over the seas, and while it acted as a bulwark against the dreaded Turk, excited no jealousy; but when it began to encroach on the confines of the greater Powers, the Pope, the Emperor, and the King of France combined against it in the League of Cambray, and though their mutual jealousies saved the Republic from much of the harm intended by the League, it prevented its further expansion on terra firma.

One of the earliest of the places on the mainland to fall under the direct influence of Venice was the ancient city of Adria, which gives its name to the Adriatic Sea, as it formed a valuable base for her operations against Ravenna and Ancona, and for her coasting expeditions against the Normans. The arms of Adria are, *Az.*, *on a point, vert, a castle of three turrets, the central one the highest, arg., masoned, sa.* But the first important city of the mainland which provoked the hostility of the Republic was Padua,

and as early as 1110 Venice had defeated the Paduans in the Battle of Brenta, and in 1337 she besieged and captured the city. She did not, however, retain it for long; and it was not until the wars caused by the usurpations of Carrara that the Venetians retook it and obtained the legal investiture of it from the Emperor Sigismund in 1437. Although they lost it for a time in their troubles with the League, they recovered it in 1509, and held it until their own dissolution. The arms of Padua are, *Arg.*, *a cross, gu.*

The proximity of Trevisi, or Treviso, to the lagoons early brought it into friendly relations with Venice, and we read of a "Castello d' Amore" and battles of flowers between the knights and ladies of the two cities as early as 1214. But the fact of its nearness required that it should pass under the control of the Republic, and in 1338 it was taken possession of. For some reason it was given up to the Duke of Austria in 1381, but restored to Venice in 1387, and in 1797 Napoleon once more returned it to the Austrians. The arms of Trevisi are, *Arg.*, *a cross, gu., in chief two stars of the last.*

The sudden rise into importance of Francesco da Carrara, Lord of Padua, who seized Verona, and attempted to bring the cities lying between the Adige and the sea under his control, alarmed the Venetians, who at once made war on him, with the result that not only was Padua recaptured, and he himself died a prisoner in Venice, but a great number of important Italian cities were added to the Republic. These, and the arms she displayed on her shield for them, were as follows: Belluno, *Az.*, *a cross, or*; in chief, *two dragons of the last*; Crema, *Per fesse, arg., and gu.*; Feltre, *Gu.*, *a tower embattled, having two leaning turrets, all arg., with a door opening, sa*; Polesina, *Vert.*, *a castle with two turrets, or, masoned, sa., surmounted by a lion of St. Mark of the second*; Verona, *Az.*, *a cross, or*; and Vicenza, *Az.*, *a cross, arg.*

After a peace of about twenty years the Venetians, having gained the services of the great condottiere, Carmagnuola, thought the time favourable for a further extension of their Continental conquests, with the result that, although they added to their territory, they eventually provoked the jealousy of the

greater Powers. The first addition they made was the country of Friuli, the arms of which, as they appear on their shield, are, *Az., an eagle displayed, with wings erect, or, armed and beaked, gu.* This country, which was a portion of the Roman province of Forum Julii, gave the title to a succession of Lombard Dukes, commencing with a nephew of King Alboin; and it was revived by the Austrian Emperors, who themselves assumed it on the downfall of Venice. The other two important places gained at this period were Bergamo and Brescia, the arms of which are respectively, *Party per pale, or and gu., and Arg., a lion rampant, gu.*

The story told by the shield of Venice is that of an historical period, which has long since ended, of a powerful State which has utterly passed away. On March 19, 1797, a whiff of grape-shot from French artillery planted on the Rialto swept away the last meeting of its free citizens, and the Treaty of Campo-Formio, concluded in the following October, handed the city over to the hated Austrian, and effaced for ever the independence of the Queen of the Adriatic.



Fonts with Representations of the Seven Sacraments.

BY ALFRED C. FRYER, PH.D., F.S.A.

(Concluded from p. 139.)

OUR first paper on this subject gave a history of this class of fonts, with some mention of the motif of their design and their geographical distribution. The second paper referred to the sculpture representing the sacraments of Baptism, Confirmation, the Holy Eucharist, and Penance, so that we have still to treat of the sacraments of Extreme Unction, Holy Orders, and Matrimony, as well as to give some account of the sculpture on the eighth panel.

EXTREME UNCTION.

The sacrament of Extreme Unction is administered by the priest to the dying

person by dipping his thumb in the holy oil, and anointing the sick person in the form of a cross upon the eyes, ears, nose, mouth, feet, etc., and at each anointing using the appointed prayer. In these sculptures the priest is vested in cassock, surplice, and stole, and he is usually attended by two acolytes. One holds the open book of the ritual, and the other carries the casket containing the holy oil, which forms the "matter" of this sacrament, and is always blessed by the Bishop on Maundy Thursday. In the Western Church there were three



EXTREME UNCTION: GREAT GLENHAM, SUFFOLK.

ceremonial oils blessed on Maundy Thursday: the oil for the catechumens, the oil for the sick, and the chrism or scented unguent for Baptism, Confirmation, Ordaining of Priests, and Consecration of Bishops. The first two of these were of pure oil of olives, but the third was a compound of oil and balm. Subsequently various aromatic spices were mingled in the composition.

The sculpture at Gresham shows the dying man in his bed propped up with pillows. The priest is anointing him with his right hand, and his left hand is laid on the open manual held by an acolyte. A woman kneels

at the foot of the bed, and two men and a woman stand behind. A circular object is placed on the bed, which is doubtless the dish on which four lumps of cotton-wool are placed in the form of a cross, with which the priest wipes the places he has anointed. In the Sarum ritual, and other pre-Reformation rituals, it is ordered that after the unction the priest shall wash his hands in the vessel ("vase") in which the wool has been placed. The wool has to be burned, or buried in the churchyard.

At Nettlecombe the priest is seated on a

priest apparently floating in the air in a horizontal position, and parallel to the bed of the sick man.

The coverlet is frequently turned down, and at Marsham the feet of the dying man are exposed ready for the anointing.

HOLY ORDERS.

The sacrament of Holy Orders is portrayed by the ordination of either a deacon or a priest. The Bishop, vested in alb, tunicle, dalmatic, chasuble, and mitre, holding his crozier in his left hand, lays his



HOLY ORDERS: WEST LYNN, NORFOLK.

low bench, and is anointing a dying man on his ear. An acolyte, vested in cassock and surplice, stands behind the priest and holds the open manual. The open casket is laid on a three-legged stool, and there are three other persons present, one being a woman, who is seated on a three-legged stool near the head of the bed.

The ingenuity of the sculptor has frequently been taxed to no small extent in arranging the details for this panel. Sometimes the dying man has a bed placed at such an angle that the wonder is he is not precipitated out of it, and at Cley we find the

right hand on the head of the kneeling candidate. If a sub-deacon is being ordained a deacon, he is vested in a dalmatic; but if a deacon is being raised to the priesthood, he is robed in a chasuble. Several ecclesiastics accompany the Bishop; one holds the open book, another the casket of oils, and another is, doubtless, intended to represent the Arch-deacon, whose duty it was to present the candidates for ordination.

At Nettlecombe the Bishop is ordaining a candidate, and in the same panel a barber, dressed in a short tunic, hosen, boots, and round turban hat, is shaving a tonsure on

the head of a figure seated on a low bench. At Brooke one of the two ecclesiastics standing in the background is vested in alb and almuce, and he is probably the Archdeacon. At Gresham a clerk holds a thurible in his hand, and it is the only use of incense that has been noticed on any of these sculptures representing the seven sacraments.

The compartment at Farningham, which ought to represent Holy Orders, is filled in with a sculpture of a Bishop, or Archbishop, vested in alb, chasuble, and mitre, and holding a cross in his left hand. He has

couple, or when the bridegroom finally leaves the ring on the third finger of the bride. The priest is vested in alb and stole, and his acolyte, in a full long surplice, holds the open book of the ritual.

In ten instances the priest's stole is crossed, and in one sculpture we have a Bishop in alb, cope, and mitre performing the ceremony. It is not unlikely that this panel may portray an historical scene, and perhaps represents the marriage of the donor of the font. At Buckland Church, Gloucestershire, the glass is evidently of the time of



HOLY MATRIMONY : SLOLEY, NORFOLK.

either placed his right hand on the head of a priest standing near him, or else is raising his hand in the act of blessing. The sculpture on this font is more archaic than any other representation in the series, and it has been suggested that the sculptor had evidently found a difficulty in carving kneeling figures, and this may be the reason why the candidate is standing, and not kneeling.

MATRIMONY.

The sacrament of Matrimony is usually shown at that crucial point in the ceremony when the priest is joining the hands of the

Edward IV., and three lights represent Confirmation, Marriage, and Extreme Unction, and in each light the officiating minister is a Bishop. It is unlikely that a Bishop would marry a couple unless the scene were historic, and the figures were intended for portraits. It has been conjectured that these windows were the gift of the rector, William Grafton (1466-1510), and represent the marriage of his parents, his baptism, and the death of his mother.* It therefore seems more than probable that the panel for matrimony at

* See Lysons' *Gloucestershire Antiquities*, Plate XXXIX.

Weston portrays the marriage of the donor of the font or of his parents.

In two instances the bride's head is uncovered, while on the Farningham font the bridegroom has not removed his hat. At Brooke we see a woman standing behind the bride, holding on her arm a red veil, probably intended for the care-cloth, which was held over the newly married pair from the *Sanctus* in the celebration of the Holy Eucharist until the conclusion of the nuptial benediction after the *Pater noster*.

It would seem that the sculptor of the

After examining these various sculptures representing the seven sacraments, it is interesting to note how the sculptors, in nearly all cases, have seized upon the most striking features in each ceremonial, and have carefully portrayed them. In most cases they have shown considerable ability in their treatment of these subjects, for the size of the panels limited them to the introduction of comparatively few figures.

In Eastern art the superiority of certain figures is frequently shown by their increased stature over those around them. In the



THE EIGHTH PANEL, THE BAPTISM OF OUR LORD: GRESHAM, NORFOLK.

Woodbridge font has portrayed the moment when the bridegroom places the ring on the thumb, fore-finger, middle-finger, and finally leaves it on the third finger of the bride, saying the words, "With this ring I thee wed, etc. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." He would hold the hand with his left hand, and have the ring in his right. It used to be put on the bride's right hand until the sixteenth century. The acolyte seems to have partially closed the book, because the priest would say the words for the bridegroom to repeat in English.

same manner some of the sculptors have introduced a similar method in their carvings upon these fifteenth-century fonts; and a striking example may be seen in the stature of the priest in the panel representing matrimony on the Sloyley font. In fact, the height of this ecclesiastic is such that the laity around him become so diminutive that it would appear he is uniting the hands of a boy and a girl instead of a man and a woman.

THE EIGHTH PANEL.

The eighth compartment was frequently filled in with a representation of our Saviour

on the Cross ; but in seven instances we find the Baptism of Christ by St. John the Baptist. This subject is specially appropriate. At Gresham our Lord stands in the River Jordan up to His knees in the stream, while St. John the Baptist kneels upon a rock, and is depicted in the act of pouring water out of a large jug upon the head of Christ. On the opposite bank of the river a figure stands holding our Lord's clothes, while in the upper part of the panel we see the First Person of the Holy Trinity and also the Holy Spirit descending in the form of a dove.

In three instances the eighth panel represents the Last Judgment, where men must render an account for their good and evil reception of the sacraments. At Martham our Lord is seated on a throne, an archangel blowing a trumpet on either side, their crowns surmounted by crosses, and at His feet the dead are rising from their tombs. At Marsham the same subject is shown, and there are figures on either side of our Lord, which may be intended for the Blessed Virgin and St. Peter. The panel at Gorleston is sadly mutilated, but the legend above was doubtless the words of St Jerome : "Surgite mortui venite ad iudicium."

At Great Witchingham we see the Blessed Virgin in all the glory of her Assumption, and at Loddon she is represented with the Holy Child. At Burgh-next-to-Aylesham St. Francis of Assisi is kneeling before a crucifix. The martyrdom of St. Andrew is portrayed on the eighth panel at Melton, with a soldier standing on either side of the crucified saint. At Farningham the subject is the communion of the people. A priest is shown holding in one hand a paton with three consecrated wafers upon it, while with the other he is in the act of communicating a man who is kneeling before him. An acolyte holds a tall torch, and there is a second communicant.

At West Lynn we find a representation of the Holy Trinity. God the Father is seated on a throne, and holds the figure of the crucified Christ. It is much mutilated, and it is difficult to know if the Holy Spirit was ever depicted upon it in the form of a dove. At Nettlecombe we have our Lord in glory, with the Blessed Virgin on His right hand and St. John the Baptist on His left, with the symbol of the *Agnus Dei* at His feet.

Ambidexterity and Primitive Man.

BY THE REV. H. J. D. ASTLEY, M.A., LITT.D.



Y subject is a wide one—indeed, if I were to include in my purview the primitive races of mankind from the earliest times down to their present-day representatives in Africa, Asia, America, Australia, and the islands of the sea, it would embrace the whole subject of primitive culture. Such, however, is not my purpose. Evidences of ambidextral ability among the primitive races of to-day I shall not touch. "Primitive man," in the sense in which I employ the term in this paper, includes only the idea of man in his early condition—*i.e.*, prehistoric man, and early historic man in Europe.

Even with these limitations, however, the subject is still a wide one, and would be difficult to deal with in one article were it not for the fact that it is very obscure, and the little that is known, or that may be deduced from more or less satisfactory data, bears no proportion to what may be conjectured.

Going back to the beginning of things, there is no *à priori* reason why man in his earliest stages should not have been equally dexterous in the use of both hands, but rather the contrary. Animals walk on four legs naturally, and with an absolutely impartial and equal division of labour. When the quadrumana appear we find them still using their four limbs for purposes of locomotion, and when they use the two hinder limbs to support an erect position, as they often do, we find that apes and monkeys are perfectly indifferent in their use of the forelimbs for prehensile and other purposes. An ape will climb a tree with equal use of the right or left hand, and will throw stones or crack nuts indifferently with either. The evidence of natural history would therefore seem to attest that man was evolved with equal capacity for using both hands for all purposes, and with no inherent bias for one more than the other.

It is true that physiologists tell us that the right hand is worked by the left brain, and the left hand by the right brain, and that the

pressure of blood on the left side of the brain is higher than that on the right, and that man has therefore a natural tendency to use the right hand rather than the left; but if that is generally the case among the civilized races of the present day, which it undoubtedly is, it is open to argument whether the constant and continuous use of the right hand for generations for so many purposes to which the left is never put has not itself been the determining cause of the greater pressure of blood on the left lobe of the brain, rather than the reverse.

Professor Lueddekens, in a learned monograph, entitled *Rechts und Linkshändigkeit*, published at Leipzig in 1900, argues that mankind may be divided into three groups: (1) Those in whom the blood-pressure on the left side of the brain is higher than that on the right, leading to right-handedness, and these are in the majority. (2) Those in whom the pressure is equal, and who therefore use both hands alike, and these are rare. (3) Those in whom the higher pressure is on the right side of the brain, and who are therefore left-handed, and these are numerous.

Dr. Cunningham, also, in the Huxley Lecture for 1903, published in the *Journal of the Anthropological Institute*, and entitled "Right-handedness and Left-brainedness," argues that the majority of the human race are right-handed *because* they are left-brained. But this seems rather like putting the cart before the horse, for, as I have said, it is surely equally permissible to argue that they are or have become left-brained because, for certain reasons incidental to his development in culture, man found it more and more to his advantage to use the right hand for purposes over and above those to which he put his left hand? Right-handedness is, therefore, an instance of the survival of the fittest (Dr. Cunningham's own conclusion is that "right-handedness is a character which has been attained in the ordinary course of the evolution of man by the process of natural selection"), the origin of which I will endeavour very briefly to determine presently; and such a society as the Ambidextral Culture Society, in advocating the use of both hands indifferently for all purposes, even to writing two letters at once, thus making each lobe of the brain do a separate work simultaneously,

is, as I shall try to show immediately, reverting to type—a type from which man began to depart in the Neolithic Age, or even earlier, and to which he has never returned. In saying this I am not denying that it will be a thoroughly good thing in this instance for the rising generation to make this reversion to type, as I believe it to be. Under the conditions of modern civilization anything that enhances the power of the individual for work, and especially one that promises to double his capacity, is an advantage.

It is an undoubted fact that the predominance of the right hand is of extreme antiquity. The ancient civilized races, Babylonian, Egyptian, and certainly the Greeks and Romans of classic times, were as right-handed as we are—the majority of us. When I come to speak of writing I shall have something to say as to the probable ambidexterity displayed in that art by the Semites, and the earlier Greeks and Romans. Among the early Israelites it was noted as a fact worthy of record, and as accounting for the success of his treacherous act, that Ehud was a left-handed man (Judg. iii. 15). Having, therefore, concealed his murderous weapon on his right thigh, he was able to approach Eglon with his right hand uplifted as one bearing a Divine message; and when the right moment arrived he was able to grasp his dagger in his left hand and bury it in the unfortunate King's body. Later on, in the story of the Judges, it is specially noted that 700 men of the tribe of Benjamin were left-handed, every one of them able to sling a stone at a hair's breadth (Judg. xx. 16) without missing. The rest were, therefore, right-handed men.

When, however, we ascend the stream of time, we begin to find evidences that the earliest men were neither right- nor left-handed, but ambidextrous. These evidences are naturally few, but they are not uncertain.

The earliest evidences come from the plateaux of Kent, where, in the neighbourhood of Ightham, that enthusiastic collector, Mr. Harrison, gathered upwards of 4,000 flint implements of a ruder and more primitive type than any known palæolithic implements, and, from their position in the gravel, at a height of 400 to 800 feet above the sea-level,

dating probably from the first inter-glacial period, and contemporary with the Tilloux-Taubach deposit in France. At any rate, they are older than the oldest palæolithic implements, and Dr. Prestwich invented the name "eolithic" to describe them ("The Greater Antiquity of Man," *Nineteenth Century*, 1895). The late Sir John Evans, however, and I think perhaps rightly, deprecated the use of any such term as "Eolithic" to denote a supposed pre-Palæolithic Age, just as he deprecated the use of "Mesolithic" to denote a transition period connecting the Palæolithic with the Neolithic Age. He considered them "both unfounded and misleading," and adds: "We know not where or when the dawn of human civilization arose, but it was probably long before the date of our river gravels, and in some part of the world more favoured by climate than Britain. Why, then, should we speak of British instruments as eolithic?" (*Ancient Stone Implements of Great Britain*, p. 702, 1897).

But this is by the way. Whatever name we call them by, these implements to which I am referring are the very oldest found on British soil. They belong to the river-drift, and are evidences of the existence of man in Britain at the commencement of the Quaternary epoch, when the Continent of Europe stretched westwards to Greenland, and our islands were a mid-Continental area, such as Germany is now. They are older than the cave implements, and take us back at least to the beginnings of the Palæolithic Age. They may, in fact, be called the prototypes of the later implements. They are generally smaller than these, and are made for use in the hand, not to be attached to a haft. Many of them are naturally split flints, worked from one side only, some so slightly that Sir John Evans doubted their human (or intelligent) shaping at all. He says: "Dr. Prestwich accepted as being of human manufacture flints with bruised and battered edges, which I and some others venture to regard as owing their shape to purely natural causes." But among Mr. Harrison's 4,000 or 5,000 specimens from the Ightham plateaux, even those most slightly worked are seen, when carefully examined, to bear evident traces of *manipulation*; the trimming or chipping is of a

character such as could not have been produced by accident or natural causes. As Mr. Quick, the former curator of the Horniman Museum, Forest Hill, says: "Of course, it is one thing to handle and inspect them, and another to judge them from photographs or engravings, however good they may be. I must certainly say that I seem to see a purpose in the manner in which they were chipped, and they display a certain amount of intelligence" (*Journal of the British Archaeological Association*, vol. lvi., p. 336). In this I concur. Some of them resemble the scrapers formerly used by North American Indians for dressing skins. These are sometimes very slightly chipped—in fact, the chipping is scarcely apparent; but this is no doubt because their primitive owner found that the accidental form of the stone almost answered his requirements; while, again, other specimens show a distinct design and object to be attained.

It has been said that some of the specimens bear striated marks closely resembling those produced by glacial action. This certainly goes to show that they belong to an inter-glacial period, which bears out what I previously said. Some stones are quite of a drawshave, or hollow scraper, shape, and would be employed for scraping the bark of a natural branch or stick. This is quite a common form. Other uses to which these proto-palæolithic implements, as I would prefer to call them, were adapted, to judge by their shapes, were hammering, breaking bones, chipping and trimming other stones, besides the scraping of skins, bones, and sticks, already mentioned. This no doubt brings before our minds the idea of a very primitive type of man, whose wants are few, and who probably lived largely on fruit and roots; but it is exactly the life we should expect to be lived by our earliest ancestors. The colour of these implements is a characteristic dark brown, wherein they are easily distinguishable from the ochreous yellow of later palæolithic implements. The cutting edges are rounded off or blunted, and the chipping always appears on the opposite side to a good handgrip, for these earliest men had not yet advanced to the idea of hafting their implements, as I remarked above. Now comes in the remarkable circumstance that,

when we regard these rude mementoes of early man, bearing this fact in mind, that the chipping was always on the opposite side to a good handgrip, it is at once seen that quite as many of them are adapted for left-hand as for right-hand use. This is distinctly stated by Mr. Quick (*Journal of the British Archaeological Association*, vol. lvi., pp. 332-342), of whose account I have made large use in my description of these interesting relics of the presence of man in Britain so many years ago. He says: "These implements taken generally are peculiar, and seem to be confined to a distinct area, being found on the plateau gravel at from 400 to 800 feet above the sea-level, and within twenty-four miles of Piccadilly," in saying which he distinguishes between them and the river-drift implements found in other parts of the country rather more sharply than I should be inclined to do; but, on the other hand, from their marked characteristics I do not think we shall err in considering them the earliest of all, and I therefore agree with him that "here we have," not "undoubtedly," but very probably, "the cradle of early man" in Britain.

He continues: "Early man did not consider form of any importance; two objects alone presented themselves to his simple intelligence, a handgrip and a usable-edged tool. He worked with both hands, as we know by the left-handed forms being almost or quite as numerous as the right-handed." And again: "When one sees and handles a great number of specimens, some chipped for the left- as well as for the right-hand use, I think the natural or accidental form theory must fall to the ground. . . . No doubt some of these flints are three-parts the work of Nature and one part the work of Art or man. Nature probably suggested the form. Some examples show much less working than others, but nevertheless have their place in the series" (*Journal of the British Archaeological Association*, vol. lvi., pp. 339, 341, etc.).

We conclude, therefore, that when man first appeared in Britain, the left lobe of his brain had not yet acquired its superiority over the right, and that he was naturally, and as a matter of course, ambidextrous.

How long this state of things continued it is impossible to say. Probably, if the imple-

ments from the drift in other parts of the country and on the Continent were examined with the same amount of care that has been bestowed on these, they would be found to possess the same characteristics. But when we arrive at the cave implements and the relics of palæolithic man at a later stage, when he was contemporary with the reindeer and the mammoth, and with cave bears, lions, and hyenas, the matter becomes more complicated and more difficult to determine, because by that time he no longer merely grasps his implement in his hand, but has learnt that power is increased by having it at a distance from his hand, and also that this may be accomplished by fastening it to the end of a handle, which he does by attaching it with withes of dried grass or twigs and sinews of the beasts he has killed in the chase. In this case he might indifferently wield his weapon or ply his tool with either hand, or both, but we cannot tell.

There is, however, another means by which we may be enabled to judge with more or less certainty whether palæolithic man retained that ambidextral capacity which we believe his earliest ancestors possessed. This means is found in his art. Some may perhaps smile, but it is well known to-day that palæolithic man was an artist, and that of no mean ability.

(To be concluded.)



The Emden "Silber Schatz."

BY J. B. WILLIAMS.

EMDEN, the last town at the extreme north-west corner of the modern German Empire, is completely off the track of the tourist; yet it contains many interesting antiquities, and in its "Silber-schatz," preserved in the Rathhaus, there are two pieces of silver-gilt plate of the Renaissance period, which are not only exceedingly beautiful, but also possess great interest for Britons.

The first of these is a large cup with a cover adorned with allegorical figures in

relief, the whole surmounted by a statuette—the meaning of which is a little doubtful—being a splendid example of late sixteenth-century English work. This was presented to the town by the "Merchant Adventurers" of London, and was brought to Emden by Syndic Dothias Wiarda and Ratsherr Samuel von Wingen on their return from a mission to London. The "Merchant Adventurers" Company's letter, dated August 11, 1598, is still to be seen in the town's archives. It refers to the cup as follows: "Interim vero Cyathum hunc, quasi pignus aliquod nostræ benevolentiae ac gratitudinis, in quo tantum animi ac amicitiae nobis propinamus, quantum a vestra Amplitudine in vos conferri vicissim postulamus."

The second piece of plate is even more remarkable, being nothing less than a large "nef" (I should doubt whether there is a finer example in existence). This, tradition asserts, was presented to the town by Mary, Queen of Scots, and brought to the town by Hoiteth Tiabhorn, town councillor, sent by Anne ab Oldenburgh and Delmenhorst, Countess of Ost-Friesland, to negotiate a treaty with the Scots. The tradition seems to be borne out by the flag on the nef having engraved on it as device two tree-trunks arranged as a St. Andrew's cross. Moreover, the treaty itself, dated September 26, 1557, is to be found in the Register of the Great Seal of Scotland, and mentions "Hoiteth Tiabhorn." The nef stands on a pedestal, from which a mermaid holds up the two-masted ship with her arms, the outside of the hull being decorated with tritons and dolphins. The rear-deck is two-storied: in the lower deck are three cannon and powder-barrels; on the upper deck are eight men, six of whom are carousing and two playing lutes. On the summit of the decks stands a silver figure of Fortune on a golden ball. The goddess has a flag in her hand. From the sides depend two silver anchors. Two soldiers stand on guard near the principal mast, up the ladders of which sailors are climbing. The sails and the flag on the top of all are expanded by the wind.

The goldsmith's mark on this beautiful work of art takes the form of a pineapple. German authorities, therefore, say that it came from the town of Augsburg, and have

attempted to find another donor than Mary, Queen of Scots. Of course, Queen Mary was but a child at the time, and, moreover, was being educated in France. But no other donor has been suggested than the Dutch General, Werner du Bois, and the only reason for ascribing it to him is the fact of the St. Andrew's cross taking the form of two tree-trunks. And, in the same collection, there is actually a handsome silver-gilt fruit-dish and cover, given by Werner du Bois, in the year 1603, to commemorate the fact of his having captured one of the outworks of Emden, called "Gretsyle," in the previous year. The inscription in Dutch upon it states this fact, and the piece has also Du Bois' coat-of-arms and crest, into which a tree-trunk does not enter.

Perhaps Scottish antiquaries may be able to throw more light upon this interesting piece of plate.



On Some Curious Carvings found in Old Churches.

BY GEORGE BAILEY.

I.

THE minds of numbers of people have been greatly exercised as to the why and wherefore of the singularly comical and grotesque character of many—one might, perhaps, say most—of the carvings on the choir-stalls and bench-ends still in existence in nearly all old churches; and it is an agreeable surprise, affording much gratification to the increasing numbers of persons who take an intelligent interest in these curious relics of days of old, that though there has been much wholesale and wanton destruction of such things, yet, after all, so much remains.

In these short papers place can only be found for a few of these carvings that have come under the observation of the writer—a few "odds and ends" only of the large collection of such things that might be made did time and opportunity permit. As to the reason why such objects as many of them represent should have found a place in

churches, it may be said that some of them have, no doubt, a mystical, and others a symbolic, meaning; but, with a few historical and mythological exceptions, the fancy of the carvers can alone be held responsible for a great number of them. They are not all on the same level in merit, but none of them is wanting in cleverness, and the majority indicate artistic prescience and manipulatory skill of the highest order, while their supreme knowledge of how to make designs of a purely ornamental and conventional kind has not been excelled. It is remarkable that many of the ornamental

runs the same human nature that we see around us to-day.

Let us take, then, a few examples of what we have ventured to assume are caricatures of persons known well enough to the artists who carved them on the arms and misericords of the choir-stalls. Although it must be said that they are, as a rule, not at all complimentary to the looks of the individuals represented, there is still evidence enough that they have all been intended to hit off some characteristic features of actual faces. Here, in the first sketch (Fig. 1, first head in top row), is a head taken from the



FIG. 1.

accessories carved on the misericords of the choirs are examples of this beautiful and delicate work, when, from their situation under seats, they were seldom seen. This shows, at any rate, that it was not "task work." The men who did them are nameless, but their record is in the work they have left behind them. They were caricaturists, satirists, preachers, and exhibitors of the vices and follies of the times in which they lived; and so, in these wonderful records on wood, we are able to see what kind of people they were among whom they lived. And we see that through them all

choir of St. Mary's, King's Lynn. It is carved within one of the arms, and not, as are most of those we have placed together here, on the turn or curve of the hand-rest. Most likely it represents the familiar features of a well-known functionary of the time. The prominent nose, thick under-lip, retiring chin, and low forehead, are indicative of a type not at all extinct in our own day, and there is a shallow cap on the head, suggesting an old and not ungenial verger. The two last heads in the second row are also from St. Mary's—Bishop Spencer and a nun. The mitre of the Bishop has three points,

but whether there is any special reason for this difference of form, except the fancy of the carver, we cannot say. The arms of Bishop Le de Spencer are close by, within a bordure, on which are eight mitres of the usual shape.

These two heads, the Bishop and the nun, are on the misereres at St. Mary's, where there are numerous other heads, but of a less comic kind than those at St. Luke's, Wellingborough, from which we have selected the last three in the top row and the first in the second row of sketches. The ugly head of a monk is evidently a caricature of some well-known, but, we fancy, not much respected, brother. Possibly the next head may have been intended for that of a jester, but the nose and the face generally have sustained so much damage as to render it hazardous to conjecture what it was like originally. The curiously tasselled cap, or collar, through which the face peeps out does not, perhaps, suggest more than that it was only an article of temporary attire. The bundle of four heads is even more difficult to understand. They are also much worn and broken—so much so that very little can be made out, the features are so much worn out and flattened. The first on the second row is one from the same series, and looks like one of those dubious individuals characterized by country-folk as not being "all there." The other two heads were taken from the misereres at Higham-Ferrers. The female with an elaborate head-dress, and a male with a cap tied under his chin and an Edward II. style of beard, are both interesting examples of coverings for the head, and, moreover, are finely executed, as, indeed, are nearly all the very numerous carvings in that exceptionally fine church, some more of which we hope to illustrate later on.

We give now another example from Wellingborough (Fig. 2). It is on the south side, on the end or eastern arm, and our sketch shows it plainly, though the face of the angel is damaged by wear. We are at a loss as to the purpose or meaning of the cap or bag held by the figure on the breast. There are upon it the remains of three scallop-shells, but what they refer to we are unable to say. They are not unlikely to be the badge of a prominent resident

of the time, or, if the thing held represents a bag or wallet, it may allude to a pilgrimage. Wellingborough was held by the Abbey of Crowland in the reign of King John. There is, however, a tradition that these stalls originally came to this church from a neighbouring abbey. This is not at all improbable, as many things were carried about to other places at the destruction of the monasteries,



FIG. 2.

and have so been preserved to our time; but nothing very definite can be said about their history in the absence of an inventory of the sales. We hope to return to this subject in future notes on this and other churches, and the curious and interesting carvings to be found in them, which will be illustrated by drawings made direct from the carvings.



Some Old-Time Visitors to Thetford.

BY W. G. CLARKE.



FOR hundreds, perhaps thousands, of years the inhabitants of the settlement now known as Thetford guarded the most important entrance into Norfolk from the south and west of England. During all the long centuries that the fens were an impassable waste this was also the nearest land approach from the north. In those long-ago days, when men had perforce to be content with tools and weapons of stone, not having the knowledge of metal-working, the men who brought products from the south-western portion of the island and bartered them for the beautiful black flint from Norfolk gradually came to follow an accustomed route, which became known as the Icknield Way. The country was practically undrained, so that it was necessary as far as possible to keep to the higher land; wild beasts and robbers who haunted the woods made the open country preferable. The Icknield Way, therefore, along the whole of its course, from Dorsetshire to Norfolk, follows the chalk downs and the sandy heathland, coming from Newmarket to Thetford by way of Kentford, Icklingham, and "Marmansgrave," entering the town southward of the present cemetery, and thence by "Chunk Hervey's Grave" to the Nuns' Bridges, and so by Castle Lane north-eastward. The road to Bury probably followed the same route as to-day, connecting, however, with the Icknield Way at Nuns' Bridge, and not by the modern way past St. Mary's Church. The Rushford road ran a quarter of a mile to the southward, and that to Euston went by Mill Lane and "Chunk Hervey's Grave," over the river at the Nunnery, and round the big sweep of heathland at Great Snarehill. The ways to Croxton and Mundford are fairly well represented by the modern roads, while that to Brandon wandered over the warren much more circuitously, going to the south of the ancient Warren Lodge. By these ways came visitors to the town in early times, although by the end of the seventeenth century the present

high-roads to Norwich and Newmarket were almost generally used.

When considering either local or national history, the nearer we get to our own time the more important do the centuries seem. The nineteenth century looms larger than all the others since the Norman Conquest, and the years since the Reformation more important than the preceding 1500. In looking backward, too, it is often forgotten that the races who have colonized England since the beginning of the Bronze Age—the Goidels, Brythons, Romans, Danes, Saxons, Normans, and others more recent—together only cover a period of less than 4,000 years; while their predecessors of the Neolithic Age, with very different racial characteristics, dwelt here for a period which may have numbered hundreds of thousands of years. And before them came the men of the Palæolithic Age and their Eolithic predecessors, whose tenure of this part of Europe was of enormous duration. Yet of the visitors to this district in all that vast period before the Roman Invasion we know nothing except by induction, and of those—many of them, such as the Danes, very unwelcome visitors—who came in the thousand years before the Norman Conquest, we know little, except from the *Anglo-Saxon Chronicle* and a few similar sources. I must therefore limit my remarks to the period since the Norman Conquest, and even then the records increase as one gets nearer to the present day.

From very early times Thetford appears to have been a royal residence, but the Saxon Kings who had so-called palaces here hardly come within the scope of this paper. Later on there were genuine royal visitors. King Edward I. and Queen Eleanor, with three of their daughters, were at Thetford on February 23, 1285; the King himself was here in 1294, 1296, 1298 (after his return from Flanders), 1299, 1300, 1302, and 1305—eight recorded visits for one King. On one of these occasions he was on his way to Norwich, on another to Ipswich, and on a third to Balsham and Royston. Twice he came from Ely via Bury, and on another occasion from Walsingham. The road between Thetford and Bury St. Edmund's was that which he most frequently travelled

on his visits. Edward II. and Edward III. also visited Thetford.

In 1381 came visitors of another description altogether. It was the year of the "Peasants' Rising" in East Anglia, with John Wrawe of Sudbury as leader. The standard of revolt was raised on June 12, and two days later the insurgents were at Bury, whence Wrawe sent a detachment to Thetford under the command of Geoffrey Parfray, Vicar of All Saints, Sudbury, with his Chaplain, Thomas, and fifteen others. On their arrival at Thetford they summoned the Mayor, Simon Barbour, and the chief burgesses, and levied tribute on the town to the extent of 40 marks of gold, threatening that, if the money were not at once paid, they would fetch John Wrawe and all his band from Bury and sack the town. With the exception of £4, all the money thus secured was given to Wrawe. It was also in this rebellion that the "Norfolk Levellers," headed by John Litester, sent Sir William Morley and Sir John Brewes to the Court to introduce three of Litester's followers to Richard II. They passed through Thetford by the Icknield Way, but were met at Icklingham by Henry Spencer, Bishop of Norwich, who was on his way from Newmarket to his cathedral city, and promptly had the poor deputies beheaded. This remarkable manifestation of popular discontent was quickly suppressed, and in 1383 Richard II. and his Queen were visitors to Thetford.

The Justices of the County of Norfolk met at Thetford in 1423 "for the correction of such offences and riotous as of late have been doone in our citee of Norwyche," but nothing appears to be known as to the result of their deliberations. Towards the end of the fifteenth century we come in contact with the writers of some of the *Paston Letters*, one of our chief sources of information as to domestic life in the provinces at that period. Margaret Paston, writing to John Paston in 1451, said she had heard that Lord Molyns was likely to have a day against him at the forthcoming assizes at Thetford, and therefore put him on his guard, adding, "It is good to beware of the false." In the year following John Clopton wrote to John Paston, and made an appointment to be with him at Thetford, "Seynt Markis day next

comyng." A forecast, which we may suppose was fulfilled, was contained in a letter from Margaret to John Paston in 1454. She there states that "my Lord of Norfolk and other, with grette pupill (people)," were expected to be in the town. There were disturbances in 1461 similar to those of the "Peasants' Rising," and John Paston the younger stated: "Most pepill owt of this cuntre have took wages, seying thei woll goo up to London; but thei have no capteyn, ner rewler assigned be the commissioners to awayte upon, and so thei straglyl abowte be themself, and be lyklynes are not like to come at London half of them. And men that come from London sey there have not passid Thetford, not passyng cccc." Margaret Paston was herself at Thetford in 1462, for the superscription on a letter is "Wretyn in hast at Thetford, at xj of the clok in the nyth." She was a splendid type of the loyal wife and mother, at once the heroine and the good angel of the family, to whom her husband writes with absolute trust. It is impossible to give all the Thetford references in the *Paston Letters*, but in 1464 John Pampyng wrote from Thetford to John Paston on the assize day, and mentioned that there were fewer people than for three years previously. He added that the only Judge present was Sir Peter Ardern, Chief Baron of the Exchequer, and a Justice of the Common Pleas in 1448, retaining the judgeship after 1462, when a new Chief Baron was appointed. In the same letter the writer stated that "Wymondham is here, and was at the shirehous this day and the Kyngs livery abought his nekke and ther stood be the juge while a lettir of the King's was red." This letter was to the effect that risings against the peace, and oppressors of the people, should be punished. The Wymondham mentioned was he who purchased the Felbrigg estate near Cromer, where he died in 1475, and was buried in the house of the Augustine Friars at Norwich.

That a fifteenth-century Earl of Oxford was probably at Thetford is indicated by a letter which he wrote to Margaret Neville, daughter of the Earl of Salisbury, in 1471. In it he said: "Also ye shall send to the Pryor of Thetford and byd hym send me the sum of gold that he seyed that I should have.

Also sey to hym by thys token that I schewyd hym the fyrst Prive Seale," etc. A visitor came to Thetford with pomp and ceremony in 1483, for Sir John Howard, on becoming Lord Howard and Duke of Norfolk, made a progress into the county of Norfolk, and appears to have stayed at Thetford for some time. In his *Household Book* there is an item: "The costes of Thetford drew in vetell xxiijs. jd." This Duke was slain on Bosworth Field, buried at Leicester, then at Thetford Cluniac Priory, and at the Dissolution his remains were removed to Framlingham Church, Suffolk. The last reference from the *Paston Letters* is contained in a communication from Sir Edmund Bedingfield to John Paston, dated May 16, 1487. He says: "I understand Sir Wylliam Bolen" (that is, of Blickling) "and Sir Harry Heydon" (of Baconsthorpe, who had been Steward of the Household to the Duchess of York) "were at Thetforde in to Kente ward but they returnyd in to Norfolk a geyne; I thynke they will not go thys jorney, yff the Kyng nedc." In April of the same year Henry VII. was at Thetford, and again ten years later, when the following item appeared in the Privy Purse expenses: "Offering on Saturday and Sunday 6th August at Thetford 13/4."

Sir Nicholas le Strange of Hunstanton and his servant, Eustace Rolfe, were at Thetford on May 16, 1550, and appear to have stayed at the White Hart Inn, which still stands in White Hart Street. The servant kept the accounts, and four entries relate to this Thetford visit. He paid 8d. "to a boy at Thetford for the carrying of a lett' to Mr. Woodhouse of Breckells." For a supper for six persons he paid 3s. 6d., and the expenses of Sir Nicholas included 8d. "for wyne and appells, breade and beere," which he had in his chamber on first coming to the inn. The last item is a payment of 8d. "to the wyffe of the Wyghte Harthe in Thetforde for the hyre of a boye and a horse to Canselors of Harlyngc."

The *Zurich Letters*, published by the Parker Society, contain a letter written at Thetford on May 23, 1561, when he was on his visitation, from Bishop Parkhurst of Norwich to Henry Bullinger.

In spite of a widely prevalent belief to the

contrary, Queen Elizabeth seems to have been in Thetford on one occasion only. This was in 1578, when she made a progress into Norfolk. On August 10 she was the guest of Mr. Edward Rookwood, at Euston Hall. He had joined with the Roman Catholic gentry of Suffolk in protesting their loyalty, and abjuring the Papal power of deposing Sovereigns; yet a few years later he was charged as a Popish recusant, fined a large sum, ruined in estate, and imprisoned in Bury Gaol, where he died. Later in the month Queen Elizabeth came from Kenninghall to Thetford, and was the guest of Sir Edward Clere (son-in-law of Sir Richard Fulmerston, who founded the Grammar School at Thetford) at the Nunnery. On the 26th the Queen held a Privy Council there, and the Mayor and Corporation presented her with a silver cup, containing £6 7s. 6d.—probably the contribution due from the borough as part of the Duchy of Lancaster.

In 1599 William Kemp, a comic actor of high reputation, danced the Morris from London to Norwich, passing through Thetford on the way, and the following year he published a curious pamphlet concerning his exploits, entitling it *Kemp's Nine Daies' Wonder: Performed in a Daunce from London to Norwich*. In this he states: "Upon Fryday morning I set on towards Thetford, dancing that tenne mile in three houres; for I left Burysomewhat after seaven in the morning, and was at Thetford somewhat after ten that same forenoone. But, indeed, considering how I had been booted the other journeys before, and that all this way, or the most of it, was over a heath, it was no great wonder; for I far'd like one that had escaped the stocks and tride the use of his legs to out-run the constable; so light were my heeles, that I counted the ten mile no better than a leape. At my entrance into Thetford the people came in great numbers to see me; for there were many there being Size time. The noble Gentleman, Sir Edwin Rich, gave me entertainment in such bountifull and liberal sort, during my continuance there Saterdag and Sunday, that I want fite words to expresse the least part of his worthy usage of my unworthiness; and to conclude liberally as hee had begun and continued, at

my departure on Monday his worship gave me five pound."

James I. was frequently at Thetford for hunting, shooting, and hawking. He arrived in the town at the end of February, 1604-5, and on March 3 the Earl of Worcester, who was one of the King's party, writing to Lord Cranborne, said his Majesty was very ill with a cold, which he attributed to long-continued sharpness of the air. Continuing, he stated: "He lykethe exceeding well of the contrey and ys resolvd for certayn to stay these five dayes in this town." Although he was greatly disturbed by the populace intruding upon his sports, it seems improbable that the reason given by Thomas Martin, F.S.A., the historian of Thetford, as to the discontinuance of the visits being due to insults received from a farmer over whose land he had ridden, is true. Writing from Baynard Castle to the Earl of Shrewsbury, Rowland Whyte said: "The King is at Thetford, and is soe farre in love with the pleasures of that place as he meanes to have a house there." In the autumn of 1608 the King is said to have been welcomed to Thetford by three cormorants on the church steeple, and in the year following seems to have bought a house there from Sir William Berwick, who, on July 8, had a warrant of "£1,000 for a house at Thetford for the King's recreation." Mr. H. F. Killick has conclusively shown that part of this building forms the present "King's House." On July 24 Lady Berwick and her son were granted the custody of this house for life, receiving 12d. a day for keeping the house and 12d. a day for keeping the garden. The Duke of Württemberg-Mumpelgard came to England on a mission in 1610, and one of his suite, Hans Jacob Wurmsser von Vendenheyn, kept a diary, in which he records that the party joined the King at Thetford. The following day they attended church (probably St. Peter's) in celebration of the delivery from assassination by Count Gaury. After service they went hare-hunting. The King was also at Thetford in 1612-13, 1616, 1618, and 1620.

Drayton, the poet, appears to have visited the town about the last-named date, or he would scarcely have written so accurately of the district. He says:

This Waveney sung before, and Ouse the Less,
 whose spring
 Towards Ouse the Greater points, and down by
 Thetford glides,
 Where the clear Thet receives her glory that divides
 With her new-named Town, as wondrous glad that
 she
 For frequency of late so much esteem'd should be,
 Where since their confluent floods so fit for hawking
 lye,
 And store of fowl intice skill'd Falconers there to fly.

Then came the Cromwellian period, and visitors were military. On March 20, 1642, Cromwell wrote to the chief constables of the Hundred of Holt (Norfolk) ordering them to give warning to all such in their Hundred as found cuirassiers under the command of Sir William Paston, Bart., to appear at Thetford on the following Monday, ready to march away under the command of Captain Robert Rich for the defence of the County of Norfolk. Writing from Cambridge on June 23, 1644, Henry Mildmay and six others addressed a communication to Sir John Hobart, requesting the Deputy-Lieutenants of Norfolk to advance speedily all their forces to Thetford and Brandon, and to adjourn their committee to the place of the soldiers' rendezvous, the soldiers to bring a fortnight's pay with them. On either or both of these occasions it is possible that St. Mary's Church was used by troops as a stable, as recorded by Thomas Martin. There was one unwilling visitor to Thetford in 1644, for the constable of West Dereham and Roxham, in an account furnished to the authorities had this item: "For pressing a soldier, carrying him to Thetford, where he was released, 3/4."

Then came days of religious persecution, but willing martyrs were always to be found. Henry Fell, one of the best known of the early members of the Society of Friends, came to Thetford as an itinerant preacher in 1660. He was taken before the Mayor, who had him imprisoned, publicly whipped, and expelled from the borough bounds, being handed on by the constable of one parish to that of the next all the way from Thetford to Lancashire. In the warrant Fell was described as "an idle vagrant person, and a seducer of the people, a very suspicious Jesuited deluder, and one who denyth ye Oathe of Allegiance and Supremacy," and

further as a "wandering rogue." Itinerant preachers were evidently viewed with disfavour. Nevertheless, in a letter subsequently written to his sister from Aldeburgh, Fell said that he would "next First-day be again at Thetford."

About this time another visitor is mentioned in the *Paston Letters*. On September 15, 1675, Lord Yarmouth, writing to his wife, said: "We dined at Newmarket, and thence by sunset got safe to Thetford, where I was entertained with the ringing of the bells, and immediately by a most civil visit from the Mayor in his formalities, with all his brethren, who stayed with me about half an hour, and drunk the King's, the Duke's, and the Lord Marshall's healths. The doctor of the town, who is now with me at mutton and onions, came along with them." Another of the *Paston Letters*, written by Matthew Peckover at Oxnead on December 4, 1676, and addressed to Lord Yarmouth, contains the following: "Not far from Elden a messenger from the Corporation of Thetford I met, who inquired where the hearse was; presently appeared several persons upon their horses, and Sir Thomas Gorrell, his lady, and Mrs. Tasburgh, Captain Harbord's lady, Captain Cupley in their coaches; thus accompanied to the entrance of Thetford Town, where stood the Mayor and his Brethren in their habits, and solemnly attended the corps the length of their liberty, the Bells tolling all the while."

John Evelyn, the diarist, was on a visit to the Earl of Arlington at Euston Hall in 1677, and in September wrote: "I went to Thetford, the Burrough Towne, where stand the ruines of a religious house; there is a round mountaine artificially raised, either for some castle or monument, which makes a pretty landscape: as we went and return'd a tumbler showed his extraordinary addresse in the Warren. I also saw a Decoy and was much pleas'd with the stratagem."

The Duke of York landed at Great Yarmouth in 1681, and made a triumphal progress through Norfolk. "Ye King's coaches met him at Thetford." Four years later a distinguished visitor came from another direction. William Lloyd (a Welshman) was translated from the See of Peterborough to Norwich, and, writing to Archbishop Sancroft,

he said: "At Thetford I received a kind visit from Mr. Mayor and his brethren, who (in their formalities) accompanied me to my coach."

For the Thetford Assizes in 1690 and 1693 Lord Chief Justice Holt (who is buried at Redgrave, Suffolk) came with Justice Rokeby. His college friends are said to have been dissipated. One was brought before him for felony, and the Lord Chief Justice, visiting him in gaol, asked about his old companions. The reply he received was: "Ah, my lord, they are all hanged but myself and your lordship." His "learned brother," Sir Thomas Rokeby, was "a competent judge, and a man of profound piety." Other noted Judges who have been at the Lent Assizes for the County of Norfolk—held at Thetford until 1833—were Lord Chief Justice Willes, who was there in 1739; Sir Thomas Parker, Chief Baron of the Exchequer, in 1747; the Hon. Henry Bathurst (afterwards Lord Chancellor and Lord President of the Council) in 1765; Sir William Blackstone, of *Commentaries* fame, in 1777; Lord Loughborough, Chief Justice of the Common Pleas, and afterwards Lord Chancellor, in 1781; Sir James Eyre (afterwards Lord Chief Justice) in 1782; Lord Eldon, Lord Chief Justice, in 1801; Baron Alvanley, Lord Chief Justice, in 1802; Lord Ellenborough, Lord Chief Justice of the Common Pleas, in 1807; Sir Robert Dallas, who held the same office, in 1818; Sir Richard Richards, Lord Chief Baron of the Exchequer, in 1822; and Lord Chief Justice Abbott in 1824. Many other noted Judges came to Thetford to conduct the Assizes, but it is obviously impossible to give the complete list.

Among the manuscripts of the Duke of Portland preserved at Welbeck Abbey is an account of the tour of the second Earl of Oxford in the Eastern Counties in 1737. On December 31 he wrote: "We went from this place (Diss) to Thetford, two small miles from Euston; the inn very well considering the place from whence we came. The town of Thetford is very poor and mean, much decayed, as I was told, of late years, many houses dropping down not worth repairing. About this town Mr. Robinson and his company shot so many partridges that the people

will, I believe, never forget them, near a thousand birds."

Though there is no record in his wonderful *Journal* that he ever preached in the town, John Wesley seems to have been there ten or a dozen times between 1757 and 1773, chiefly on his way from Newmarket or Lakenheath to Norwich. On November 24, 1757, he wrote: "A man had spoken to me the last week as I was going through Thetford, and desired me to preach at Lakenheath, near Mildenhall, in Suffolk. I now purposed so to do and rode thither from Thetford."

About 1790 Sir Robert Buxton, of Shadwell Court, was a frequent visitor to Thetford. From his *Household Book* (in the Norwich Free Library), it appears that when his hair was cut by the Thetford barber it cost him 2s. 6d., though it should not be forgotten that Sir Robert was one of the members of Parliament for the borough. In 1790 he attended Thetford Assizes, a turnpike-meeting dinner, and the "Free and Friendly Club" at the White Hart. He was also a subscriber to the wool fair, the Bell coffee-house, the "Game Meeting at ye George," and at Christmas gave a guinea to the Thetford ringers, and half-a-guinea to the "Thetford Music."

In 1801 came to Thetford the Mr. Pratt whose *Gleanings in England* (in three volumes) are not so well known as they deserve to be. In the course of a long description of the antiquities of the place, he says: "Mr. Martin's description of the town, though it still gives the general figure, does by no means present the particular features; for though it is true that the buildings are still neither uniformly elegant nor the streets regular, it has not now the air of a decayed village; for the interspersure of genteel houses and ample shops prevail over the poorer buildings; and from the spirit of improvement in every English town, the latter will gradually be supplied, either by more uniform cottages, or purchased for more beneficial purposes."

The annual wool fair also attracted distinguished visitors at this time. Those present in 1805 were Mr. T. W. Coke, afterwards first Earl of Leicester (who founded it in 1792), the Earls of Bristol and Albemarle, and others. On September 13, 1819, the

Duke of Grafton visited the town to lay the foundation-stone of the pump-room of the Chalybeate Spa, and the next month the Duke of Gloucester was among the visitors. In 1835 the Duchess of Kent and the young Princess Victoria passed through the town on their way from Holkham to visit the Duke of Grafton at Euston. Whilst at Thetford the carriage stopped in the courtyard of the Bell Hotel, where some repairs were done by a local coachmaker.

My list of "old-time visitors" may fitly conclude with James Grigor, who came to the town in 1841, when seeking material for his *Eastern Arboretum*. He said: "Tourists and topographers have done no justice to this borough, for it is one of the most charming towns in England." With that opinion many will most cordially agree.



At the Sign of the Owl.



ONE of the first schools—if not actually the first—founded in Edward VI.'s reign was that at Coventry, of which Philemon Holland was an early headmaster. It was founded by John Hales, who converted St. John's Hospital, of which he received a free grant in 1548, into a free school. The beginnings of a school library were made in 1601. In one of the old catalogues "Mr. Arnold" is referred to as master "cum instauraretur Bibliotheca, anno D. 1602." The first donor of books was Richard Randall, of Coventry, and his example was followed by several of his fellow-citizens and others, so that in a few years the library had a considerable number of books. Considering the historical interest of the collection, and the nature of some of the books, it is surprising that the library was not preserved for Coventry. In November, 1908, however, the books, most of which had got into a very dilapidated condition, were sold by auction.

Some forty or fifty lots were bought by Mr. P. M. Barnard, M.A., the well-known second-hand bookseller of Dudley Road, Tunbridge Wells, and full descriptions thereof appear in his recently issued "Catalogue of Early English Books," to which I am indebted for the particulars given above. An interesting feature of some of these books is that they still retain the names of the donors fastened on the sides beneath horn coverings, and many of them retain appearances of their having originally been chained. A folio Cicero, *De Officiis*, from the second press of John of Westfalia, Louvain (1483)—a very rare edition, of which there is no copy in the British Museum—which is complete in text, though showing sundry repaired mutilations, is specially interesting as containing the signatures of many of the members of the school.

"When the volume came into my hands," says Mr. Barnard, "only one of the original oak boards remained, and the leather which covered it had become loose. I have had the old binding reset, and a second oak board made and covered with leather blind tooled. The upper cover, with the original leather, is in very fair condition; it is tooled in lozenge-shaped compartments. Several small stamps are used, including a square one of a wyvern, and a lozenge-shaped one of a pelican feeding its young. The volume was the gift of Henry Pakeman, and has a vellum label on the cover with the following inscription in Gothic characters: 'Ex dono Henrici | Pakeman Decembris 3^o | Anno dñi 1601.' The entry in the Donors' Book is as follows: 'Henricus Packman Verbi dei p'dicator dd Narsi Interpretacoñ. in Offic. Cic.'"

One of the most interesting signatures is that of John Davenport, born at Coventry in 1597, who is well known in the Puritan annals of New England as one of the founders of the colony of New Haven at Quinnipiac in April, 1638. In 1668 he was ordained pastor of the first church at Boston, and died on March 13, 1669-70. Many other names of both local and general interest appear in the book. Mr. Barnard's catalogue, with its careful collations and able annotations, is

of great interest to both American and British bibliophiles.

Mr. Henry Frowde is about to publish *The Ruins of Fountains Abbey*, written "in simple language for the unlearned," by the Rev. A. W. Oxford, M.A., M.D., with illustrations by Mr. J. Reginald Truelove, A.R.I.B.A. The same publisher is issuing *A History of Abingdon*, by Mr. James Townsend, with illustrations. The book covers a period of more than twelve centuries, and embodies the results of much original research.

It is pleasant to find that the example which has been set in several counties and districts of working out the detailed history of the great Civil War locally is being followed in other important counties. Mr. Charles Thomas-Stamford, M.A., F.S.A., Vice-Chairman of the Council of the Sussex Archæological Society, has in the press for early publication by the Chiswick Press *Sussex in the Great Civil War and the Interregnum, 1642-60*. The book will be fully illustrated, and a copious index is promised. Any profits from the sale of the work will be given to the Barbican House Fund of the Sussex Archæological Society.

I have heard with considerable interest of the formation of the Morant Club, a purely Essex organization, which is to consist of a chairman, a treasurer, two honorary secretaries, not more than three honorary members, and not more than thirty-three ordinary members—that is to say, not more than forty members in all. There are still a few vacancies, I believe, in the list of ordinary members. The chairman is that veteran Essex archæologist, Mr. Henry Laver, F.S.A., the treasurer is Mr. M. E. Hughes-Hughes, and the secretaries are Mr. Miller Christy and Mr. Francis W. Reader. The Club is not intended to compete with, or supplant in any way whatever, either of the two County Scientific Societies, the Essex Archæological Society and the Essex Field Club, but is intended to assist and work for both.

In the rules, as adopted at the inaugural meeting, the object of the new organiza-

tion is stated to be "the Investigation, by means of careful Excavation and Survey, of Mounds and Barrows, Camps and other Ancient Earthworks, Living-sites and Burial-sites of Early Man, Lake-dwellings, the Foundations of Castles and Monastic Houses, and other Earthworks and Sites of special Archæological or Antiquarian interest in the County of Essex, but not elsewhere." The rules and constitution of the Club appear to have been carefully framed with a view to helpful and effective field-work, and the printed list of barrows, mounds, sites, etc., which the Club hopes to investigate in the course of time shows that there is ample scope for the exertions of its members. It deserves the support of Essex working archæologists, and I heartily wish it success.

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I note with deep regret the death on July 2 of Dr. Frederick James Furnivall, at the age of 86. Dr. Furnivall's labours are gratefully known to all scholars. It is difficult to over-estimate the debt students and scholars owe to the man who founded the Early English Text, the Chaucer, the Ballad, and the Wiclif Societies. His work for and in connection with the Oxford English Dictionary was incessant and of the greatest value. He also founded the New Shakspeare, Shelley, and Browning Societies; but these were not productive of unmixed good, nor were they as successful in any way as the other societies named. Dr. Furnivall's enthusiasm and even his partisanship sometimes outran his discretion, but the good he did was immense and widespread. Personally, he was one of the kindest and most generous of men, ever ready to help in a really wonderful variety of good works, for his work as a scholar revealed only one aspect of a many-sided man. Another death which I record with sorrow is that of Major Martin Hume, which occurred on July 1. Major Hume was a well-known writer on Spain and on Spanish historical subjects, and on English history of the Elizabethan period. His knowledge of Spain was remarkable, and he was one of the first authorities on the subject. In addition to his historical works—he had between twenty and thirty books to his credit—he was a prolific writer in English and Spanish publications.

A full description of the excavations at the Glastonbury Lake-Village, Somerset, made between 1892 and 1907, is to be published in two royal quarto volumes by the Glastonbury Antiquarian Society. It is being prepared by the discoverer of the site, Mr. Arthur Bulleid, F.S.A., and by Mr. H. St. George Gray. Dr. Robert Munro will contribute an introductory chapter, and various scientific reports will be furnished by Dr. Boyd Dawkins, Dr. C. W. Andrews, Mr. Clement Reid, and the late Dr. J. H. Gladstone. There will be about seventy full-page and folding plates, and abundant illustration in the text. Considering how vivid a picture of native life before the arts of Rome penetrated to the West of England has been revealed by the Glastonbury Lake-Village, and its consequent importance in the history of pre-Roman Britain, and considering, also, how systematically the site was explored, the forthcoming volumes promise to be of quite exceptional value. Enquiries and subscribers' names should be sent to Mr. H. St. George Gray, Taunton Castle, Somerset.

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On July 18 and 19 Major Glendining sold a number of interesting letters and documents relating to Scotland, recently discovered. Many of these referred to the levies imposed for the armies of Charles I. and Cromwell; and one series, signed by James II. and the Old Pretender, to the Stewarts of Appin, began immediately after the Deposition and ended just before Culloden.

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The *Huntingdon Post* is printing the early baptism entries (from 1558 to 1599) of the register of All Saints, Huntingdon. The first part appeared on June 11.

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The Cairo correspondent of the *Standard*, in a communication dated July 1, reports that a record of very great interest concerning the celebrated siege of Jerusalem by Vespasian's army, under the command of Titus, has been discovered in Upper Egypt, consisting of a wooden panel, with raised borders, or frame, bearing a Latin inscription of some fifty lines, of which thirty-seven are still perfectly legible.

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"Apart from its historical importance," says the correspondent, "this relic, with the

exception of the tablets found at Pompeii, containing some accounts of a banker there, is the most valuable specimen of Roman caligraphy extant. The contents of the text, however, are what will be considered the chief result of this acquisition, because they embody the formal enregistration of the discharge, after long, active service under the eagles, of a veteran who, as one of the Tenth Fretensis Legion, had taken a distinguished part in the Jewish campaign, and was present at the investment and sack of Jerusalem, that city, Hiersolyma, being specially mentioned."

“The name of the old warrior was M. Valerius Quadratus, and in the newly recovered document he formally attests that it is a duplicate of an Imperial edict promulgated in his favour, and in that of some other comrades in the legion, by the Emperor Domitian, by the hands of the Imperial Legate, Sextus Hormetidius Campanus, in December, A.D. 93. One copy of this honourable discharge was, the tablet states, deposited in the proper temple for containing such archives at Rome, as was the custom with all such military deeds registering completion of service, whilst the other had been forwarded from Rome to the Governor of Egypt, M. Junius Mettius Rufus, and was kept in the Chancery at Alexandria. It is of this Egyptian edition of his discharge that Quadratus, on his panel record, gives us a copy, which he had made upon July 2, A.D. 94, at Alexandria.”

“The old soldier had probably been recruited in Egypt, because it is known that before the Jewish war the Fretensis Legion was stationed there. He retired with his three children to end his days at the little town of Philadelphia in the Fayum. There, amid the ruins of his house, among a number of papyrus documents of the second century, the panel he doubtless prized was found. This would seem to show that the residence was occupied by his children after his decease. Many Roman military diplomas, somewhat similar to this one, have been found, but for some special reason the new document is more lengthy, containing many names of consuls and officials, and a fuller text, and is also attested by the names of nine witnesses. Moreover, it describes that the three children of Quadratus, who

were all born during his military service, and therefore at a time when he could not be legally married, were accorded the valued right of Roman citizenship as if born in true wedlock. Other memorial inscriptions have been found of officers who took part in the famous Palestine campaign, usually styled therein the ‘Bellum Judaicum’; but this is the first authentic contemporary document emanating from a soldier actually engaged in the siege of Jerusalem and referring to that event, thus confirming the statements of Josephus and the classic historians.”

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

WE have received vol. xiii. of the *Transactions* of the Thoroton Society. The first part is occupied, as usual, by an account of the Summer Excursion and Winter Meeting, including the short papers read at the various stopping places. Those read on the former occasion relate to the ruined Priory of Mattersey, the churches at Everton, Clayworth, Sturton-le-Steeple, Littleborough, and South Leverton, and to the history of Littleborough, where Roman remains have been found, and which is believed to be identical with Tiovulfincaster, the scene of the memorable baptism of a large number of people by Paulinus. The papers read at the Winter Meeting were an account of the artist Richard Parkes Bonington, a native of Nottingham, by Mr. R. Mellors; “The Old Inns of Brewhouse Yard,” by Mr. H. Gill—an interesting contribution to the topographical history of a picturesque part of the town of Nottingham—and a careful account of “The Manors of Cotgrave,” by Mr. T. M. Blagg. The second part contains four good papers on local topics. Mr. J. Granger contributes the fourth of his series of articles on “The Old Streets of Nottingham,” evidently the result of much labour, and full of carefully worked out detail. “Some Cartwright Records,” by Mrs. G. Cartwright, includes some seventeenth-century letters and extracts from an eighteenth-century diary, which are both amusing and suggestive. Interesting particulars are given concerning “Labrador” Cartwright (1739-1819), whose *magnum opus* was *Transactions on the Coast of Labrador*, in three vols.; and of Major Cartwright—a famous Radical in the later decades of the eighteenth century. The remaining papers are an account of recent excavations at Nottingham Castle, by Mr. F. W. Dobson, and a brief note by Dr. Davies Pryce on a recent exploration of “The

Moorfield Mound, Oxton," which, heretofore supposed to be a barrow, has been proved to be a mound of natural formation. The volume contains no fewer than twenty-eight admirable plates, and in every way reflects great credit on the Nottinghamshire society.

The Friends' Historical Society has issued as their "Journal Supplement," No. 8 (price 4s. 6d.), *Extracts from State Papers relating to Friends*, a first series covering the period from 1654 to 1658—that is, from the first mention of Quakers to the death of Oliver Cromwell. The extracts have been transcribed by Miss Charlotte Fell Smith, who is engaged, we are glad to note, on the preparation of a further series. This is the first time that the documents in the Record Office have been thoroughly examined for references to early Quaker history, and the results amply justify the labour. It will surprise many to learn that "Friends exerted themselves eagerly to obtain the appointment, as Justices, of persons whom they knew to be inclined to fairness and good ruling." They even sometimes sent up to the Commonwealth Council lists of the names of those whom they considered suitable for appointment. The reason is plain—the local treatment of Quakers depended largely on the attitude of mind, even the whim or fancy, of the magistrates before whom they were brought. The records here given, often painful enough, show that persecution was more popular locally than nationally. There are several orders by Cromwell or his Council ordering that fines inflicted on Quakers in this place or that by local courts shall not be estreated, or that those imprisoned shall be set at liberty; and generally the Council appears to have wished to mitigate the hardships inflicted upon the early Friends by their own neighbours and fellow country-folk. It is noteworthy to find it stated in a letter of January 15, 1656-57, referring to the harsh sentence on James Nayler by the Parliament, that "the Prot^r writt a letter for some moderation, but the house would not harken to it." These *Extracts* are, indeed, abundantly interesting from many points of view, and we shall hope soon to welcome a second series. The volume is admirably printed, and has been supplied with a good index by Mr. Norman Penney, and a brief introduction concerning the Record Office by Mr. R. A. Roberts,

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES, *June 16.*—Mr. C. R. Peers read a paper on "The Stone Bridge at Hampton Court Palace, and its Proposed Restoration by H.M. Office of Works." The bridge was built in 1535-36, and the accounts referring to its erection being fortunately extant, the missing parts—*i.e.*, the embattled parapet and pinnacles—can be reproduced with nearly complete certainty. The bridge is of four spans, and had twelve pinnacles in all, of which, owing to the rebuilding of the gatehouse, it will be possible to replace ten only. On the pinnacles were set the King's and Queen's (Jane Seymour) beasts, holding shields of arms, the beasts being the lion,

dragon, unicorn, bull, panther, greyhound, and yale. The last-named beast is often mentioned in the building accounts as "jall," and is a Beaufort supporter. It was used by Henry Fitzroy, Duke of Somerset, illegitimate son of Henry VIII., who died in 1536, a few months before the setting up of the beasts on the bridge, and the yale may have been added by the King in his memory. The retaining wall on the outer side of the moat crossed by the bridge remains perfect to within a foot of the present ground level, and was finished with an embattled parapet, which is to be renewed. The bridge will be complete and ready for use in the autumn, after being disused for about 220 years, it having been covered over when the moat was filled in between 1689 and 1691.

Mr. Harry Laver submitted a report, as local secretary for Essex, on the recent discovery of some early Norman windows and other interesting features in East Thorpe Church.

Sir William Throckmorton exhibited a painted cloth dated 1596, with memorials of the Monastery of Ely and armorial lists of recusants imprisoned in the palace at Ely and elsewhere.

Mr. F. H. T. Jervoise exhibited an embroidered hanging with floral border enclosing an impaled shield of the arms of Jervoise and Powlett, commemorative of a marriage in 1605.

June 23.—Dr. C. H. Read, President, in the chair.—Mr. W. H. St. John Hope and Mr. Mill Stephenson communicated a final report on the excavations in 1909 on the site of the Romano-British town of Calleva at Silchester, Hants. The operations included an examination, by means of sections, of the outer range of earthworks, which were found to be pre-Roman, and of the ditch encircling the town wall. This was found to be double, consisting of a filled-up earlier ditch, the gravel contents of which, when thrown up as a bank, had been used in the concrete of the later wall, and of a later and outer ditch, of no great size, apparently an impediment against engines of war rather than a defence. Sundry pits and objects of antiquity found in the ditches proved conclusively that the Roman town originally extended up to the outer earthwork, and had been subsequently restricted in size to the area encompassed by the later wall. Mr. J. B. P. Karslake contributed a description of some Roman burials found by him in the outer entrenchment.

The Rev. W. M. Noble, local secretary for Hunts, communicated a note on the discovery of a large dug-out canoe or vessel, 37 feet long, in Warboys Fen.

Mr. Hartshorne communicated a note on a glass spout pot, *circa* 1675, together with a silver one of 1702. Mr. V. Crowther-Beynon also exhibited another glass example.

Miss Nina Layard exhibited a gold ring with the device of a crucifix upon an anchor, believed to have belonged to George Herbert.

June 30.—Dr. C. H. Read, President, in the chair.—Mr. Hurd exhibited, by permission of Miss Barturum, a series of Anglo-Saxon remains recently found at Broadstairs, and described the excavation of the burial-ground at Dumpton Park Drive. The graves were dug in the chalk subsoil at a depth of 1 foot, and the dead buried in most cases at full length, but two had been doubled up, and the skulls lay in the

centre. The principal relics were a complete lobed drinking-cup of green glass, an earthenware urn of unusual type, and a small circular brooch set with eight slabs of garnet. Among the glass beads were double and triple pearls of rare occurrence; others were of amber and amethyst. Mr. Reginald Smith further described the finds, and pointed out many parallels in the extensive series from Sarre, less than nine miles distant. The latter cemetery was evidently in use for more than one generation, and only the earlier graves contained the same relics as those at Broadstairs, which might be attributed—mainly on the evidence of the garnet brooch—to the early years of the sixth century, about 100 years before the arrival of St. Augustine.

Mr. Wyman Abbott exhibited and described a series of pottery fragments found in prehistoric pits at Peterborough.

Professor Haverfield contributed a note on the age of the buildings on the north side of the great quadrangle of Christchurch, Oxford, which had now been found to date from 1668.

The President, through the kindness of Mr. Mulhall, exhibited a silver parcel-gilt bowl of the first half of the sixteenth century. Miss Perch exhibited one of the Waits' silver collars formerly belonging to the town of Beverley, composed of beavers and eagles alternately, and probably of the sixteenth century; also a silver signet ring found in the same town. Mr. W. R. B. Pridaux exhibited a small copper axe found in South Kensington.

The ordinary meetings of the Society were then adjourned to November 24.—*Athenæum*, July 9.



At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE on July 6, Mr. Lewis Evans gave "A Description of Some Oriental and European Astrolabes," with lantern illustrations and examples. By the courtesy of the President and Council of the Society of Antiquaries of London, the ordinary monthly meetings of the Institute will, until further notice, be held in the Society's apartments, Burlington House, Piccadilly, W., at 4.30 o'clock, on the first Wednesdays of the months of February, March, April, May, June, July, November, and December.



The report of the SHROPSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY, presented at the annual meeting at Shrewsbury on July 5, stated that, in conjunction with Lord Barnard, the Council had again brought before the Society of Antiquaries of London the question of resuming excavations at Wroxeter, the old Roman city of Uriconium, but their Council had deferred giving any definite answer at present. The scheme for preserving and restoring for use the little Norman chapel at Malinslee was progressing, and satisfactory plans had been prepared. Professor Boyd Dawkins gave a lecture on the present phase of prehistoric archaeology, with special relation to Shropshire. With respect to Uriconium, he did not think that they would ever get any good by waiting for the Society of Antiquaries; they must make an effort themselves, and, if they did, he thought that he might promise the support of the Classical Association for Manchester.

The Congress of the BRITISH ARCHÆOLOGICAL ASSOCIATION was held at Warwick from Monday, June 27, to Saturday, July 2, under the leadership of the president, Mr. C. E. Keyser. On Monday the members visited Warwick Castle, Lord Leycester's Hospital, and the Museum. In the evening the Mayor and Mayoress entertained the members at the Court House, where the Corporation insignia and charters, the Black Book of Warwick, and the Book of John Fisher, were described by Mr. Thomas Kemp, the historian of Warwick. Visits were paid on Tuesday to the Priory, an Elizabethan mansion; the collegiate church of St. Mary, where the Norman crypt, choir, and Beauchamp Chapel were inspected; and to Stratford-on-Avon. In the evening a paper was read by Miss Dormer Harris on "The Coventry Leet Book," a work which has taken her some years to transcribe. It contains an account of the guilds, the doings of the average citizen—how he worked, and how, amongst other things, he prevented the fishmongers from bringing about "a corner in fish." The book is in good condition, and contains 450 pages. The Rev. P. H. Ditchfield presided, and an interesting discussion followed, in which Mr. R. E. Leader, Mr. D. J. Kendall, and others, took part. Wednesday was devoted to Coventry, where Ford's Hospital, St. Mary's Hall, the very fine St. Michael's Church (described by Canon Masterman), the Cathedral ruins, the old Grammar School, and Bablake old School and Hospital were inspected. In the evening a paper was read on the oldest Warwick library (kept in a room behind the altar of the Beauchamp Chapel) by Mr. W. T. Carter, the borough librarian. This library was founded in 1464 by the Warwick antiquary John Rous, and had an uninterrupted existence until that year of disaster 1694. The most valuable volume is the book called "The Mirror of Our Lady." In addition there are interesting documents, such as accounts, inventories, etc., concerning the founding, adorning, and completing of St. Mary's, not mentioned by Dugdale. On Thursday there was an excursion to Wroxall Abbey and the moated grange of Baddesley Clinton, interesting for its timbered ceilings, old stained glass, wainscot, tapestry, etc. In the evening Mr. W. R. H. Forster read a paper on "Carausius and Allectus." The members on Friday visited Warmingtun Church, Edge Hill Tower, Compton Winyates and Wroxton Abbey. Kenilworth Castle and a concluding meeting occupied Saturday. The Congress was, on the whole, a great success.



The members of the LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY paid a special visit to the Tower of London on Saturday, July 9, when the Chapel of St. John, together with the crypt and sub-crypt, were visited. Mr. Charles H. Hopwood was an efficient guide, and when the members were assembled in St. John's Chapel, he read a paper dealing with the history and romance of the foundation, and another on the neighbouring church of St. Peter ad Vincula.



The twenty-first annual CONGRESS OF ARCHÆOLOGICAL SOCIETIES was held on July 6, at Burlington

House, Dr. C. H. Read being in the chair. Dr. William Martin was elected Hon. Secretary for the ensuing year. A discussion took place on the annual Index of Archaeological Papers, which has been suspended for the last two years owing to a falling-off in the support of various societies, and it was decided to make a strong appeal to the societies to guarantee continued assistance to the Index. The report of the Committee on Ancient Earthworks was received. A complete schedule of the earthworks of Hampshire, accompanied by a large number of plans, had been made by Dr. J. P. Williams-Freeman, and deposited with the Society of Antiquaries. The Cambrian Archaeological Association was making a survey of the important hill-fortress on Penmaenmawr, which will soon be destroyed by quarrying. A long discussion, initiated by Mr. Nevill, took place on the need of access for literary study to the ecclesiastical documents, other than wills, at Somerset House. In the end the Congress resolved: "That H.M. Government be respectfully asked to direct that arrangements shall be made by the authorities at Somerset House that access for literary study may be given to all documents, ecclesiastical as well as probate records, now in their charge, in the same way as at the Public Record Office." Colonel P. Saltmarsh called attention to the need of expediting the indexing and calendaring of ancient documents at the Record Office. He paid a warm tribute to the work now being done by the staff there, and said that the acceleration of the work of indexing was merely a matter of money. A resolution proposed by Mr. Paley Baildon, and accepted by Colonel Saltmarsh, was carried, asking the Council to communicate with the authorities.

The annual excursion of the SURREY ARCHAEOLOGICAL SOCIETY was held on July 7 in East Surrey. The members assembled at Oxted Church, the architectural features of the building being described by Mr. P. M. Johnston. There is a record of the church in 1637, and in 1719 the edifice was struck by lightning and the spire burnt. The fire also destroyed the roof and chancel, but evidences still remain of the early walls having been raised in the "churchwarden period." There is no question that a Norman and Saxon church formerly stood on the site. Domesday Book contains a reference to a church, and the present edifice contains a tablet of the period of 1630, on which rests one of the most beautiful angel heads in England.

An exhilarating drive took the party to Barrow Green House, the interior of which was inspected by kind permission of Mr. W. V. Blake McGrath. Mr. Guiseppi read some notes supplied by Mr. C. Hoskins Master, concerning the Hoskins family, the owners of the house. After lunch at Limpsfield, a visit was paid to "De Tillens," an interesting mediæval house in the village, which, according to Mr. P. M. Johnston, contains a large hall of the period of 1440. Considerable time was spent in Limpsfield Parish Church, described by Mr. Johnston.

A delightful drive to Tatsfield followed, the church here being visited, and its points of architectural interest explained by Mr. Johnston. This building possesses a Norman window in the north wall of the

nave. In the south side of the nave are concealed the remains of the original door of the church. The party next journeyed to Titsey, and, entering the beautiful grounds of Titsey Place, by kind permission of Mr. G. C. Leveson-Gower, inspected the site of the Roman villa, only a few inches of wall, and this very much overgrown. Mr. Mill Stephenson explained that the building was used as a fulling workshop, the fulling process going on in one end of the building, and the drying process in the other. In the work of excavation carried on in 1864 by the late Mr. Leveson-Gower, numerous objects were found, including knives, nails, horses' bits, a large quantity of pottery, a few coins of the period of Constantine, and a bronze mask. The ancient fuller had to make ready for use the cloth fresh from the loom, or make clean garments already used. Tea was partaken of by the kindness of Mr. and Mrs. Leveson-Gower, and an inspection of the mediæval church in the park and of Titsey Church brought a full and varied programme to a close.

The CUMBERLAND AND WESTMORELAND ARCHAEOLOGICAL SOCIETY held an excursion in the Cocker-mouth district on July 7 and 8. On the morning of the first day visits were paid to the churches of Brigham and Bridekirk, whilst in the afternoon Cocker-mouth Castle and Cocker-mouth Hall were visited. The church at Brigham belongs to the late eleventh century, while the date given to the font is about 1250. Most attention was given to the numerous ancient stones preserved with care by Canon Pollock, the Vicar. The cross socket, with its carvings of a huge coiled serpent on the top, and other strange figures on three other sides, take the student back to the days of Teutonic mythology, these being symbolical of the victory over the powers of evil. At Bridekirk the chief attractions were the tympanum of the south doorway of the church and the font. Long ago the tympanum was cut away on the lower side to make it fit a door with flattened circular head. The font was, according to tradition, removed from Papcastle to Bridekirk, but whatever its origin, it is in wonderful preservation. It is Runic work of the twelfth century, and the characters have been translated to read, "Richard he me wrought, and to this beauty carefully me brought." The side of the font showing Adam and Eve is too near the wall to permit of the details being noted, but the other sides, dealing with the Baptism, will long continue to give pleasure to all who can read this wonderful story in stone, and appreciate the workmanship which has lasted through seven centuries, if not more. In the evening the annual meeting of the Society was held at the Keswick Hotel, Keswick, when Mr. Gerald Simpson gave some account of the recent explorations on the Roman Wall at Gilsland. The second day's programme included visits to Peel Wyke, Hewthwaite Hall, Isel Hall, and Isel Church. At Peel Wyke, Mr. J. F. Curwen gave a sketch of what he believed to be its history and purpose, in which he disagreed with the views of former antiquaries. Mr. Curwen's view was that it was post-Roman, and used as a place of refuge rather than defence. Isel Church has numerous Norman remains, which were described by Professor Collingwood.

The annual meeting of the DERBYSHIRE ARCHÆOLOGICAL SOCIETY was held on two days in June at Derby. On the first day, Breadsall Church, Morley Church (celebrated for its ancient stained glass and fine series of monumental brasses), and the neighbouring seventeenth-century Sacheverel Almshouses, were visited. The annual business meeting was held in the evening. The next day the members drove to Mackworth, where Mr. George Bailey of Derby read an interesting paper on "Mackworth Castle," reported in full in the *Derbyshire Advertiser* of June 24. Later the party drove by Shirley and Yeaveley to Styld Preceptory, where the ruined fragments of the old buildings were inspected by kind permission of Mr. Robinson, and a paper was also read by the Rev. R. L. Farmer. Following lunch at the Horse Shoe Inn, Yeaveley, Longford was visited, where the church was inspected, and explanations given by the Rev. J. C. Wilson.

A field meeting of the PREHISTORIC SOCIETY OF EAST ANGLIA was held on July 2. Thetford Castle Hill was first visited. It was described by Mr. W. G. Clarke as the largest earthwork in East Anglia, of unknown antiquity, although between the Norman Conquest and 1172-73 there was evidence of a castle on the mound, which, with a vertical height of 81 feet, was more than twice as high as any other earthwork in Norfolk, with the exception of that at Castle Rising. It was noteworthy for the double line of ramparts on the north, which, in the original state of the earthworks, were probably continued quite round the hill. What he believed to be part of the Icknield Way cut through the earthworks, and its importance and that of the ford of the Little Ouse near by was shown by the fact that on the Norfolk side it formed the boundary of the Hundreds of Shropham and Grimshoe, and on the Suffolk side of the Hundreds of Blackbourn and Lackford, a tongue of Gaultcross Hundred coming up between the Little Ouse and the Thet. These rivers were subsequently crossed at the ancient fords, and the party proceeded past the remains of the Nunnery to Barnham Common, a gorsy expanse of some 200 acres. Here the scant remains of what, at the time of their exploration, were described as a group of three long barrows, which yielded a number of skulls, were examined. The party then drove through Barnham, past the barrows known as the "Seven Hills" at Ingham, to a large gravel pit near Ingham Station, where Mr. F. W. Harmer, F.G.S., gave a little lecture on the glacial conditions to which East Anglia has been subjected, illustrating his remarks by reference to the excellent section exposed. Later Rampart Field and the Icknield Way at Icklingham were reached, and the party were joined by Dr. Allen and Mrs. Sturge, who hospitably entertained the members to tea.

The WILTSHIRE ARCHÆOLOGICAL SOCIETY held a meeting at Calne in the first week of July. At an evening meeting Mr. B. H. Cunnington, who is engaged in making systematic investigations at Casterley Camp, one of the largest earthworks on Salisbury Plain, submitted an interim report on the results. "Preliminary work on the outer circle last summer," says the report in the *Times* of July 8, "resulted

in the discovery of the unusual feature of a sunken road. This summer the excavations have been confined to the middle of the enclosed area, in an endeavour to discover and, if possible, fix the date of a comparatively small interior enclosure which was seen by Sir R. C. Hoare, and described in his work on Wiltshire. A hundred years of plough cultivation had obliterated all traces of these inner banks and ditches, but by observing faint signs in the grass which is now growing, their approximate situation could be determined. The trial holes resulted in two sections of the bank and ditch being excavated, but more important, as more unexpected, was the discovery of two pit dwellings. Another find was a heap of rough pottery close to the surface of the ground. There are some evidences of Romano-British occupation of this interior earthwork."

The excursion of the EAST HERTS ARCHÆOLOGICAL SOCIETY on July 13 consisted of a visit to Bishop's Stortford. The town was perambulated under the guidance of Mr. J. L. Glasscock and Mr. W. B. Gerish, when many buildings and other features of antiquarian interest were examined, and a brief account of each was given.

Other meetings have been the two days' tour (July 5 and 6) in North Yorkshire of the DURHAM AND NORTHUMBERLAND ARCHÆOLOGICAL SOCIETY; the annual meeting on June 17 of the BRIGHTON AND HOVE NATURAL HISTORY SOCIETY, when Mr. H. S. Toms read a paper bearing evidence of extensive and careful research on "Another Prehistoric Camping-Ground near Brighton"; the summer excursion of the NORFOLK ARCHÆOLOGICAL SOCIETY in the Kenninghall district, with its wonderful range of fine old churches, on June 30; the excursion of the BERKS ARCHÆOLOGICAL SOCIETY on June 24 in the Vale of the White Horse; the excursion of the CARDIGANSHIRE ANTIQUARIAN SOCIETY in the neighbourhood of Llanybyther on June 15; the excursions of the NOTTINGHAM THOROTON SOCIETY in the beautiful Soar Valley, and of the RUTLAND ARCHÆOLOGICAL SOCIETY to Exton, both in June; the summer meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND at Douglas, Isle of Man, July 5 to 8; the excursion of the EAST RIDING ANTIQUARIAN SOCIETY, under the leadership of Mr. T. Sheppard, to Osbaldwick and Stamford Bridge on June 20; the visits to Temple Newsam and Whitkirk Church of the HALIFAX ANTIQUARIAN SOCIETY, and to Deerhurst Church of the BIRMINGHAM ARCHÆOLOGICAL SOCIETY, both on June 25; the excursion of the BRIGHTON ARCHÆOLOGICAL CLUB to Bishopstone Church on July 9; the visit of the YORKSHIRE ARCHÆOLOGICAL SOCIETY to Bridlington and Danes Dyke on July 14; the annual general meeting of the HELLENIC SOCIETY in the rooms of the Society of Antiquaries, Professor Percy Gardner presiding, on June 28; and the special meeting of the subscribers to the BRITISH SCHOOL AT ROME on July 12, when Mrs. Arthur Strong gave an illustrated lecture on "Statues recently discovered in Rome."



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 RECORDS OF THE CITY OF NORWICH. Vol. ii. Compiled and edited by the Rev. W. Hudson, M.A., F.S.A., and J. C. Tingey, M.A., F.S.A. Twelve plates. Norwich and London: *Jarrold and Sons*, 1910. Royal 8vo., pp. cxlviii, 444. Price 25s.

The appearance of vol. i. of the Norwich Records was welcomed in these pages four years ago by the late Canon Raven. That volume, which dealt with the municipal history of the city, was edited by the Rev. W. Hudson. His colleague, Mr. J. C. Tingey, is responsible for the second volume, now before us, which deals with the social and economic progress of the city, and is in every way a worthy companion to its predecessor. The very large number of documents here printed, either in full or in extract, range from the thirteenth to the seventeenth century, and have been skilfully selected and arranged to illustrate the avowed theme of the volume, careful translations being supplied where necessary. Extracts from accounts of various kinds and denominations, from the proceedings of the City Assembly, from various old Norwich books—the fourteenth-century Norwich Domesday Book, the Book of Customs, the Norwich Liber Albus of 1426, and from other books, with a considerable selection of miscellaneous documents, wills, agreements, trade ordinances, building contracts, and accounts and inventories of St. George's Guild—are all marshalled in orderly array, and both separately and cumulatively throw an extraordinary amount of light on the social, commercial, and customary conditions and progress of the citizens of the East Anglian city during the Middle Ages. In a luminous Introduction of nearly 150 pages, Mr. Tingey writes what is really a short history of the citizens, from a racial point of view, and of their social and commercial development, the latter being especially interesting because of the direct and striking influence exerted on the trade of the city by alien immigrations. The trade of Norwich, like that of other English towns and cities, underwent the fluctuations—the decay and revival—due to the changing political conditions of the country; especially it felt the effects of the prolonged Wars of the Roses, and the changes in the habits of the people which followed the close of the fighting era; but it also had remarkable developments due to foreign influences. This aspect of the city's social and trade history, with very many others, is carefully elucidated in Mr. Tingey's full and very able Introduction, which clothes with vigorous life the dry bones of the documents that follow. Woollen weaving and worsted weaving were the staple Norwich mediæval industries. Later, in the earlier decades of the sixteenth century, a revival of trade took the form of the manufacture of hats and hat-felts—the Hatters'

Book shows that the organization of the new craft dates from 1543—and a little later came the russell-weavers, russells being apparently a special kind of woollen fabric. The developments of all these industries find ample illustration in the documents. Indeed, there are few aspects of social and economic progress which may not be studied in these illuminating pages. National history—Kett's rising in 1549, the various stages of the Reformation, and much else—is also reflected in the municipal and commercial life of the city as here pictured. There are excellent indexes of special words, subjects, places and names. Thanks are due to the Norwich Corporation for the enlightened policy which has led to the production of two such large and handsome and thoroughly well-prepared volumes of Records; and most of all are thanks due to the editors—to Mr. Hudson for the first volume, and to Mr. Tingey for that before us—for the admirable way in which they have selected and arranged the documents, and for their valuable Introductions.

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PEERAGE AND PEDIGREE. By J. Horace Round, M.A., LL.D. London: *James Nisbet and Co., Ltd.*, 1910. 2 vols. Demy 8vo., pp. xxviii, 362, 408. Price 25s. net.

When the reader opens volumes by Dr. Round containing more "Studies in Peerage Law and Family History," he knows what to expect. He knows that "faked" pedigrees and shams and baseless pretensions will meet with no mercy, and that he, the reader, will enjoy every page. Dr. Round is a master of the biting phrase; sarcasm and humour attend upon his pen, while a wealth of learning supports and illustrates his arguments. The first volume deals chiefly with "Peerage Law" in the studies of the Willoughby d'Eresby Case and the Rise of the Berties, The Barony of Delaware, Peerage Cases in the Court of Chivalry, The Muddle of the Law, Tales of the Conquest and the House of Lords. "Family History" forms the substance of the second volume, which contains Some "Saxon" Houses, The Great Carington Imposture, The Geste of John de Courcy, and Heraldry and the Gent. Many readers will turn first to the last-named study, in which Dr. Round makes mincemeat of Mr. Fox-Davies and "X"—"twin prophets, of whom many have seen in one but the astral body of the other"—with much pungent humour. The castigation administered in the latter part of this study is severe, but cannot be said to be undeserved. After what Dr. Round has written here and elsewhere, we ought not to hear any more of the preposterous theory which identifies gentleness, or rather gentility, to use a much-abused word in its proper sense, with the possession of a coat of arms (registered or recorded at the Heralds' College)—the doctrine of "the armigerous Gent." But after all, perhaps, this is somewhat of a slaying of the slain. Some of the other studies will come with fresher interest, and will certainly not be read with less enjoyment. "Tales of the Conquest" and "Some 'Saxon' Houses" may vex some folk who cherish the legends which give their families ancestral association with the Norman Conquest, or trace their lineage to days

before that event; but lovers of what is genuine and true will rejoice to see baseless pretensions exposed, and the wonderful array of manufactured evidence shown up in all its worthlessness. But the most scathing of these studies is surely "The Great Carington Imposture," where the history of sundry Smiths of Essex and Nottingham and elsewhere is traced, and the tales and assumptions which link them all together and associate them with the Caringtons are ruthlessly analyzed and laid bare. It is a wonderful story, and a masterly piece of work; but neither this study nor that of "The Rise of the Berties," which shows the real origin—perfectly creditable, but comparatively humble—of that family, it is pretty safe to say, will finally kill the legends which thrive so luxuriously in family history books and peerages. Dr. Round's destructive work is greatly needed, as every serious student is bound to admit; but such errors and myths as he attacks are hydra-headed, and to kill them is a very difficult task. Meanwhile such books as this do excellent service. The volumes are not only delightful to read, but they are pleasant to handle. They are light and comely, and the typography is particularly good. There is a capital index, marked by a humour of its own.

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ANCIENT CHURCH DEDICATIONS IN SCOTLAND (SCRIPTURAL DEDICATIONS). By James Murray Mackinlay, M.A. Map. Edinburgh: *David Douglas*, 1910. Demy 8vo, pp. xxiv, 419. Price 12s. 6d. net.

The object of this substantial book is, as stated in a brief Preface, twofold. In the first place it gives some account of the cathedrals, parish and collegiate churches, chapels, hospitals, and monasteries under the invocation of saints mentioned in Holy Scripture; and in the second place, the influence is traced which these saints have had on ecclesiastical festivals, usages and symbolisms. Mr. Mackinlay hopes to be able to consider the non-scriptural dedications in a future volume. If this thorough work on the scriptural dedications of Scotland meets with the reception that it richly deserves, we shall not have long to wait until the sequel is issued. These dedications include the Holy Trinity, Christ, the Holy Ghost, the Blessed Virgin, the Family of Bethany, St. Mary Magdalene, the Apostles, the Evangelists, St. Stephen, St. John the Baptist, the Archangels, and the Holy Rood. Somewhat inconsistently with the title, a whole chapter is given to St. Anne, the mother of the Virgin, for she is not named in the New Testament. A few other non-scriptural saints are also mentioned in the chapters on the martyrs, such as St. Clement and St. Nicholas.

This book offers a substantial proof of the absurdity of the popular belief amongst many that the Scriptures were neglected in mediæval days in the British Isles. The evidence to the contrary in such a matter as church dedications is very clear, and it is equally strong when the old wall-paintings of churches are considered, and still more in particular in the extant mediæval sermons, in which passages and illustrations drawn from both the Old and New Testaments constantly abound.

A subject such as this in inexperienced or irreverent hands might easily be treated after a casual and perfunctory fashion; but in Mr. Mackinlay's hands each chapter is full of diversified interest, and often of unexpected information. The whole book can be recommended without reserve for the perusal of intelligent ecclesiologists and general antiquaries.

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HIGHWAYS AND BYWAYS IN BUCKINGHAMSHIRE. By Clement Shorter. With illustrations by F. L. Griggs. London: *Macmillan and Co., Ltd.*, 1910. Crown 8vo, pp. xx, 344. Price 6s.

The latest volume of the "Highways and Byways" series appears opportunely. After retaining its rural seclusion longer than most counties equally near London, Buckinghamshire is now being exploited by the railway companies and the villa-builders, and parts of it are rapidly becoming suburbs of the metropolis. The process involves much loss, and is watched regretfully by many of us. There is no remedy, however, and as the invasion cannot be prevented, it is well that the newcomers, as well as all who are interested in one of the most attractive of English counties, should have so trustworthy and inspiring a handbook to the associations of the district as Mr. Shorter has here provided. The author frankly acknowledges that the county attracts him solely on the human side. Consequently, few historical associations are missed, while the personal element, the association of places with persons famous in one way or another in connection with literature or history, dominates the book. This method is both the strength and the weakness of the work. As regards its weaknesses, it may be pointed out that archeology receives but very scant attention, while ecclesiology, though faring better, might have received fuller treatment. Except for references to Norman characteristics in a number of cases, there is little to indicate the nature of the church architecture. A church is described as old or picturesque, or interesting or uninteresting, but there is little or no information, except as already stated, as to the architecture or architectural history of the fabric. As regards the church of Ludgershall (where John Wiclif was for a while rector), for example, we are told that "from the exterior one notes the clumsy architectural effect of nave and chancel of different periods," but nothing is said as to which periods. Ashenden Church "is evidently old, and has not been churchwardenized"; but "evidently old" does not convey any very definite information. However, accepting Mr. Shorter's standpoint, and regarding the book from the historical and personal point of view, its value and interest are undeniable. Buckinghamshire is rich in associations with the poets—Milton, Waller, Gray, and Cowper (Shelley's connection is slight)—with patriots like John Hampden, and statesmen such as Burke and Beaconsfield. To all these and others, and to the spots associated with them, Mr. Shorter does full justice. He is so keenly alive to historical associations, even when slight and distant, that we are surprised he has not made more of the connection between Lollardy and the county. He mentions it once only, but the Lollards were strong in Buckinghamshire, and various places are associated with their history, as was

shown recently in an interesting little book on *The Lollards and the Chiltern Hills*. There are a few points that need revision for future editions. On p. 103, the statement that "A 'cell' in monastery parlance is much the same, seemingly, as a 'chapel of ease' in church records" is hardly correct or adequate. In the quotation on p. 311 it is the first couplet, not the second, which appears in *The Two Noble Kinsmen*. On p. 71, line 8, "1796" should be "1696." According to the footnote to p. 88, Mr. G. K. Fortescue is the author of the *Dictionary of National Biography*. On p. 187, line 10, "Miss" should be "Mrs.," and on p. 196 "Budd" Dodding-ton should be "Bubb" Doddington. There are some minor misprints that need correction.

A folding map and a good index complete a book which we have read from cover to cover with attention and sustained interest. Mr. Shorter's style is somewhat dry, and occasionally—in successions of very short sentences—rather jerky, but his theme is engrossing, and from his chosen human side he has done full justice to the attractions of a delightful and picturesque county.

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THE RECORD INTERPRETER. Compiled by C. T. Martin, B.A., F.S.A. Second edition. London: *Stevens and Sons, Ltd.*, 1910. Demy 8vo., pp. xvi, 464. Price 15s.

Several attempts have been made, with more or less success, to do partially what Mr. Martin has essayed on a large and full scale. The volume before us is the second edition, containing many additional entries, of a work which students of records have already found an extremely useful tool. The two longest sections contain a List of Abbreviations of Latin Words used in English Records, filling 163 pages, and arranged on a clear and consistent plan; and a Glossary of Latin Words found in Records and other English Manuscripts, but not occurring in Classical Authors, filling 168 pages. This Glossary contains many verbal curiosities—from a purist point of view—and "doggy" ingenuities. Mr. Martin does not attempt to discuss the meanings of the words. He simply gives the English equivalent as intended in record use, and where the Latin word has a classical use, as well as and different from the mediæval documentary use, only the meaning of the latter is given. This is sensibly done, not only to keep the glossary within limits, but to make it what it professes to be—a handy working tool for record students. Besides these two main sections, Mr. Martin also supplies lists of Abbreviations of French Words used in English Records—the forms of abbreviation for a single word often vary curiously: for "chacun," for example, there are three forms given here; for "comme" five; and so with other words—of Latin Forms of English Surnames, Latin Christian Names with their English Equivalents, and of Latin Names of Places in Great Britain and Ireland, and of Bishops in England, Scotland, and Ireland. The List of Latin Names of Places might have been greatly enlarged by the inclusion of obviously Latinized forms of the English names, but these are not really needed, and students will find Mr. Martin's list sufficiently comprehensive. The

book, which is well printed, and in every way well produced, is a trustworthy and thoroughly useful addition to the reference shelves.

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REFERENCES TO ENGLISH SURNAMES IN 1601. By F. K. and S. Hitching. Walton-on-Thames: *Charles A. Bernau*, 1910. Small 4to., pp. lxx. Price 10s. 6d.

Mr. Bernau is indefatigable in the publication of useful tools and handbooks for working genealogists. The compilers of the volume before us give a well-printed index, containing over 19,000 references to surnames contained in the printed registers of 778 English parishes during the year 1601. Why is 1601 chosen? "An earlier date," say the compilers, "would have excluded those parishes the registers of which start after 1600; also too many of the surnames in the early registers would have been difficult to recognize, owing to the erratic spelling of the period. On the other hand, a later date would not have benefited to the same extent the many Americans whose ancestors left this country (from unknown parishes) in or about 1620." Each varied spelling of a surname is treated as a distinct name in the index. The compilers have evidently had specially in view the needs of Americans who can trace their ancestry back to the first bearer of their surname in America, but who do not know from which English parish that ancestor migrated. There may be some difference of opinion as to the year chosen, but there can be none as to the immense utility of the index so laboriously compiled, and here so clearly printed, with lists of the parishes indexed, giving names of publishers, editors, or societies by whom the registers were issued. The method adopted is simple, and reference is made quite easy. If the reception of the volume warrants further labour and expense, similar indexes will be forthcoming for 1602, 1603, and so on, till at least thirty years, or a generation, have been indexed. Every genealogist should encourage so laudable and useful an undertaking. The index, it may be added, also has value for all who are interested in the distribution and history of English surnames.

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The July issue of the *Musical Antiquary* (price 2s. 6d.) completes the first volume of a new quarterly which, in the interest and value of its contents, has amply justified its appearance. This number is particularly good. Articles on "Handel's Journeys," by Mr. P. Robinson, and "Dr. Arne's Visits to Dublin," by Mr. W. H. Grattan Flood, both contain much interesting detail. Mr. E. Walker concludes his important account of "The Bodleian Manuscripts of Maurice Greene," and Mr. G. E. P. Arkwright supplies valuable bibliographical and chronological notes on "Purcell's Church Music." A continuation is given of the "Lists of the King's Musicians, from the Audit Office Declared Accounts," and an admirably comprehensive index to the first four issues of the *Musical Antiquary* is provided.

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The principal articles in the *Scottish Historical Review*, July, are an interesting account of "John

Cameron; A Scottish Protestant Theologian in France, 1579-1625," by Professor Bonet Maury; "The Inroads of the Sea, 1323-1622," by the Hon. George A. Sinclair; and "The Feuing of Drygrange from the Monastery of Melrose" (1541), by Dr. George Neilson. There is also an article on "The Origin of the Fairy Creed," written by the late Rev. J. Gregorson Campbell of Tiree, some thirty years ago, and now printed for the first time. In the *Architectural Review*, July, town-planning is a prominent subject, and among many other good things we note some very interesting illustrations of the rebuilding of Crosby Hall at Chelsea, and a fine series of photographs of Ashburnham House, Westminster, now part of Westminster School. The *Essex Review*, July, contains an interesting account of the immigration from Belgium in 1794 of the Community of Canonesses Regular of the Holy Sepulchre (originally founded at Liège in 1642), and final settling at New Hall, Essex, in 1798. The Rev. Dr. Andrew Clark gives many details of manorial customs at Kelvedon in 1294; and Mr. T. W. Huck describes the Saffron Walden pageant. The illustrations are numerous and good. *Travel and Exploration*, July, finely illustrated, gives readable sketches of life and travel in Goa, Tunis, the Sudan, Madeira, and other parts of the world. We have also received *Rivista d'Italia*, June.



Correspondence.

THE ARCHITECTURE OF THE FRIARS. TO THE EDITOR.

IN his article in the June issue of the *Antiquary* on "The Architecture of the Friars in England," Mr. A. W. Clapham makes the following statement: "In the churches of the English Friars a marked peculiarity is at once apparent in the general absence of the transept—a large aisled nave, an aisleless choir with a belfry between, is the usual and typical form. In a few cases, such as the Austin Friars, Warrington, and the Franciscans at Reading and Richmond (Yorkshire), a transept is added on the side opposite the domestic buildings, but the presence of both arms of the cross is to be found in one instance only (Coventry)."

Now, I have known the church at Reading intimately for forty-five years, and am much astonished to hear it described as having had but one transept.

In an old pamphlet—I think by J. H. Parker—it is described as having consisted of a nave, with north and south side aisles, a chancel, and a tower. This he illustrates by a plan, and no transepts are shown or mentioned. Whoever wrote this description must have taken the idea from a visit or an account of it as it existed when used as a Borough Bridewell, and this description has more than one error.

For instance, I believe the sole authority it has for referring to a tower is that at the dissolution "bells" are mentioned, and hence a tower is inferred. While in opposition to this conclusion, Dr. John London, in

his report to Cromwell on the surrender of the Reading Friars, says: "And the bell turret is covered with lead."

So as regards the transepts it would be quite easy to be misled, since the building for the purposes of a Bridewell was bricked up in various directions, and it is quite within my memory that a public-house stood on the site of the south transept, the foundations of which were discovered about 1860-1864. This, I think, establishes the south transept, but probably Mr. Clapham would agree with this, since the domestic buildings must have been to the north of the church.

But there are evidences in the present north transept of its being a part of the original building—*e.g.*, the character of the walls and the flying arches across the east end of each aisle, where such leads cut the transept east of it.

The church was restored in 1863-64, and as I was then only a lad, I cannot say much about its condition before that, although I recollect it as a Borough Bridewell. But I have never heard the antiquity of the north transept questioned, although in both transepts there are modern windows of questionable character as regards their relation to the old work.

It is a remarkable thing that no one can find any trace of a chancel. There is a quite small chancel arch bricked up, and where the chancel should be there stand some domestic buildings of probably early nineteenth-century date. Some have asserted that the chancel was large, some that, like its Italian contemporaries, it was exceedingly small; but no one can find trace either of foundations or evidences of the junction of chancel walls with those of nave, etc.

May it be possible that, although intended, the chancel was never built?

I send these notes so that perhaps Mr. Clapham may consider them, and the fact of its having had originally two transepts should add to its already great value as one of the most beautiful and unique specimens of Franciscan architecture in England.

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Hants.

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

It would be well if those proposing to submit MSS. would first write to the Editor, 62, Paternoster Row, London, stating the subject and manner of treatment.

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.

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.



SEPTEMBER, 1910.

Notes of the Month.

THE first report of the Royal Commission appointed in 1908 to inventory the ancient monuments of Wales was issued on August 10. The Commissioners point out that Welsh farmers, as a class, are keenly interested in the antiquities of their districts, and proud of having any object of antiquarian interest upon their farms. It is true that where a cromlech or a tumulus stands in the way of convenient cultivation of the ground its shrift in the past has oftentimes been short. But one of the most pleasing traits in the Welsh agriculturist's character, be he landlord or labourer, is his identification of himself with the soil upon which he lives. The Commissioners hope and believe that with the clues afforded by the field-names, which they hope to schedule in their volumes of county Inventories, owners when consulting with their tenants, farmers and their men when working in their fields, will be on the look out for the objects which the field-name often indicates as being present.

With regard to one feature of high antiquity—the roads that once linked together the various Roman stations of civil or military life—it may be said that no relics of that great domination are more elusive or difficult of location. It has always been considered that in Wales the word "sarn"—a paved or cobbled road, a causeway—affords a *primâ facie* indication of the course of a Roman road, and (assuming that the name is really

VOL. VI.

ancient) the view is, without doubt, accurate. In such a case as "Cae Sarn" it is difficult to see how a field could have obtained the name unless it had been known at an earlier period that a pitched road (not necessarily Roman, of course) had run through it, and was still to be met with beneath the surface. The title maps and schedules have provided many such instances, and the Commissioners believe that the record of them will not merely stimulate research, but point to the spots at which it is likely to be effective.

In addition to the examination of all available printed and manuscript sources, and correspondence with local antiquaries and archaeological societies, the Commissioners have drawn up a letter for circulation among all the parochial clergy of Wales requesting such information as is desired, and have also solicited the assistance of all the head teachers of elementary and secondary schools. As regards the latter, however, the result of the first appeal has been comparatively unsatisfactory. The Commissioners hope to publish the volume of Inventories of the monuments of Montgomery in the course of the present year. They have adopted, we are glad to see, the classification suggested by the Congress of Archaeological Societies of 1901, as subsequently amended.

The cases of monuments threatened with destruction inquired into by the Commission up to the close of the year 1909 are the Roman station at Caersws, the mediæval castle at Newport, and the Penmaenmawr Camp. As regards Caersws, in the county of Montgomery, the action taken has resulted, say the Commissioners, in such an awakening of public interest throughout the county that there is every prospect of the preservation of some of the excavated buildings. The little that remains of Newport Castle, consisting of the picturesque, though sadly disfigured, frontage to the River Usk, lies tightly wedged between two bridges, that on the north carrying the Great Western Railway, and on the south the town bridge connecting the two parts of a large and rapidly-increasing town. The widening of the town bridge, it is alleged, will soon become imperative, and during this operation

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it will be necessary to construct a temporary bridge, which must pass through the curtain wall of the castle between the central tower on the river front and the tower at the southern angle. The attention of the Commission was directed to the matter, and during the Commission's visit to Cardiff the members visited Newport. They made a most thorough inspection of the castle, which even in its decline contains some interesting early fifteenth-century details that are well worthy of care and preservation. No decision has yet been arrived at as to the reconstruction of the town bridge. The case of the great camp on the summit of Penmaenmawr in Carnarvonshire appears to be hopeless. The Commissioners state that there is now no hope of saving one of the finest examples of prehistoric fortification in the British Isles from ultimate annihilation. They are glad to learn that, making the best of the circumstances, the Cambrian Archæological Association has arranged for a complete survey and plans of the entire camp, so that at least there shall remain for posterity an adequate description of this famous ancient monument; and they understand that the lessees, who, apart from the necessities of their work, have expressed their readiness to co-operate in every way in the preparation of a plan of the camp, have also given instructions for the search after and preservation of any objects of antiquity that may be encountered in the course of their quarrying.

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In a letter filling more than three columns of the *Times* of July 27, Dr. Max O. Richter told a wonderful story from Cyprus. With Dr. Koritzky, he claims to have discovered the most ancient shrine of the Paphian Aphrodite. It opens like a fairy tale: "One day a shepherd was sitting on one of the ancient stone-fields of Rantidi." The shepherd scratched one of the stones with his stick, and saw some strange characters. The stone was taken in a bullock-cart from godfather to godfather, till at last it came to Mr. Cleanthis Pierides, who knew a Cyprian Syllabic inscription when he saw one. Since then the diggers of Rantidi have been doing business with these stones, smuggling them out of the country to evade the strict Cyprian law of antiquities, and carefully

defacing them to conceal their origin from the authorities.

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There are not more than 500 of these Syllabic inscriptions extant. Now Dr. Richter promises a glut of them—thousands. Not a stone of Rantidi, he concludes, is newer than the fourth century B.C. Here, then, is the most ancient shrine of the Paphian Aphrodite, destroyed by earthquake about that date. The discoverers seem sure of their find, incredible as it at first sight appears. "We wandered through three of these accumulations of stones, which cover an area of a quarter or half a mile each way. We became at least as excited as if we had each drunk a whole bottle of Veuve Clicquot."

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On the other hand, in a letter to the same journal of August 1, Mr. D. G. Hogarth, who also speaks with authority, uttered a word of caution. "The remains at Rantidi," he wrote, "are evidently of high interest; but nothing in what has been reported about them yet proves that they represent the original Paphian shrine of her whom Dr. Richter calls Aphrodite-Astarte." He gave various reasons, reinforced in another letter in the *Times* of August 5, for doubt, and remarked that: "Though Rantidi is evidently an important site, Dr. Richter's enumeration of its features will make more impression on those who do not know Cyprus than on those who do. Large littered 'ruin-fields,' groups of Cypriote 'syllabic' inscriptions and fragments of life-size terracotta figures, can all be paralleled on divers sites which have not proved of the first importance. For that reason archæologists who know the island sites will probably suspend their judgment about Rantidi, and continue to find in the denuded megalithic ruins at Kouklia, west of the site dug by us in 1888, the vestiges of the early Temple. At the same time, the Rantidi ruins should be excavated without delay, and if, as Dr. Richter suggests, Dr. Dörpfeld or Dr. Zahn, or both, will undertake it, the search could not have better hope of success. If Dr. Meister can be added to decipher the inscriptions, the *personnel* will be all that is to be desired."

A Reuter's telegram from Ancona says that as a result of excavations on a large scale which have been carried out under the direction of Professor dall'Osso in the ancient necropolis of Belmonte, dating from the Iron Age, there have been discovered, among other things, two very rich tombs of women warriors, with war chariots over the remains, exactly as was the case with the tombs of the male warriors discovered some time ago. The importance of the discovery is exceptional, as it shows that the existence of the Amazon heroines, leaders of armies, sung of by the ancient poets, is not a poetic invention, but historic reality. Professor dall'Osso remarks that several details of Virgil's description coincide with details of the two tombs.



Among the recent acquisitions of the Victoria and Albert Museum in the Department of Engraving, Illustration, and Design, are six proofs, on India paper, of "The Mouth of the Thames," mezzotint, by Frank Short, A.R.A., after J. M. W. Turner, R.A. These proofs were printed consecutively in 1905 for Mr. Short by the late Mr. Frederick Goulding in order to demonstrate that there is no difference in the quality of a mezzotint proof whether printed from the copper surface or from the same plate with a steel-faced surface. Three of these proofs were printed from copper, three from the steeled surface. Other recent additions are etchings by Charles Keene and Nelson Dawson; a dry-point etching, "St. Nicholas du Chardonnet, Paris," by William Walker; studies in pen and chalk for book illustrations by Simeon J. Solomon; and some water-colours by Arthur E. Henderson. These last include tracings of tiles in the mosque of Rustem Pasha, Constantinople, and drawings of bronze doorways and porphyry panels in Santa Sophia, Constantinople.



According to the *Morning Post* of August 11, the excavation of Maumbury Rings, Dorchester, was expected to be resumed on August 29, and will continue for about three weeks. Further attention is to be paid to the north entrance from the town of Dorchester, where a good deal of digging has already been done. The ground lying

between the transverse sections made in 1908 and 1909 will be explored, and the arena will be excavated for a distance of 10 feet south of the excavations made in the first and second years, which resulted in the discovery of the double rows of post-holes. The outskirts of the arena on the north-west side will be examined as far, at least, as the middle of the curve, in order to ascertain whether the row of post-holes is continuous, and when the middle is reached a corresponding cut will be made on the east side to determine the width of the arena. The original length has already been ascertained to be 196 feet. A cutting will also be made in the terraced west bank in order to find, if possible, the level of the natural chalk.



The Budget Committee of the French Chamber of Deputies on July 29 unanimously adopted a resolution in favour of the demolition of the dyke which unites Mont St. Michel with the mainland, and is generally regarded as the prime cause of the silting up of the channel, to the detriment of the aspect of this famous monument.



There has recently been found at Tunis a Phœnician lamp which still contained the wick. This lamp could not be later than the second century before our era. The discovery is interesting, for we learn that up to now it has never been decided as to what material the wick consisted. There have been divers hypotheses—elder pith, tow, and various threads, lint, papyrus, and even skins of animals. The wick now found will set doubts at rest, for, under microscopical and chemical analysis, M. Eugène Collin has established the fact that the wick was originally lint. M. Eugène Collin has made his report to the French Academy of Sciences.



A well-known house at Pompeii (No. 39, in the second Insula of the eighth Region), named after the Emperor Joseph II., who visited it when first laid bare a century ago, has been lately completely excavated. It is three-storied and of terrace construction, having been built against the steep side of the mountain. The upper story presents the usual plan of a Roman house. A stair-

case of twenty-eight very well preserved steps of Vesuvian lava, divided into three flights, or landings, leads to the lower floor. The topmost landing and the two upper portions of this staircase have wooden balusters; the lowest portion, which is also the largest, is vaulted over. Two very plain rooms, with rough walls, one of them having a hearth, open on to this staircase. At its foot there is a long passage leading to a back staircase, which, again, leads to the upper story. Proceeding, however, straight on, the visitor will find himself in a court or kind of peristyle, on each of two sides of which there are two chambers, the third side being occupied by a large room, most probably the triclinium, or dining-room. The fourth side opens on to a great terrace, from which the courtyard and the rooms are lighted. Beneath this terrace is the lowest story, comprising the various offices, kitchen, bakery, mill, bath, etc. The bath consists of a tepidarium, a vaulted room, with a white mosaic floor, the walls painted yellow; a caldarium, also vaulted, the walls adorned with pictures on a red ground, the floor mosaic; the frigidarium, circular, as usual, having a cupola-formed vaulted room with an air-opening in the middle, furnished with a wide ventilating shaft of terra-cotta.

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The eastern crypt under the City Guildhall was opened to the public for the first time on August 8. Until recently it was used as a kitchen; the western crypt is a storehouse. The whole measures 77 feet by 46 feet, and is 13 feet in height. The eastern portion, now open, is of singular grace and beauty. It is divided into aisles and bays by clustered pillars, from which the groins of the vaulting spring to four centred arches of the style known as Tudor, though its date is three-quarters of a century earlier than any Tudor began to be a person of royal importance. The clustering pillars are of Purbeck marble, and freestone and chalk are worked into the vaulting. The least learned of visitors will remark the large roses carved in the centre of the groins, and as the tyro is tempted to exclaim "Tudor!" whenever he sees a carven rose, it is worth while to point out that some of them bear shields charged with the arms of King Edward the Confessor. Another has upon it the crossed swords of St. Peter and

St. Paul, which are the arms of the See of London.

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This eastern crypt is now open from ten to five daily, except Sundays, and is being used as part of the Museum. Here may now be seen the Roman remains which have been stacked in a back yard for years. Among them may be named a Roman amphora which was discovered in the ground on which Great Alie Street stands, a fine Roman sarcophagus of fluted marble from Clapton, and similar relics from Fleet Lane and Artillery Lane. A collection of old coffins is also being shown, including one from Austin Friars, and another from the Guildhall Chapel, which bears the inscription, "Godefrey le Troumpour Gist Ci Dev Del Ealme Eit Merci," which is, being interpreted from its old French, "Godfrey the Trumpeter lies here. May the Lord have mercy upon his soul." The suggestion has been made that the quincentenary of the Guildhall, which will be celebrated next year, shall be marked by the restoration of the western crypt.

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The remains of no less than 130 human bodies have now been discovered in the exploration of the Roman city site at Caerwent. The bodies were generally in rows from east to west. It is suggested that they are post-Roman, as they are above some of the Roman masonry. There is no record showing how so many bodies could have been located there, but it is recorded that there was a very early monastery at Caerwent, of which no remains have come to light, and it is probable that there was a burial-place connected therewith. Further excavations may possibly give some clue to the discovery.

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Mr. John Acutt, Manor Road, New Milton, writes: "In March last, as the men were clearing away the earth to get at some gravel at Barton Common, they came across a hard lump resting on the gravel, into which they stuck their picks. They pulled it over, dropping it some 3 feet, which broke it up exposing several pieces of pottery. I have gathered together all the fragments that could be found, as well as the core, and from them I have been able to reconstruct half the

urn, which is 21 inches high and 18 inches across. About two-thirds of the lower part have a number of slightly-raised ribs running perpendicularly; the top third has three bands running round, the two topmost forming the rim. The space between the other band is filled with a running pattern of chevrons with slightly-formed bars between. The upper bands and the pattern are marked diagonally with a tool, and are not thumb-marked, while the lower ribs are plain. Upon taking part of the core to pieces, charcoal, calcined bone, flint, and oxidized metal were found."



During the excavations on the north side of the nave of Winchester Cathedral, for the purpose of underpinning the walls, two massive stone coffins have been found, and when the heavy lids were raised complete skeletons were revealed, two in each coffin. The coffins were close to one of Wykeham's buttresses, and the inference is that they are older than Wykeham's time, because the head parts of the caskets were broken away to make room for the buttress foundations. Near by were the fragments of a chalk coffin. The lids of the stone coffins were replaced, and they were then re-interred.



According to the Report of the British Museum for the year ended March 31 last, the principal acquisitions of the Department of Egyptian and Assyrian Antiquities were a black granite seated figure of an official of the Fourth Dynasty; two statues of officials of the Court of Queen Hatshepsut; a seated statue of a tribal chief of about 1200 B.C., and a foundation-cylinder from the Palace of Sennacherib, containing the longest inscription of that King yet discovered. The Department of Greek and Roman antiquities received a gold necklace of the fourth century B.C., presented by Sir H. Howorth, and a head of Dionysos, of the same date. The Department of British and Mediæval Antiquities acquired the Greenwell Collection of Bronze Age Antiquities, the Falcke Collection of Wedgwood Ware, and a series of 250 pottery vases from ancient graves in Peru.



Referring to the excavations at Cholsey Church, Berks, and to the formerly described

discovery of the foundations of an apse outside the east wall of the north transept, Mr. F. J. Cole, of University College, Reading, wrote to the *Times* of August 5 describing further excavations which have led to the discovery of "the almost complete foundations of the south transeptal apse," from which he deduces the possibility "that the church might have originally terminated in three parallel apses"—a type of plan common in twelfth-century Western Christendom, but very rare in England. "It is now possible," says Mr. Cole, "to draft a ground-plan of this very interesting twelfth-century church, as it was when first erected, which shall only be conjectural in a few of its details."



In a long letter to the *Morning Post* of August 4 Mr. Thomas Ashby, the Director of the British School at Rome, gave a very interesting account of the excavations which were carried on in June last, under his direction, at the well-known megalithic buildings (in all probability sanctuaries) of Hagiar Kim and Mnajdra, Malta: "It was desired to ascertain whether in the original excavations of both buildings in 1839 and 1840, and the supplementary excavations of the former in 1885, the ground-plan had been completely discovered, or whether there were any additions to be made to it; and also, inasmuch as previous explorers had unfortunately almost entirely neglected to preserve the small objects, and especially the pottery, which it was obvious that they must have found, to see whether it were not possible to remedy the deficiency to some extent by the recovery of sufficient material at any rate for the determination of the date of the structures. In the course of ten days' work at each building satisfactory results were arrived at in both these respects. It was found that in front of the façades, both of Hagiar Kim and of the lower building at Mnajdra, there was a large area roughly paved with slabs of stone. This was also the case at a building of a similar nature excavated in 1909 on the hill of Corradino, and seems to have been a regular feature. No further additions (except in small details) were made to the plan of Hagiar Kim, but at Mnajdra it was found that besides the two main parts of the structure there were some subsidiary

buildings, which, though less massive, were of considerable importance. They were, perhaps, devoted to domestic uses, inasmuch as a very large quantity of pottery was found in them. It was also ascertained that the site for the upper part of the main building, which is undoubtedly later in date than the lower, was obtained by heaping up against the external north-east wall of the latter a mass of small stones so as to form a level platform, instead of by cutting away the side of the rocky hill upon the slope of which Mnaidra is situated." Considerable quantities of small objects—pottery and flint, but no trace of metal—were found.



In the course of a lecture to Cambridge University Extension students, delivered at York on August 11, Mr. F. A. Bruton, of Manchester, remarked that he wished that it were possible to arouse the archæological societies of Yorkshire to realize the splendid treasures of knowledge which lay just beneath the soil in Yorkshire. There was so much to do, not only in York itself, but in the Roman cities of Isurium, Ilkley, Catterick, Bowes, and so on. He visited Ilkley the other day with Mr. R. C. Bosanquet, and noticed that much of the Roman settlement was still within the area of a piece of waste ground. Romans walls could be seen protruding from a grassy bank, and, as Mr. Bosanquet observed, it was a great shame that it should not be excavated and the light on history which the place would shed recorded before it was too late.



Referring to the physical condition of the North Country in Roman times, Mr. Bruton pointed out that what were now busy and populous centres of great manufacturing areas were then merely an outlying district of a distant province of the Empire. It was a land of uncleared forests, with a climate as yet not mitigated by the organized labours of mankind. The fallen timber obstructed the streams, the rivers were squandered in reedy morasses, and only the downs and hilltops rose above the perpetual tracts of wood. The work of reclaiming the wilderness began in the days of Agricola. The Romans felled the woods along the line of

their military roads, they embanked the rivers, and threw causeways across the morasses; and one of the most graphic passages in Tacitus represented the groan of the natives, to the effect that their very bodies and hands were worn out in draining the fens, and extending the clearings in the forests. This difficult tract of country was inhabited by the fierce tribe known as the Brigantes—the blue-shielded Brigantes, as the Roman poet called them, reported by Tacitus to be the most populous in the whole province. They were a thorn in the side of the Romans for more than a century. Their holding seemed to be Cumberland, Durham, Lancashire, and Yorkshire. It was over this territory that Agricola, following up the work of Cerealis, planted one fort after another.



Passing from military stations to civil settlements—towns, villages, and villas—Mr. Bruton said it had been supposed till recently that Aldborough was the farthest north of such a community, but recent work had revealed one at Corbridge. Towns existed beneath the soil and only needed excavating at Aldborough, Malton, and Ilkley, a village at Adel, near Leeds, and villas at Easingwold. Aldborough was probably a town before the Romans came, but it became Romanized, as the remains showed. A few houses were planned, but singularly little was known of the whole place. It was notable that in places the houses of Britain were extremely unlike the houses of Italy, being either arranged round a commodious courtyard or arranged as a long corridor with the rooms on one side of it.



The *Southern Standard* of August 11 contained a full account of the results of some interesting excavations made by Mr. E. B. Francis at Rayleigh Castle and Mount, Essex. Other recent newspaper articles of antiquarian interest have been an account of the remarkable collection of mediæval armour and weapons at the great Zeughaus, or Armoury, of Gratz, Austria, by Mr. James Baker, in the *Morning Post*, August 4; an account of prehistoric workshops discovered at Bridlington, in the *Hull Daily Mail*, August 1, by Mr. T. Sheppard; an account of the

unearthing of domestic buildings at Glastonbury Abbey, in the *Times*, July 13; and an illustrated article on the City of London "Mayoral Seal," which after 530 years use is about to be replaced by a replica, in the *City Press*, July 16.



Early in August many Roman and mediæval relics were found at Lincoln during excavations for the foundation of a new water-tower, close to the castle. Fragments of fifteenth-century pottery were found near the surface, with part of a stone coffin. At a lower level was much fragmentary Roman pottery, with pieces of bronze and some coins. Some of the pottery fragments are stamped with the potter's name. Most of the coins are of Claudius (A.D. 41-54), while some are of a much later date (Constantine). There was a small bronze of Valens (A.D. 364-378). Among the bronze objects are a decorated fibula (Aucissa type) without a pin, a soldier's helmet terminal, two rings, and some miscellaneous objects. A few bone and glass articles were also found. Most of the things are of first-century date. A section of Roman wall has also been laid bare.



Dr. Irving, vicar of Hockerill, and several local gentlemen have consented to act as a committee for the further exploration of the site above Maple Avenue, Bishops Stortford, where the skeleton of a prehistoric horse, now in the British Museum, was discovered in the excavation of a basin for a pond in May, 1909. In May last the pond was again drained and the bottom dug all over without finding anything that could be associated with a modern horse.



In a letter to the *Western Morning News* of August 17, Mr. Harry Hems, of Exeter, tells a strange story of vandalism in South Devon. Until quite recently a fifteenth-century wagon roof of carved oak spanned the small but well-proportioned nave of the out-of-the-way hamlet of Stockleigh English. This roof has been removed. "The new roof in pitch-pine, of scanty proportions," says Mr. Hems, "which now covers the nave, was completed last week by a local carpenter named Smale,

who, no doubt, has carried out his task to the best of his ability. I was informed on the spot that he had first been instructed to repair the existing old roof, but having reported it past patching up, he finally and most unfortunately received orders to remove it, and erect in its place an entirely new one of inferior wood. The matter of taking off the timbers that had stood for some five centuries proved a matter of no little difficulty. So firmly were they pinned together that great force had to be resorted to ere many of them could be parted the one from the other.

It seems the débris, several wagon-loads of it, was then sold at a ridiculously low price to Mr. W. J. Middleweek, of High Street, Crediton. I was assured at Stockleigh English the timbers were all so rotten that, had not they found the purchaser they did, there was no alternative left but to cut the lot up for firewood!

Later in the day I drove to Crediton, inspected the material itself now stored in Mr. Middleweek's premises, and am bound to say I never saw a sounder lot of old oak timber in my life! Here and there are evidences of "sap," which showed the existence of the ravages of worms, but nowhere else was any kind of rot to be seen. By far the greatest portion, massive beams and carved work alike, are as sound to the core as they were when the trees were first felled. . . . Amongst much else purchased by Mr. Middleweek from Stockleigh English's churchwarden, is a hundred feet or so of pierced cresting, well carved, decorative work, which evidently formed a most effective ornamentation to the main timbers in the roof. All this is a most excellent example of the best type of fifteenth-century West-country wood-carving. It is distressing to see how much of it has been ruthlessly broken into fragments during the process of removal from its original position." Comment on this astonishing story would be superfluous.



On the Rise, Progress, and Decline of the Ceramic and Plastic Arts of the Ancient Greeks.

By R. COLTMAN CLEPHAN, F.S.A.

Illustrated from objects in the Author's Collection.



THE plastic character of certain clayey earths and frits, combined with their adaptability for drying and hardening at a high temperature, recommended itself at an early period in the history of mankind for the purposes of pottery and the moulding of reliefs, figurines, and architectural ornaments; and the Greeks among all the nations of antiquity attained to the highest degree of excellence in such work.

The results of the excavations of Knossos, Phæstos, Tiryns, Mycenæ, Hissarlik, etc., combined with the discoveries made in Egypt, suggestive of chronological parallels with that country and these buried cities, have made it necessary wholly to recast the conclusions previously entertained as to the conditions, in point of culture, which prevailed in some of the Mediterranean countries up to a few centuries before the Classic era of Greek art and civilization; and it is now obvious that these all too hasty generalizations had been arrived at on totally insufficient grounds. The discoveries of Dr. Evans in Crete make it certain that that island was the centre of a great empire contemporaneously with the early portion of the eighteenth dynasty of Egypt. Knossos was then a dominant sea-power, having diplomatic and trading relations, not only with the mainland of Greece and the islands of the Ægean Sea, but with Italy, Syria, Asia Minor, Egypt, and the coasts of Africa and Spain; and there is some reason to think that its commerce may have extended even beyond the Pillars of Hercules.

Three pre-Hellenic periods of civilization, existing before the fall of Knossos, have been traced on the island by Dr. Evans; and they would seem to have been roughly coeval with those of the Ancient, Middle, and a portion of the time covered by the

New Egyptian Empire; dating respectively, according to the system of chronology here adopted, say, 5510-3787 B.C., 3787-1580 B.C., and 1580-1436 B.C., and possibly later, thus covering a span of about forty centuries. The identification of these periods with those of Egypt is mainly based on a comparison of pottery types and parallels. Some vases of the first Egyptian dynasty, found at Abydos, with a geometric ornamentation on a black polished ground, were classed as being of non-Egyptian provenance; and when Petrie visited Knossos, he saw and examined some vessels of Cretan origin, found there, which are practically identical with them.* There is also evidence of commercial relations having existed between the two countries during the time covered by the next three Egyptian dynasties, in pottery found in the island. Dr. Evans found objects from Egypt of Middle Empire date, in the central court of Knossos; and the writer of these notes has some early scarabs in his possession, acquired in Egypt many years ago, incised with figures which were then described by Professor Sayce as being the work of foreigners from the Greek seas. The most important Cretan pottery of the second period is the *Komares* ware, with ornamentation in spirals, etc.; and this type runs into the third period.

It is clear that the final sack of Knossos did not take place before several reigns of the eighteenth dynasty of Egypt had run their course, for there are sculptures on the walls of the tomb of Rekhmara at Thebes—a personage who was minister to Tahutmes III., say 1470-1449 B.C., eighteenth dynasty,† and who died in the reign of his successor, Amen-hotep II.—which show that Knossos must have been still existing at that date. In these sculptures Rekhmara is seen standing, while a series of embassies from vassal States file before him, carrying tribute; and among them is a deputation of Cretans bearing *Komares* vases, with their characteristic ornamentation of spirals, etc.—*hydræ*;

* *The Palaces of Knossos and their Builders*, Dr. Angelo Mosso.

† Eighteenth dynasty, 1580-1322 B.C., according to Petrie; while Brusch has it 1700-1400 B.C. There is thus a difference here between these two chronologists of something like a century.

and ingots of copper, a metal common in Crete at the period in question. These men are described in the inscription as "people from the islands of the sea"; they wear their hair long, and footgear of the fashion sculptured on the monuments at Knossos.

It is stated that the coalition of Mediterranean nations, actively engaged against Egypt, under Ramesse III., the Rhampsinitus of Herodotus, twentieth dynasty, was headed by Minoans* or Mycenæans; though most likely the latter, for by, say, 1202-1171 B.C., when this Ramesse sat on the throne of Egypt, Knossos had almost certainly fallen. The story of the defeat of the confederacy, at the hands of the warlike Egyptian King, is sculptured on the walls of the palace-temple at Medeenet Haboo, Thebes.

The method here employed of approximating the dates of these remote pre-Hellenic civilizations is thus based on the chronology of Egypt, with which country there are distinct parallels in the objects found. It must, however, be remembered that chronology is no exact science, by reason of the arbitrary nature of its elements, and there is great uncertainty as to that of ancient Egypt, which goes so far back. Many writers in estimating that chronology are far too apt to cast an average of the results arrived at by the more recent chronologists combined with the systems of others, computed half a century or more ago, forgetting or ignoring the many discoveries made since these earlier authorities worked—new facts, so to speak, which tend to date the commencement of the first dynasty of history farther and farther back. Professor Petrie and other chronologists of our day now find themselves closely in accord with Manetho, an Egyptian priest of Sebennyus, who lived in the reign of Ptolemy Philadelphus, and the sadly mutilated copy of his list of dynasties and Kings forms the basis and framework of all modern systems. My conclusions are based on the results arrived at by Petrie,† which approximate to those of Manetho.

The Minoan civilization, that of Crete, did not entirely disappear with the final sack of Knossos, but was continued in those of

Mycenæ,* Tiryns, and at Hissarlik, the reputed site of Troy,† in periods of well-marked culture, civilizations probably already existing when Knossos fell; and it is, perhaps, the later portion of these uncertain times that we find faintly reflected in the Homeric legend. Crete is the cradle of Greek art and civilization. The reliefs found in these and other buried cities of antiquity give promise of the rich maturity of genius to which the Greeks attained in the fifth and fourth centuries B.C., when their figure subjects became unique in grace, symmetry, and delicacy of outline. It is more than questionable, however, whether these ancient civilizations of the Mediterranean can properly be termed "Greek" at all, though the Greeks would seem to have greatly inherited their traditions and built on their foundation. The Classic type of Greek, that of Pheidias and Praxiteles, does not appear in sculpture, modelling, or painting, before the fifth century B.C.; and all the archaic figures up to that time picture quite another type, a race in features more like the Etruscans, as shown in the masks on the archaic sarcophagi from Cervetri, the ancient Cære, in the British Museum. That the Classic type is a real and not an ideal one is clear from an examination of the homely statuettes of Tanagra. Was it possibly a blend with some Northern race?

The Philistines are believed to be of Cretan origin, and would seem to a certain extent to have continued the Minoan culture. They seized part of Palestine, and held the coast for at least two centuries.

Many primitive designs have a common origin in weaving, basket-work, thongs, cords, and in the grainings of wood and stone. Those of prehistoric times are chiefly what are termed geometric, such as concentric circles, zigzags, checkers, and wave patterns, the last-named probably suggested by the waves of the sea. Some geometric designs are merely degenerations from representations of real objects in Nature, such as the

* Mycenæ was the dominating city of the Peloponnesus (the Morea), and the name "Mycenæan" was given to the style of art prevailing over the territory under its influence.

† The siege of Troy is estimated to have taken place about 1183 B.C.—thus more than two centuries after the probable fall of Knossos.

* Cretans; Evans calls them Minoans.

† *Researches in Sinai*, p. 175.

figures of crocodiles or lions, into mere flowing and conventional forms, and the process of transition is aptly illustrated in a comparison between hieroglyphic forms and the progressively more cursive degenerations in hieratic and demotic writing. Another good example of this may be followed in the various forms and degradations assumed in ornamentation by the cuttle-fish or octopus, which with the spreading tentacles gradually becomes conventionalized, almost beyond recognition. Primitive enrichment is painted on terra-cottas in dull black or brownish shades; later, in polychromic colouring, on a ground varying from white to a light red. Later still are representations in relief of animals, impressed in bands on the clay when wet, by rollers. In primitive decorative art the designs are rarely inspired solely for their beauty, for the influence of symbolism is seldom absent. Human figures appear but rarely, and when they are present they exhibit either a dull, blunt outline or are anatomically exaggerated in efforts after truth; while the forms of animals are rendered much more naturally. The sculptures are rudimentary, the vases both glazed and unglazed. The art of Tiryns and Mycenæ is distinctly European in character, while that of Hissarlik is naturally more tinged with Asiatic influence. D. 22, as classed in the catalogue, is an archaic *kylix* in the writer's possession, of a Hissarlik type, decorated with circles and a series of vertical lines, enclosing rosettes and checkers; painted in black and brownish shades on the terra-cotta ground, which bears traces of having been coated with yellow. In one of the enclosures is a row of four *fylfots* or *swastikas*.* This is the earliest example of the *fylfot* the writer has met with. Height of *kylix*, 5½ inches.

The Phœnicians were a maritime race, acting rather as carriers and distributors than a people capable of much mechanical or art initiative; still, their metal-work, and more especially their glass-making, were of importance, though copied from the Egyptians. The influence of the Phœnicians in Mediterranean countries would seem to have followed on the sack of Knossos, when Crete ceased

* Horned crosses, an ancient symbol believed to be the emblem of an early pre-Hellenic divinity.

to be a sea-power. For a time they were the willing vassals of Egypt, whose products they distributed over the then known world; but after the Pharaoh Psametik I., who kept a large army of Macedonians in his pay, had opened out Egypt to the Greeks, in about 670 B.C., and the Greek city of Naucratis had been built on the Nile, they were gradually supplanted by that people. The geographical position of Phœnicia subjected it to both Assyrian and Egyptian influences, of which the art forms found in Cyprus afford abundant evidence; and that the Phœnicians transmitted both to the early art of Greece is very discernible in archaic Greek figurines. Assyria established herself in Cyprus about 709 B.C. A description of a few representative examples of Phœnician Cypriote art in the writer's possession follow, viz.:

B. 1.—Curious vessel of red terra-cotta, in the form of a cow, dipped in a white slip. A filling-hole is at the mouth, and a handle at the back for hanging up by. Found on the ancient site of Salamis. Height, 5½ inches.

The horned cow in this instance symbolizes Astarte, whose prototype Hat-hor had also a cow for her emblem, as also had Hera later. Fantastic shapes of animals, fashioned as vases, were very common in Cyprus during the Phœnician period.

B. 2.—Phœnician duck-shaped vase. A Hissarlik type. A handle at the neck for pouring out, and a spout at the bill. Of light terra-cotta; the body painted in quarters, with crossed black lines, each quarter divided by a wave line, and the long neck ornamented with an annular design. This is the earliest form of geometric decoration, though anticipated long before in Egypt. Found at Idalium (Dali).

B. 4.—Terra-cotta figure of the Syrio-Phœnician goddess Astarte, who was adopted for worship at Cyprus—Ishtar in Assyria, and Astoreth in Palestine. She is the great goddess, emblematic of fertility, queen of heaven and patroness of love and war, the moon-goddess; and the cow and dove were sacred to her. She is the immediate prototype of Aphrodite. It was from statuettes like this that the Greeks developed their figures in the round. The goddess wears an ancient form of *calathos*, part of which has been broken off, and perhaps a *himation*

Wilkins's "Art of Preaching," 1651: A Retrospective Review.

BY MICHAEL BARRINGTON.

"*Ecclesiastes*, or a Discourse concerning the Gift of Preaching As it falls under the Rules of Art. Shewing The most proper Rules and Directions, for Method, Invention, Books, Expression, whereby a Minister may be furnished with such abilities as may make him a Workman that needs not be ashamed. Very seasonable for these Times, wherein the Harvest is great, and the skilful Labourers but few. The Third Edition. By John Wilkins, D.D. [2 Cor. ii. 16: 'Who is sufficient for these things?']. London: Printed by T. R. and E. M. for Samuel Gellibrand, at the Ball in Paul's Churchyard, 1651." (133 pp., post 8vo.)

IF the making of books there is no end, and it is remarkable that even in the midst of the great Civil War, with all its attendant horrors and distractions, there were to be found inveterate scholars who not only continued calmly writing books, but who apparently could find readers ready to pay attention to their utterances. Wilkins's *Ecclesiastes*, which forms the subject of this paper, was first published in 1647, that eventful year in which Charles I.—having been, as Swift uncivilly expresses it, "sold by the cursed hellish Scots"—was practically a prisoner at Holmby House; when army and Parliament were by the ears, and Cromwell so embarrassed that he actually meditated taking service abroad and leaving his unruly followers to tire each other out with schemes for the misgovernment of England. That a discourse on preaching published at such a time should be so well received as within the subsequent four years to pass into a third edition, and should again be twice reprinted in Charles II.'s day, would seem either to denote exceptional merit in the work or great popularity in its subject. In this case there may be a third cause to account for its success, to wit, the "virtues and graces" of its author. It so happened that John Wilkins, D.D., Warden of Wadham (and afterwards Bishop of Chester), was one of those rare beings who—in spite of personal characteristics sufficiently remarkable, in spite of talents, ideas, and energies superior to and differing from those

2 T 2



FIG. 1.

over the shoulders, but is otherwise nude. This voluptuous figure, which is illustrated in Fig. 1, bears the impress of Assyrian influence. Found at Hawâra, Egypt; brought there, doubtless, by the Phœnicians. Height 11 $\frac{3}{4}$ inches.

(To be continued.)

of his brethren, in spite of frankness and sincerity not generally conducive to a peaceful life—"seldom gave offence," and, moreover, won and retained the affection and admiration of men of religious and political opinions opposite to his own. In 1656 he married Cromwell's sister, but was still admired and respected by the Royalists. A rigid Calvinist in theory, in practice he "dislik'd Vehemence," and was exceptionally temperate and dispassionate in an age of violent extremes. A devoted lover of letters, he none the less was tolerant and urbane towards the unlearned, so expressing his wisdom that it could be easily comprehensible to those of weaker understanding. "To make Men wiser and better . . . was his chief end in promoting Universal Knowledge. . . . His Conversation was profitable and pleasant, and his discourse was commonly of Useful Things, without occasioning Trouble or Weariness to those that conversed with him."^{*} This being so, he was peculiarly well-fitted to instruct his fellow clergy in the difficult and much-to-be-desired art of pulpit-eloquence.

Even in his rôle of mentor he is free from any sign of pompous patronage such as might reasonably be expected from an *crudite divine*. His treatise on preaching, he modestly says, can scarcely avoid being defective; "but it is easie for anyone to alter or adde, as his own better experience shall direct."[†] So conciliatory a preface might well disarm even the most carking critic. In point of fact the apology is superfluous—or seems so to the mere layman—for into this little volume, which could be carried in the pocket, Wilkins has compressed the contents of a whole library of theological instruction; and, with the aid of an excellent index, the young student may take a short cut to knowledge under the guidance of an experienced director. "The Latine or Greek Tracts of the ancient Fathers and other eminent Writers" are "reduced under several heads, in Bolduanus, Draudius, Molanus, etc., by whose direction it is easie to find the chief Authors or Discourses in those languages upon any particular subject.

The like is here endeavoured for our English Treatises;" and "those Commentators who are esteemed most judicious and useful" have an asterisk placed beside their august names. Wilkins also gives a list of his predecessors who have written on the art of preaching, and a short bibliography of Scripture philosophy, topography and chronology; under which latter head it is interesting to see "S^r Walter Raleigh's History," a work almost as much admired by Cromwell (Wilkins's formidable brother-in-law) as by the gallant Cavalier Montrose. To follow the bibliography would lead us too far afield, and it must suffice to learn what, in Wilkins's eyes, were the desirable qualifications for a successful preacher. "There is nothing," he says, "of greater consequence for the advancement of Learning than to find out . . . the shortest way of knowing and teaching things in every profession." Amongst all other callings "Preaching, being in many respects one of the most weighty and solemn," must have its "Rules and Canons." Besides all such academic preparations as the study of languages, sciences, and divinity, there is (he points out) a particular art in preaching, "to which if Ministers did more seriously apply themselves it w^d extreemly facilitate that service, making it more easie to us and more profitable to others." (Wilkins's example tallied with his precept, and his sermons, be it remembered, were sufficiently admired to be collected after his death, and published by his lifelong friend Archbishop Tillotson.)

The two requisite qualifications for a preacher are, "right understanding of sound doctrine, and an ability to propound, confirm, and apply it to the edification of others. And the first may be without the other. As a man may be a good Lawyer, and yet not a good Pleader, so he may be a good Divine and yet not a good Preacher." Unfortunately, a clergyman seldom realizes the need for special training; and "it hath been the usual course at the University to venture upon this calling in an abrupt and over-hasty manner. When Schollars have passed over their philosophical studies, and made some little entrance upon Divinity, they presently think themselves fit for the Pulpit without any further enquiry, as if the Gift of Preaching and sacred Oratory were not a

* "Account of Wilkins's Life and Works," prefixed to the collected edition of his works, 1708.

† Preface to the third edition, 1651.

distinct Art of itself." In any other calling such foolhardy temerity would be counted "a preposterous course." What would be said if a man should take upon himself to be an orator because he was a mere logician, or if he should practise as a physician because he had acquired some knowledge of philosophy? For pulpit eloquence, both "spiritual and artificial," abilities are requisite, the former to be obtained by "prayer, a humble heart, and a holy life," and the latter by patient industry and application. Method, matter, and expression, each must be given its due share of attention. Method is "as a chain" to bind the discourse together, and "an unmethodical discourse (though the material of it may be precious) is but as a heap, full of confusion and deformity;" whereas by the aid of method and selection a sermon may be "as a Fabrick . . . excellent both for beauty and use." To teach clearly, convince strongly, persuade powerfully, these, says Wilkins, should be the objects of every preacher, and to this end his phraseology must be "plain, full, wholesome, and affectionate," free alike from "flaunting affected eloquence" and "scholastic harshness."

The first duty of a preacher is to be intelligible; for "to deliver things in a crude confused manner, without digesting them by previous meditation, will nauseate the hearers, and is as improper for the edification of the minde as raw meat is for the nourishment of the body." As to the vexed question of style, he brushes scornfully aside the orator who thinks to achieve his end merely by polishing and amending "words and phrases" rather than by disciplining his intelligence. Lucidity of style is the natural outcome of lucidity of mind, and "the more clearly we understand anything ourselves the more easily we can expound it to others." Tautology, tediousness, and "puerile-worded Rhetoric" are faults of style which denote mental poverty or lack of balance and proportion. "Obscurity in the discourse is an argument of ignorance in the minde. The greatest learning is to be seen in the greatest plainnesse."

One speculates as to what Wilkins must have thought of the cryptic utterances of some of his most eminent contemporaries,

notably John Donne, the Browning of Carolean days. Not that Wilkins was lacking in imaginative subtlety; but instead of "darkening" his discourse with wilful obscurities, it was his habit to express even his most startling ideas in simplest language.

With

"the prophetic soul
Of the wide world dreaming on things to come,"

he believed it possible to construct vehicles which would move without horses, ships which could dive under the sea, and mechanical contrivances by which men might effect a passage through the air. His suggestions, however, were of very various values; combined with a robust common sense and acute powers of reasoning there was a vein of *naïveté* in his character, and his prophetic flights of fancy have not all been borne out by the achievements of posterity. He hovered round the idea of perpetual motion; he suggested there might be a "habitable world in the Moon," and wrote "a Discourse concerning the probability of a passage thither"; he lamented the diversity of tongues, and strove to invent a universal language. He conversed with necromancers and other ungodly folk, and—as his biographer gently expresses it—"treated sometimes on Matters that did not properly belong to his Profession." But both during the Commonwealth and after the Restoration, "his Natural Endowments" and "indefatigable Study" won him many admirers and friends. Even "Gibby" Burnet—that arch scandalmonger of a scandal-loving age—describes him as one who "had a delight in doing good, . . . the wisest clergyman I ever knew." This being so, we need not grudge time spent in reading his discourse on preaching—a field (as he says) "wherein the Harvest is great and the skilful labourers but few." That he won for himself a place among that honourable minority, contemporary opinion bears emphatic witness. "In Divinity, which was his main business, he excelled, and was a very able Critick; his Talent of Preaching was admirable. . . . In his writings he was Judicious and plain," and "whatever subject he undertook" he always made it "easier for those that came after him."

His last illness, says his biographer, was brought on by over-work, but "in the height of his Pains," and face to face with Death, he maintained the same serenity of temper which had enabled him to steer his barque so skilfully past all the whirlpools and cross-currents of a long and busy life. He died in the house of his friend Dr. Tillotson (the future Archbishop) and was buried on December 12, 1672, "under the north Wall of the chancel" in the Church of St. Lawrence Jewry, where he had formerly been Minister. "And thus," concludes his biographer, "he ended his days with Constancy of Mind, Contempt of the World, and cheerful Hopes of a Blessed Eternity." *Requiescat in pace.*



King Ethelbert's Fatal Courtship.

BY P. WALTON HARRISON.

THE historic and picturesque Ethelbert Gate is familiar to everyone who knows Norwich Cathedral and its beautiful precincts. It was built by the citizens of Norwich as a partial atonement for a destructive, but not altogether unprovoked, attack on the priory, involving the demolition of the Church of St. Ethelbert. The church was one of the oldest ecclesiastical edifices then existing in the city. The chamber over the arch was used as a chapel for some time after the church of that name had been destroyed during the riots. The style of architecture may be described as early Decorated. Its elevation is divided into three stories, in the lowest of which is the gateway, with flat buttresses on each side carried up the height of two stories and enriched with pedimented niches in both stages. The west front has a modern pediment of stone tracery inlaid with flint. Beneath is a series of blank niches, four of which are pierced by windows, whilst the centre one contains a statue. In the spandrels of the arch are figures in bas-relief. The east front consists of stone tracery and flint with painted windows. It was dedicated to

Ethelbert, King of East Anglia, the circumstances of whose death alone appear to have saved his name from the oblivion into which those of some of his predecessors have fallen, and to have gained for him the distinction of canonization by the Anglo-Saxon Church.

But there is a literary interest associated with the story of the slaying of Ethelbert in the striking similarity between many of the details of the version of the crime given by one of the chroniclers and several incidents introduced by Shakespeare into the murder of Duncan in his tragedy "Macbeth." This similarity suggests that Shakespeare borrowed some of the materials for his tragedy from the story of Ethelbert's murder.

Cyningsford, or the King's fiord, from its favourable position upon the banks of the navigable winding Wensum, was the principal town of the East Angles. Behind the riverside settlement of timber-built houses lay the lands of the royal burgh encompassed with two formidable semicircular earthworks, their horns terminating by the steep hill on which stood the royal stronghold itself—a defensible spot, to which the Cyningsford folk could retire if ever they were hard pressed by an enemy coming up the river. Just outside the earthworks of the burgh, and at the northern extremity of Cyningsford, stood the ancient hall or palace of the Kings of East Anglia. The time had not yet come for the founding of north-wic and west-wic. What but the tradition that martyred King Ethelbert had been a frequent resident at the palace at Cyningsford could have led to the erection of the chapel dedicated to him so near to its site? Nay, is it not possible that because it was from his Court at Cyningsford the King set out on his fatal courtship that the chapel was raised upon that particular spot?

A brief statement of a few historical facts will explain how it was that Ethelbert took a long journey to obtain a wife, only to find a grave. For nearly 150 years East Anglia had lost its position as an independent kingdom. To use a modern phrase, it was under the "protectorate" of Mercia—a central State, which had grown at the expense of its neighbours, north, south, east, and west, till it threatened, under Offa, to

acquire an ascendancy over them all. Offa, who commenced to rule Mercia in 758, was an able but unscrupulous monarch who conquered some land beyond the Severn, made the famous rampart called "Offa's Dyke," from the mouth of the Wye to the mouth of the Dee, and was a friend and ally of the German Emperor Charlemagne. Indeed, his political influence was far-reaching. He obtained from the Emperor a promise that English pilgrims and merchants travelling through his dominions should have protection, and when, on the failure of negotiations for marriages between their children, this promise was disregarded and French ports were closed to English traders, he retaliated by ordering the shutting of English ports against French merchants. By marrying one daughter, Eadburgh, in 787, to Beorhtric, King of the West Saxons, Offa was able to assert his complete ascendancy in Southern England; and he appears to have entertained the idea of marrying another daughter, the Princess Ethelthrit, to King Ethelbert, perhaps that he might have more direct power over East Anglia.

A young vassal King like Ethelbert would naturally be flattered at the prospect of an alliance with the daughter of the powerful Offa, his suzerain. He would not suppose that such a proposal was intended to facilitate any deep-laid design to bring his people under thorough subjection to Mercia. His heart beating with hope, and his imagination weaving pictures of future bliss, King Ethelbert, it may be conjectured, rode away from Cyningsford with the best wishes of his people. Some of the older folk may have doubted the policy of the young, inexperienced, trusting King putting himself within the power of Offa. Ethelbert's mother is said to have had misgivings.

It may have been that Ethelbert interpreted his mother's opposition rather as a disinclination on her part to have her influence weakened by a daughter-in-law, and so he went his way to his fatal courtship.

What period of the year King Ethelbert set out is not recorded; doubtless it was spring or summer, when the journey over heath and pasture-land, through wood and thicket, by devious bridle paths, now passing by some sequestered township, and now

stopping to refresh and rest at the homestead of some worthy baron, was delightfully pleasant, though long and wearisome. For it was far from Cyningsford to the interior of Mercia, to the Court of Offa, held perhaps at Medehampstede or Cirencester. Ethelbert was accompanied, as became a king, with a goodly retinue, his companions, men of thane rank, who would show in fair and open encounter that they could fight or die for their King, the head of their race.

A courteous and hospitable welcome was given at Offa's Court to the East Angle King and his retinue. Offa, on learning the cause of his arrival, entertained him in his palace with the greatest honour, and exhibited all possible courtesy as well as to the King himself as to his companions. Perhaps he had been told by his Queen so to comport himself, just as Lady Macbeth thus instructed her hesitating lord :

"To beguile the time,
Look like the time; bear welcome in your eye,
Your hand, your tongue; look like the innocent
flower,

But be the serpent under 't. He that's coming
Must be provided for: and you shall put
This night's great business into my dispatch;
Which shall to all our nights and days to come
Give solely sovereign sway and masterdom."

At any rate some such advice was soon given by his Queen to Offa when he sought her advice on the proposed matrimonial alliance. "Lo!" said she, "God has this day delivered into your hands your enemy, whose kingdom you have so long desired. If, therefore, you secretly put him to death his kingdom will pass to you and your successors for ever." Thus Offa had long coveted East Anglia, but, like Macbeth, he was disinclined to obtain what he desired by the worst of crimes :

"He's here in double trust:
First, as I am his kinsman and his subject,
Strong both against the deed; then as his host,
Who should against his murderer shut the door,
Not bear the knife myself."

The King, says the Chronicler, was exceedingly disturbed in mind at the counsel of the Queen, and indignantly rebuked her. He replied: "Thou hast spoken as one of the foolish women. Far from me be such a detestable crime, which would disgrace

myself and my successors." And having so said, he left her in great anger.

How similar in sentiment is Macbeth's expostulation with Lady Macbeth:

"We will proceed no further in this business;
He hath honour'd me of late, and I have bought
Golden opinions from all sorts of people,
Which would be worn now in their newest gloss,
Not cast aside so soon."

But the poison worked in Offa as it did in Macbeth. By degrees he recovered from his agitation. "Both Kings sat down to table, and after a repast of royal dainties they spent the whole day in music and dancing."

And what of the fair Ethelthrit, the lady whom Ethelbert had come to woo? She is said to have been favourably impressed with the young King of East Anglia, who, it may be assumed, was handsome as well as amiable, and, doubtless, skilled in the various accomplishments of the age.

But "the wicked Queen, still adhering to her foul purpose, treacherously ordered a chamber to be adorned with sumptuous furniture fit for a king, in which Ethelbert might sleep at night. Near the King's bed she caused a seat to be prepared magnificently decked and surrounded with curtains; and underneath the wicked woman caused a deep pit to be dug wherewith to effect her wicked purpose." Here again, as in Macbeth, the scene of the crime is laid in the King's chamber, which was one of a series of single-storied apartments adjoining the great hall, and below which such a pit as is described could readily be dug. "When King Ethelbert wished to retire to rest after a day spent in joy, he was conducted into the aforesaid chamber, and sitting down in the seat that has been mentioned, he was suddenly precipitated, together with the seat, into the bottom of the pit, where he was stifled by the executioners placed there by the Queen, for as soon as King Ethelbert had fallen into the pit the base traitors threw on him pillows, and garments, and curtains, that his cries might not be heard. And so this King and martyr," adds the Chronicler, "thus innocently murdered, received the crown of life which God hath promised to those that love Him."

Macbeth says of Duncan:

"His virtues
Will plead like angels, trumpet-tongued, against
The deep damnation of his taking off;
And pity, like a naked new-born babe,
Striding the blast, or heaven's cherubim, horsed
Upon the sightless couriers of the air,
Shall blow the horrid deed in every eye."

"As soon as the detestable act of the wicked Queen had been told to the companions of the murdered King, they withdrew from the Court before it was light, fearing lest they should experience the like fate." What says Malcolm, the son of the murdered Duncan, to his brother Donalbain, on being told of their father's murder?

"To horse;
And let us not be dainty of leave-taking,
But shift away; there's warrant in that theft
Which steals itself, when there's no mercy left."

Then the Chronicler tells of the great grief of Offa when hearing "the certainty of the crime," and of his shutting himself up and tasting no food for three days. Offa's grief and torture of mind are reflected in Macbeth, who says:

"... better be with the dead,
Whom we, to gain our peace, have sent to peace,
Than on the torture of the mind to be
In restless ecstasy."

The parallel between the story of Offa and that of Macbeth may be carried farther. Ethelbert removed out of the way, Offa sent out a great expedition to the Kingdom of the East Angles, which he added to his dominions. Macbeth, too, waded his way through blood to gain a crown. But in each case there came a day of retribution for those who planned, carried out, or profited by the crime. The wicked Quendritha, "three months after the deed which has branded her, was thrown by robbers into her own well. Offa himself was seized by the hand of death only a few years after the murder of Ethelbert, which had called down upon him the execration of Europe." In the same year his daughter Elfred lost father, brother, and husband. Eadburgh, another daughter who poisoned her husband, Beorhtric, King of Wessex, "after various wanderings, died a beggar in the city of Pavia." The Princess Ethelthrit alone of

the family of Offa mourned the tragic fate of Ethelbert, her affianced husband; she "ended her days in solitude and sorrow in the Abbey of Crowland." So the race of Offa disappeared from the land, and when opportunity arose the East Angles co-operated with the West Saxons, helped to overthrow Mercia, and to make Ecgbert of Wessex King of the English. Ethelbert's body, "ignominiously buried in a place unknown to all," was subsequently "found by the faithful and conveyed to the City of Hereford, where it now graces the episcopal see." Miracles were reported to be wrought at his shrine; while consecrated earth refused to hold the bones of Offa, his murderer, who had been buried in a chapel near Bedford, for they were washed out of the grave by the sweeping floods of the Ouse.



Misericords.*

IN the series of Church Art Handbooks, to which belong Mr. Francis Bond's already published excellent books on *Screens and Galleries*, and *Fonts and Font-Covers*, the Oxford University Press are issuing four volumes on "Wood Carvings in English Churches," of which the first, dealing with Misericords, is that now before us. As the reviewer surveys this handsome book, with its predecessors and the titles of its announced successors, he can hardly help a strong feeling of surprise that so systematic a series of ecclesiological handbooks was not undertaken long ago. It is an excellent thing, however, that the enterprise should have fallen into the hands of the Oxford Press, and that the preparation of the various volumes should have been committed to such tried and skilled hands.

With regard to the book before us, Mr. Bond has not suffered from lack of materials. The brief bibliography, which does not profess to be complete, is sufficient to show that

* *Misericords*. By Francis Bond. Illustrated by 241 photographs and drawings. London: *Henry Frowde*, 1910. Demy 8vo., pp. xix, 237. Price 7s. 6d. net. We owe the use of the illustrative blocks to the publisher's courtesy.

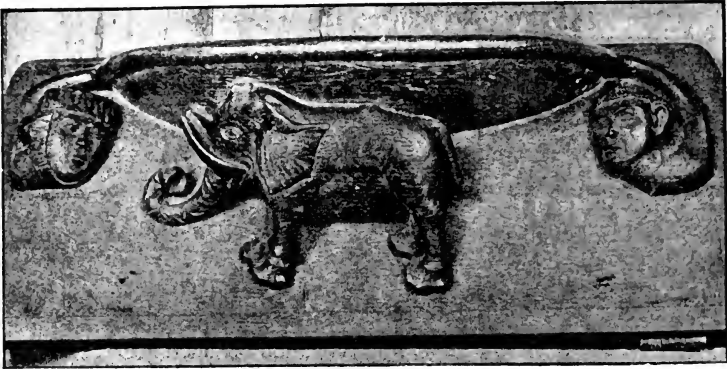
the literary materials, though plentiful, are widely scattered. The best attempt hitherto made in the direction of general treatment of the subject has been the attractive work on *Choir Stalls and Their Carvings*, by Miss Emma Phipson, issued in 1896. But Mr. Bond's book is really the first attempt to deal comprehensively with the great variety of carvings on misericords. It is, naturally, far from complete—indeed, a work on the subject which was anything like complete in its treatment of misericords at home and abroad would need not one but several volumes to do it justice.

The two chief heads under which the carvings naturally fall to be considered are—(1) as representations of mediæval ideas about birds, beasts, and fishes; and (2) as representations or reflections or illustrations of the everyday life and thought of the common people. As regards the first head, Mr. Bond, who has necessarily been obliged to condense greatly—for the subject of ecclesiastical zoology is extraordinarily wide—shows briefly how mediæval ideas of animated nature were drawn from the sources of the classical and Eastern mythologies, and especially from the numerous mediæval versions of the *Physiologus*—the book about some fifty moral beasts, which dates from at least the fifth century, and was itself founded chiefly on Pliny's *Natural History*. No books were more popular in the Middle Ages than the bestiaries. "Everybody," as Mr. Bond well says, "knew the moral beasts; and a representation of one of them on a capital or a bench end, a reference to another in a sermon or a song, was caught up at once and relished by man, woman, and child. That is why mediæval architecture, especially in the eleventh and twelfth centuries, teems with zoological sculpture, to us usually a mystery, and sometimes an offence, but once a lesson understood and appreciated of all the common people."

Very curious some of these "moral beasts" are—the human-headed Limerick, the two-legged dragon (known as the "wyvern"), the griffin, and other composite monsters; as well as the remora—most remarkable of fishes—the salamander, and other strange creatures. With regard to actual beasts—lions, elephants, and so forth—it is remarkable how vigorous,

and on the whole how correct, the carving sometimes is of animals which the carver had few or no opportunities of seeing in life. There are some quaint representations of elephants: one, at St. Katherine's-in-the-

according to Matthew Paris, an elephant was first seen in England in 1255, Mr. Bond suggests that the Exeter carving may date from the third quarter of the thirteenth century.



ELEPHANT: EXETER CATHEDRAL.

Tower, has a hog's head with a bear's muzzle, and a telescopic trunk issuing instead of a tongue from the middle of his mouth; but, on the other hand, there is one on a misericord at Exeter Cathedral, shown in the

But by far the most interesting of the misericords are those which come under the second main head, which illustrate and reflect so many sides and aspects of the social life and thought of the Middle Ages. The



DENTIST: ELY CATHEDRAL.

illustration above, which, although the earliest example in wood-carving, makes a remarkable approach to correctness. Apart from the tusks turning up instead of down, and the legs having hocks instead of knees, the representation is wonderfully life-like. As,

various chapters which deal with the subdivisions of this subject occupy the greater part of the volume. In the wonderful series of carvings here discussed and abundantly illustrated, so honestly done, and so full of frank satire and broad humour, we see re-

flected the daily labour of the farm, the occupations and the amusements of the peasants, and their views, moreover, of doctor and dentist, of preaching friar and jousting knight, as well as of a hundred and one other persons and things that affected

seasons of the year. These are all well worth careful study; they are often humorous, and always revealing. February, for instance, is often illustrated by the figure of a man who sits comfortably at home, out of the cold of one of the coldest months of the



FEBRUARY: RIPPLE, GLOUCESTER.

directly or indirectly either their individual or communal life. The mediæval carver seems to have taken the measure of the mediæval doctor, for the latter is often represented as an ape. The dentist sometimes fared worse. In the amusing carving

year (February then included the first half of the present March). In the amusing example from Ripple, Gloucester, reproduced above, husband and wife sit over the fire. The poor man, having apparently a bad cold in the head, has his neck and head



HUSBAND WHEELING WIFE: BEVERLEY MINSTER.

reproduced above he is represented as the devil himself!

Particularly interesting are Mr. Bond's notes on a series of carvings illustrating occupations (chiefly rural), both domestic and outdoor, appropriate to the months and

muffled up, and wears thick woollen gloves, thumbed, but fingerless. The dame spins, while on the back of her chair sits puss, washing her paws. The symbolism for the spring and summer months—ploughing and sowing, pruning and flower-gathering (the

“ganging days” of Rogationtide), milking, hawking, timber-felling, haymaking, corn-harvesting, and so on—is delightfully natural.

It is noteworthy how many examples there are which represent vintage scenes in connection with the fall of the year. Mr. Bond remarks (p. 124) that “it is possible that all these representations of the vintage are but survivals from Italian sources; on the other hand, vineyards were certainly common in England in the Middle Ages.” Most certainly they were. We should doubt very much whether carvings of this kind owe anything at all to Italian sources. There is abundant evidence to show that viticulture was long practised in many parts of Southern and Western England. The place-names still surviving which have reference to the growth and cultivation of the vine are so numerous that, even without the ample evidence of monastic and other records, it is quite certain that wine-growing on a very considerable scale was for centuries a recognized rural industry. The misericord carvers would consequently represent it as naturally and directly as any of the other occupations or amusements with which they were familiar.

Besides the two main divisions of subject to which we have referred, there are, of course, other groups of carvings. Some represent Bible subjects; others broadly convey what are intended as moral lessons; others illustrate popular proverbs, nursery rhymes and everyday saws; and yet others are heraldic in subject, or simply imitate foliage and similar objects. One of the most amusing of the minor groups is that which portrays in various absurd ways the idea of a topsy-turvy world. Inversion was an easy process, and to minds which loved wit that was direct and obvious, and was the more appreciated the more familiar it became, its attractions were very great. Some misericords show a man riding with his face to the horse's tail; in others the cart precedes the horse. To represent the husband doing the housework while the wife sits idly by, or pulls his ear, or otherwise forcibly takes the upper hand, was a joke which never palled. In the example from Beverley Minster, shown above, the poor man wheels his wife in a barrow (minus one handle and half a wheel), while she

encourages him to renewed effort by pulling his ear. This was clearly a popular scene; it is found also on misericords at Ripon, Durham Castle Chapel, and Hoogstraeten, Belgium.

But our space is exhausted. Brief chapters on the use of misericords and the meaning of the name, on seat-designing, on criteria of date (a chapter to be carefully consulted by all who study or write on specimens not here dealt with), with a chronological list of misericords, an index to places and illustrations, and a subject-index, complete a volume which, within its limits, is authoritative, and at the same time a delightful and instructive picture-book. It is, moreover, decidedly cheap.



Ambidexterity and Primitive Man.

BY THE REV. H. J. D. ASTLEY, M.A., LITT.D.

(Concluded from p. 300.)



IT is a very curious and interesting fact to notice that this capacity for art which distinguished Palæolithic man was utterly lost by Neolithic man, and had to be laboriously rediscovered throughout the Bronze Age and the Mycenaean period. This is the more remarkable in that, though both were savages, the former was of a really far more savage type than the latter. This is proved not only by the greater rudeness of his weapons and implements, but by the fact of his associates in the animal world. For example, “The list of the Cresswell fauna enables us to picture the wonderful animal life of the time. There can be no doubt that at an age when the physical features of the country were very much as they are now, the elephant and the rhinoceros frequented the woods, the bison and the elk ranged over the plains, the reindeer trooped over the hills, and the wild boar wallowed in the marshes. But not unmolested; for the lion and the bear, the leopard and the wolf, were lying in wait, and the hyenas gathered in

packs to feast on the wounded or the decrepit. And, strangest of all, the sabretoothed beast, the creature lithe as a tiger, strong as a bear, the Machairodus, perhaps the most terrible of all savage beasts, made the land echo with his fierce roar.

"Amid all was one creature more powerful than all, who was to conquer all and outlast all—man. Whence he came we do not know, but that he was there we know certainly; and we know with tolerable certainty something of his social surroundings. He was ignorant of metal. His only weapons were of stone or bone, and were of the rudest description. No trace of any domestic animals exists. And the bones of the wonderful Pleistocene animals have been split up by him to extract the marrow, and used by him as the material of the lance-point and the needle. Herein lies the distinction between Palæolithic and Neolithic man. The former is a savage armed with stone amidst an extinct and departed fauna; the latter is a savage armed with stone amidst cattle and sheep and swine, which we have inherited, and which flourish in our day" (Rook Pennington's *Barrows and Bone Caves of Derbyshire*, pp. 98-100).

It is certainly therefore a most remarkable circumstance that the power of depicting in a vivid and life-like manner some at any rate of the animals amongst which he lived should have sprung full grown from the brain of Palæolithic man, like Athena from the brain of Zeus, notwithstanding the strenuous struggle for existence amid which his days must have been passed.

Palæolithic man, then, has left behind him drawings of the animals with which he was familiar, and of himself, which are full of life and spirit, and indeed are in the most accurate sense real works of art, like the early dynastic art of Egypt, differing in this respect most markedly from the childish and grotesque drawings of his Neolithic successors, or the wooden and conventionalized products of the later Egyptian and Mycæan art. Take, for example, his drawing of the Mammoth, from the cave of La Madeleine, or the reindeer from the grotto of Thayngen, Schaffhausen, etc. Now here comes in a curious point, and one which *donne furieusement à penser*. The former of

these is drawn from left to right, the latter from right to left. The possible significance of this will appear in a moment.

In another drawing from the grotto of La Madeleine in the Dordogne there is the representation of two horses' heads, the earliest portrait of a man, and an elongated creature, which is most probably a serpent. The horses' heads look to the left, the man to the right; he is represented as perfectly nude, and in his right hand he poises a spear. To this I call attention. The only example of the art of Palæolithic man which has been found in England is a drawing of a horse's head and fore-part on a piece of rib from the Robin Hood Cave in Derbyshire. It is an "unmistakable Pleistocene horse, a horse with a longish neck and a heavy donkey-like head, a horse which the French cave-men have sketched more than once with their usual fidelity" (*Ancient Stone Implements of Great Britain*, p. 524). In this case the horse looks to the right. Now a modern artist, using his right hand, would spontaneously, and as a matter of course, draw a profile looking to the left, just as we write from left to right, while a man using his left hand would as naturally draw a profile looking to the right. We conclude, therefore, that the Palæolithic artist, drawing as he does with equal facility from both sides, was an ambidexter, and that his work is the product of both hands, each of them employed indifferently and with equal ease according to the object he wished to portray. But now mark that the nude figure of our Palæolithic man, beautifully and indeed anatomically drawn, bears his spear or throwing-stick in his right hand. In this, I think, we have a clue to the beginnings of the predominance of this member, which, in the course of ages, has produced such disastrous consequences for the left. It was as a warrior and a hunter that man first began to give pre-eminence to the right hand, and this for a twofold reason: (1) as a matter of convenience, for if the javelin were thrown or the spear advanced with the right hand, the left was free for other purposes; and (2) for greater safety in the field, for primitive man, hearing his heart beat on the left side, and thinking it therefore to be in that part of his body, and realizing instinc-

tively that it was at any rate a vital organ, which he needed to protect with special care, covered it with his shield, and so guarded, entered on the fight or the hunt with his right hand for the offensive, and his left hand for the defence.*

Thus the right hand became more and more the active partner, and the left hand the passive one in the economy of the body. And this continuing from age to age led to its employment as the active agent in agriculture and the arts, until the state of things arose with which we are familiar. This employment of the right hand in certain work, needing the putting forth of greater muscular power than was required, for the left hand acted on the left lobe of the brain, from which it was ruled, and thus conduced to the greater pressure of blood on that side, and this again reacted on the instinctive use of the right hand, until in the present day the majority of mankind are naturally right-handed, and the pressure of blood is found to be greater on the left lobe of the brain than on the right. However, the victory was not won all at once.

Leaving behind us these hypotheses, derived from Palæolithic art, which, however plausible or even probable, may yet be deemed somewhat fanciful, we find definite and tangible evidences that Neolithic man was still to a large extent ambidextrous.

The majority of observers have not, indeed, noticed this. Neolithic man, as a matter of course, used hafted implements and weapons, and consequently it is almost impossible to say from their shape or tooling whether they were intended for use by the right or left hand, or by both indifferently.

But where observation has been keen and close, evidences of ambidexterity have been discovered. For example, a most interesting book was published some few years ago, in which two trained observers described the results of their investigation of a small corner

* Among the Bantu races of Central Africa the right hand is called the "eating" or "throwing"—sometimes the "great" or "male"—hand. The left is sometimes called the "female" hand. Since this article was first written, Dr. George M. Gould in the *Popular Science Monthly*, August, 1904, advanced the same theory to account for the predominance of the right hand as is here put forward; but the idea is quite original on my part.

of the field of research. The book is entitled *Neolithic Man in North-East Surrey*, by W. Johnson and W. Wright, and this is what they say on the subject of ambidexterity as displayed by the flints which they have found. "Whether we select the Neolithic or the Bronze Age we shall find that husbandry carried with it the related business of milling and baking, hence the occurrence in the Surrey corner of pounders and meal-crushers, the forerunners of the quern. Hence also the discovery of 'pot-boilers.'" These are "flints roughly spherical in shape, varying from 1 inch to 3 inches in diameter, and having a surface covered with cracks. A 'pot-boiler' was perhaps part of a heating layer for baking, and was besides the prototype of the asbestos of the modern fire-place." But this is a digression.

To continue. "The manner in which the flint-pounders are flaked shows that some were fitted for use in the right hand, and others for the left. As the same property is possessed by awls and borers we conclude that these priscan people were ambidextrous."* And again further on in the work they recur to this point saying: "We might also refer to some interesting points not always noticed by collectors. The old and difficult question whether early man was right-handed or left-handed or ambidextrous might, we are sometimes bold enough to think, be answered by a systematic comparison of a large number of hand-tools. From the shape of certain knives, scrapers, and hammer-stones in our possession, and the situation of the secondary workings, the implements appear to have been adapted for use in the left hand."

Such, then, is the state of the evidence as determined up to the present. It does not seem to amount to much, perhaps, at first sight. But, after all, having regard to the fact that what is true of one or two localities would probably be found to be true of others, if the implements intended for a hand-grip were carefully examined with this particular object in view, and having regard also to the data furnished by natural history, it is sufficient.

* In my collection I have a pounder found in North-West Norfolk, most admirably adapted for left-hand use.

Subsidiary evidence that man continued ambidextrous down almost to the historic period may be found in the facts connected with writing. I will not lay any stress on the circumstance that the Greeks and Latins both wrote originally from right to left, as is evidenced by the oldest Attic inscription from a Dipylon vase probably of the eighth century B.C., a Cyprian inscription from Curium of the fourth century B.C., and a gold fibula from Præneste with an early Latin inscription,* nor on the fact that the Semitic races all write from right to left, as being any proof that they originally wrote with the left hand in preference to the right, though this would be the most natural thing to suppose, bearing in mind the argument already employed in regard to the Palæolithic drawings, and I am strongly inclined to believe that this was the case myself.

But what are we to say about that very curious style of writing which is found in early Greek and Roman inscriptions, and which is known as "Boustrophêdon," because it resembles the ploughing of a field up and down by oxen?

I am very much of the opinion that in that curious style we have evidence that these peoples did their writing alternately with each hand, and that they were in the fullest sense of the term ambidextrous. This becomes the more probable when we notice that the letters written from right to left take the form which they naturally would do if written with the left hand, and face the opposite way to those written by the right hand. See *e.g.*, the Sigæan inscription in the Arundel marbles at the British Museum for the Greek; and for the Roman, the interesting inscription discovered in the Forum Romanum under the *Niger Lapis* or black stone of Romulus. It is the oldest Latin inscription remaining, and has to do with a sacrificial law of Numa (*Journal of the British Archaeological Association*, vol. lvi., pp. 375-377).

Thus we have descended the stream of

* *Encyclopædia Britannica*, vol. xxxiii., p. 892. An inscription written from right to left has also been found at Verona, in Italy, and is given in Stokes' *Urheiltischer Sprachschatz*, No. 3. Of this Mr. Nicholson, Bodley's librarian, says: "The inscription is written from right to left, and is consequently very early" (*Celtic Researches*, 1904, p. 144).

time to the dawn of history, and have found evidence sufficient for our purpose that the dominion of the right hand is a usurped one, and that originally and for a long period man was an ambidextrous being.

In the earliest age both hands were equally made use of, and for the same purposes. As the Palæolithic Age proceeded, we find man still ambidextrous, but beginning to use the right hand in preference for purposes of offence. In the Neolithic Age he still employed both hands impartially or nearly so in the use of pounders and hammers, knives, scrapers, and borers—*i.e.*, for the purposes of domestic life.

The Bronze Age is a blank as far as evidence is concerned, and that because tools and weapons were then all hafted, but that the right hand had not yet finally won may be deduced from the fact that the Semites, Greeks, and Romans, at least, apparently wrote first by preference with the left hand, and that the early Greeks and Romans wrote impartially with both. It was not till well into the historic period that the right hand finally achieved the predominance which it has so far maintained unbroken down to the present day.

Is it well to attempt to break down this monopoly and to vindicate for the left hand the place which it ought rightfully to occupy in the human economy?

Dr. Cunningham, in the lecture already referred to, holds that monkeys are ambidextrous, and that the right arm did not attain its pre-eminence till it ceased to be used in locomotion. This is carrying back the victory too far, for man was always erect, and in his first beginnings, and for long afterwards, was, as we have seen, ambidextrous.

But Dr. Cunningham also holds that man was originally ambidexter, although I do not suppose he would say that any being worthy to be called man ever walked on all fours!

With regard to the present, he thinks that idiots of a sort incline to revert to that condition, although a preference for the left hand is sometimes the mark of a person of genius.

As a matter of fact, and as good old Sir Thomas Browne long ago observed, boys and girls are just as apt to be lefthanded as righthanded if they are let alone; and as

they begin, on their emergence from baby-hood, at least at the Neolithic stage of culture, they would probably continue to be equally dextrous in the use of both hands as they grew up. But they are not allowed to do so; from their earliest years they see everyone about them using their right hands, and they are taught to do the same, and so the wrong is perpetuated.

Finally, we may remember the wise advice of Plato, who insisted that ambidexterity should be a part of the education of the citizens of his ideal republic, and that it would be for the advantage of all boys and girls and men and women to be impartially proficient in the use of both hands; while Aristotle recommended that "men should accustom themselves to the command of either hand." And yet it is as true to-day as it was when old Sir Thomas Browne wrote that "the execution or performance thereof cannot be general, for though there be many found that can use both, yet will there divers remain that can strenuously make use of neither."*



The London Signs and their Associations.

By J. HOLDEN MACMICHAEL.

(Continued from p. 223.)

THE *Boerhaave's Head* was a sign "over against Exeter Change in the Strand" which was appropriately adopted by a German of the name of William Meyer, who here dealt in literature relating to experimental philosophy, etc. It was doubtless the fame of this celebrated physician as an illustrative experimentalist that led Meyer to hang out his head as a trade cognizance, under the ægis of which were advertised the literary productions of

* Since writing the above paper, my attention has been called to a paper by Dr. Pye-Smith (*Guy's Hospital Reports*, ser. iii., vol. xvi., 1870-1871), entitled, "Lefthandedness," in which the idea of *displacement of the viscera* is shown to have no foundation in fact. He also suggests the probable original cause of *righthandedness*, as on pp. 341-2 *supra*, and refers to the method of writing called "Boustrophædon."

Frederick Hoffman, James Drake, Boerhaave, and Desaguliers.

"At *Essex-House in Essex-Street in the Strand*, On Tuesday, the 26th instant, at Eleven in the Morning, and at Six in the Evening, will begin

A COURSE OF EXPERIMENTAL PHILOSOPHY and ASTRONOMY; wherein (besides the usual Experiments in Mechanicks, Hydrostaticks, Pneumaticks, and Opticks) the Periods, Proportions, Magnitudes, Distances, and Motions of the Heavenly Bodies, and the Phœnomena of the Tides, are shewn more correctly, by several new Machines, than ever was yet done by the largest and most pompous Orreries, as is submitted to all Judges of Astronomy.

By J. T. DESAGULIERS, LL.D. F.R.S.
Chaplain to his Royal Highness the Prince of Wales, &c.

Subscriptions are taken in, and Catalogues of the Experiments may be had at Mr. Meyer's, Bookseller, at *Boerhaave's Head* near Exeter-Change in the Strand; and at *Essex-House* aforesaid.

Note, Ladies are admitted to these Lectures as well as Gentlemen.*

In May of the same year another "COURSE OF EXPERIMENTAL PHILOSOPHY" is announced by Desaguliers, this time to be "perform'd at the Doctor's Experimental Room, next Door to the Bedford Coffee-House, in the Piazzas, Covent Garden," and catalogues were to be had at the *Boerhaave's Head*.†

The *Bole* in Chepe.—In 1374 "Geoffrey le Taverner at le Bole in Chepe is to receive in ale from his aforesaid wife forty shillings, to which extent the testator had formerly defrauded him."

The *Bole on the Hoop* in Cornhill.—By the "Bole" may be understood the "Bull." This was the sign, 1422-1431, of Bartholomew Seman, gold-beater, and King's Exchanger.‡

The *Bolt-in-Tun*, Fleet Street.—See the *Gentleman's Magazine*, October, 1906, pp. 431-434.

* *Daily Advertiser*, January 2, 1742.

† *Ibid.*, May 1.

‡ *Topographical Record*, vol. v. (1908), p. 151.

The *Bolt and Ton*, Cornhill, was the sign in 1666 of Thomas Bolton.*

The *Bolte and the Tunni*, in Friday Street, was in 1579 the sign of John Scott, salter. The house was formerly known as the *Blew Boor*. Bolte and the Tonne, Fridaiestreete, is mentioned in 1594.†

Book, The (in Gracechurch Street).—"The Life of Christ magnified in his Minister, or, certain Testimonies thereof, relating to his faithful servant, Giles Barnardiston.

London, Printed for John Bringhurst, Stationer, at the Sign of the Book, in Gracechurch Street, near Cornhill." Small 8vo. 1681. (4½ sheets.)

The *Boot*.—This is a sign which, in its origin, it would be difficult to trace beyond the seventeenth century, and it would appear to be the ornate top-boot of the Stuart cavalier that first suggested it. Larwood and Hotten, without any reason for doing so, except his proverbial possession of an inordinate thirst, identifies it with the cobbler and bootmaker; but his sign was generally, perhaps exclusively, the Last, Blue, Golden, etc. That the sign was a cavalier's boot, however, is very evident from the existence of two tokens in the Beaufoy Collection, each of which bears on the obverse a cavalier's boot.‡ An exception occurs in which the Boot is the sign of a shoemaker, as in the following advertisement, where it will be observed that the curriculum was very different from that which rules to-day :

"This is to inform the Publick,

THAT there is a Boarding-School for young Ladies, in a very good Air, and not far from Town, where is taught all that is usual in other Schools, and likewise the Globes, Drawing, Pastry, Preserving, and Pickling, on reasonable Terms. Enquire of Mr. Carter, Silversmith in Russell-Street, Covent Garden; or of Mr. Gigner, Shoemaker, at the *Boot* in Broad-Street, behind the Royal Exchange."§

The *Boot* was the sign of a Mr. Wheatbread in Milk Street, who *has a garden and*

two or three horses, which he wants "a diligent, sober single man" to look after.* It was also the sign in 1732 of Thomas Winkworth in Birch Lane.

The *Boulting Mill* in Thames Street.—In the London Guildhall Museum is a metal sign, formed of a heart-shaped plate of copper attached at top to a satyr's face in brass, with brass ring and hook for suspension; the copper plate is inscribed :

"Abraham Bartlett, who makes ye Boulting Mills and Cloathes, dwells at the sign of the Boulting Mill, in Thames Street, near Queenhithe, London, 1678." This Boulting Mill is mentioned in an advertisement in the *London Gazette* of May 27-31, 1686.

That the *Bowl* tavern in St. Giles's took its sign from the custom of a bowl of ale being presented at St. Giles's Hospital to criminals on their way to execution† is pure conjecture. Such unpleasant associations are not found to have been thus emphasized in the history of the signboard, and the sign more probably had its origin in a desire, as in the case of the *Bowl and Pin* in Upper Thames Street, and the *Corner Pin* in Goswell Road, to intimate accommodation which the tavern afforded for the pastime of bowls. There was a Bowl Court in Shore-ditch, and another in Fleet Street in 1721;‡ a Bowl Alley at St. Saviour's, Dockhead, in 1761; and six Bowling Alleys in London in the same year;§ while Bowling Green Lanes, Places, etc., are still common. Bowl Yard, St. Giles's, was a narrow court on the south side of the High Street, over against Dyott Street. There is a water-colour drawing of the Bowl Brewery in the Archer Collection,|| which is dated 1846. This Brewery has, however, long ago been pulled down.

At the *Bowl and Pin* in Upper Thames Street, the Cat and Fiddle Society (1781) held their monthly meetings.¶

From the *Bowyers' Arms* in the Barbican Edward Gro. . . issued a token in 1665.**

* Eighteenth-century newspaper cutting.

† See *Newcourt*, vol. i., p. 611.

‡ W. Stow's *Stranger's Guide*, 1721.

§ Dodsley's *Environs*, 1761.

|| Print Department, British Museum.

¶ Banks's *Collection of Admission Tickets*, portfolio 1.

** Beaufoy Collection, No. 119.

* *Topographical Record*, vol. v. (1908), p. 151.

† *Ibid.*, vol. iv., p. 96.

‡ Burns's *Beaufoy Tokens*, No. 261 and 262.

§ *Daily Advertiser*, May 22, 1742.

The *Boy and Bell* was, according to Dodsley's *London and its Environs*, a sign which gave its name to Boy and Bell Alley, Brick Lane, Spitalfields.

The *Boyle's Head*, or, as it is more often called, *Mr. Boyle's Head*, was the sign of John Whiston, near Water Lane, in Fleet Street, as early, at least, as 1734, in which year he advertises "A Catalogue of the Libraries of the Rev. Samuel Harris, D.D., Rector of Rivenhall in Essex, and Professor of Modern History in the University of Cambridge. And of Benjamin Morland, M.A., High-master of St. Paul's School; both lately deceas'd . . . to be sold cheap, the lowest price fixed in each Book, on Tuesday, Nov. 26, 1734, By John Whiston, bookseller, at Mr. Boyle's Head, near Water Lane, etc."*

Bacon, Boyle, and Newton, the three illustrious founders of the modern or experimental school of natural philosophy, were all commemorated on the sign-board, and among the distinguished men of his time few obtained a more honourable, extended, and durable reputation than the Honourable Robert Boyle. There is an advertisement bill relating to the sale of the library of this learned writer and philosopher in the Bagford Collection.† John Whiston himself appears to have been related closely to the learned but eccentric divine and mathematician, William Whiston, for when the latter distinguished himself by his abortive attempt to discover the longitude, the following advertisement appeared in 1741 :

"Mr. WHISTON gives Notice,

THAT he has now republish'd his *Longitude discover'd by Jupiter's Planets*, with new Additions of an *Historical Preface*, and the *Calculations* of the Eclipses, Occultations, and Conjunctions of those Planets, for the Years 1741 and 1742. The Price is 2s. 6d. to the new Purchasers; but those that have bought the former Edition, may have the *Historical Preface*, and the *Calculations*, gratis, at John Whiston's, Bookseller, at Mr. Boyle's Head, Fleet-Street."‡

* *Grubb Street Journal*, November 28, 1734; but there is evidently some mistake in the date of the sale.

† Harleian MSS., 5996, No. 126.

‡ *Daily Advertiser*, December 18, 1741.

In 1741 catalogues could be had gratis at the *Boyle's Head*, of the Sixth Night's Sale of the Entire Library of Samuel Buckley.*

There was a Boyle's Head Court in the Strand in 1761.†

The Braun's Head.—This sign was spoken of as the Brown's Head, in accordance probably with the German pronunciation of Braun, which appears to have been the original name of the landlord. This tavern and eating-house was in Conduit Street, its situation being more generally described as having been in New Bond Street. *The Braun's Head* is said to have been an abbreviation of Theophilus Braund, and like Lebeck, of the *Lebeck's Head*, Braund was a celebrated cook. In the *Universal Spectator* of 1743 it is said that "some hang up thar own heads for a sign, as did Lebeck and Brown, to show that they, in their art of cookery, were as great men as your Eugenes and Marlboroughs in the art of war."‡ That Braund was a cook is evident from his talent for providing kickshaws. Mrs. Centlivre, in her Prologue to *Love's Contrivances*, 1703, says :

At Locket's, Brown's,§ and at Pontack's enquire
What modish Kickshaws the nice beaux desire.

The following announcement probably alludes to the action of the Westminster electors in relation to the resignation of Sir Robert Walpole consequent upon the unpopularity of his exertions to maintain peace with Spain, and the failure of Anson's expedition for the capture of Carthagená :

"THE Independent Inhabitants of the City and Liberty of Westminster, who have agreed to meet Monthly to commemorate the noble Struggle they have so successfully made, are desir'd to meet their Friends at the *Braund's Head Tavern* in Bond Street, this Evening, at Six o'Clock."||

Tickets for the Annual Feast of the Ancient and Honourable Society of Free and Accepted Masons at Haberdashers' Hall,

* *Daily Advertiser*, October 12, 1741.

† Dodsley's *Environs*, 1761, vol. i., p. 343.

‡ No. 744, January 8, 1743.

§ This was probably while Braund was the landlord of the Rummer Tavern in fashionable Great Queen Street.

|| *Daily Advertiser*, March 5, 1742.

are advertised as to be obtained at the *Braund's Head*.*

“LOST the 29th of December last, at Windsor, a Lady's Picture, set with Rubies, in a Locket. Whoever will bring it to Mr. Joseph Creswell, Toyman, next Door to *Braund's Head* in New Bond Street, shall have Two Guineas Reward, and no Questions ask'd.”

Another announcement seems to refer to the wife or widow of the landlord :

“To be SOLD

To-morrow, the 16th instant, and to continue till all are sold,

ALL the Household Furniture of Mrs. Mary Brown, at her Dwelling House next Door to the *Braund's Head* in Conduit Street, near Hanover Square ; consisting of a great Variety of Household Furniture.†

The *Brazen Serpent*, sign of Reynold Wolfe, bookseller in St. Paul's Churchyard, 1544, and also of both his apprentices, Henry Binneman and John Shepperde, was supported, in allusion to his name, by a wolf and a fox.‡ Andrew Maunsel was at the *Brazen Serpent* in St. Paul's Churchyard in 1585.§ In 1592 it was the sign of Robert Dexter in St. Paul's Churchyard.

Mr. Hotten thinks that this sign, a favourite one among the early French and German booksellers, must have been imported by foreign printers. But seeing that it was a purely scriptural emblem, an antitype of the passion and death of our Saviour, it can hardly have been more peculiarly foreign than Christianity itself. Randle Holme describes it as “the cognizance or crest of every true believer.”|| Paradin says that the brazen serpent, “being looked upon, healed those that were stung with fiery Serpents and destined to death,” and “prefigure and foreshadow our salvation and redemption in Christ.”¶

Here was published the learned Bishop

* *Daily Advertiser*, April 8 and 26.

† *Ibid.*, June 15.

‡ Mr. Burkitt in *Journal of the British Archaeological Association*.

§ Bagford Title-Pages.

|| *Armoury*, book ii., chap. xviii.

¶ Paradin's *Heroical Devices*, 1591, p. 8.

Joseph Hall's “*Virgidemiarum* (*i.e.*, a gathering or harvest of rods), sixe bookes. First three Bookes of Tooth-lesse Satyrs ; J. Harrison for Robert Dexter, 1602 ; the three last Bookes of Byting Satyres, corrected and amended with some additions, by J. H. for Robert Dexter at the Brazen Serpent, in Paule's Church Yard, 1599.”

The *Braziers' Arms* no longer exists in London as a sign ; but among the Beaufoy Tokens is one (No. 228) bearing on the obverse a porridge-pot, or three-legged vessel, as in the armorial bearings of the Company of Braziers, which has for long now been united with the Company of Armourers.

The *Breeches* was the sign of one Lawson in Walker's Court.* This Walker's Court was in Knave's Acre, Wardour Street, Knave's Acre being so named, says Dodsley in his *Environs*, in ridicule. “This Knave's Acre,” says Strype, “is but narrow, and chiefly inhabited by those that deal in old goods and glass bottles.”† Among these dealers in old goods were probably those who trafficked not only in old furniture, pictures, china, etc., but also in old clothes, a commerce in which the leather riding-breeches of the period were a considerable item. There were two such signs on London Bridge—the *Lamb and Breeches* and the *Breeches and Glove*. In the *Chronicles of London Bridge* is noted a copperplate shop-bill, 5 inches by 3½ inches, having within a rich cartouche frame a pair of embroidered small-clothes and a glove ; beneath is written : “Walter Watkins, Breeches Maker, Leather-Seller and Glover, at the sign of the Breeches and Glove, on London Bridge, Facing Tooley Street, Sells all sorts of Leather Breeches, Leather, and Gloves, Wholesale and Retail, at reasonable rates.”‡

* *Weekly Journal*, September 23, 1721.

† Book vi., p. 84.

‡ *Chronicles of London Bridge*, by an Antiquary, 1839, p. 278.

(To be continued.)



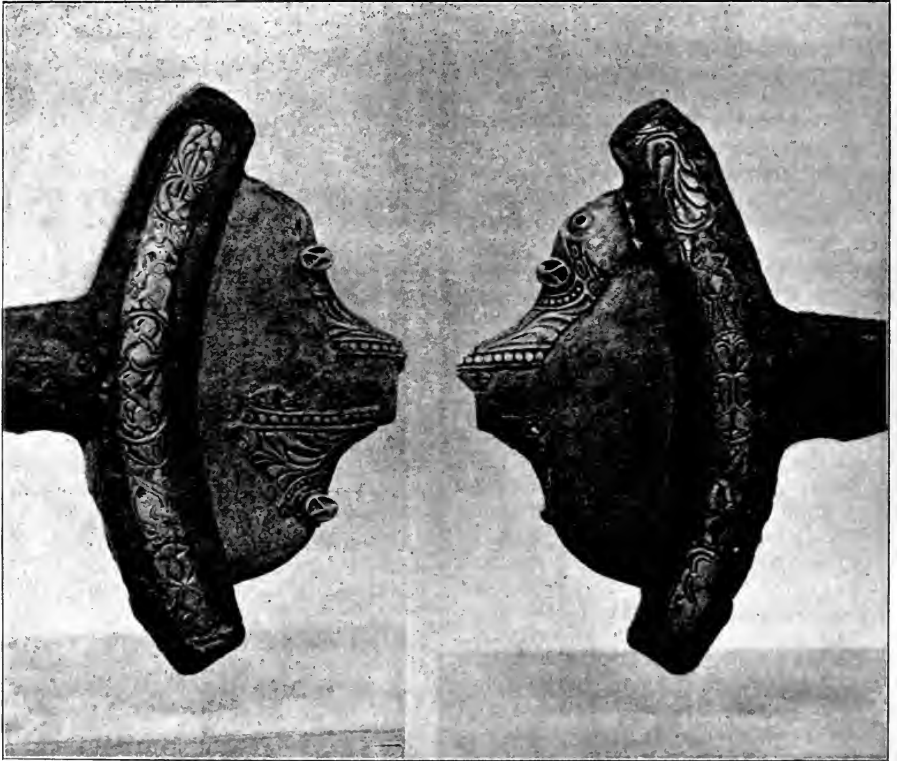
The Antiquary's Note-Book.

THE WALLINGFORD SWORD.

BY E. THURLOW LEEDS, F.S.A

IN his note on the remarkable silver and niello brooch figured in the July number of the *Antiquary* Sir Charles Robinson draws attention to the close resemblances in point of style between the brooch and the sword from Wallingford, now in the Ashmolean Museum.

The ornamentation is carried out in a combination of animal and plant motives. The latter consist of stylistic acanthus, ivy, and grape-vine patterns, such as were revived from classical sources in the Karolingian Period. The animals on the lower guard may be compared with those employed in the decoration of the Codex Aureus (Westwood, *Miniatures*, Plate II.). Forms, which bear witness to the conventionalism of early Irish art in the blending of the knot pattern with the animals themselves, are



THE WALLINGFORD SWORD: UPPER GUARD.

This sword has been described and figured more than once (*Archæologia*, vol. 1., p. 534, and Victoria County History, Berks, vol. i.), but a close examination of it has brought out other points of interest, which may be worthy of record.

used side by side with others, which bear the stamp of the naturalism introduced by the Karolingian Renaissance. The entwining of the bodies of the animals with vine tendrils is generally held to be characteristic of the Northumbrian school.

One point of interest appears to have been overlooked hitherto—namely, the nature of the animals on the upper guard (see illustration). They represent beyond a doubt the emblems of the four Evangelists. On the one side appear the angel of St. Matthew and the eagle of St. John; on the other are the bull of St. Luke and another animal, which must certainly have been intended for the lion of St. Mark. It is depicted in a manner quite unlike the familiar representations of the lion in the illuminated manuscripts, a fact all the more curious, as the parallelism between the other three and the corresponding manuscript forms is very striking. It resembles more nearly one of those animals on the lower guard, in which an Irish influence can be traced; but it would be hazardous to attempt any explanation of the deviation in this instance from the usual form of the emblem.

The presence of Christian symbols renders impossible the ascription of the sword to a Scandinavian source, apart from the fact that the whole scheme of ornament is unlike anything known in the North from the Viking period. The swords with curved guards and large pommels are regarded by northern antiquaries as earlier in date than those with straight guards and small pommels; and as the latter are well known from the time at which Christianity was beginning to gain a foothold in Scandinavia, the former, when they occur, must be considerably earlier.

The blend of elements derived from Irish art with motives revived under the Karolingian Renaissance, coupled with appearance of peculiarities, which are regarded as typical of an English school of the period, renders it almost certain that the ornamentation of the sword is the work of an Anglo-Saxon craftsman.

Some close affinities in point of style have been noted between it and the Codex Aureus, a manuscript which Westwood ascribes to an Anglo-Saxon illuminator. As there are grounds for dating the manuscript to the middle of the ninth century, it is in the highest degree probable that the sword may also be regarded as an example of Anglo-Saxon workmanship produced not later than the second half of the same century.

At the Sign of the Owl.



PART IV. of the current volume of *Book Prices Current* continues the record from April 13 to June 10. Several libraries interesting from the names or their owners, as well as from their contents, were included in this period. Among them were the books of Mr. Elliot Stock, and of the late Marion Crawford, Professor A. J. Butler, Montague Guest, Lionel Brough, and F. G. Edwards (editor of the *Musical Times*). The books from Mr. Stock's library included various first editions, enriched by the insertion of autograph letters, proof-sheets, original manuscripts, etc. An interesting item was the first edition of part ii. and the second of part i. of Spenser's *Faerie Queene*, two volumes in one, printed by W. Ponsonbie in quarto, 1596, which had on the inner cover the autograph signatures of "C. Wesley ex Ædi Xti 1734" and "Sally Wesley, 1776." This fetched £9 10s. The *Lyrical Ballads* of Wordsworth and Coleridge, first edition, uncut, 1798, went for £34 10s.

Generally, the books sold, as recorded in this part, were of a good average kind. One or two special items may be noted. On April 25 Messrs. Sotheby sold for £8,650 the correspondence chiefly addressed to W. Balthwayt, Secretary of State and Commissioner for Trade and Plantations, relative to the American Colonies during the last quarter of the seventeenth century. The collection included the original draft of Charles II.'s grant of Pennsylvania to William Penn, dated March 4, 1681. In the same sale was an important collection of thirteen manuscript and thirty-five printed maps (fully described in *Book Prices Current*) of the North American Colonies, c. 1670-1690, which realized £690. On April 28 the original manuscript of Bubb Dodington's Diary sold for £13. A copy of the first issue (containing objectionable references to the Dutch, amended in later issues) of the first edition of *Hakluytus Posthumus, or Purchas his Pilgrimes*, 1626, five volumes

folio, realized £80 in May at Hodgson's. From the general contents of the part book-lovers may draw the comforting assurance

let, price 6d., on *The Tower and Bells of Evesham*. As visitors to the pleasant old town of Evesham know, the beautiful de-



EVESHAM BELLS: THE TOWER QUARTER-BOYS.

that large classes of desirable books may still be obtained at quite reasonable prices.

Mr. E. A. B. Barnard has published, through Messrs. W. and H. Smith, Ltd., of the Journal Press, Evesham, an attractively got up book-

tached bell-tower—never quite completed—is practically the only surviving relic of the famous Abbey. It was begun about 1533 by Abbot Lichfield on the site of an earlier bell-tower, and was almost completed—*i.e.*, was left in its present condition—at the

suppression of the Abbey in 1539, Abbot Lichfield dying in 1546. Mr. Barnard gives four readable chapters on the Tower itself; the Bells; on Some Historical Occasions, compiled from documentary evidence, upon which the Bells have been Pealed; and on the Inscriptions in the Tower. The little book has half a dozen excellent illustrations, one of which I am kindly allowed to reproduce on page 350. It represents the "Quarter-Boys," which, as is shown in a view of the bell-tower in 1794, reproduced as the frontispiece to this book, used to stand under a canopy on a wooden ledge over the clock. These quarter-boys, or "jacks," are depicted as ready to strike the quarters, with their iron halberds, on two small bells placed between them. About fifty years ago they were taken down—why, Mr. Barnard does not explain—"cleaned, and transferred to Abbey Manor, where they still remain in excellent condition after all the many suns and storms they must have weathered for many generations." This excellent photograph in Mr. Barnard's booklet, reproduced above, is the first appearance of the quarter-boys in full detail in any publication concerning Evesham. This attractive little book will be very welcome to visitors to the ancient borough.

The *British and Colonial Printer and Stationer* of July 21 contained the first part of an article on "John Bagford, the 'Biblioclast,' and His History of Printing." Bagford was dubbed "biblioclast" (most deservedly) by the late William Blades in his *Enemies of Books*. So far as his proposed "History of Printing" was concerned, he made collections and issued "Proposals," but apparently did not get very far in the actual preparation of the work. No. 5,893 of the Harleian collection in the British Museum contains at the end, says the writer of the article, "what appears to be the commencement of Bagford's manuscript of his 'History of Printing.'" It is written in long lines across 157 folio pages, usually on both sides of the paper, in a clear bold hand, and is largely arranged with a blank leaf between each two in manuscript. Although now bound up with a number of miscellaneous manuscripts of Bagford's it was no doubt

a separate entity in that worthy's time, and may reasonably be looked upon as constituting the 'copy' for at least the first portion of the work dealt with in his 'Proposals.' These latter included, by way of a 'Specimen' of the projected work, a short life of Caxton, with a list of books printed by him. In the manuscript under notice, however, only the Continental origin and progress of printing is dealt with."

A transcript of the commencement of the "History" is given in the article, "thus giving it for the first time that publicity in print which its author intended for it over two centuries since." The article, which is annotated, and is also illustrated by a portrait of Bagford and a facsimile of the first page of the manuscript, should interest bibliographers and bookmen.

The Oxford University Press has in preparation a second volume of *Historical Portraits*, chosen by Mr. Emery Walker, with brief biographies by Mr. C. R. L. Fletcher. The first volume brought the series down to the year 1600, covering the period from Richard II. to Henry Wriothesley.

The reproduction of the Caedmon manuscript in the Bodleian is to be undertaken as soon as a sufficient number of subscribers has been secured. This manuscript of the late tenth and early eleventh century is of exceptional interest, both linguistically and artistically—the text is illustrated with drawings affording a curious and instructive display of the national art and customs of the period. The Modern Language Association of America has already secured subscribers in that country, and Mr. Frowde will receive names. The minimum price is five guineas net. This will be raised later.

I have received a prospectus from the Insel-Verlag of Leipzig of a proposed facsimile reprint of the Forty-two Line Bible of Johannes Gutenberg, published at Mainz, 1450-1453, edited by Dr. P. Schwenke, the Director-in-Chief of the Berlin Royal Library. The Bible is one of the greatest monuments of early printing; but the possibilities of its study, as the publishers point out, have

hitherto been confined to a favoured few. The facsimile of the text, which will be in coloured phototype, will be issued in two volumes, the first in the autumn of next year, and the second in the autumn of 1912. With the latter will be issued a supplementary volume, in which Dr. Schwenke will discuss the various problems, technical and other, connected with the printing and circulation of the original, and will also give bibliographical descriptions of existing copies, and of original bindings still extant—the latter with illustrations—and facsimiles of the typing of the eighty pages printed twice by Gutenberg in different forms. The edition will consist of 300 ordinary copies on hand-made paper at the subscription price for the three volumes of £35 unbound, and £42 10s. bound. A few copies on parchment will be issued at advanced prices. The price of subscription will be raised on the publication of the first volume. A bibliographical treasure will be produced no doubt, but I fear at these prices the possibilities of its study will still be confined to a favoured few.

Memorials of Old Durham will shortly be added to the "Memorials of the Counties" series of Messrs. George Allen and Sons. It will be edited by Mr. H. R. Leighton, and among the contents will be a paper on Durham Cathedral, by the veteran Canon Greenwell; one on Finchale Priory, by Mr. Tavenor Perry; and another on the Priors of Wearmouth and Jarrow, by the Rev. Douglas Boutflower, for many years Vicar of Monkwearmouth. Mrs. Newton Apperley will have an attractive subject in the folk-lore and customs and traditions of the county.

In October Messrs. Chatto and Windus will publish a twelfth-century romance by Mr. Michael Barrington, whose "Retrospective Reviews" are well known to readers of the *Antiquary*, entitled, *The Lady of Tripoli*. The romance is founded on a narrative in the old Provençal Lives of the Troubadours, and although its hero, Rudel, Prince of Blaye, belongs rather to the realms of poetry and romance than to history as it is usually understood, yet Mr. Barrington believes that

his book is true to the spirit of its times—the times of St. Bernard of Clairvaux and the Second Crusade.

I note with regret the death at Strasburg on August 13 of Professor Adolf Michaelis, in his seventy-sixth year. He was Professor of Classical Archæology at Strasburg from 1872 to 1907, and had also been Professor of Archæology at the Universities of Griefswald and Tübingen. The fine archæological museum of Strasburg University owes much to his organizing ability. Professor Michaelis was LL.D. of both Cambridge and Edinburgh. An English translation of his admirable work entitled *A Century of Archæological Discoveries* was published by Mr. Murray in 1908.

In the recently issued report of the British Museum for the year ended March 31 last, it is stated that in the Department of Printed Books the policy of increasing the collection of incunabula has been continued. Sixty-six books printed before 1501 have been acquired, including three from presses hitherto unrepresented in the British Museum; and 127 English books printed before 1640, including a set of sixty-four Year-Books; the only known copy of *The Queenes Majesties Entertainment at Woodstock*, 1585; the only known copy of the first edition of *Greene's Groats-worth of Witte*, 1592; the only known copy of a surreptitious edition of Drayton's *Piers Gaveston*, 1595; and the second issue of the first edition of Milton's *Paradise Lost* (completing the Museum set of this edition).

In the new part of the *Archæological Journal* Mr. Coltman Clephan, F.S.A., returns to a subject of which he is an acknowledged master, in a paper on "The Military Hand-gun of the Sixteenth Century," illustrated by some fine plates. The part is also noteworthy for an exhaustive account, very fully illustrated, of the "Screens and Rood-lofts in the Parish Churches of Oxfordshire," the parishes being taken in alphabetical order.

The first report of the Royal Commission on Ancient Monuments (England) is expected shortly. The *Times* understands that in addition to the Official Report on the

Monuments of Hertfordshire, which is presented by command to the members of both Houses of Parliament, an illustrated inventory, containing a detailed account of all the monuments catalogued, with a general introduction to the history and the archæology of the county, will be issued simultaneously by His Majesty's Stationery Office.

Messrs. Gibbs and Sons, of Palace Street, Canterbury, issue a small book of *Suggestions for Gravestone Inscriptions and Designs*. The idea is good, and has been well carried out. The frequent inappropriateness of the inscriptions in our churchyards and cemeteries is no doubt due in some measure, as the Archbishop of Canterbury points out in a commendatory letter, to the fact that "the mourners have not ordinarily at hand in their hours of sorrow any such suggestions as you are now making generally available." The selection of inscriptions is comprehensive and good, and the book deserves to be known. Copies can be obtained from Mr. Elliot Stock, 62, Paternoster Row, price 1s. 6d.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

VOL. XXXV. of the *Transactions* of the Birmingham Archæological Society is a particularly good issue. It opens with an account containing much interesting detail of the conditions of life and discipline prevailing in "Hales Owen Abbey at the End of the Fifteenth Century," founded on the records of Bishop Redman's visitations, written by the Rev. W. E. Davis-Winstone. Another good paper, well illustrated, treats of "The Benedictine Abbey of Evesham," in which Mr. F. B. Andrews outlines the history of the Abbey, discusses its remains from the architectural point of view, and concludes with an abstract of the valuation of the Abbey's possessions as made by Henry VIII.'s Commissioners. In "A Midland Architect and His Work in the Fifteenth Century" Mr. J. Amphlett gives an account of an unknown architect to whom he attributes the towers and spires and other features of certain Midland churches, because of the striking similarity they bear to one another. It is difficult to follow the argument

VOL. VI.

without seeing the buildings (though some illustrations are usefully given), but the reader will be impressed with the wisdom of the concluding remark that "we must not claim all the work of a certain style as the work of a particular Midland architect," which is just the weakness of Mr. Amphlett's case for the creation of an unknown and unnamed architect singly responsible for the works here attributed to him. Mr. John Humphreys contributes an illustrated article on "Grafton Manor and its History"; Mr. T. C. Cantrill communicates some particulars, illustrated, of "A Prehistoric Flint Factory at Great Packington, Warwickshire"; and Mr. J. A. Cossins supplies a readable account, well illustrated, of the excursions of the year 1909.

The *Journal* of the Cork Historical and Archæological Society for April to June is strong in genealogy. There is a folding pedigree by Mr. J. F. Fuller of his family, showing the rare achievement in heraldic genealogy of thirty-two descents. Other folding tables illustrate a genealogical paper on the "Family of Cramer or Coghill"—a family long seated in County Cork—from materials collected by Dr. Bertram Windle. Dr. W. A. Jones contributes an illustrated article on "The Munster Ros-na-Righ and its Traditions"—a townland to the north of Doneraile, which retains but few remains of its ancient monuments. Mr. Dix sends yet another supplement of Cork printing prior to 1801; Mr. W. F. Butler writes on "The Barony of Muskerry," which incidentally explains what an Irish Barony is; and under the title of "A Famous Corkman in Australia" Mr. Morgan MacMahon gives a brief account of the life and services of Sir Redmond Barry, who died in 1880, after twenty-nine years' service as Judge of the Supreme Court of Victoria.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

The summer meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE opened at Oxford on July 19, when the members were welcomed by the Mayor, the corporation plate being described by Mr. St. John Hope. The president, Sir Henry Howorth, was absent through illness, and his place was taken by Professor Boyd Dawkins. Later the members were welcomed at the Sheldonian Theatre by Sir John Rhys on behalf of the University and of the Chancellor (Lord Curzon), who was the president of the meeting, Professor Boyd Dawkins and Sir Edward Broabrook responding. Visits were then paid to the Bodleian Library, Brasenose and All Saints' Colleges, and the University Church. In the evening Mr. Aymar Vallance read a paper at the Ashmolean Museum on "The Development of the College Plan," with lantern illustrations. On July 20 the excursions began with visits to Dorchester, Wallingford and Ewelme. The fine old church at Dorchester was well described by Mr. St. John Hope, who traced the history of the various churches built on the site from 634 onwards. At Wallingford St. Leonard's Church was inspected; at the Castle the Rev. J. E. Field pointed out the earthworks and other remains.

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Professor Osler at Ewelme described the quadrangular brick building known as Ewelme Hospital, which is entered through a brick archway of Flemish character. The hospital records excited much interest. The interior of Ewelme Church was described by Mr. Aymer Vallance. It has a feature of which there is only one other example in Oxfordshire—viz., screens extending right across the church from side to side. They are of fifteenth century date, and are almost contemporary with the church. The tombs, the beautiful font, the wooden figures of angels on the Duchess of Suffolk's tomb, the brasses, old woodwork, and other features were lingered over. The visits next day, July 21, were confined to Oxford, where Merton College, Queen's College, the crypt of St. Peter's in the East, described by Mr. C. Lynam, New College, described by Mr. Wickham Legg, Mr. Hope describing the splendid crozier formerly used by William of Wykeham (displayed with the college plate), Wadhams, Trinity, and All Souls Colleges were all in turn visited. The morning of the next day, Friday, July 22, was also spent in Oxford, Christ Church and the Cathedral (where Mr. Brakspear was cicerone) being visited. Afterwards the members motored to Stanton Harcourt, luncheon at Eynsham, where stand the base and shaft of a fine market cross. At Stanton Harcourt Professor Boyd Dawkins spoke on the origin of the name, and Mr. E. H. New described the church. The curious Early English screen was described by Mr. Aymer Vallance. The most conspicuous feature about it, apart from the early date, is the number of small openings carved at different levels in the lower part without regard to any particular order. Mr. Vallance thought the supposition that they were cut for the purpose of confession might be dismissed; he preferred to think they were to allow small children, who crowded round as close as they could, to witness the Elevation of the Host at Mass. The screen was painted, and retains the traces of a female figure. Later, the manor-house and an extremely perfect moated house, of which little that is definite is known, were inspected. On Saturday morning, July 23, Corpus Christi and Magdalen Colleges were visited, after which the members motored to Youlbury, Boar's Hill, Dr. Arthur Evans's lovely place, where they were entertained to luncheon, and a selection from the host's treasures was displayed.

The first visit on the programme for Monday, July 25, was to Oxford Castle. Here Mr. St. John Hope gave a brief explanatory sketch concerning Early English mediæval castles. An inspection was then made by the visitors of the St. George's Tower, a high mound of earth, and of the crypt of the Collegiate Church. The date of the latter is about 1071; its capitals are strongly reminiscent of Roman work. This is explained by the fact that they were probably carved by Saxon workmen, who only had Roman Corinthian capitals to inspire them. Rycote Chapel and the small market town of Thame were next visited. At Thame the three places of interest were the prebendal house (an interesting example of a thirteenth-century house, now partly ruined, with additions of the fourteenth and fifteenth centuries), the church (described by Mr. St. John Hope and Mr. Vallance), and the Grammar School. On Tuesday,

July 26, Ifley Church was reached by steam-launch, Mr. Brakspear describing the fabric. The many attractions of Abingdon, with a drive to Sutton Courtenay, occupied the remainder of the day. July 27 was a day of much variety. Broughton Church and Castle (described by Mr. Hope), Bloxham and Adderbury Churches (where Mr. E. W. Allfrey acted as guide) were among the places visited. On the last day, July 28, a delightful round was made of Witney Church, Minster Lovell Church and Manor House, the old-world town of Burford, and back by Bampton to Oxford. The meeting was thoroughly successful.



The sixty-second annual meeting of the SOMERSETSHIRE ARCHÆOLOGICAL SOCIETY was held at Yeovil July 19-21, under the presidency of the Rev. E. H. Bates Harbin. At the business meeting on the first day the Rev. F. W. Weaver read the report, which showed that the society was in a flourishing condition. The presidential address was followed by luncheon, after which Yeovil Parish Church, Nash Priory, Barwick Church, and Newton Surmaville, were visited. At the evening meeting Mr. St. George Gray read a paper on the Meare Lake village excavations. He said that the work there had been productive of a large number of relics, the quarter of an acre examined throwing a flood of light on the industries and daily pursuits of the inhabitants of the ancient village, and revealing more specimens of Late Celtic art than perhaps the richest quarter of an acre of the neighbouring lacustrine habitation at Glastonbury. The Meare Lake village had been known since 1895. Investigations showed that the lake dwellers lived under similar physical conditions and civilization to those at Glastonbury. The lake village was not what it was sometimes styled—an "archæological puzzle"—for its date or period at any rate was known from the beginning of the investigations. After a few years' work, the date might be more clearly defined than in the case of the Glastonbury village, which might be given as 200 B.C. to A.D. 70. Numerically the objects of bronze were considerably in excess of those of iron, as obtained at Glastonbury also. Lead from the Mendip Hills was found at Meare in the form of sinkers for fishing-nets. It was hoped that the excavations would be renewed next May, and that those interested in the exhaustive examinations of the whole area would contribute liberally to an undertaking bearing such a varied and prolific harvest of archæological material and such remarkable evidence of the life-history of the Early Iron Age in Britain as the Meare Lake village had already proved itself capable of doing. After Sir Edmund Elton had given an amusing address on Elton Ware, Mr. Bligh Bond, the director of the excavations at Glastonbury Abbey, gave an interesting outline of the results of the work so far as it has been carried. The second day's programme included a visit to Ham Hill, where Mr. Walker gave a description of the nature and places of his many finds, and also of his discovery three years ago of the foundations of the Roman villa, with particulars of its dimensions, etc. After skirting the northern side of the hill, the members listened with interest to a paper by Mr. H. St.

George Gray, descriptive of the many relics found at Hamdon. Nearly all the remains, he said, had been found by workmen in the ordinary course—mostly in the surface deposits and at no greater depth than 2 feet. It was to be deplored that commercial enterprise was playing such havoc with one of the earliest strongholds of man in this country. The relics covered a period from the Neolithic down to the Anglo-Saxon period. After lunch a visit was paid to the Chantry House at Stoke, where the Rev. J. G. Monck and Mr. Bligh Bond spoke. At Montacute House Mr. Bond gave a short history of the building, and described its features. At the church the Rev. F. W. Weaver gave a history of the Cluniac Priory of Montacute. In the evening there was a conversation given by the Mayor of Yeovil in the Town Hall. On the third day—July 21—the party visited Brympton and Tintinhull, Ilchester, Limington, and Ashington. During the meeting a very interesting loan exhibition was open in the Town Hall.

The annual meeting of the KENT ARCHÆOLOGICAL SOCIETY was held in the Sandwich district on August 4 and 5. The business meeting was held on the first day at the Town Hall, Sandwich, Lord Northbourne in the chair. The Mayor welcomed the members on behalf of the town, and gave an interesting description of the old Guildhall, in which the meeting took place, and which was built in 1579 during the mayoralty of one Edward Wood. He also described the maces dating back to 1435, the common horn, and other ancient belongings of the town. The fifty-third annual report, read by the Rev. W. Gardner-Waterman, stated that the diminution in members during the last twenty years was somewhat marked, and gave rise to anxiety. The President gave an address, and after the Town Clerk had described the fine old paintings in the Council Chamber, the members proceeded to St. Clement's Church, described by the Vicar, the Rev. A. M. Chichester. The visitors afterwards inspected some fine old ceilings and plaster-work at an old house in Strand Street, tenanted by Mrs. Arnold. A brief inspection of the "Fisher Gate" and the old Barbican followed, and then lunch at the Bell Hotel. The afternoon was spent in and around Sandwich, with a visit to Richborough Castle. At the castle the Rev. G. M. Livett explained that in early days there was undoubtedly a stretch of land joining up to the main land of the Isle of Thanet, which was at high tide covered with water. This was some two or three miles wide, and ranged from Sandwich to Reculver, being, in fact, the estuary of the greater and lesser Stours. There were signs that parts of Canterbury were undoubtedly built on piles in early days, being on one side of this, while Richborough was quite close to the shore of the main land on the other side. It was through that estuary that all the shipping from France to the Thames was obliged to come, and it was thus to Richborough that St. Augustine came in probably one of the ordinary passenger boats from Boulogne. This estuary gradually silted up, and it was then that Sandwich came into being in place of the port of Richborough. He agreed that the concrete mass was probably the foundation of some lighthouse or signalling tower, from which com-

munication could be had with Reculver, wooden buildings or something similar being erected round the centre structure. The annual dinner was held in the evening, and at the subsequent meeting papers were read by Mrs. Aubrey Waterfield on "The Home Life of the Benedictines," with lantern views, and by Mr. J. A. Jacobs on "The Records of Sandwich." On the second day visits were paid to St. Bartholomew's Church, Sandwich, and to the churches at Eastry, Betteshanger, Northbourne, and Woodnesborough.

On July 27 a meeting of the NORTHUMBERLAND AND DURHAM ARCHÆOLOGICAL SOCIETY was held in the neighbourhood of Richmond. The party journeyed first to Easby Abbey, where the remains of the Præmonstratensian Abbey of St. Agatha were visited. From there they drove to Gilling, a seat of the Saxon Kings. At Ravensworth a visit was paid to the great castle of Fitz Hugh.

On August 18 the EAST HERTS ARCHÆOLOGICAL SOCIETY made an excursion to Radwell, Newnham, Caldecote, and Hinxworth. At Radwell Church Mr. F. W. Cannon described the fabric, the most interesting features of which are an Early English low-side window, a Decorated font, and several brasses and mural memorials. Radwell House, an old manor-house much modernized, but containing some panelling and a Jacobean fireplace, was inspected with interest. Newnham Church was described by Mr. H. C. Andrews, and Mr. R. L. Hine gave a brief account of Newnham Manor at Newnham Hall. Caldecote Church, said to be the smallest in the county, which has a Decorated font with emblems of the Passion, a canopied stoup in the porch, and some fragments of old glass, was seen after lunch, Mr. E. E. Squires reading some notes upon the building. At Hinxworth Church the features noticed were two canopied image niches, rood-stairs open to the upper doorway, a low-side window, two brasses (one skied in the chancel), and a curious inscription to John Talman. The altar is a fine Italian console table. The old font-bowl is preserved in the Glebe House gardens. Mr. A. W. Anderson described the fabric. Hinxworth Place was the last building visited. Once a cell of the Cistercian Abbey of Pipewell, Northants, this interesting house possesses several of its monastic features, and has some ancient glass, with arms of later owners in the parlour window. The monastic stew-ponds, from which the River Rhee springs, are most pleasantly situated.

The BRIGHTON AND HOVE ARCHÆOLOGICAL CLUB had their usual monthly excursion on August 13, and spent the afternoon at Alfriston. The various objects in the village, such as the remains of the ancient cross and the Star Inn, etc., were described, and the party then proceeded to the noble cruciform church, 1398, sometimes called the "Cathedral of the Downs," the principal points of interest being pointed out by the leader, Mr. T. G. Leggatt. In the absence of the Vicar, the registers could not be seen. As the earliest entries begin in 1504, this register is probably

the oldest in the country. The bulk of the book begins, however, in 1538. The pre-Reformation vicarage was also visited, so far as the public are allowed. This building is under the care of the National Trust, and has been strengthened and carefully repaired so as to preserve it for many long years, 'tis to be hoped. It is probably over 400 years old, although it is possible that the Star Inn is yet older. Between the churchyard wall and the vicarage there stands a hollow elm, which, although but a short shell, is still alive and throwing out leaves. It measures 24 feet round at 3 feet from the ground. This girth is very great for such species of tree, although not unusual in the oaks and yews.



At the meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES on July 27, Mr. F. W. Dendy presiding, the Very Rev. H. E. Savage read a paper on "Thomas Wandles and Patrick Wait, Two South Shields Clergymen of the Commonwealth Time." The postponed country meeting of the Society was held on August 5, when the members visited Flodden Field, and Etal and Ford Castles. The party travelled by rail to Coldstream, whence they drove by Marmion's Hill to Branxton Church, being joined by Dr. Hodgkin, F.S.A., and Commander Norman, R.N., who have made a study of Flodden Field, and who had kindly agreed to act as guides. From this point the visitors went on foot to the site of "Pit," and then to Piper's Hill, which commands a good view of the battlefield. Returning to the carriages, the party drove past the vicarage, over Branxton Hill, across Branxton Moor to Blinkbonny, where Dr. Hodgkin and Commander Norman pointed out the Scots' camps. The next place of interest was Ford Castle, described by Dr. Hodgkin, in the absence of the Vicar (Rev. H. M. Neville) through the death of his son. In the name of the members, Dr. Hodgkin and Commander Norman were heartily thanked for their services.



Other meetings have been that of the BRISTOL AND GLOUCESTERSHIRE ARCHAEOLOGICAL SOCIETY at Oxford on August 2 to 5, under the presidency of Dr. T. H. Warren, President of Magdalen College; the annual excursion of the SHROPSHIRE ARCHAEOLOGICAL SOCIETY on August 3 to Buildwas and Much Wenlock, under the guidance of the Rev. Prebendary Auden; the visit of the VIKING CLUB on July 28 to the site of a supposed Danish Camp at Repton, Derbyshire, now being excavated by Dr. G. A. Auden and Mr. J. T. Emmott; the excursion of the HAMPESTEAD ANTIQUARIAN AND HISTORICAL SOCIETY to Watford, Bushey and Oxhey on July 23; the annual excursion of the SUFFOLK INSTITUTE OF ARCHAEOLOGY to Sudbury and neighbourhood on July 28 and 29; and the excursion of the ESSEX ARCHAEOLOGICAL SOCIETY on July 21 to several places on the borders of Epping Forest.



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.]

RICHMONDSHIRE CHURCHES. By H. B. McCall. Fifty-seven plates, and many illustrations in the text. London: *Elliot Stock*, 1910. Demy 8vo., pp. xxviii, 225. Price 10s. net.

In this volume Mr. McCall has given careful detailed descriptions of ten of the principal churches of the Archdeaconry of Richmond—namely, those of Burneston, Catterick, Hornby, Kirkby Wiske, Kirklington, Patrick Brompton, Pickhill, Wath, Wensley, and West Tanfield. It is stated that this selection has been made because they present collectively an epitome of English ecclesiastical architecture from the eleventh to the sixteenth century. One excellent fact about this book is that good ground-plans, all on the same scale, are given of each church. We are quite in accord with the statement made in the preface that nothing is so helpful to the proper understanding of a church as a plan. Burneston is a church on a uniform plan, and entirely of one architectural period. It was entirely rebuilt just about the close of the fourteenth century, and is a good example of the period. The church is also fortunate in having retained a considerable amount of seventeenth-century fittings; they were the gift of Thomas Robinson, of Allerthorpe, in the year 1627. The oak pews have angle posts with round knobs, and are distinctly good of their kind. A special interest pertains to the church of Catterick, for the contract (in English) for the rebuilding in 1412 is still extant, and is reproduced in these pages. The well-known church of Hornby, with its good series of old effigies, is also fortunate in having preserved the contract for the building of the south aisle, dated January 28, 1409-10. The plan shows that the earliest parts of the fabric date from 1080, that there was a north aisle added about 1180, and considerable reconstruction about 1300. Kirkby Wiske is another church of much diversified interest, retaining good work of the twelfth and three following centuries. The other churches here described, accompanied in each case by photographic plates of their noteworthy details, all possess exceptional features, which are of particular attraction to the ecclesiologist. Thus at Kirklington are some noted effigies and grave-covers; at Patrick Brompton a beautiful fourteenth-century chancel with good sedilia; at Pickhill fine Norman chancel arch and south doorway, and fragments of pre-Conquest knotwork; at Wath a finely carved and often illustrated chest and many Saxon fragments; at Wensley the excellent brass of a priest, fine screenwork, a unique money-box, and, again, Saxon monumental stonework; and at West Tanfield a puzzling small chamber in north wall of chancel, and the noteworthy iron hearse over the fourteenth-century Marmion monument.

All these ten churches are exceptionally well

worthy of a visit from intelligent ecclesiologists and antiquaries. Those who, like the writer of this short notice, know them well, cannot fail to value these careful accounts, and will be glad to possess so well illustrated a volume. We do not, however, find ourselves quite in accord with all Mr. McCall's theories and suggestions. From his remarks as to a supposed Easter sepulchre recess on the north side of the chancel at Patrick Brompton, the writer has evidently not made a thorough study of the subject. A very large number of such recesses were undoubtedly made to serve the double purpose of a founder's tomb and a convenient place for the Easter sepulchre, which was in itself generally of wood placed over the actual tomb, whether a mere gravestone, or a raised effigy, or other construction. The odd suggestion that these recesses were "intended for the reception of the dead during the funeral rites" is quite untenable, and in flat contradiction to all that is known of such rites in mediæval days.

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A HISTORY OF ABINGDON. By James Townsend, M.A. Four facsimiles. London: *Henry Frowde*, 1910. 4to, pp. iv, 183. Price 7s. 6d. net.

To write the history of an ancient borough for a period of a little over twelve centuries, during some eight of which that history is interwoven with the story of a famous Benedictine Abbey, within the compass of less than 200 pages is no slight undertaking. Mr. Townsend has gone to original authorities, and, although his book is an outline or sketch rather than a full or complete picture of so large and long a story, has given us the results of much research in a readable and satisfactory form. The history of the great Abbey is naturally the staple of the book from 675, the date of its foundation, to the dissolution in 1538; but the history of the Abbey is essentially the history of the town during the period named. How closely the fortunes of the two were interwoven in matters of trade, for example, may be seen in the part the Abbey played in the dispute as to markets between the men of Wallingford and Oxford on the one hand, and the men of Abingdon on the other, in the reign of Henry II., in which the Abbey figured as the active patron of the town, and which ended in the assurance to Abingdon of their asserted full right of market.

The story of the Abbey and of the town touches national history, too, at many points. Of the two great Abbots—Æthelwold (tenth century) and Faricius (1100-1117)—as well as of Edmund Rich, the famous St. Edmund of Abingdon, Mr. Townsend gives brief but graphic accounts. In the chapter on "The Thirteenth and Fourteenth Centuries," and its successor, "The Fifteenth Century and the Dissolution," he has turned the documents, especially the Account-rolls of the Abbey, to excellent account. A special chapter is given to the Fraternity of the Holy Cross, which, next to the Abbey, is the most interesting of the pre-Reformation institutions of the town. The chapter on the fine Perpendicular church of St. Helen's is full of interesting detail, though Mr. Townsend chronicles the drastic changes made during the "restoration" of 1873 without comment. Other chapters deal with St. Nicholas Church and Abingdon

School, a foundation which dates from the fourteenth century. The remaining chapters treat first of the early borough (1555-1640), and then of the town history from the Civil War to the present day. In a general history of Abingdon one might, perhaps, have expected to find the municipal history more fully and prominently treated, but probably it was considered that the existence of Mr. Challenor's excellent volume of *Records of the Borough of Abingdon*, 1898, made such treatment less necessary. The four appendices contain lists of the Abbots of Abingdon, of the Vicars and Rectors of the churches, and the Headmasters of the School (from 1563), and transcripts of two of the four plates of facsimiles of documents. There is a sufficient index, and the volume, which we cordially welcome, is handsomely produced.

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THE RUINS OF FOUNTAINS ABBEY. By the Rev. A. W. Oxford, M.A., M.D. With 103 illustrations and photographs by J. Reginald Truelove, A.R.I.B.A. London: *Henry Frowde*, 1910. Pott 8vo., pp. viii, 245. Price 3s. 6d. net.

"This little book," says the author, "is an attempt to put in simple language for the unlearned the results of the investigations of the ruins made by Mr. W. H. St. John Hope and Mr. J. Arthur Keeve. To make it easy to understand, architectural terms have been explained, Latin quotations translated, and a few facts given about the life and habits of the old Cistercian monks. Translations of Serbo's history of the abbey and of the chronicle of the Abbots have been given in appendices." That correctly and succinctly describes the contents of this admirable little handbook. Mr. Oxford has reconstructed both the buildings and the daily life of the famous Abbey in an attractive and easily followed narrative, in which he has freely used the results of recent excavatory work. It is a book that every visitor to the ruins who wishes to understand what he sees should have in his pocket, and should have read carefully before his visit. The numerous illustrations, photographs, and drawings, are pleasant and illuminating aids to the text. The ordinary "unlearned" reader will be glad to have the translations of Serbo's history, and of the chronicle of the Abbots, which together fill about half the book. There are plans inside the covers. The only things we miss are an index and a list of the illustrations.

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THE COMACINES: THEIR PREDECESSORS AND THEIR SUCCESSORS. By W. Ravenscroft, F.S.A. With twenty-four illustrations. London: *Elliot Stock*, 1910. Crown 8vo., pp. xii, 80. Price 3s. 6d. net.

A little while ago Mr. Ravenscroft contributed some interesting articles on the Comacines, the "Cathedral Builders" of Leader Scott, to the *Antiquary*. These, with articles of his printed elsewhere, and a lecture, he has welded into a readable little volume. Mr. Ravenscroft suggests that the Comacines—originally the community of builders which left Rome at the downfall of that city and settled on the Lake of Como—were in some senses

the successors of the builders of Solomon's Temple, and possessed legends and traditions handed down from the days of the Temple-builders. Freemasonry is thus linked, it is suggested, through the Roman College of Artificers, from whom the Comacines were immediately descended, with the Temple-builders; and the inference may not be so very wild, Mr. Ravenscroft thinks, that "the masonic stories associated with the Temple told to-day in connection with Freemasonry are not without foundation." The working out of these suggestions by architectural and historical evidence makes very interesting reading, whether the reader be convinced or not. Mr. Ravenscroft does not strain his points, but puts the case fairly and temperately. There are weak links in the chain; but, whether or not the great masonic bodies of the present day are legitimately descended from the Comacines, and the latter in some sense from the Temple-builders, the theme is attractive in more ways than one, and Mr. Ravenscroft may be thanked

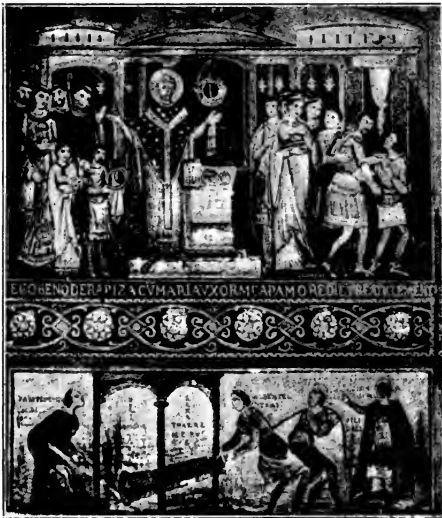
HISTORY AND ETHNOGRAPHY OF AFRICA SOUTH OF THE ZAMBESI. By G. M. Theal, Litt.D. In 3 vols., with maps and plans. Vol. iii. London: *Swan Sonnenschein and Co., Ltd.*, 1910. Demy 8vo., pp. xiv, 499. Price 7s. 6d.

In this volume Dr. Theal concludes the story of South Africa, of its Portuguese, Dutch, and other immigrant peoples, and of the fate of its native races, for the period from 1505, when the Portuguese first appeared upon the scene, to 1795, when Cape Colony became a British possession. It resumes the narrative in 1751, in the governorship of Hendrik Swellengrebel, and tells the story of the development of commerce, of agriculture, and of the whole machinery of government, as well as of wars with bushmen and Kaffirs, under the Dutch East India Company, up to the conquest of the Colony by the British in 1795. Two luminous chapters give a general view of the social and political conditions under which Europeans in Cape Colony were living at the date of the English conquest. An account of the changes and developments in Portuguese South Africa during the eighteenth century, and chapters dealing with the migrations and conditions of life of the Bantu, the Xosas, Hottentots, Betsuana, and other native tribes and races, complete a work which is authoritative and not likely to be easily superseded. Dr. Theal's knowledge of South African history and ethnology is almost unique, and of his various books, these volumes, dealing with a little-studied fraction of history, are among the most important. The historian of colonization and the ethnologist, as well as the student of general history, will find much food for thought in them. This third volume contains an admirable synoptical index filling more than 90 pages, and a most valuable bibliographical appendix of 44 pages, giving particulars, not only of printed books relating to South Africa during the period 1505 to 1795, but also particulars of and notes on documents in the Archives of the Cape Colony and of the Netherlands, for the compilation of which Dr. Theal has had special facilities.

* * *

CHESTER. Painted by E. Harrison Compton, and described by F. R. G. Duckworth. Twenty coloured plates. London: *A. and C. Black*, 1910. Square demy 8vo., pp. xii, 183. Price 7s. 6d. net.

In this entertaining history of early Chester Mr. Duckworth, dedicating it with filial piety, is concerned only with the period when the famous city was vindicating its separate existence and its independence of all external authority. It is because Chester, with its street "rows" and rich mixture of timbered houses and red sandstone buildings, still preserves so much of this historical past that it remains one of England's most attractive cities. Set in the loop of a fine river, with a noble bridge, of whose sturdy beauty the author here gives an eloquent picture, Deva has as proud a record as London or Oxford. The Miller of Dee and Hugh Lupus enjoyed different social rank, but both were famous men! The walls, the chapels, the alleys, and the ways which they frequented, have always been picturesque without artificiality, so that the faithful water-colour drawings by Mr. Harrison Compton reproduced in this volume,



FRESCOES IN LOWER CHURCH, S. CLEMENTE, ROME.

for giving us a suggestive and pleasant little book. The numerous illustrations are good and for the most part much to the point. The example which we reproduce above shows frescoes in the under church of St. Clemente at Rome. The lower part, which dates from the tenth century, shows the master mason directing his men; and some think, says Mr. Ravenscroft cautiously, "they can discern beneath the toga a master's apron. For my own part, although I looked carefully for it, I should not like to say it is undoubtedly there; but, be this so or not, there is no mistaking the Magister, who is named Sesinius, and who somewhat angrily directs his men, calling them sons of Pute." There is a good index.

of which we specially like the street scenes and the carefully chosen view of the front of Stanley House, are a welcome and honest transcript of the city's aspect.

Mr. Duckworth rightly warns his readers against the embellished account given by Gerald du Barri in the twelfth century as a "second Rome," with "immense palaces and beautiful baths." He justly claims that a compensating honour can be found in its association with the famous Julius Agricola. For lively and attractive accounts of Roger de Lacy and Edward Plantagenet we must refer readers to the chapter entitled "Gladius Cestriæ." The whole volume is an excellent pattern of what a properly imaginative book of topography should be, avoiding for its purpose the honest dullness of the gazetteer, and at the same time discerning the poetry that lies in the annals of history. The letterpress of this volume, in a word, seems to us to be much above the average of this class of book, and a worthy and dignified accompaniment to the comparatively slight, if delightful, sketches of the artist. If the present reviewer is quick to record that the work seems marked by historical and antiquarian accuracy, he may be pardoned for detecting one slip, in the statement on page 93, that refectory lecterns exist only at Chester and Beaulieu Priory. Surely Fountains Abbey boasts a similar piece of work? If not, the reviewer adds a handsome apology.

W. H. D.

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THE SIGNS AND SYMBOLS OF PRIMORDIAL MAN.
By Albert Churchward, M.D. With 186 illustrations. London: Swan Sonnenschein and Co., Ltd., 1910. Demy 8vo., pp. xxiv, 449. Price 25s. net.

This handsomely produced and ponderous volume belongs to a class of books which is the despair of the archæologist. It belongs to the shelf which contains the tomes of Gerald Massey and Gordon Furlong. Its pages bear witness to enormous industry, and to hopeless wrong-headedness. It is not worth while to review it in detail in these pages. Masonic signs and symbols are found in every age in every quarter of the globe, linking together the monumental and inscriptional remains and the rites and customs of all peoples, and deriving them all from the signs and symbols and beliefs of the "Ancient Egyptians." Egyptian hieroglyphics are found alike on stones in Ireland and among the Mayas of Central America. The "Druids" were "High Priests from Egypt," who "brought the Solar myths with them, and much of the Stellar myths they found here they merged into [sic] and made use of." It is important to note, says Dr. Churchward, "that the Druids had only lintels, not arches; but that the tombs of Yucatan and the Incas possessed arches, therefore a later exodus [from Egypt] than the Druids" (page 169). The author's English and punctuation are somewhat extraordinary. Here is a sentence taken at random: "Those who advance the cry for such, are people 'whose brains are thrown back,' the same as you see in some individuals a strong type of the Simian" (page 434). Who is Dr. Ray "Lancaster?" (page 194). The old equation Bel=Baal of course crops up. On page 181 we are told that "with the Druids Bel was the Supreme God," while the

Israelites "were accustomed to adore God under the title of Bel or Baal—the original name for Jehovah." But it is not necessary to say more. There is a wealth of illustration, including some coloured plates.

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THE CHURCH BELLS OF WARWICKSHIRE. By the late Rev. H. T. Tilley, M.A., and H. B. Walters, M.A., F.S.A. With twenty-six plates and twenty illustrations in the text. Birmingham: Cornish Brothers, Ltd., 1910. 4to., pp. xii, 282. Price 12s. 6d. net.

Within this fine quarto volume is the full record of the church bells of Warwickshire, both ancient and modern. The 310 churches possess about 1,050 bells. Those of pre-Reformation date are few in number compared with some other Midland counties of which full schedules have been taken. They now number only 58, several having been, unhappily, melted down within recent years. There are 37 of the second half of the sixteenth century, 255 of the seventeenth, 272 of the eighteenth, and the remainder of the nineteenth and present centuries.

The merits of this carefully compiled book are undeniable, and we are confident that it will bear comparison with the best volumes previously issued on the bells of particular counties, such as those of Mr. North or Mr. Stahlschmidt. To bring out such a book as this requires much patience and plodding work. It can only be undertaken by enthusiasts in campanology, and will never, we fear, prove a monetary success. In connection with this volume it is sad to think that the Rev. H. T. Tilley, sometime Vicar of Claverdon, who began his work in Warwickshire belfries as long ago as 1874, did not live to see the work issued. But a worthy successor was found in his friend, Mr. Walters, F.S.A., to whom is owing the whole of the valuable and interesting introduction, as well as the bringing up to date of the rest of the text.

Much industry has been expended on the story of the various foundries that have supplied Warwickshire with bells. Owing to its position in the very centre of England, and to the absence of any local foundry of moment prior to 1700, the variety of sources is unusually numerous. The great foundries of London, Leicester, Nottingham, and Worcester contributed no small share to Warwickshire belfries; but bells came also from quite distant places, such as Bridgwater and Aldbourne, Wilts. The Purdues of Bristol, a family of bell-founders famous in the West of England, supplied two seventeenth-century bells to this county. The inscription on the 1624 treble at Brailles is of a boldly egotistical character—"I am hee, for Richard Purdi made mee." William Clibury, of Wellington, Salop, who flourished between 1605 and 1642, supplied two to Warwickshire, each of which bears his favourite fine inscription, *Gloria in excelsus Deo*, with the almost invariable mistake of *excelsus* for *excelsis*. Richard Keene, of Woodstock, in 1688 supplied a boastful jingle as the inscription on the recast fourth bell of Brailles:

Ime not the bell I was but quite another

Ime now as rite as merry George my brother.

Three years later Keene was called upon to try his

hand on the fifth bell, when he again produced a poetical couplet:

He crack no more now ring your fill
Merry George I was and will be still.

Warwickshire produced a founder of its own at the beginning of the eighteenth century in the person of Joseph Smith, of Edgbaston, who flourished between 1701 and 1732. He was so successful with his bells that he soon outdistanced all competitors in the north of the county, and supplied several complete rings to churches in the counties of Stafford, Worcester, Leicester, and Salop. On the ring of six at Northfield Smith contrived to narrate in ingenious couplets the story of his success in obtaining the contract at the parish meeting, notwithstanding considerable opposition. The third and fourth bells bear:

But when a day for meeting there was fixt
Appeared but nine against twenty six.

The account given by Mr. Walters of ringing customs and peculiar uses is excellently done, and is not disfigured by vain repetitions as to their supposed origin. The most curious custom here recorded, which we do not remember to have met with elsewhere, is one which prevails at marriages at Grandborough, where the peal is repeated at 5 a.m. on the following morning! No date is given as to the rise of this remarkable custom.

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The Public Libraries Committee of Newcastle-upon-Tyne have issued a well-printed *Catalogue* (68 pages), bound in red cloth, of the *Books and Tracts on Genealogy and Heraldry* in the Central Public Libraries of that city. Mr. Basil Anderton, the librarian and compiler, may well be congratulated, not only on the execution of the Catalogue, which is certainly a very creditable piece of work, but on the extent to which the city libraries are equipped with genealogical and heraldic works. There are subject and author lists, with an index attached, and they show a remarkably good collection of books and tracts, the section dealing with particular families being especially strong. The usefulness of the book for those for whom it is primarily intended is greatly increased by the very sensible device of attaching a distinguishing mark to all items of local interest.

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We have received from Ottawa No. 3 of the Publications of the Canadian Archives—the *Journal of Larocque from the Assiniboine to the Yellowstone, 1805*. François Antoine Larocque was a clerk in the employ of the North-West Company, and his *Journal*, here competently edited, with notes, by Mr. L. J. Burpee, is interesting geographically, historically in connection with the fur-trade, and more especially ethnographically from the details given of life and customs among the Crow Indians and also among the Mandans, one of the most remarkable of Western tribes. The *Journal* describes the first visit of white men to the country of the Crow Indians.

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The third section of *The Book of Decorative Furniture*, by Edwin Foley (London and Edinburgh, T. C. and E. C. Jack; price 2s. 6d. net) fully maintains the standard set up in the first two parts. The text, though written primarily for popular reading,

contains much accurate information well and concisely set forth. The cuts in the text are numerous and good, while the coloured plates of furniture depicted in a contemporary setting, which are the chief feature of this fine work, are remarkably good. The part before us contains no less than six coloured plates, and about fifty illustrations in the text. It is a cheap and very attractive publication.

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Among the pamphlets on our table are a continuation of Mr. Thomas May's carefully-compiled account of *The Roman Pottery in York Museum*, with illustrative plates, reprinted from the Report of the Yorkshire Philosophical Society, 1910, and a reprint from *Old Lore Miscellany* of Eiríkr Magnússon's scholarly edition, with translation of the northern poem *Darraðaljóð*, published for the Viking Club by Messrs. Curtis and Beamish, Ltd., 50, Hertford Street, Coventry, price 1s. 6d. net. We have also received Nos. 68-72 and a copy of the third edition of No. 41 (Guide to the Wilberforce Museum), of the "Hull Museum Publications," all published at one penny each. Nos. 68, 69, and 72 are the last Quarterly Records of Additions, illustrated and annotated in the usual interesting way; No. 70 is a freely illustrative account of *Rare Neolithic Implements from East Yorkshire*, etc.; and No. 71 the Annual Report of the Hull Museums for 1909, both prepared by the indefatigable curator, Mr. T. Sheppard, F.G.S.

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The *Architectural Review*, August, among other attractive features, contains the last of the series of articles, with striking illustrations, on the recent reconstruction of the Propylæa, Athens, and some charming pictures of the Deanery of St. Paul's, one of the historical town-houses of London. The *Berks, Bucks and Oxon Archaeological Journal*, July, is distinguished by another of Mr. C. E. Keyser's admirable architectural studies of Berkshire churches, dealing this time with those of Avington and Ashbury, illustrated by nine fine photographic plates. *The East Anglian*, July, contains notes relating to the Suffolk yarn industry in the eighteenth century, to Suffolk churches, Cambridgeshire Deeds, and a variety of other East Anglian topics. The August issue contains an inventory of a Norfolk rector's goods, 1668, and some curious documents. We have also on our table *Travel and Exploration*, August, with an article, by Mr. W. J. Clutterbuck, of some ethnographical interest on the "Lu-Chu Islands," and *Rivista d'Italia*, July.

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

It would be well if those proposing to submit MSS. would first write to the Editor, 62, Paternoster Row, London, stating the subject and manner of treatment.

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.



OCTOBER, 1910.

## Notes of the Month.

FEW archæological articles have been published of more absorbing interest than that from the pen of Dr. Arthur Evans, which filled nearly three columns of the *Times* of September 16, under the title of "Further Discoveries at Knossos, Crete." Another season's campaign has been conducted among the tombs on the headland at Isopata. Dr. Evans points out that "it is from their religious significance that the present group of tombs must command a unique interest." "The religious interest," he says, "culminated in a chamber about 6 metres square, to which the name of 'The Tomb of the Double Axes' may be fittingly given. The arrangement here was wholly new, and rather recalled the domestic Etruscan ideas of the after-life than anything yet known of the Minoan Age. To the right of the entrance was a raised stone platform, into which the pit that formed the burial cist was cut. Along the outer face of this platform and round the remaining sides of the chamber ran ledges, also cut out of the soft rock, evidently intended for benches as if for a family gathering. But the most remarkable feature was a pier jutting out from the back wall, the front face of which showed a half-column carved in low relief. The pier itself, which recurred in a neighbouring tomb, may have been partly devised to support the rock ceiling; but the half-column supplied an architectural touch, giving the vault of the dead the

VOL. VI.

semblance of a living-room in some stately Minoan house.



"The slabs of the cist had been removed, and most of the contents thrown out by early plunderers, and our search for treasure was rewarded only by such minor relics as gold beads in the form of octopuses, a cornelian intaglio engraved with lions, a gold-mounted amber disc, and the handle of a silver vase. The gold-plated studs of a sword hilt, however, and a long bronze knife with similar adornment remained to show that the deceased was a warrior. Of relics in less precious materials there was a greater abundance, and the more or less complete remains of a whole series of vases in the fine 'Palace style' were found on the floor, where—as is usual in Minoan rooms—they had originally stood.



"The most conclusive evidence of sepulchral cult remains to be described. On the floor near the pillar, and evidently fallen from the platform in which the grave itself was sunk, lay two double axes of the well-marked ritual class peculiar to Minoan shrines. Near these were remains of a vessel, in the form of a bull's head of inlaid steatite, resembling the exquisite bull's head rhyton with crystal eyes, found, together with the base of a sacred double axe, in a sanctuary of the 'Little Palace,' and, like it, no doubt, used for pouring libations. These, indeed, seem to have been received by another remarkable vessel found near it, of the polychrome sepulchral class, in shape a good deal resembling some found in the Pillar Room of Phylakopi. From the position in which the double axes had fallen, it is reasonable to suppose that the part of the platform near the head of the grave had been fitted up like one of the usual small Minoan shrines—the axes themselves having been originally socketed, as in other cases, in sacral horns of plaster. The tomb, then, was at the same time a chapel where the protection of the Great Mother of the prehistoric Cretan cult was sought in the shades for the departed warrior. The stone benches ranged round the sides—that to the right lower, as if for children—may well have been devised for some memorial function in which the whole family partook."

Dr. Evans says in conclusion that this "Tomb of the Double Axes" has "produced more definite evidence regarding the sepulchral cult and religious ideas as to the after-world than any grave yet opened in Crete or prehistoric Greece. Some further touches are supplied by other tombs of the group, such as the clay chafing-pans that seem to have served as censers for the ritual fumigation of the chamber, and even lumps of actual incense which when burnt retains its characteristic odour after the lapse of thirty-five centuries."

In their recently issued Report the Commissioners of Woods and Forests detail the works which were undertaken during the year 1909-10 for the preservation of the structure of Tintern Abbey. A scaffold was erected to the whole of the north front of the transept, including the gable, and the return of the angles on either side, east and west, the latter of which contains a circular stair. "A close examination of the work," say the Commissioners, "fully confirmed the report of 1909; the condition of the stonework, both of the window and the gable and staircase, was such as to require immediate attention, and especially was this the case as regards the tracery of the window, parts of which would soon have fallen if preventive means had not been adopted. The stonework of the gable has been pointed and made secure, and what remained of the old coping has been reset, and those parts of the walls which were exposed, the coping having gone, have been so covered as to exclude wet. The dangerous openings and weak places in the side-walls of the staircase, where broken away, and the stair thus exposed to the transept, and also the missing and broken masonry at the top, have been built up and made secure, and the north-east angle has also been repaired; certain parts of the window divisions and tracery were found to be so much out of place and insecure that it was necessary to insert partial centres and strutting, and all has now been made safe with as little disturbance as possible. The stonework at the sides of the window and beneath, both inside and out, has been strengthened where necessary and pointed." Other minor works included the resetting of portions of wall, the

pointing of open joints of windows and mouldings, where needed, and the removal of vegetation which was doing much harm.

The *Times* of September 7 contained an important report by Mr. H. St. George Gray of the results of the exploration of the Lake-Village at Meare, so far as it has been carried out this season. "The Meare lake-village is not what is sometimes styled an archaeological puzzle," says Mr. Gray, "for its date, or period at any rate, was known from the beginning of the investigations—approximately from 200 B.C. to A.D. 70. Some antiquaries are inclined to narrow these dates, as no development or improvement in the manufactured articles is traceable when comparing objects found in the substructure below the lowest clay floors with others from the upper floors. At Glastonbury a few fragments of Roman pottery were found close to the surface, but as yet nothing attributable to the Romans has been found at Meare. Three dwelling-mounds and parts of two others were excavated this year; none of these had more than two floors of clay, but in one were found four superimposed hearths of the usual character. During the last week the large mound, through which a trench was driven in 1908, was excavated (except the northern quarter), and in it were found a large number of objects. Until it was reached no pilework or timber substructure was revealed. Here we discovered eight clay floors and some twelve hearths, most of which were superimposed. The upper hearths, close to the surface, had become tilted over to the south-west. Beneath this mound the peat was found, by boring, to extend to a depth of 7 feet, being followed by grey clay. Attempts were made on the outskirts to discover a border palisading to the area, but without success as yet." The "finds" include objects of bronze, iron, glass, earthenware, and stone. Some few human remains and an abundance of worked animal remains were found. It is hoped to renew the excavations next May. More funds are needed to prosecute this fruitful work.

In their recently issued Report the Committee on Ancient Earthworks and Fortified Enclosures, while recording various instances

of destruction, chronicle also some works of preservation. At Comberton, a village in Cambridgeshire, the maze has been restored and enclosed. It had almost entirely disappeared, and is now re-dug on the lines of its original design. It is understood also that the local authorities are taking steps to preserve and restore the maze on the common at Saffron Walden, Essex. At Swerford, Oxfordshire, as a result of representations made to the Rector by the Oxford Architectural and Historical Society, an earthwork of the mount-and-bailey type to the north of the church, part of which it was proposed to use for an extension of the cemetery, has been left uninterfered with. At Carmarthen the local antiquarian society is taking active steps to prevent destruction of, or the depositing of rubbish on, The Bulwarks.

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 Writing to the *Yorkshire Post* on September 7, Mr. R. H. Forster reported that—"At the excavations on the site of the Roman town of Corstopitum we have just found a finely carved altar, with an inscription :

IOVI AETERNO  
 DOLICHENO  
 ET CAELESTI  
 BRIGANTIAE  
 ET SALVTI  
 C. IVLIVS AP  
 OLINARIS  
 > LEG VI IVSDE

*i.e.*, "To the eternal Jupiter Dolichenus and to heavenly Brigantia and to the safety (probably of the Emperor), C. Julius Apollinaris, a Centurion of the Sixth Legion." The last few letters are uncertain. The name of the dedicatory is not part of the original inscription; Julius Apollinaris has erased the name of some other person and substituted his own.

"Jupiter Dolichenus is said to have been regarded as the special patron of miners. 'Cælestis Brigantia' is, more or less, the goddess of 'heavenly Yorkshire.'

"The altar had been used to form part of the kerb of a road constructed about A.D. 360. Two unscribed altars have also been found in a similar position."

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 The Birmingham Archæological Society is making an attempt to preserve from destruc-

tion the façade of the old timbered structure in Deritend, near St. John's Church, Birmingham, until recently known as "The Golden Lion." The building is marked for demolition in order that street improvements may be effected, and it is suggested that, if it cannot be preserved on its present site, the frontage might be transferred to one of the public parks, and re-erected as a memorial of old Birmingham. The building has interesting historic associations, and is a survival of the old half-timbered buildings that formerly stood in Deritend. It is believed to have been originally the hall or house of the Guild of St. John the Baptist, of Deritend, and was probably used as a grammar-school. In the reign of Henry VIII., when the guild lands were seized by the Crown, the property, of which this building was a part, became the possession of Thomas Holte, of Dudstone, one of the King's Commissioners. From that time its ownership may be traced through various families, and it was put to devious uses. George Holtham, who purchased the old house in 1701, divided the original building into six dwellings, one of which eventually became "The Golden Lion." The others have disappeared. It is stated that the City Council will allow the re-erection of the old timbered front in one of the parks, and take charge of its maintenance. An appeal is now being made to the public for £100, required to purchase this relic of old Birmingham. Subscriptions may be sent to the secretary of the Birmingham Archæological Society at the Midland Institute.

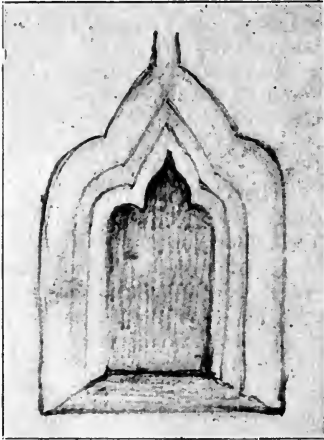
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 Dr. Carl Peters, the German explorer, who recently arrived in London from Berlin, gave Reuter's representative details of his last journey in Rhodesia. "I was fortunate enough," he said, "to discover a tablet which, so far as I know, contains the first actual ancient inscription found in South Africa. The tablet was found by my men in a slave-pit to the south of Inyanga, north of Umtali. The district contains hundreds of these pits, from 20 to 25 feet deep, in which the ancients kept their slaves. The tablet was made of cement, and had been cut in two while it was soft, the letters on it being in no way damaged. The characters look to me like Greek letters, but other experts say they are Græco-Phœni-



cian. I take it to be the half of an ancient passport. I also discovered near Zimbabwe a brass figure of Pan  $6\frac{1}{2}$  inches in length, very similar to the figures found at Pompeii, thus proving Greek influence in South Africa."



Mr. C. D. Sturge, of Harborne, Birmingham, writes: "Some forty years ago Paignton, near Torquay, consisted of whitewashed fishermen's cottages, some of them very old. When recently there I hunted for antiquities, and found in Kirkham Street one of these old cottages still left (near the gas-works). The outside walls were whitewashed, but one of the doors was of massive oak with an ogee head. Inside, one of the parlours had a



niche in the end wall, something like the accompanying rough sketch. The occupant could tell nothing about its object or history. As I have been unable to hear of any local or county archæological society, I venture to ask you if you can obtain for me any information on the subject."



The tombs of Kings Henry II. and Richard the Lion-Heart of England in the Abbey of Fontevrault, with those of the Queens of King John and Henry II., have been unearthed by M. Lucien Magne, the French Government's Inspector-General of Historical Monuments. The architects who were en-

gaged in restoring the abbey, after digging down to the original level of the nave and demolishing the seventeenth-century partition, discovered traces of inscriptions and paintings in an arched recess of the north-west wall of the transept. It would seem that the Abbess, Louise of Bourbon, in re-decorating the cloisters had closed up the opening of the tombs, and hence they had escaped being rifled, as so many other tombs were, in the revolutionary movement of 1789. And so they have been unearthed in the present year of grace. Good illustrations of the newly-opened vaults, and of the monuments to our English Kings and Queens at Fontevrault, appeared in the *Sphere* of September 3.



Excavations at Lesnes Abbey, Erith, undertaken by the Woolwich Antiquarian Society, have led to important results. "Where there was a neglected orchard a year ago," says the *Times* of September 9, "there are now visible the ruins of one of the most important abbeys in Kent, founded in 1178 by Richard de Luci, Chief Justiciar of England and first Canon of the abbey, who was buried in the abbey church in the year 1179. . . . For many years there has existed a plan of the abbey, but the excavations show that the real building is three or four times as large as the size indicated on the plan, and in another position altogether. The most important discovery is that of a life-size effigy, beautifully carved in stone, of a knight, cross-legged, in armour and surcote. The effigy is ornamented with paint and gold-leaf. . . . The effigy bears the arms of a De Luci on the shield, and it is supposed to represent a De Luci of Newington in Kent, a relative of the founder. His dress fixes the date as early in the fourteenth century; the surcote was discontinued in 1320. The feet rest on a lion, and the carving to the spurs and buckles of the armour and chains is exquisite. The rich and rare colouring and the gold-leaf are perfectly fresh, and the arms on the shield are legible." Additional funds are badly needed in order that the work may be continued. What has been done shows how important it is that the work should be carried further. Subscriptions may be sent to the chairman and treasurer of the Lesnes Works Committee,

Mr. W. T. Vincent, 189, Burrage Road, Woolwich.

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A sculptured bust of an early Bishop has been discovered in the heart of the Cheviots. It is beautifully cut in Sicilian marble, which has been rendered almost chalk by age; and the finder, Mr. John Wood, Spittal, suggests that it may represent Paulinus, the great apostle of Christianity to Northumbria in A.D. 625-633, who stayed in the Cheviots at Yeavinger, where Edwin had a palace.

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In connection with the vacation course at Edinburgh University, Mr. David MacRitchie, F.S.A. Scot., delivered a lecture on "Cyclopean Structures in Scotland," on August 26. Dealing first with Cyclopean buildings in Greece, Sardinia, and the Balearic Isles, Mr. MacRitchie showed that the architecture was distinguished by the huge-sized stones, which were often unhewn, by the absence of cement and mortar, and by the use of what was known as the "false arch." The thickness of the walls admitted of passages length-wise within them.

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After showing a considerable number of limelight views illustrating these structures in the countries named, the lecturer proceeded to describe by the same means the corresponding structures found in Scotland. The most prominent of these were the round towers generally known as "brochs" or "doons," which approximated very closely to the *talayots* of the Balearic Isles and the *nurags* of Sardinia. The best existing specimen was the Broch of Mousa in Shetland. Of those which were still instructive, although in a ruinous condition, a good example was the Doon of Carloway in Lewis (in Gaelic, *Dun Charlobhaidh*, otherwise *Dun Dheirg*, or the Tower of the Red One). The peculiar features of these towers, their massive walls perforated with galleries and chambers, and their well-like interior, were now familiar to many others beside antiquaries. In all respects their architecture was of the order known as Cyclopean.

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Closely connected with the brochs or doons were the chambered mounds and underground galleries, the latter being akin to the *allées*

*couvertes* of France. These show various forms of transition from the above-ground structure to the actual "souterrain." An interesting comparison was made between certain underground dwellings in the Balearic Isles, in Orkney, and in the Outer Hebrides, wherein the area capable of being roofed over was considerably increased by the use of pillars and piers. In referring to the probable age of the Cyclopean structures of Scotland, the lecturer deprecated the application to them of the term "prehistoric." Dr. Joseph Anderson's estimate that the brochs were probably built between the fifth and ninth centuries of our era accorded well with the Norse chronicles which ascribed such buildings to the Picts at the time of the Norse colonization of Orkney in the ninth century. Moreover, there were two "souterrains" in the South of Scotland which had been partly built from Roman ruins, and in several instances vessels of Samian ware had been found in underground abodes of the same class. Their period was therefore within the Christian era—certainly in some cases, and possibly in all.

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The *Wiltshire Gazette* of September 1 published a full account, filling nearly three columns, of the results of the work which Mr. B. H. Cunnington has been engaged upon at the great prehistoric camp known as Casterley. Summing up, the writer says:

"A careful consideration of all the indications disclosed by the excavation of last year and this year leads with tolerable certainty to the following conclusions:

"1. The site was originally occupied (*i.e.*, the camp as a whole was formed) by the pit-dwellers of the late Celtic period, otherwise the prehistoric Iron Age.

"2. It was then occupied by the people of the early part of the first century A.D. They made the interior earthworks.

"3. Yet later occupants were the Romano-British people.

"4. There is no evidence that the pits were used by the later occupants of the camp, who had their dwellings above ground. Not a fragment of the later pottery was found in the pits at any depth, which may be taken as evidence that they were filled up before the later types of pottery

found their way to the site. This later pottery was strewn about so universally that, had the pits been open, fragments must have found their way into them.

"5. The camp continued to be occupied, by the Romano-British, up to the third or fourth century, but before their occupation the ditches became partly filled.

"6. The articles found do not suggest that the camp was occupied after that period. Nothing of a later period was discovered."



A silver penny of Mary's reign, dated 1556, has been unearthed by a farm-hand while hoeing in a field at Kate's Bridge, near Thurlby, Lincolnshire, and a number of Roman coins have been turned up in a field at Braughing, Herts.



To listen to an address by Mr. Thurstan Peter, of Redruth, on "The Lost Church of St. Piran," a large number of people, visitors and residents in the county, on the afternoon of Saturday, August 27, walked across the sand-dunes at Perranporth to the site of the ruins amidst the undulating waste. For many years the ancient edifice was completely covered by sand, and now, after long delay, steps are being taken to surround it by a shell of concrete. A platform had been erected for the lecturer close to the church, around which enthusiasts had worked hard during the preceding months in preparation for the erection of the concrete walls, while the audience were seated on the ground near by. A full report of Mr. Peter's very interesting address appeared in the *Royal Cornwall Gazette*, September 1. During the work of excavation many skeletons have been found, some of them of human beings 7 feet in height. A feature of the skulls found is the perfect condition of the teeth. The remains have been discovered of a small building close to the oratory, which is believed to have been a priest's residence.



At a recent meeting of the Hampshire Field Club and Archæological Society at Old Sarum, Mr. St. John Hope explained the works in progress, and then conducted the visitors round the excavations, stopping at several points and delivering a brief address on the character of the buildings whose

foundations had been laid bare, and the extent of which were a surprise to many. Special reference was made to the great tower or keep of the castle, and he added that the stone ashlar facing the walls were for the most part removed to Salisbury, and used in the cathedral works there. A visit was also paid to the museum, which contains many interesting architectural fragments, and quantities of broken pottery, almost all of mediæval date, together with various iron objects such as keys, spurs, and tools, and a few of bronze or latten. The latter include a charming little pendant of early thirteenth-century work, pounced with a fleur-de-lis. There is also nearly a yard's length of gold lace. All antiquities and objects of interest found are the property of the Dean and Chapter of Salisbury, and it has been decided they shall be preserved in the city itself. Mr. Hope's report to the Society of Antiquaries, on behalf of Lieutenant-Colonel Hawley and himself, of the progress of the excavations at Old Sarum was issued lately, with two plans. The site is being carefully worked over, and a postscript to the report adds: "To carry out the work on an adequate scale some £600 or £700 will be required annually, and the work will probably occupy as many as ten years."



The *Athenæum* of August 20 announced that on the following Monday, August 22, the Archæological Society of the Tarn-et-Garonne were to begin a seventeen days' pilgrimage to England and Belgium. This was the realization of a long-cherished project by the people of a territory where everything which counts—historical, poetical, architectural—dates from the three centuries of English occupation in Aquitaine. Although Louis XIII. levelled Montauban to the ground to spite the "Rochelle of the South," he did not go below the ground, and to-day the arms of England decorate the capitals in the old basement guard-room of the Hôtel de Ville. Canon Fernand Pottier, the president of the society, who came in charge, is recognized as the leading antiquary of the Midi.



At the annual general meeting of the Caerwent Exploration Fund, held at Caerwent on

August 30, Dr. Ashby, describing the present year's work, said that on the west of the Roman cross-street a large house has been discovered, the remains of which belonged to two or three different periods, by no means clearly distinguishable, the plan being abnormal. A remarkable feature was a finely-preserved cellar. In the southern portion of the field over a hundred skeletons have been discovered; they are certainly of post-Roman date, as Roman house walls had been destroyed in order to bury the bodies. A Roman altar with a dedication to Mars Ocelus has been found. The work at Caerwent will be finished this season. Next year the work at Caerleon is to be resumed.

Very important discoveries were made last year on the Janiculum, Rome, in the neighbourhood of the Villa Wurtz. Further excavations were made on the Janiculum during the early days of September, with very striking results. A sanctuary with niches for the statues of the deities worshipped there, and a triangular altar made of brick; a fragment of a statuette of Jupiter, a statue of Bacchus, and another representing an Egyptian god, with arms distended and clenched fists, as well as three skeletons, were all brought to light. The discovery attracted the notice of "dealers," for an attempt was made to carry off some of the objects found. This audacious enterprise was happily averted by the vigilance of the police, who fired their revolvers at the archaeological burglars as the latter escaped in a motor-car.

It is lamentable to read of the destruction of ancient buildings which is being wrought unchecked in Cyprus. In a letter to the *Times* of September 8, signed by Mr. D. G. Hogarth and other scholars, it is rightly urged "that it is the bounden duty of British administrators, to whom care of a piece of classic ground has fallen, to display something of that solicitude for, and interest in, its priceless and irreplaceable memorials of antiquity which can be credited to the officials of other European nationalities." The writers go on to mention "another report of unchecked destruction by peasants proceeding on the site of the ancient Soli.

It is said that a large building, probably a temple, is being systematically quarried for building stone by the natives of Karavastasi and its neighbourhood. The site is well known, and twenty years ago was marked by an inscription of Sergius Paulus, the 'deputy of the country,' who listened to Barnabas and Saul (Acts xiii. 7). This stone was then serving as the threshold of a village café, and is now, doubtless, worn smooth or destroyed." Surely the authorities at the Colonial Office, if they would, could intervene and prevent such wanton vandalism.

The Tobermory Bay treasure-hunt is being vigorously continued. Among the finds at the beginning of September were a long grappler and a richly-adorned basket hilt of a sword. The hilt displays beautifully-designed filigree-work, and on the guard is a Maltese cross, with ball and crown, and under the crown the monogram G.R. The guard is ornamented with imitation flowers and other fancy-work. The decorations are supposed to be of gold, and it is thought that the weapon was that of a grandee.

At Newcastle-on-Tyne a hoard of Roman coins has been taken from the Tyne close to the Swing Bridge, and near to the site of the old Roman bridge. This is not the first time a similar discovery has been made at the same place. When the old Tyne Bridge, which had stood nearly 500 years, was washed away in November, 1771, a number of coins of the Emperor Antoninus were recovered in the pulling down of the old stone piers.

Recently the Mayor of Newark (Alderman F. Appleby, J.P.) kindly invited the members of the Thoroton Society of Nottingham to a reception and garden-party, when the ecclesiastical as well as the civic plate, in both of which the town of Newark is rich, were on view. Among the former is a chalice, dated 1640, which, it is claimed, was used by King Charles I. on one of his numerous visits to this town, which was so loyal to him; there are also some fine flagons. The civic plate includes a "Monteith," dating back to 1693; a loving-cup, still used on Mayor's Sunday; many tankards, maces of the time of King Charles II., etc. In addition to the fore-

going were to be seen some Roman relics found in Newark, through which town the Fosse Road runs; an old oak stool, from which a number of the Sovereigns of England have been proclaimed; and the original grant of arms to the town, dated 1561. The Mayor himself is the happy possessor of a choice collection of old prints and drawings of the town and neighbourhood. Fine weather contributed to the enjoyment of the day.

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We note with regret the death at Hove, on September 16, of Mr. Hormuzd Rassam, at the age of eighty-four. Mr. Rassam, it will be remembered, assisted Layard in the remarkable discoveries which were made on the site of ancient Nineveh. He it was, as Professor Rogers relates in his *History of Babylonia and Assyria*, who recovered the long-buried library of the Royal City, which Assurbanipal had collected or had copied for the learning of his sages. Later, he did much excavation work for the British Museum at Kuyunjik and Nimroud and in other parts of Babylonia.

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The *Times* has lately printed several important archaeological articles in its columns besides those referred to in one or two of the foregoing notes. "The First Capital of Assyria" appeared on August 23; "The Cluny Millenary," by Abbot Gasquet, September 10; "The Three Churches of Cluny," September 12; and a full account of the "Excavations at Maumbury Rings," by Mr. H. St. George Gray, September 14. Other newspaper articles of antiquarian interest have been an account of "A Place-Hunting Bishop" (Bishop Newton of Bristol, 1703-1782) in a series of "Staffordshire Worthies," by Mr. F. W. Hackwood, in the *Staffordshire Chronicle*, August 20; "Prehistoric Hebrideans," in the *Glasgow Herald*, August 19; "A Green Nook of Old England" (Norton in Worcestershire), with illustrations, by the Rev. J. B. McGovern, in the *Manchester Weekly Times*, September 3, 10, and 17; and "Ancient Flint," in the *Flintshire News*, September 3.



## The Norman Font in St. Peter's Church, Cambridge.

BY G. MONTAGU BENTON, B.A.



DO not think that an apology is needed for again illustrating the interesting font of Norman date preserved in the little church of St. Peter's by the Castle, Cambridge; for, although it has been figured at least five times\* (with one exception, in publications of local interest), hitherto no entirely satisfactory representation or description has been published.

The bowl (27 inches square, 16 inches high), square above and circular below, with semicircular basal roll, has a circular basin (diameter 21 inches, depth  $12\frac{3}{4}$  inches), with vertical sides and flat bottom; the spandrels of the flat rim are filled with a plain trilobed ornament, and the edges are partially decorated with the cable moulding. At each angle is carved a mermaid or syren, with bifurcated tail, the ends of which are held up by the hands; these figures, varying slightly in the treatment of their tails, are so designed that they envelop the bowl, their hands meeting in the centre of each face.† The carving, which unfortunately is much decayed, has been repaired in places with cement, while the upper part of one figure (shown in the photograph) is a modern restoration, due possibly to the zeal of the Cambridge Camden Society.

The stem has been ingeniously adapted, and consists of an inverted capital of fourteenth-century date, superimposed on, apparently, a fragment of its original column, which has been roughly splayed at the upper end. It will be seen from the

\* Lysons' *Cambridgeshire*, 1808, p. 60; *Archæologia*, vol. xvi., 1812, pl. xxxvii.; lithograph (with Coton font) by H. I. Hodgson, April, 1838, 4to. sheet; Le Keux's *Memorials of Cambridge*, vol. ii., 1842; and Redfern's *Old Cambridge*, 1876, title-page. A plaster model also appears to exist (see *Antiquary*, vol. xl., p. 162).

† The syren, which is not at all an uncommon subject both in English and Continental mediæval sculpture, is variously depicted; but, as the late Mr. Romilly Allen pointed out, figures with double tails appear to be more common abroad than in this country.

illustration that the sunk filleted bowllet running down each face of the column is carried into the capital. The total height of the font is about 37 inches.

To my knowledge there is only one other bowl of an English font existing which resembles this example. It is at Anstey, Herts, and is almost identical in design, save that it is octagonal; the date is therefore probably somewhat later. Its stem,



ST. PETER'S CHURCH, CAMBRIDGE: THE FONT.

consisting of a central column surrounded by five smaller shafts, is, it would seem, a recent addition. A sketch of it will be found in the *Antiquary*, vol. xl., p. 117, and a photograph is also given in Mr. Francis Bond's recent book on *Fonts and Font-Covers*, p. 225.

There is a record of another font which resembled the two preceding. It was originally at Thetford, and is figured in Martin's *History*

of Thetford, p. 110. Martin's sketch shows a nude human figure at each of the four angles, with legs athwart the bowl, grasping with either hand a central bunch of conventionalized foliage: it is quite easy, however, to imagine that the design really represented mermaids grasping their tails, and that the artist misinterpreted it, owing to partial defacement.

The interesting point connected with this zoomorphic design, as found on fonts, is the symbolism intended, for no one acquainted with Norman carving can doubt that these fabulous creatures were meant to convey some spiritual truth to the mind of the beholder.

There are two possible interpretations. The late J. Lewis André, in a paper on "The Mermaid," says that these creatures occur on fonts in the churches of Poitou, and he suggests that they were placed there to symbolize the vain joys of the world, renounced by the Christian at Baptism.\* This theory, which at first sight appears somewhat forced, is not improbable, for, turning to a thirteenth-century (Picardy) version of the bestiary, or book of beasts (a sort of picture-book of animals from which spiritual lessons are drawn), we find that syrens are said to entice sailors by means of music, and when they are lulled to sleep by its power, they seize and destroy them. The inevitable moral is deduced by the credulous writer as follows: "Thus the Devil deceives those who listen to his seductive voice, luring them on to destruction, and when he has rendered their souls insensible by the pleasures of the world, he falls upon them and kills them."†

The other hypothesis open to us is that the syren, as a denizen of the water, symbolized the regenerating waters of Baptism. Certainly the fish (and the syren would come under that category)‡ was regarded by the Early Church as symbolical, not only of our Lord, but of Christians, hence also of the Sacrament of Baptism. A well-known passage of Tertullian may be quoted to

\* *The Reliquary*, vol. iv., N.S., 1890, p. 198.

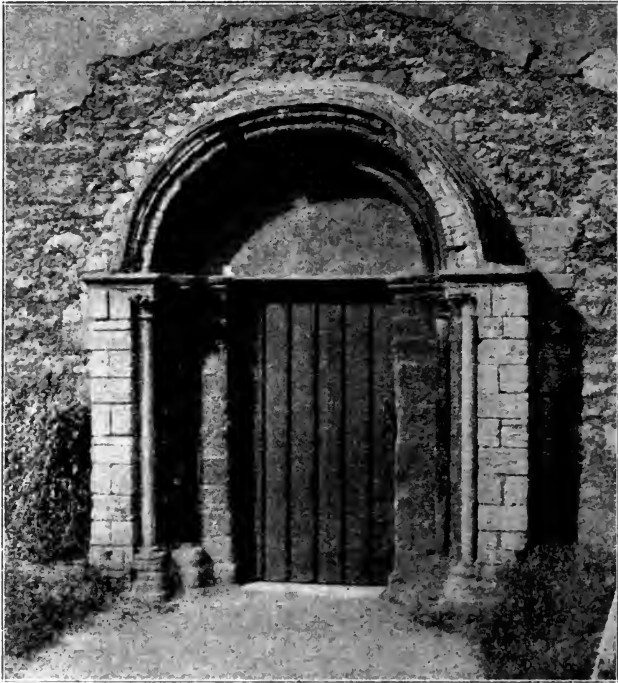
† Romilly Allen's *Early Christian Symbolism*, 1887, p. 36f.

‡ A modification of the fish symbol, the syren holding a fish in its hand, is sometimes found.

show this : "We poor fishes, following after our Ichthus, Jesus Christ, are born in water ; nor are we safe, except by abiding in the water."\* De Caumont, the celebrated French archæologist of the last century, seems to have leant towards this second interpretation, for in his *Abécédaire d'Archéologie*† he says that, "according to the Abbé Voisin, the syren might represent the Christian soul purified by Baptism."

as symbolism appropriate for such a use had grown up around them.

Controversy was raised around the font in question some few years ago. As the church wherein it is preserved is kept locked, the then Vicar exchanged its interesting bowl for the plain one belonging to the font of the opposite church of St. Giles, with the idea of its lending interest to the principal church,



ST. PETER'S CHURCH, CAMBRIDGE: SOUTH DOORWAY.

The syren, therefore, appears, like many Christian symbols, to have signified two opposite truths : the choice between the two possible interpretations must be left to the reader. It is certainly strange that denizens of the water of any kind are so rarely found on our English fonts, especially

and as being more accessible to visitors. Perhaps the action was injudicious, but as the two churches are, for all practical purposes, united, little harm would appear to have been done. However, the Cambridge Antiquarian Society interested themselves in the matter, and in consequence the bowl was restored to its original home.

The former church of St. Peter fell into ruins about the middle of the eighteenth

\* Cf. *Baptism* : Library of the Fathers, 1854, p. 257.

† *Architecture Religieuse*, 3<sup>e</sup> édition, 1854, p. 185.



century. The existing structure, a tiny building with accommodation for about sixty persons, was, with the exception of the Decorated tower and spire, rebuilt in 1781, much of the old material being utilized in the work. Fortunately, the south doorway, of the Transitional period, dating from the last quarter of the twelfth century, was preserved. As it possesses some interesting features, and is possibly contemporary with the font, an illustration of it may well be given here. A detailed description is hardly necessary, but it should be noticed that the semicircular arch is boldly moulded, with deeply-cut hollows, and that three of the capitals of the nook-shafts show the "water-leaf" motive, while the fourth is carved with rude "stiff-leaf" foliage. The angle between these shafts has a hollow chamfer, in which are inserted, at somewhat wide intervals, a peculiar trilobed ornament. The tympanum is modern.

I here wish to render thanks for being allowed to reproduce the excellent photographs which illustrate this note: the font is by Mr. E. Hilton; the doorway by Dr. F. J. Allen, of St. John's College, Cambridge. It is also a great pleasure to acknowledge suggestions made, with his usual kindness, by my friend Mr. Francis G. Binnie, of Cambridge.



## Sinhalese Names, Clans and Titles.

BY EDWARD W. PERERA,

Barrister-at-Law of the Middle Temple, Advocate of the Ceylon Bar, Member of the Council of the Royal Asiatic Society of Ceylon.



THE utmost significance was attached to names and clan distinctions in Ancient Ceylon.

A Sinhalese usually had two names, sometimes three. The *bat karwāpu nama* (rice name) corresponded to the prænomen, or Christian name. The *warige nama* (clan name), *wāsagama*, or *ge nama* (house name), was synonymous with the

cognomen, or name of the gens; while the *pata bændi nama* (honorary name) was granted as a title of distinction in the same way as the agnomen.

The *bat karwāpu nama* was given when the child was weaned, and the ceremony consisted of feeding him with rice for the first time. Its performance is recorded with regard to Prince Gāmini Abhaya, afterwards the great Buddhist King Dutugāmunu (161-137 B.C.). This name, when given to princes and nobles, was generally significant of power or might—*e.g.*, Abhaya (Fearless), Wijaya (Victorious), Parākrama Bāhu (Mighty Arm). In the case of princesses and ladies of rank it denoted deportment, wealth, or quality—*e.g.*, Līlāwati (Gentle Maid), Chandrawati (Lady Moon), Ratnāwali (Gem Maiden), Mænik Sāmi (Lady of Gems), Sīwali, for Sinihasiwali (Lion Damsel), the name of King Wijaya's\* mother. The middle class usually adopted designations allusive to natural qualities or to beauty—*e.g.*, Sobani (Bonnie Lass), Padmani (Lily-Maid), Æhæla mali (Æhæla Blossom), Rametana (Golden Lady), Taru (Star).

Some of the prettiest names are of this kind, but only linger among the more backward classes, and even here they are fast disappearing. A wealth of symbolism and poetry underlies these names, and it is well that they should be collected before they are forgotten.

Among the lower classes the males were called Loku Appu (Eldest One), Madduma Appu (Middle One), Punchi Appu (Little One). The suffix Appu meant "Mr.," and was originally reserved for the sons of gentlemen or petty chiefs. The corresponding changes for females were Loku Hāmi, Madduma Hāmi, or Maddumi, Punchi Hāmi, or Punchi. The prefix Hāmi signifies "Miss," though it originally meant "Lady," and was conferred on women of rank, as in the case of Mænik Sāmi, the cultured daughter of the Prime Minister Attanāyaka. If there were more in the family, they were discriminated by physical or mental characteristics—*e.g.*, Kalu Appu, or Kalu Hāmi (Dark One).

\* The founder of the Sinhalese monarchy (543 B.C.), supposed to have sprung from a lion.

These names were displaced almost entirely, in the provinces which came under Portuguese dominion, by Portuguese Christian names, such as João, Luis, Jacolis, Bastiana, Christina.

The *warige nama*, or *ge nama*, is inherited. Its origin is to be sought in the days when the Sinhalese first colonized Ceylon. Each commune was under a patriarch, and originally those who inhabited a particular hamlet, having sprung from a common ancestor, took their tribal name from his village, as in Gangodawilage (clan of the "river-bank pool village"). Hence a clan name is also called *wāsagama* (dwelling-village).

These communes were tiny agricultural republics, and contained the germ of free institutions. The village chief had acquired the hamlet either by settlement or by royal grant. In the former case his descendants were styled Gama-etige (house of those who originally founded the village), in the latter Gama ge (house of those to whom it was granted), with or without the name of the particular village being prefixed. Similarly, those of a village community whose ancestor held any office were distinguished by a cognomen indicating it. This class includes (a) Gama-ge, generally signifying the house of those who owned the village, and applied *par excellence* to the family which owned the land, and from which the village chief or headman was chosen; (b) Patirage, or Patirannæhelage\* (house of the accountant); (c) Hettige † (house of the (village) merchant); (d) Japa-ge ‡ (house of the (village) priest); and (e) Liana-ge (house of the scribe).§

Often these names would be qualified by that of the village, or by the individual designation of the original office-holder—e.g., Pælæna patirage (house of the village accountant of Pælæna), Wikkrama achchige (house of the (village) constable Wikkrama), Kandāna ārachchige (the house of the (village) Sergeant of Kandāna).

Again, as the country was settled, a titled class came into existence. The dignity of

\* From Sk. *patra*, the "palm-leaf" on which the accounts were written.

† From Sk. *śreṣṭha*, noble. Hence the class of merchant nobles.

‡ From Sk. *yāga*, sacrifice; *pā*, protect.

§ The five officials referred to constituted the village Council of the Commune.

appuhāmi,\* or "gentleman," literally "lord," was conferred by the King, but the sons of the great nobles became Appuhāmis by birth alone. They held their land on the tenure of certain honourable duties, such as waiting at Court, attending the Governor of the province, or serving on commissions. The descendants of an Appuhāmi, who constituted the village gentry, were distinguished by a *ge nama* indicative of their descent—e.g., Gangodawila appuhāmilāge (the lords of the village Gangodawila). Sometimes the title Appuhāmi may be omitted in the *ge nama*. Thus the process of differentiation proceeded among the people, by the adoption of new clan names, as a family advanced in rank. The *paṭa bāndi nama* literally means "a frontlet tied name." Originally the title appears to have been inscribed on a strip of palm-leaf, and tied round the recipient's head. Later, thin slips of bronze or gold were used, according to the dignity conferred. In the case of the lesser chiefs this forehead band was tied by the Prime Minister, while great dignitaries were invested by the Sovereign himself. The *paṭa bāndi nama* comprehended one or more distinctive titles symbolical of worth or courage—e.g., Jayasiniha (Victorious Lion), Wijayaratna (Victorious Gem), Jayawardhana (Victory Increaser), Gunasēkhara (Moon of Benignity), Jayasūriya (Sun of Victory), Abhayakōn (Fearless Chief), Disānāyaka (Provincial Chief).

The choice of the particular name lay with the grantee. Thus the Sovereign selected his title at his accession from a number of inscribed gold plates deposited by his chiefs at one of the great temples.

Often a grant of land on copper or gold, in which the title was recited, accompanied the dignity. This was preserved as an heirloom, and the person distinguished became the founder of a new and noble family. The former *ge nama* was discarded by his descendants in favour of his *paṭa bāndi nama*, which was converted into a patronymic. Thus, Naid 'Appu was created Tennakōn Mudali (Chief) about the fourteenth century, and founded the great house of Tennakōn, by which title it is known to this

\* Sk. *ātman*, self; *swāmi*, lord; Pk. *attasūmi* or *appasūmi*, my lord.

day. If the office was important or distinctive, the descendants of the holder are known by a *ge nama*, merely significant of the office, else it is qualified, in addition, by his own name—*e.g.*, Adhikāriḡe (house of the justiciar or deputy-governor), Yāpā-ge\* (house of the brigadier-general), Wēlā-tantri (house of the Border-Intendant or Thane),† Muhandiraniḡe (house of the Lieutenant—*i.e.*, of the royal guard), Gikiyana-ge (house of the gleemen), Pinidia-patirage (house of the royal rose-water Supplier), Malwatta-ge (house of the hereditary royal Gardener), Wikkramasiniha-Mudaliḡe (house of the Captain Wikkramasiniha), Simittri ārach-chiḡe (house of the sergeant Simittri), Jayasundara Kōrālage (house of the county commissioner Jayasundara), Savunda Hæn-nædiḡe (house of the boat-signaller Savunda). There is such diversity in their development that no positive rules can be laid down regarding their formation. Thus we have Amarasiniha-ge (house of the kshatriya or warrior Amarasiniha), Bannek-ge for Bas-nāyakage (house of the temple chief),‡ Wirap-puli-ge (house of the brave tiger chief), Ratu-gamaḡe (house of the fair village chief), Lēkamage (house of the scribe), Marakkalage (house of the ship captain).

A great deal of old-world history and romance is interwoven with these names. It is not uncommon to hear in the *ge nama* of present-day rustics some of the noblest titles in the history of the country, proving indisputably their descent from such ancestry. The name Alagiyawanna Mohoṭṭālage, for instance, recalls the great poet and courtier of the sixteenth century, the compiler of the Ceylon (Tombo) Doomsday Book; while Rāmachandra Brāhmanage commemorates

\* Sini. *yā*, from Sk. *yātrā*, a marching force; and Sini. *pā*, from Sk. *pā*, protect.

† The Tantri, from a Sk. root cognate with Thane, formed a class of intendants, seven of whom were specially attached to the royal service—*e.g.*, Kalu-Tantri (Black Thane), Hēt-Tantri, from Sk. *svēta*, white (White Thane), Mūd-Tantri (Signet Thane), Gōt-Tantri (Family Thane), Wēlā-Tantri (Border Thane), and Wāhala-Tantri (Palace Thane), the two latter being of chieftain rank, having precedence according to their office.

‡ Literally Sini. *bas*, word, and *nāyaka*, chief (the chief who conveyed the words or oracles of the God-King). Basnāyaka was the title of the lay chiefs of the Ceylon Hindu temples.

the gifted Brahmin scholar who crossed over from India to Ceylon in the fifteenth century, and whose descendants became the hereditary keepers of the Great Hindu Shrine at Dondra Head. The Nuwarawāwa family, seated in the neighbourhood of the Sacred Bo-tree of Anurādhapura, has a unique history. They are the hereditary custodians of the fig-tree, sprung from a shoot of that under which Gautama attained Buddhahood. Among the princes who escorted the shoot from the Court of Asōka the Great (*circa* 257 B.C.), Prince Bōdhigupta and his descendants were solemnly entrusted with the service of the plant by King Dewanampiyatissa. Kings and dynasties have passed away, and Anurādhapura itself is but a ruin, yet to this day a member of the family watches over the tree. Sir Emerson Tennant, in 1859, thus refers to a youthful representative of the clan: "The Chiefship of the district has been ever since in the same family, and the boy, who bears the title of Suriya-Kumara-Singha (Prince of the Lion and the Sun), can boast an unbroken descent, compared with whose antiquity the most renowned peerages of Europe are but creations of yesterday."\*

On the banks of the Walawe River, close to the ancient capital Māgama, there is a clan of washermen who bear the *ge nama* Ramhoṭi sabbhāpati gamaḡe (Landlords sprung from the chief of the War Council). They claim to be descended from King Gajabāhu's champion and foster-brother Nīla, with whose assistance he conquered South India. Nīla was the son of the palace laundress, and when a child is said to have moved the heavy iron club lying under the royal bed, which could only be lifted by ten men. His descendants, who are a stalwart and unruly race, possess the lands which their great ancestor received for his services nearly twenty centuries ago. Their grants, they allege, were washed away by one of the periodical inundations of the river, but their *ge nama*, coupled with other circumstances, confirms the truth of their claim.

In the same neighbourhood there is another clan, whose *ge nama* has an interesting origin—*viz.*, Sabda vidda Ambaga-

\* Sir J. Tennant's *Ceylon*, vol. ii., p. 625.

hapokuna Rājapaksa Mudali-ge (Chief Rājapaksa, who shot by sound in the mango-tree pool).

Śri Parākrama Bāhu VI. (1411-1467), during one of his royal progresses, had his rest disturbed by the croaking of a frog, night after night, as he lay in his encampment in the woods round Māgama. None of the royal train could destroy the reptile, which lay concealed in a pool. A countryman, however, undertook to shoot the animal, and, guiding his arrow by the sound, transfixed the frog. The Sinihalese Locksley was rewarded with the significant title still borne by his descendants, and with large grants of land, which they long enjoyed.

The name Jayanetti Kōrālage also preserves a romantic tradition. A foreign swordsman came to the Sinihalese Court and challenged anyone to contend with him. The King's call for a champion proved ineffectual until a member of the Tennakōn family from the province of Sabaragamuwa came forward. After a stubborn contest, the stranger lay dead in the lists, but the Sinihalese, too, fell mortally injured. The monarch tore off a piece of his robe to bind his champion's wound, and ordered him to be carried to the Betge (State Medical Establishment), where he died. At the royal bidding his heir was brought up in the palace. A dance of victory (Jaya-nīṛtya) was instituted at Court in honour of the event, and the boy was called Jaya-nīṛtya Kōrāla,\* corrupted into Jayanetti Kōrāla. In time he fell in love with the King's daughter, and, with the aid of a washerman employed at the palace, carried her off to the village Pannila, in the district of Pasdum Kōrale. Here he was safe from the King's wrath and pursuit, for the sea coast was then held by the Portuguese. His faithful washerman settled with him at Pannila, where their descendants are still found. Those of the retainer are called Marappuli radāge, "washers of the Marappuli" (Fierce Tiger), after the well-known cognomen of the Tennakōn family.

When the Portuguese occupied the lowland provinces of Ceylon (1506-1656) foreign names came into vogue, as a result of the conversion to Christianity of the King and

\* The title of the commissioner of a county (Kōrāla).

Court. Not only were Portuguese Christian names adopted, but the chief people took the surnames of their Portuguese sponsors at their conversion—e.g., Silva, Fernando, Dias, Sampayo, Tissera. Certain surnames, it would seem, were confined to particular classes of the Sinihalese.

When a man was raised to an official position as a chief, etc.—and none but Christians were eligible for office—Don was prefixed to the name. Thus Luis Silva became Don\* Luis Silva, and one or more *paṭa bēndi* names were added. This custom is still followed. Thus the old rule of changing the name on elevation to office continued in existence, with the difference that no new clan name was substituted, this not being the European fashion. Nay, some of those who rose to rank during the Portuguese and Dutch rule absolutely discarded the *ge nama*. Such was the case among the families which, springing from an obscure origin, owed their preferment entirely to the foreign rulers, and were therefore anxious not to preserve the recollection of their *ge nama*. On the other hand, the lower orders and the country gentry, although some of the latter adopted Portuguese surnames, carefully preserved their ancestral patronymics.

Within the last few years a pernicious custom has sprung up of substituting a grandiloquent *ge nama* for a homely one, under the pretext of a previous mistake.

The whole of the ancient clan or tribal system mainly rested on tenure of service, and was inextricably bound up with it. Even among the same clansmen there were fine gradations of rank, and it was only a few families, in lineal descent from the original ancestor or chief, who mixed together socially, shared the service lands, and relieved each other in rotation in the performance of their public duty. Such families were called *karamārukārayo*, or relieving ones (literally "change of shoulders"), the image being derived from relays of bearers, who took turns in carrying a palanquin on the shoulders. Families of craftsmen and other dependants attached to each place or person bore as their *ge nama* the title of their commune, or

\* Later the title of Don was sold by both Portuguese and Dutch Governments at nominal prices.

the designation of their chief, with their particular calling—*e.g.*, Lianwala panikkige (the barbers of the commune Lianwala), Wirasiniha pēdige (house of the washermen of the chief Wirasiniha). The Salāgama caste brought to Ceylon from Tanjore (Chola), in the fourteenth century, by one of the Sinhalese monarchs, do not bear the suffix *ge* (house or family) in their clan—*e.g.*, Kalu Hat (Black Canopy), Naniediri (Preceding Many), the families from which their chiefs were chosen, Wali Muni (Sage Wali).

When entering the Buddhist priesthood laymen dropped their own names for others symbolical of sanctity and wisdom. To these were prefixed the names of their birthplace—*e.g.*, Walgama, Dharma-ratāna (Gem of the Law of Walgama).



## On the Rise, Progress, and Decline of the Ceramic and Plastic Arts of the Ancient Greeks.

BY R. COLTMAN CLEPHAN, F.S.A.

Illustrated from objects in the Author's Collection.

(Continued from p. 331.)

**T**HE Etruscans, who inhabited the centre of the Italian peninsula, but whose influence at one time extended over nearly the whole of Italy, were certainly a mixed race, though opinions differ widely as to its composition. The later facial type rather resembles that of the Greeks of the Archaic period, the earlier one being more like the Mongolian, in the extreme obliquity in the position of the eyes. The written characters come nearest to the Pelasgic, or early Greek. The Etruscans attained to a high degree of civilization, and were for centuries a great sea-power; but the defeat of their fleets at Kymē, near Naples, in 474 B.C., dealt the country a blow from which it never recovered. Their fictile art is near akin to that of Archaic Greece, up to the commencement of the fifth century B.C., when it is left hopelessly behind; and its

remainder became the inheritance of the then less cultured Romans. It was in the fifth century B.C. and later that the importation of painted vases into Etruria from Greece and her Italian colonies, which were as Greek as Athens herself, became so large. The discovery of these *hydrie* in the eighteenth century in such numbers, when Etruria was almost the only country in which they had been found, led to the whole class being termed "Etruscan," though quite wrongfully, as is known now, and the name clings to this class of pottery yet in many quarters, in spite of the efforts made to correct it. The proper designation for this ware is "Greek"; and it is mainly the pottery found in Etruria of the sixth and seventh centuries B.C. that can be properly called "Etruscan," all of which is black throughout the paste. Quantities of this black ware have been found in Tarquinii, the town to which Damartos is said to have fled from Corinth, about 660 B.C., bringing with him the two Greek potters, Eucheir and Eugramos.\* As a matter of fact, the Etruscans were never skilled in painted pottery, so anything of that kind of home manufacture is very obvious; and this was the reason for the large importation of vases from Greece and Magna Graecia.

C. 2 is one of a series of Etruscan blackware vessels in the possession of the writer, black throughout the paste, known to connoisseurs as *buchero-nero*—the oldest pottery found in Etruscan tombs. It is a *Holkion* or wine-cup, enriched with a continuous band of men and animals, as on Phalaron ware; and the relief is similar in character to some of those found on pottery at Mycenæ. The design has been impressed on the clay when soft by rolling along it an engraved cylinder, the same process as employed in the case of the roller-seals of Egypt of the Ancient Empire, and which were common also in Assyria. The cup itself appears in Fig. 2. This example is rare. Height,  $4\frac{3}{8}$  inches; depth of bowl,  $2\frac{3}{4}$  inches; diameter, 6 inches. From the Etruscan Camars. *Buchero* pottery has also been found in Crete, Sicily, and Greece.

The religious beliefs of a nation, with its traditional hero types, have always found expression in its art *motifs*, and this is

\* Pliny, xxxv., p. 152.

eminently so in regard to Greece. The mythology of that country was greatly inherited from the pre-Hellenic States, and indirectly from Egypt, though it was anthropomorphic, and assumed more idealized and god-like forms. The Greeks, like the Egyptians, worshipped their gods in everything they did; they were a refined and keenly imaginative people; a light-hearted, beauty-loving race, of fine physique; with a literature witty, noble, and incisive.

The Archaic art of Greece owes much to

by the Persian conquest, under Cambyses, after which the arts languished, until the advent of the Ptolemies.

The renaissance of the twenty-sixth dynasty was remarkable for its ripe knowledge of technique, but the work lacked the originality and strength of repose which so eminently characterizes that of the best period of the Ancient Empire, some thirty-five centuries before—work which is only comparable to that of the Classic period of Greek art, though behind it in grace and purity of outline.



FIG. 2.

the early Mediterranean civilizations, which struggled under the disadvantages of an incomplete mastery of mechanical processes; and it was also much indebted to Egypt and Assyria for many technical methods of working and much besides. It was not, however, before the twenty-sixth dynasty of Egypt, 665-528 B.C., that the influence exerted by the plastic art of Egypt on that of Greece became very marked. This dynasty comprises practically the last period of native renaissance, and it was immediately followed

The *genre* statuettes of the best period of the Ancient Empire are quite equal to those of Tanagra in their humour and realism, but the parallel cannot be carried further.

We have touched lightly on the keramics of the pre-Hellenes generally, and will now try to deal, in their order, with the Archaic terra-cottas of Greece itself and her colonies; then with those of the Classic period; and lastly with the decline of Greek art, though any classification of this kind is necessarily arbitrary in character.

The Archaic period of Greek art extends well into the fifth century B.C., and the sudden bound from the conventional figures of earlier times to those instinct with life and motion is coincident with the career of Pheidias, the great artist of the Parthenon, whose work it was more particularly, together with that of the painter Polygnotos, which lent such an impulse to Greek art. Pheidias, son of Charmides, was born about 500 B.C., and his youth was passed during the misfortunes and triumphs of the Persian wars, his maturer years having been principally devoted to the adornment of his native Athens, then under the administration of Pericles. Much, however, of the work of this period which is called Archaic is rather hieratic—*e.g.*, conventional reproductions, executed at a later period, in which the treatment is in accordance with hieratic conditions. The persistent lingering of tradition is aptly illustrated in such primitive-looking figures side by side with the masterpieces of Greek art.

Most of the Greek forms of auxiliary ornamentation, such as the wave, maeander, egg-patterns and floral forms like the *anthemion* and lotus-bud, were probably inherited from the more ancient empires of Egypt and Assyria, for they are met with in both. The execution of such designs, in the directions of simplicity and severity, leaves nothing to be desired, for they are drawn with a crispness, precision, and finish which comes with the frequent repetition of a single form. It must, however, be admitted that with all their beauty they exhibit not a little monotony of design as compared with Celtic forms of enrichment, which are so replete with imagery and exquisite in detail.

The clay before using was first cleared of all impurities, then carefully kneaded with water, and sometimes coloured by the addition of red ochre. The vase, first modelled, was dried, after which the top, base, and handles were cemented to the trunk, and the places of junction smoothed over. The vessel was then polished ready for the painter, who was sometimes the potter himself, and he frequently incised his name; but in cases where the potter and painter were different craftsmen, both names often appear. After enrichment the vase was glazed. Great

care was necessary during the baking process.

The necessary limits of a short paper will not permit of more than a passing reference to the leading forms given to these vessels, which are as follows—*viz.*: the *krater*, *amphora*, *hydria*, *oinochòè*, *lekythos*, *kantharos*, *rhyton*, *phiale*, *askos* or *guttus*, *aryballos*, *alabastron*, *situla*, *skyphos*, *stamnos* and *kylix*; and there are varieties of each peculiar to the different periods, and to the several States of Greece, her colonies, and to the Greek cities under foreign suzerainty, like Naucratis and Daphne, which were more directly subjected to foreign influence. These graceful vessels, with their enrichment, have furnished the world with models for all time. They have been mostly found in tombs as part of their equipment. The primitive idea for placing them there was to serve as receptacles for holding food, drink, and perfumes for the use of the spirit. They were also made for dedications in temples, and employed in ceremonial libations and offerings, as well as for the banquet and other household purposes. But for the practice in temples and shrines, of the attendants breaking up the votive offerings periodically, such sites would have yielded many more examples of terra-cottas, and notably those of the earlier periods. Fig. 2 gives a group of vases, in the writer's possession, arranged in the following order:

*Top Row* (3).

*Krater*, with columnar handles. D 74.  
Described in text.

*Hydria*. From Vulci.

Bell *Krater*, or *Oxybaphon*. D 75. Described in text.

*Second Row* (7).

*Holkion*. Etruscan. C 2. Described in text.

*Oinochòè* (jug). D 12. Red figure enrichment. Described in text.

*Lekythos*. D 28a. Black figures on a red ground. Described in text.

*Kantharos*, or wine cup. Head of Pallas Athenè, in red.

*Lekythos*. Head of same goddess, in white and yellow, on black ground.

*Bombylios*. D 27a. Described in text.  
Black goblet. Etruscan.



*Lowest Row* (5).*Lekythos*. Black figures on red ground.Small *Kylix*. Græco-Etruscan.*Phialè*. Red figures on black.*Askos*. Black.*Skyphos*. Floral enrichment on red and black ground.

We have very little knowledge of the paintings of Ancient Greece, but a faint reflection of them has been preserved in the labours of the vase-painter, some of whose scenes recall pictures which are known to have existed. He, however, did his work under somewhat difficult conditions, in having to deal with a surface either convex or concave. It would seem that the artistic genius of the Greeks lay rather in form than colour.

History owes more, perhaps, to Greek painted vases than to any other objects of antiquity; for their enrichment dots the i's and crosses the t's, so to speak, of the written works of ancient authors, often making clear what, without them, would have been obscure or unintelligible; and the grace and elegance of their forms afford a fitting tribute to the culture and refinement of the most artistic nation of antiquity. The subjects of the paintings vary greatly during the different periods—at one time they are mostly legendary or mythological, the Labours of Heracles being a favourite theme; at another, warlike themes prevail, exhibiting the prowess of gods and of the heroes of Homeric tradition. Homely domestic scenes, with music and dancing; and games, both of the arena and in ordinary play, are often depicted: and for long the *motifs* were funereal in character, or taken from the stage. A vase in the possession of the writer affords an excellent example of Archaic Greek pottery. It is a *bombylios*, D 27a, a variety of the *aryballos*, the subjects of enrichment being a winged human figure, lions, rosettes, etc., painted in colours, orange-red and black, with touches of purple, on a buff coloured ground. Corinthian style, circa 750-700 B.C. Height, 6½ inches. Found at Vulci.

Winged figures of this type have been variously described by archæologists, but they are probably intended to represent Dædalus, the builder of the famous labyrinth for Minos,

King of Crete. The vase, with the winged human figure, is shown among the group in Fig. 2.

The first important style of enrichment of Greek vases—that of black figures—which prevailed from, say, 600 to 500 B.C., and perhaps for three or four decades later, may be roughly described as a silhouette, painted in lustrous black on an orange-red; the ground-colour of the vase, with the details, incised or painted, in white and purple colours; the hair rendered in a black mass; the figures, mostly lugubrious, representing aged men or those of mature years; and these characteristics are well marked in a *symposium* on the *lekkythos* D 28a, shown in Fig. 2. Sometimes the figures are drawn on a cream-coloured ground.

The subjects of this period are mostly mythological or legendary. The black-figure process, which still belongs to the Archaic period of Greek art, and which sometimes crops up again later, was superseded by a complete reversal of procedure, in that the background is a lustrous black, and the picture left in the orange-red ground-colour of the vase, or the red ground forming a panel for the subject. It was then that progress in the direction of lightness, precision, elegance, and truth, became very rapid, with a fine artistic sense for beauty of form, though some of the figures still retain the Archaic character of the preceding style. The figures are red, and drawn in outline; the hair represented in black engraved lines; while some of the details are rendered in purple and white. In this style youthful types are preferred. One of the earliest painters to adopt the new system was Pamphaios, and the general change would appear to have been somewhat sudden. The subjects of this period are mostly legendary. The red-figure style, emancipated from its Archaic fetters, lasted for about a century, say from 460 B.C.. An *oinochos* or jug, D 12, may be seen among the group in Fig. 2, the subject being a fawn pursuing a *Maenad*. Examples of the older method survive, however, in Panathenaic vases, with figures in polychrome on a white ground, the details filled in with red, purple, and violet. Such vases were given as prizes in the Panathenaic games. A picture of the goddess Athenè is

painted on one side of the vase, and on the other is usually a representation of the particular game or contest in which the victor had been engaged. Examples combining the two styles, the black figures and the red figures, have been unearthed, but they are very rare. But few vases have been found at Athens of a later date than 250 B.C. The designs of the best period are simple and severe, with an unequalled purity and grace of form. This is the Halcyon period of

characterized by a marvellous knowledge of technique, though the style is florid and the colours louder; and the figures, now no longer in profile only, are less carefully drawn—in fact, with a general tendency towards redundancy; the subject being often obscured in a superfluity of decoration, overloaded with detail. Over this time, and even earlier, the great centres of production were the Greek colonies of South Italy.

The painted ware of Magna Græcia goes



FIG. 3.

Greek art, the age of Pheidias, Skopras, Praxiteles, and Lysippus, and the painters Parrhasios and Zeuxis.

The period of decadence may be said to begin after this, say from the fall of Athens and the rise of the Macedonian Empire, and to have lasted until about 200 B.C.; after which metal vessels, which began being preferred soon after the expedition of Alexander the Great into India, became common. The paintings on the vases of the decadence are

back as far as the early Greek settlements in the sixth century B.C., such as Tarentum and Capua, which places were as essentially Greek as the mainland of Greece itself; while the subsidiary decoration is largely inspired by the laurel, olive, and the vine, with its pretty clinging tendrils, all which trees are symbolic of divinities. The chief object aimed at is one of general effect, and the grouping is admirable. The vases recovered are largely *kraters*, which in their

themes of ornamentation are often overloaded with small and rather monotonous figures, drawn in successive bands, and covering two-thirds of the side of a vase. Apulian *kraters* are mostly large in size and fanciful in shape. They are highly decorative, and overloaded with ornament and small details, with a free use of pastes in white and bright colours; rosettes and double lines of dots often appear. The subjects, which are often Dionysiac, are painted in light red, and would seem to have been largely inspired by the stage. These vases were mostly employed for funereal purposes.

D 74 affords an example of this style. The vase itself, a *krater*, with columnar handles, is shown in Fig. 2. The scene in front, which is copied in Fig. 3, depicts Dionysos wearing a fillet, etc., and carrying on his left arm a *chlamys*, on which rests a *thyrsos*; the right hand, holding a wreath, entwined with a ribbon or scarf, is extended towards a *Maenad*, who is finely draped in a double chiton, reaching to the feet, a girdle around the waist. The *Maenad* is looking back towards Dionysos, and she holds a basket of offerings in her left hand, and in her right a lighted torch; a *himation* hangs over her arm. Her hair is bound with a beaded fillet, and she is decked with bracelets, necklace, and earrings. The background, or field, is filled in with rosettes, sashes, etc. Below the subject is a continuous border of maeanders, at the sides a double line of dots, and above a series of parallel lines.

On the reverse, two young men are standing facing one another, each wearing the *himation* and carrying a crooked staff. The field is filled in with rosettes and other ornaments. Below the subjects is a continuous border of maeanders, and above, one of vine-leaves, etc. A continuous wave pattern runs along the margin of the vase, and palmettes are painted on the handles. Red figures on a greenish-black ground.

Apulian style, *circa* 200 B.C. From Vulci. Height, 16½ inches.

(To be concluded.)



## The Palatinate Boroughs of Durham.

BY EDWARD WOOLER, F.S.A.



ALTHOUGH the idea of self-government by a town is exemplified in the *Coloniæ* and *Municipia* of Rome, and in the *Duumviri*, *Decuriones*, and lesser senate, composed of the curial orders, which, along with the *Defensor Civitatis*, appear to have existed in vigour until the reign of Leo the Philosopher (A.D. 886-911—Const., 46,47), yet, as the local power was gradually subordinated to the imperial, and as both in France and Italy it seems almost universally to have disappeared when the territorial jurisdictions, as well as the feudal fiefs, became hereditary, it is impossible to trace an historical connection between these institutions and the modern borough.

In Spain and Languedoc, perhaps, the form of ancient independence may have been continuously preserved, but the system of government by Comes and Scabini (or assessors), which was pursued in both France and Italy by the successors of Charlemagne, was obviously opposed to the freedom of towns. It is during the eleventh and twelfth centuries that we begin to read in charters of the citizens of Narbonne, the burgesses of Carcassone, the consuls of Beziers, the magistrates of Rouerges, the capitols of Toulouse. It is during the reigns of Louis the Fat, Louis the Lion (A.D. 1223), and Philip Augustus, that Charters of Commune become frequent. These charters were probably dictated by the pecuniary needs of the Crown, but they attest the growing power, the *de facto* rights, of the industrial population. They distinguish between *Burgeoisies* and *Communes* proper; the former obtained a confirmation of ancient customs, of exemption from feudal jurisdiction, of personal liberty, but they did not obtain an elective municipal government. In Italy the revival of civic autonomy was much more rapid.

Before the Conquest there is little trace of municipal organization. The Conquest divided the boroughs into those which formed part

of the royal demesne and those which held of the barons and dignified churchmen, the interests of the Crown and its grantees in the property, and in the profits of fairs and markets, etc., being at first absolute, but latterly converted into a Firma Burgi or perpetual rent from the whole borough in lieu of tribute from individual burgesses.

Now let us see how English boroughs in general began. Sir James Murray, in the great *Oxford Dictionary*, derives the word "borough" from the Old English (or Anglo-Saxon) "burg," or "burh," identical with the German "burg," signifying primarily "a fortified place," apparently from the old Teutonic verb "bergan," to shelter. Originally each burg was a community of ten families, but as time wore on and the original ten families increased in numbers, the burghers became sufficiently powerful to impress Henry I. with a sense of their importance, and he, in order to secure their allegiance in case of need, granted to most of them in the year 1132 a charter of incorporation, by virtue of which they were entitled to various rights and privileges. Such was the beginning of civic corporations and boroughs, each term having a similar significance, and henceforward the inhabitants were known as burghesses.

Another authority (Brady) points out that all municipalities originated in grants for the benefit of trade, that all their privileges and authority came from the bounty of English Kings. In the Palatinate of Durham the Prince-Bishop had peculiar powers and almost regal sway, and as the head of the executive government within the palatinate he enjoyed the undoubted prerogative of creating boroughs within the bishopric. The enjoyment of the full legal privilege would naturally follow the exercise of this princely power. Whatever prerogative the King has without the county of Durham the Bishop has within it, unless there be some concession or prescription to the contrary, was a Durham maxim quoted in the history.\* How the county of Durham was withdrawn from the ordinary administration of the kingdom, and came to be governed by its Bishop with almost complete local independence, is dealt

\* *Political and Personal of the Boroughs* (1794, vol. i., p. 241).

with in a learned and exhaustive manner in Lapsley's *County Palatine of Durham*. This authority points out that the origin of the County Palatine is a matter of extreme obscurity, and by reason of lack of evidence one which probably will never be settled. The jurisdiction was a matter of slow growth, which began long before the Norman Conquest, originating in the peculiar sacredness and importance attached to St. Cuthbert, and encouraged by the grants made by Alfred and other early Kings. Each grant of land carried seigniorial rights, which would be extended by the position of the bishopric and the continuity and growing power of its administrators. The succession of Bishop Walcher to the Earldom of Northumberland, with the enormous privileges and semi-independence exercised by right of their position by Tostig and subsequent Earls, placed more temporal power in the hands of the Durham Bishops; and as a matter of policy, William the Conqueror confirmed and extended the powers of the Earls of Chester and the Bishops of Durham, who acted as buffers against insurgent Saxon or Scottish or Welsh, and were left free to perform executive duty on the Marches.

The exceptional powers of the Prince-Bishops, concentrated by time and circumstance, were strengthened by the extent and wealth and importance of the bishopric, the distance from the central authority, and the continued turbulence of the border. Thus it came about that when in other parts of England boroughs were claiming and receiving privileges and charters from the King, similar places in the bishopric looked for and derived similar rights from their local suzerain.

Having indicated how the sovereign jurisdiction exercised by the Bishops of Durham grew and gradually became established and recognized, it is desirable to ascertain how it was exercised in the granting of charters and corporations. We have ample evidence on this point drawn from the administration of Bishop Pudsey (1152-1195), although earlier reference relating to the relations between Bishops and burgesses might be cited, such as Symeon's account of how the usurper William Cumin, in 1140, "not" as overlord, but as having been made Bishop, compelled

the burgesses to take oaths of fidelity to him.

In Pudsey's time English municipal life was beginning to take shape. Boroughs were being created throughout the country for services to the King and other reasons, such as the extension of trading rights, mutual protection, and local government. Of this movement, Madox, His Majesty's historiographer, writes in *Firma Burgi* (242), that towns were made boroughs in order to improve and amend the towns. To enable burgesses to live comfortably and pay with more ease their yearly "fermes" and other duties, many charters of franchise or confirmation are expressly stated to be granted "ad amendmentem burgii." To turn to the great authority of Pudsey's reign, the Domesday Book of the Palatinate, for information with regard to the Durham boroughs, we find much of value and importance. This survey of the Palatinate, known as Bolden Book, undertaken by order of the Bishop and his Council in 1183, advises us of five boroughs of the bishopric: Durham, Darlington, Wearmouth, Gateshead, and Norham. The Bishop in creating these boroughs had adopted one uniform precedent for the form of the charter. This is set out in the charter granted to the burgesses of Durham, 1179-1180, of which the following is a translation:

"Hugh, by the Grace of God, Bishop of Durham, wishes health to all men in his Bishopric, whether clergy or laity, French or English. Know ye that we have granted and by this Charter have confirmed to our burgesses of Durham that they shall be free and exempt from the customary duties of in-toll and out-toll, from market silver and heriots, and that they shall enjoy all the free privileges as the burgesses of Newcastle-on-Tyne do in the best and most honourable manner possess. Witness: Ralph Hagett, Sheriff, Gilbert Hansard, Henry de Pudsey, John de Mundeville, Roger de Conyers, Jordan Escollant, Thomas, the son of William, Godfrey, son of Richard, Alexander de Helton, William de Laton, Osbert de Hetton, Godfrey de Thorpe, Ralph de Fishburn, Richard de Park, Michael, the son of Brian, Richard de Pucherdon, Ralph Bassett, Roger . . . Phillip, the son of Hamon, Roger de Eplington, Patrick de Offerton, and many others." [Note among these names many present Durham place-names.]

An oval seal of red wax is appended to the above charter by silk string. The seal represents the Bishop in his pontificals, with his right hand elevated, and with a crosier in his

left, and circumscribed "Hugo Dei Gratia Dunelm Episcopus." In 1829 the original of this Durham charter was in the possession of Christopher Fawcett of Newcastle.

Here we have not only the charter of a Durham borough granted by Bishop Pudsey, but an instance of granting "by reference," a form which is not peculiar to Durham. As this Durham charter may be taken as an example of those of the other boroughs of the bishopric, it is pertinent here to refer to the rights and privileges of Newcastle, which are incorporated by reference. Brand (*History of Newcastle*, ii. 131) states that Henry II. (1154-1189) granted a charter to the burgesses of Newcastle, exempting them from the payment of toll pontage (contribution towards the maintenance of bridges), hanse (the Hanse towns in Germany were commercial cities associated for the protection of commerce as early as the twelfth century), duty and every other imposition on goods which they could ascertain to be their own in any part of his dominions. The great importance and interest of this charter, which embodies or recognizes the laws, customs, and privileges enjoyed by the burgesses of Newcastle, are evidenced by the fact, as a learned authority points out, that it was adopted by Hugh Pudsey as the model of his charters, and that the celebrated *Leges Burgorum* of Scotland, instituted by David I., and dated at Newcastle (which was then in his possession), are copied nearly verbatim from the Newcastle record. What Newcastle enjoyed may be briefly summarized. A year's residence entitled a stranger to the privileges of a burgess, and a year's undisputed possession of land within the borough constituted a valid title. The son of a burgess, resident under his father's roof, was entitled to the same advantages as his father. The immunities of the borough were: Freedom from the degrading and servile exactions to which the peasantry of the country were subject as heriot, merchet, bloodwit, and stengidswit; exemption from the jurisdiction of courts beyond the borough, the non-existence of wager of battle, except on a charge of treason, and the limitation of pecuniary penalties to six oræ. The burgesses had liberty to grind corn and bake bread for their own use, and they might without licence sell their land and

leave the borough. As regarded the intercourse between the burgesses and the country people, the former could distrain the goods of the latter without licence of the provost (or bailiff), which was necessary before they could distrain upon each other. Money lent to a rustic was recoverable in the borough court. Other regulations provided (*inter alia*) that none but a burgess could buy webs for dyeing, or make them up, or cut them, and the articles on which market tolls were exacted were specified.

Returning to Durham as our typical borough of the bishopric, we may point out that in several subsequent charters to that of Pudsey's, granted by succeeding prelates, the same title of "Burgesses" is still used. The local polity was exercised by a bailiff, whose appointment remained with the Bishops; and Bishop Neville appointed a marshal, or clerk, of the market in the year 1446. Hutchinson in his *History of Durham* refers at length to, and explains the provision of, Bishop Pudsey's charter. Regarding the sister boroughs of the bishopric, we have in 1183, as Lapsley points out, five municipalities having a common character in their relation to the local sovereign, the Bishop, and to the mother-town of Newcastle, from which they derived the model of their constitution. Lapsley further emphasizes the conditions which determined the growth of these communities—the castle and church at Durham, the castle at Norham, the seaport at Wearmouth, the high-road and the collegiate church and Bishop's manor-house at Darlington, and the neighbourhood of a great town at Gateshead, practically a suburb of Newcastle.

Hutchinson in his *History of Durham* (ii. 646) states that "Pudsey granted a charter of privileges to the burgesses of Wearmouth in terms identical with Durham," and that "as regards Gateshead, Pudsey grants to the burgesses the liberty of his forest there, under certain restrictions, and that each shall have in right of his burgage similar liberties to those enjoyed by the burgesses of Newcastle; and shall have free passage within the Palatinate with their goods secure of all dues and exaction" (ii. 570). The same historian records that "Hugh Pudsey granted a charter of privileges to his burgesses of Norham of equal tenure to other

burgesses north of Tyne, and similar to those of Newcastle" (iii. 479); and he also states that "Darlington is a place of antiquity and a borough by prescription under the Bishop of Durham" (iii. 221). Similar authoritative references to our Durham boroughs might be multiplied. Chester, Stockton, and Auckland were later creations of the bishopric, and although Hartlepool was added towards the close of Pudsey's long pontificate, it did not come within the scope of the Bolden Survey.

We may now deal more fully with Darlington as a borough of the bishopric. Surtees, in describing Darlington in the third volume of his *History of Durham*, says: "It is evident from Bolden Buke that Pudsey made some alteration in the constitution of the borough which already existed, and which now claims its privilege by prescription." Bolden Book records that the tolls were on lease, and states that "the Borough renders £5." For a further reference to, and explanation of, the "farmrents" of the borough mentioned in Pudsey's survey, see Longstaffe's *History of Darlington*, new ed., p. 62. Two centuries later, in Hatfield's survey of the lands of the bishopric (1380), we find the following entries, among others, relating to Darlington: "For toll of ale from the Burgesses of Derlynton, two shillings for the toll of the market place and market of Derlynton, with the profits of the mills of Derlynton, Blakwell, and Holughton, and the suits of the tenants of Queshowe, the bakehouse, the assize of bread and ale, the profits of the Borough Court, with the Dye house, there is rendered four score and ten pounds" (Longstaffe, new ed., p. 84).

In an addition to this survey we read that "Ingelram Gentill and his partners hold the Borough of Derlynton with the profits of the mills and the dyehouse, and other profits pertaining to the borough, rendering yearly fourscore and thirteen pounds and six shillings"—an entry which indicates that the borough tolls, etc., were farmed out at this period.

In Wolsey's time a dispute arose between the inhabitants of the borough of Darlington and the manor of Bondgate relative to the right of pasture on Brankin Moor and elsewhere, and an episcopal order was issued to "ye burgesses and ye inhabitants of ye burgh



of Darnton." Later on in the Roll of Bishop Cosin occurs an entry prohibiting the inhabitants of "our town and borough of Darlington" from holding markets otherwise than at the appointed times. Longstaffe gives other interesting and pertinent references to the borough of Darlington. He quotes, *inter alia*, the Pipe Rolls to show that in 1197 "the temporalities of the see during a vacancy being in the King's hands, the Borough of Darlington rendered account of £8," thus confirming the contention that the borough was a creation of the Bishop, to whom the dues were paid instead of to the King (Longstaffe, new ed., p. 273). A very illuminating reference to the subject under discussion is made by this accurate and painstaking historian on p. 292. (I quote throughout from the recent reprint of Longstaffe's *Darlington*, to which a very full and improved index facilitates reference.) A very singular licence was issued in 1661 by "John by the providence of God Bishop of Duresme to all Justices of Peace Sheriffes Bailiffes and other officers whatsoever within the County Palatine of Duresme and Sadberge," which deals with the case of Henry Shaw, yeoman, "a free boroughman of Darlington."

A century later, in deeds relating to the property in the borough which was burgage tenure, we find the following entry, dated June 17, 1774, which is of interest. A conveyance of property to one Edward Lenty states that he is to hold the messuage and premises, with the appurtenances thereof, "whereupon the said Edward Lenty is admitted a burgher of the said Borough," and he and his heirs and assigns "pay to the lord of the said Borough for his fine 2s. according to the usage and custom of the said Borough, signed by Hy. Ornsby, Seneschal." If any doubt still remains with respect to the claim of Darlington to be regarded as one of the boroughs of the bishopric, can it continue after reading the title and preamble of an Act of Parliament, 4 George IV. (1823), which reads: "An Act for the Lighting Cleansing Watching and otherwise improving the town and borough of Darlington. Whereas the town and borough of Darlington in the County of Durham through which the Great North

Road passes is of considerable extent and a place of great resort etc." Constant reference is made in the Act which proceeds to appoint commissioners of the "said Borough of Darlington"; and a subsequent amending Act is described as relating to "the town and Borough of Darlington." If Darlington had not been a borough, would Parliament have expressly recognized its right to the title?

With regard to the government of the town as a borough of the bishopric, we have already pointed out that the powers of the Palatinate were very considerable. The Bishop held and exercised the right of calling parliaments of the Palatinate and of creating Barons as their members. He could raise taxes and mint money, and courts were held in his name. He appointed all judges, and all writs were issued in his name, and all recognizances were made to him. He had also the power to grant charters for boroughs, corporations, fairs, and markets. He was also Lord Admiral of the Seas and other waters within the Palatinate, and had his Court of Admiralty. In this connection it may be pointed out that although in 1265 the boroughs claimed the right to be represented in Parliament, incorporation was not an essential characteristic of the places sending representatives to the early English Parliaments (Merewether and Stephens, p. 1013 *et seq.*), and, further, the towns of the Palatinate were not called upon to send representatives to the national Parliament, which was called to impose and confirm taxes. It is obvious how and why under the old Palatinate system, with its large and comprehensive semi-independent powers, no burgesses for its boroughs were returned to the general Parliament. Dealing with this matter, Longstaffe says (p. 165): "In 1614 a few discontented gentlemen, who said 'they would humble the Bishop and his courts together with all his clergy,' attempted to obtain representatives for the county and city of Durham . . . and in 1620-21 the modest number of fourteen members in all for the same districts and for divers other boroughs in the County (which, as Surtees remarks, were probably Darlington, Stockton, and Gateshead) were claimed very unreason-



ably, as the house reasonably considered. Hartlepool and Barnard Castle were picked out, one being a port town, the other 'the Prince, his town'; and the rest rejected 'because of pestering the house,' and because 'these were incorporated by the Bishop, not by the King.'" When a later similar effort was made Cosin stood out manfully for his Palatine privileges, and the attempt was abortive. A partial success, however, was gained a few years later (1673), after Cosin's death, when Parliament passed a measure allowing two members to be returned for the county and two for the city of Durham.

We have already mentioned in relation to the city of Durham the system of governing the bishopric boroughs by bailiffs. Brady (p. 40) tells us "that the customs and profits that arose from trade were gathered by the King's bailiffs, and afterwards were let out in fee farm to the communities of cities and boroughs which only were made such by the same charters by which the customs in kind or the true value of them as then collected were changed in fee farm rents, and the King's officers or others in lieu of them were made officers as well to the cities and boroughs as to himself. It is unnecessary to remark that in reading the above in relation to the Palatinate the word 'King' should read 'Bishop.'" We may further explain that the old title of "reeve" (tax collector) passed into that of bailiff as local government became more representative, and in the time of King John the term "bailiff" began to give way to that of "Mayor," which continues to be generally employed to designate the chief officer of a borough. We read that Henry FitzAlwine, chief magistrate of London, after having held the title of bailiff twenty years in succession, called himself Mayor.

Dealing specifically with the government by bailiff of the borough of Darlington, Longstaffe (p. 270) writes: "Courts Leet and Baron are held twice a year for the borough, though formerly the latter were held about every three weeks. There is the usual steward who, jointly with the Bailiff, presides over the Court; indeed, since about 1710 the two officers have been united in one person, appointed by the Bishop. The Bailiff

performs by his officers (the sergeants or constables) the duties of a greeve, but having the full management of the Borough, for the Bishop is also clerk of the market, and acts in summoning public meetings and permitting exhibitions in the public streets as a Mayor does. The old records contain many references to the Bailiff of Darlington and his duties. Bolden Book reports that he accounts for half the Manor of Haughton in his account. Surtees (i. cxxxi.) mentions that the Bailiffs of Darlington occur in company with the Mayors of Stockton and Hartlepool in 1433, as swearing with the other magnates of the Liberty of Durham before the Bishop in the Cathedral to observe an article mentioned in certain royal letters to the prelate, who summoned his principal lieges." Certain bequests of James Bellases in 1636 refer to the bailiff as well as the borough of Darlington—"my well beloved the Baliff, Burgesses and the headmen of the burrough of Darlington" and 'I bequeath . . . to the Baliff' Burgesses and headman of the burrow of Darlington" (Longstaffe, p. 260).

Various records throw light not only on the duties of the bailiff, but on the regular use of the term "borough" as applied to Darlington. Longstaffe quotes the following very informing entry (p. 271): "1620. For that there haith been at this Courte greate complaint made of the negligence of borrowmen in giving attendance to Mr. Bailiffe of this Borough for the ryding or walking the faires and markettes upon such chieffe faire dayes as heretofore hath been accustomed for proclaiminge thereof in the Kings Maj's name and the Lord Bishop of Durham the chief Lord of this Borrough, the same being a principal parte of their service which they owe unto the said Lord Bishopp: And therefore in tyme may be a dispaigment to his lordship's Roialties and services in this place. It is therefore thought meet and so ordered by this Courte that everye Borrowman within this Borough of Darlington shall upon everye Chieffe and heade faire day from henceforth eyther himselfe or some other suffycient man for him (with some decent weapon in their handes, whereby they may be distinguished from other ordinarie markett people) repaire unto the Tolboothe of Darlington by nyen of the

clock in the fornoone of each of the said heade faire dayes to give their attendance upon Mr. Bailiffe for the tyme being for the better grate and more orderlie and dewe execution of the said service."

The affairs of the borough were managed by a number of officers appointed and controlled by the bailiff. Longstaffe mentions a clerk of the court, two constables, four afferors (to fix the amount of fines) and searchers of the markets, tasters of ale, bread, and butter. Two searchers of black leather, two for red and two for weights (to test the quality of leather, etc.), two overseers of "le Tubbewell, two ditto Skinnergatt well; four grassmen and a herdman for Brankin Moor, a common beadle, and a cryer or bellman." With respect to the latter office, it was held by the bailiffs that persons exercising the vocation of bellman in opposition to the officer appointed by the bailiff could not recover their charge in the borough courts, and in 1624 one Carvan Whaller was amerced "for beating the common beadle of the town."

In this connection another valuable quotation is the following (Longstaffe, p. 282): "1577. Jan. 11. There were Articles concluded and agreed upon by the Burgeses and commonalitie of the Burrough Towne of Darlington to be observed and kept for the maintenance of the occupation of Cordwayners and to continue from time to time for ever.' One of the clauses provided that 'if any misused the wardens in word or deed the Head Officer Mr. Bayliffe of the Burrough should send his officers for the party and commit him to Ward to have punishment according to his desserts.'"

Another very important document relating to the government of the borough and the duties of the bailiff is given by Longstaffe (p. 286): "Orders and ancient paines maid and laid by the constt of the borrowmen and homigers to my Lord of Durham of the borrow of Darlington the ixth of October Annon Regni Regis D'ni nostri Jacobi &c. 19th Scotias lvth Anno D'ni 1621." Again, in 1628 the burgeses of this borough town agreed on articles for the trade of "smythes" (Longstaffe, p. 289); and in 1651 the churchwardens of the "fower and twenty" agreed upon a rule as "to foreigners and under-

settlers whose hosts were to appear before Mr. John Middleton, Bailiffe, and give security to keep the parish harmless" (Longstaffe, p. 257).

Apropos of the foregoing, as well as of the general status of the Palatinate Boroughs, it is interesting to mention "a most honest correspondence" which passed between Bishop Fox and Prior Castell in 1501, dealing with the ecclesiastical confirmation of the appointment of bailiffs and the unsatisfactory system of farming the "tolls &c. of the Borough as indicated in Bolden Book." We may with considerable force quote the Bishop's letter as given in Longstaffe (p. 277): "Well I remember that among other I wrote unto you [the Prior] for the confirmation of Wm. Betts' patent of the Bailiffwick of Derlynton; and by your last writing unto me I conceive ye make a difficulty therein for two causes, one is that my servant Thos. Haidok hath one office of Dernton; the second is that ye cannot in your register find any grants of the said office with such a fee. Truth it is Tho. Haidok hath one office of Dernton but that is of the custody of the manor and not of the bailiffwick, and where the boroghs have been commonly and for the most part before my time letten to farm, wh. was the occasion of evil justice and much extortion of hindrance of the lords profits both at Derlynton Auckland and Gateshead I have in my time caused all the said boroghs to be occupied by way of approvement and so I have granted this office of Derlynton to Wm. Betts by way of improvement wh. I make you sure hath been to me and shall be to my successors much more profitable than to let or put them to farm."

Coming down to more recent years, we have before us the letters patent appointing Thomas Bowes to the office of "Bailiffship and Seneschal Clerk to the Court of the Borough of Darlington," the fee being 100s., together with other profits of the office and the enjoyment of the bailiff's close. It proceeds to command all and every of "our officers, tenants, burgeses and inhabitants of the *Borough* and town of Darlington," that they be obedient and helpful as becomes them to the said Thomas Bowes, who must render "a faithful account at our Exchequer in Durham" of all moneys received in respect

to his office, and keep well and faithfully all the books, muniments, etc., belonging to his office, and "defend the rights of the Bishopric within and about the borough."

Coming still nearer our own time, we find that on August 11, 1853, the Bishop of Durham leased the borough bakehouse, the toll-booth, the shambles, the stalls and shops under the police-station, and all manner of markets and fairs held of and in the borough of Darlington, together with all the other profits arising therefrom, and the tolls, amerements in the borough courts, etc., to E. Backhouse, Edward Pease, John Pease, Joseph Foster, and George Hind, for the sum of £16; while in 1860 the Ecclesiastical Commissioners, in whom the Palatinate property was then vested for the sum of £3,000, sold the customary market and fair tolls, stallage town end, or street end tolls, or other tolls of the borough of Darlington in the local Board of Health.

It remains for us to deal briefly with the seal of the borough. Darlington is not singular in having had a seal of ecclesiastical character. Faversham, Lincoln, Rye, and other ancient boroughs, possess similar seals, on which appear the Virgin and Child. What is often wrongly described as being merely the common seal of the collegiate church of Darlington is undoubtedly the ancient seal of the borough. On this all the authorities agree. Mr. St. John Hope declares emphatically this seal is that of the town, and not the collegiate church of St. Cuthbert, and it dates from about 1280—a century later than the Bolden Book, in which we find the earliest reference to the *borough* of Darlington. Mr. Gale Pedrick, the author of a monumental work on *Borough Seals*, is equally emphatic, saying "it is the common seal of the town of Darlington beyond question," while Mr. Robert Blair, Secretary of the Newcastle Society of Antiquaries, similarly says, "The seal, in my mind, is undoubtedly that of the town of Darlington." And what is the inscription? "Sigillvm commvne de Derningtvn!" Under the Acts 6 and 7 William IV., cap. 16, 21, and 22 Vic., cap. 45, the Palatinate Jurisdiction of Durham County was separated from the bishopric and vested with the Jura Regalia in the Crown.

On September 13, 1867 (the Palatinate Jurisdiction of the Bishop of Durham having been abolished), Queen Victoria granted a fresh charter to the inhabitants of the borough of Darlington, and declared that it should for ever thereafter be one body politic and corporate in deed, fact, and name, and that the said body corporate should be called the Mayor, Aldermen, and burgesses of Darlington, and that they should be able and capable in law to have and exercise and do and suffer all the acts, powers, authorities, immunities, and privileges, which were then held and enjoyed, done and suffered by the several boroughs named in the schedules to the Act passed in the fifth and sixth years of the reign of William IV.

## BAILIFFS OF DARLINGTON.

- 1299. Adam de Sutton.
- 1315. Robert de Darlington.
- 1361. Nicholas de Belgrave.
- 1388. John de Midletone.
- 1418. Robert Belasys.
- 1420. William Alwent.
- 1437. John Spence.
- 1447. John Sharp.  
Thomas Rycheburn.
- 1457. William Eland.
- 1461. William Claxton.  
Thomas Haidok.
- 1501. William Bettys.
- 1514. Richard Waldgrave.
- 1516. Thomas T——
- 1528. William Wytham.
- 1535. Tunstall.  
Thomas Vaux.
- 1558. Laurence Thornell.
- 1561. Ralph Eure.  
William Barnes.
- 1591. Christopher Barnes.
- 1606. Robert Ward.
- 1615. Michael Atkinson.
- 1617. Geo. Richardson.
- 1619. John Lisle.
- 1625. Thomas Barnes.
- 1626. Richard Matthews.
- 1651. John Middleton.
- 1658. Christopher Place.  
Thomas Blakiston.
- 1669. William Burletson.
- 1680. Michael Blackett.

1698. Richard Hilton.  
Matthew Lamb.  
1710. Daniel Moore.  
Charles Moore.  
1736. Benjamin Hilton.  
Geo. Keenlside.  
1753. Ralph Robson.  
1774. Henry Ornsby.  
1806. Geo. Ornsby.  
1816. Thomas Bowes.  
1828. Christopher Sherwood.  
1846 to 1867. Francis Mewburn.



## The Antiquary's Note-Book.

### THE GLENDOICK SUNDIAL.

**A**T Glendoick, close to the village of Glencarse, north of the River Tay, and about seven or eight miles east of Perth, is what I take to be a unique sundial. Whether dials have been cut upon the backs of chairs at any time previous to 1776 or since that date I am not prepared to say. I myself had never seen or heard of one in such a position as this until Mr. Alfred W. Cox, the owner of Glendoick, drew my attention to his very interesting and quaint garden seat, the arms of which have the power of telling the time whenever the sun shines (see p. 389).

Mr. Cox can tell us nothing more about it beyond the fact that it has been where it stands for a long time, and is beyond the ken of the oldest inhabitant in the district. He has every reason to suppose that it was constructed for one of the Craigie family formerly associated with the Glendoick estate.

One is tempted to christen it "The Judge's Seat," for Glendoick House, the mid-Georgian house as we know it to-day—the older building is still to be seen on the north side of the courtyard—was built for Robert Craigie (born 1685), a son of Lawrence Craigie, of Kilgraston, and not to be confused with the Robert Craigie (second son of John Craigie, of Kilgraston) who was also a Scotch Judge, and known as Lord Craigie (1811).

Robert Craigie, of Glendoick, was appointed

Lord Advocate, "His Majesty's Advocate for Scotland," in 1742, and was President of the Court of Session in 1754. But he died in 1760, sixteen years before the dial was dated, so that his relative and successor in the estate must have had the chair made. These are the lines incised upon it:

I stand on earth, and do not move,  
Yet represent Heaven's Courts above.  
He that doth look on me well may  
Remember how Time slips away;  
Yet like a casten courtier none  
Doth look on me when sunshine's gone.

I sketched it in bright sunshine, and can vouch for the exceeding accuracy of the time kept by this *celestial* seat.

Mr. Cox himself has replaced the damaged left-hand wing with a new one, and added a marble veneer behind to support the back, which was in a shaky state, so that it is now as strong as ever it was. No local historian has referred to it, neither has it been sketched nor even photographed before I made this drawing.

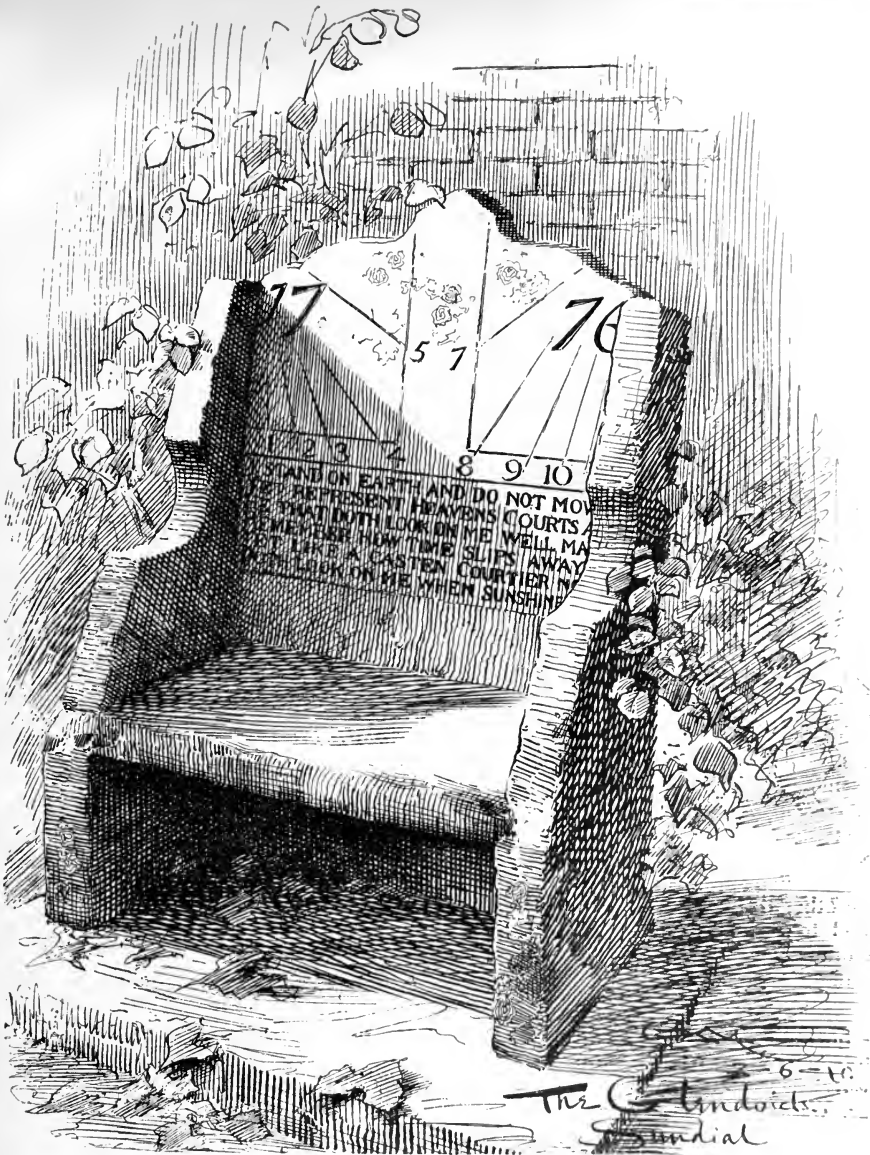
G. A. FOTHERGILL.



### At the Sign of the Owl.



ONE often hears the regret expressed that the elementary schools are stamping out the country dialects, customs and folklore. But the Dorset dialect, at any rate, will live in the writings of William Barnes and of Thomas Hardy. Barnes was the Dorset poet *par excellence*, yet his brother cleric, C. W. Bingham, and his fellow-parishioner, Robert Young ("Rabin Hill"), also wrote worthy dialect verse. Bingham's poems, unfortunately, have never been collected; but the Rev. J. C. M. Mansel-Pleydell, of Sturminster Newton, has gathered together Young's verses and edited them with judgment and care in a volume published by Messrs. Sime and Co., of Dorchester (price 2s.). Most of the poems are humorous, or, better still, were written with just a sly



twinkle in the eye; and those Wessex folk who do not know him should certainly make the acquaintance of the old Dorset songster, "Rabin Hill."

Messrs. Methuen's announcements for the autumn season include many attractive titles. In particular the new volume of the "Antiquary's Books" will be awaited with unusual

interest, for its subject has never before been thoroughly treated. Under the title of *Old English Instruments of Music: Their History and Character*, the Rev. F. W. Galpin will discuss the character and association of such old-world instruments as the rote, gittern, dulcimer, rebec, recorder, tabor, naker, and many other out-moded sources of sweet sound. With the illustrations promised from mediæval illuminations and other sources, Mr. Galpin's book should be a delight to antiquaries. Readers of the *Antiquary* will remember that Mr. Galpin contributed a very interesting paper to its pages in March, 1906, on "Old Church Bands and Village Choirs of the Past Century." Another appetizing announcement is *Vanishing England*, by the Rev. P. H. Ditchfield, whose industry is extraordinary, with many illustrations by Mr. Fred Roe.



The St. Catherine Press, in conjunction with Messrs. James Nisbet and Co., will publish early this month *A Life of John Taylor, LL.D., of Ashburne*, the friend of Dr. Samuel Johnson. A great deal of new and interesting matter to Johnsonians has been brought to light by the author, the Rev. Thomas Taylor, Vicar of St. Just in Penwith. The edition is limited to 250 copies. The same firms will publish about the same time *Some Letters and Records of the Noel Family*, by Emilia F. Noel, containing many records and letters of the Noels (Earls of Gainsborough), of the Manners family (Dukes of Rutland), and of many other distinguished persons. This is limited to 200 copies. Both volumes will contain many photogravure and half-tone illustrations.



The St. Catherine Press will also publish, on October 3, the first of two volumes of *Jacobite Extracts from the Parish Registers of St. Germain-en-Laye*, compiled by C. E. Lart, a work which should prove of great interest to genealogists, whether in England, Scotland, or Ireland. Only 250 copies of this have been printed. The same firm have in the Press as well *A History of the Knapp Family*, compiled by Oswald G. Knapp, M.A., limited to 100 copies.

Among the many other new books announced, I note that Mr. Fisher Unwin promises *The Origins of Mediterranean Civilization*, by Professor Angelo Mosso, translated by M. C. Harrison, a work which is the second of a series dealing with prehistoric ages, the first of which was an account of the Cretan excavations. A kindred volume will be *The Sea-Kings of Crete, and the Prehistoric Civilization of Greece*, by the Rev. James Baikie, to be issued by Messrs. Black, which will give in popular form the results of recent archæological research. In the list of the Macmillans I note a new "Highway and Byway" volume, by the Rev. Edward Conybeare, and illustrated by Mr. F. L. Griggs, which is to deal with the attractive district of Cambridge and Ely. The same publishers announce *Life in the Roman World of Nero and St. Paul*, by Professor T. G. Tucker. Mr. T. N. Foulis promises *Arts and Crafts of our Teutonic Forefathers*, by Professor G. Baldwin Brown; and *Materials of the Painter's Craft from the Earliest Times to the end of the Sixteenth Century*, by Dr. A. P. Laurie. Among many other attractive announcements I can only note two—Messrs. Bell will issue *Irish Ecclesiastical Architecture of the Middle Ages*, by A. C. Champneys; while the Oxford University Press will publish *The Life of the Black Prince*, by the Herald of Sir John Chandos, edited from the manuscript by M. K. Pope and E. C. Lodge.



I have received the first number, August, of a new monthly, the *Librarian* (price 6d.), edited by Mr. A. J. Philip, which is intended (1) "to give a faithful picture of the library profession and its progress month by month in this country," and (2) to bring about a closer union between the municipal and non-municipal sides of the profession in regard to libraries, museums and art galleries. These aims are laudable, but the *Librarian* will need to improve considerably to achieve them effectively. The best thing in the number is a short paper on "A Library Policy from a University Point of View," by Mr. R. A. Rye. There is also a very brief account of Fulham Public Library, with an illustration, and the first of a series on "The Public Libraries of London"; but the rest of the contents are rather scrappy.

The new number of the *Journal* of the Gypsy Lore Society is the first of a new volume, and fully maintains the standard set by its predecessors. Colonel Prideaux pays a brief tribute to the memory of General Harriott, a pioneer of Gypsy lore who died in 1839, to which is attached a valuable vocabulary prepared by the General. Professor Macalister gives another instalment of Nuri Stories, and besides much other matter of philological and general interest, there are some curious revelations of ingenious "arts and crafts" in a paper by Dr. William Crooke, entitled "Notes on the Criminal Classes in the Bombay Presidency."



The Islington Antiquarian and Historical Society has issued an attractive syllabus of lectures for the coming winter. The season will open on October 6, with a paper on "The Historians of Islington," by Mr. Aleck Abrahams, an article from whose pen will appear in next month's number of the *Antiquary*. Among the subjects of papers for subsequent meetings are: "A Gossip about Old Highgate," by Mr. G. Potter; "Pictorial Islington and its Illustrations," by Mr. E. E. Newton; and "A Ramble Round Old Clerkenwell," by Mr. H. W. Fincham. The Society deserves support from all local lovers of the past.



No. 3 of an "Occasional Magazine," to which I have before referred in these pages, issued by the Milford-on-Sea Record Society, has been sent to me. It shows again what useful work can be done by means of such a publication in even a small place such as Milford-on-Sea is. It contains an illustrated account written by Mr. W. Ravenscroft, F.S.A., of the life and imprisonment of Father Atkinson, almost the last "recusant" to suffer for his faith, who died in Hurst Prison on October 15, 1729, after thirty years' confinement therein. Dr. Harris contributes a useful annotated list of the endowed charities of the parish—three ancient and three modern—which throws curious light on village life in the earlier part of the eighteenth century. There was a stiff fight to get a school started. It was deposed by a gentleman of Milford in 1731 that the

only schools were then kept by "one Lane, a notorious sott," and Matthews, a reputed Roman Catholic, and that the villagers were so illiterate "that they are obliged to go to Thomas Thorne, the vestry clerk, to read any writing or letter that they happen to have come to them."



Mr. H. G. A. Leveson has an informative article in the September number of *Travel and Exploration* on a tour in Western Yunnan. The object of his expedition was to survey the small tract of land connecting Manangbum with the Irrawaddy Salween, a watershed range, and he gives many interesting details of the life and customs of the natives inhabiting the region. "They are primarily spirit worshippers," says Mr. Leveson, "as are most of the hill tribes of the Burma frontier, but have in this locality adopted from the Chinese the tenets of ancestral worship. Evidence of Chinese influence is also traceable in many of their customs; thus the form of marriage (still maintained in outlying localities) is apparently developed from a primitive marriage by capture; the contracting couple elope together, and return, after a short period spent in hiding, to obtain parental permission; whereas in the vicinity of settled Chinese tracts this procedure gives way to a formal procession of the bride with her parents and village elders to the house of the bridegroom. So, too, in dress; those who live near Chinese villages have adopted wholly or partially Chinese costume, while further in the hills they still retain their characteristic embroideries and beadwork, and the pigtail is no longer considered a necessary style of coiffure."



Everybody knows that Bournemouth has been celebrating its centenary, but everybody does not know that the history of the famous health and pleasure resort has just been written. It is the work of two Bournemouthians, C. H. Mate and C. Riddle; and the story of the hundred years since the Dorset squire, Mr. Lewis Tregonwell, first brought Bournemouth into notice as a watering-place is well told. The Duke of Argyll contributes a preface, and there are many interesting illustrations. The price of



the book is 5s., and it is published by W. Mate and Sons, of Bournemouth.

Another old London house of lettered associations has passed into the hands of the housebreakers. This is the building in Chiswell Street, associated since 1735 with the well-known type-founding firm of Caslon. The business has been transferred to the other side of the street. The first of the Caslon type-founders was William, born in 1692 at Cradley, Worcestershire. "He served his apprenticeship," says the *Times*, "to an ornamental engraver of gun locks and barrels, and in 1716 set up in that business in Vine Street, Minorities, and added tool-making for bookbinders and silver-chasers. In the same year an eminent printer, John Watts, recognized Caslon's skill in cutting binding-punches, and employed him for that purpose as well as for cutting type-punches. He also gave him the means to fit up a small foundry and introduced him to other printers. Caslon's business grew, and in 1735 he removed to Chiswell Street, where he carried on work so successfully that he eventually surpassed all his Continental competitors and was called by them 'the English Elzevir,' being particularly famed for his beautiful execution of Roman, italic, and Hebrew type. He was noted for his hospitality, and was fond of entertaining his guests to musical evenings at Chiswell Street, where Handel frequently delighted the company by his playing. Dying at his 'country residence' at Bethnal Green in 1766, William Caslon was succeeded by his sons, and since then the business had been carried on uninterruptedly in the building which Londoners will know no more."

BIBLIOTHECARY.



## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

In the *Journal* of the Royal Society of Antiquaries of Ireland, vol. xl., part ii., Mr. T. J. Westropp gives the second part of his important study of the

"Promontory Forts and Similar Structures in the Co. Kerry," which includes interesting details of things so diverse as family history, wrecks and whales, besides accounts of the extraordinary series of forts that form the subject of the paper. Besides maps and plans, there is a good plate which shows the wildness of the surroundings of these promontory forts. In "St. Christopher in Irish Art," Mr. F. J. Bigger describes, with several illustrations, a sculptured representation of the Child-carrying saint on a stone in Jerpoint Abbey. Other contributions are "House and Shop Signs in Dublin in the Seventeenth and Eighteenth Centuries"—a full and suggestive list—by Dr. H. F. Berry; "The Name and Family of Ouseley," by Mr. R. J. Kelly; and "The Dedications of the Well and Church at Malahide," by Mr. P. J. O'Reilly.

The new issue of the Viking Club's *Old-Lore Miscellany*, vol. iii., part iii., is distinguished by the first part of a reprint of the ancient "Gróttasqngnr," the Song of the Quern Grotte, edited by Eiríkr Magnússon, texts and translations being given in parallel columns. It is illustrated by a photographic facsimile from the Codex Regius of Snorra Edda. Among the other contents are "An Orkney Township before the Division of the Commonty," by Mr. J. Firth; "Ferchard, Physician to King Robert II.," by Rev. A. Mackay; and notes and brief articles on the usual variety of topics, from Shetland wrecks to Caithness and Sutherland bibliography, and from Sutherland place-names to Orkney Bishops and the Marshes of Unst in 1771.

The young but active Irish society known as the North Munster Archæological Society, successor to the Limerick Field Club, has issued No. 3 of the first volume of its *Journal*. It consists of more than sixty pages, and contains articles on antiquities around Kiltenera and Leinch (by Mr. T. J. Westropp); on a treatise in the mediæval Irish manuscript known as "Leabhar ui Maini" (c. 1380); and on local place-names and inscriptions, and other antiquarian topics. The number, which is illustrated by maps and photographic plates, reflects much credit on a small society. It deserves to have been printed on a better paper.

## PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

The sixty-fourth annual meeting of the CAMBRIAN ARCHÆOLOGICAL ASSOCIATION was held at Llandrindod Wells from August 22 to 26. The real work of the gathering began on Tuesday, August 23, when the places visited were Llanbadarn Fawr Church, Llanddewy Ystradenny (Giant's Grave and Mounds), Llanbister, Llananno, Castell Dinboeth, and Abbey Cwmhir. At Llanbadarn Fawr Church Canon Morris read a short paper, chiefly dealing with the Norman doorway and its curiously carved tympanum. Particular reference was made to the interpretation of the carving, the significance of which has puzzled many high authorities. The church of Llananno was visited chiefly for its fine rood-loft and screen. Here

the theory was advanced that the screen was originally part of the famous Abbey of Cwmhir, but there was no satisfactory evidence to justify this contention; but it seems probable that the screen, while it may have been made by the lay-brethren of the abbey, was always intended for the church at Llananno. This screen is one of the finest of its kind in the country, and it was very much admired. Some of the party went on to view the remains at Castell Dinboeth, where a strong fortress once stood, being held probably by the British, and in later years by the Normans. The bulk of the party were, however, anxious to get as quickly as possible to Abbey Cwmhir, and here the Rev. Dr. Hermitage Day, a former incumbent and a son-in-law of Mrs. Phillips, the owner, read an interesting paper on the foundation of the abbey and of the formation of the Cistercian Order. Dr. Day contended that the Abbey Cwmhir was the ultimate burial-place of Prince Llewelyn, but the contention gave rise to arguments in which the North Wales members joined issue with those of South Wales. At the evening meeting the new President, Mr. V. Llewelyn, M.P., and Professor Anwyl, gave addresses.

On Wednesday, August 24, when the weather was fine, the excursion was in the direction of Radnor. Llandegley Church, with its interesting priest's door and ancient bell, was the first feature of interest. The date of the bell was fixed as 1630, and the local tradition which assigned it an earlier date was exploded. The moated mounds on the summit of Radnor Forest aroused discussion, and at New Radnor the old walls were traced and the site of the castle examined. The celebrated four stones, about two miles from Old Radnor, remarkable for their massiveness, aroused keen discussion, and the theory was advanced that they were used by Hibernian inhabitants of the country. Old Radnor Church was inspected, and the Vicar and Canon Rupert Morris gave interesting descriptions of it. On the way to Pillith, distant views of Offa's Dyke were obtained, and at Pillith, the site of the battle of 1402, when Glyndwr overthrew the forces of Mortimer and made him a prisoner, were inspected. The last place visited was Bleddfa Church.

On Thursday, August 25, the places visited included Castell Collen, of Magos, a Roman fort or station near Llandrindod Wells; Llanafan-fawr Church, where is the tomb of Bishop Avan; and Cefn-y-Bedd, the scene of the murder of Prince Llewelyn. In the evening the annual meeting of the Association was held. Mr. Venables Llewelyn, M.P., presided over a large attendance. A grant of £10 10s. was made for excavation work at Castell Collen, Llanyre, and a similar sum was granted in respect of the excavation works at Gellygarn, Glamorganshire. An invitation for next year's meeting was received from Abergel. Archdeacon Thomas advocated going to Conway, and the Vicar of Merthyr strongly urged a visit to Brittany. On a division Abergel secured twenty-seven votes, Conway six, and Brittany eleven. Abergel was therefore chosen, and the date fixed tentatively for the second or third week in August.

On Friday, August 26, the members inspected the site of an old Roman road and Gaerddu Camp, near Llandrindod Wells; Cwrt Llechryd, Builth Castle

and Church, the site of a castle at Aberedw and the church there, and several interesting mounds. An interesting paper on Builth Castle was read by the Rev. D. Edmondson Owen, Llanellwedd; Colonel Morgan spoke at Gaerddue and Llechryd, and the Vicar of Aberedw explained the features of the local church.

Archdeacon Thomas presided at the concluding meeting at the County Hall, and gave a résumé of the work of the week. The chief feature of the meeting was the discussion as to the place where Llewelyn ap Gruffydd was buried. The Rev. John Price, Llanvigan, said he was positive that Llewelyn was not buried at Abbey Cwmhir. Mr. Edward Owen said the excavations made at the Abbey were designed to find out the dimensions, but he hoped that some day there would be further excavations, and that the grave of the last, if not the greatest, of their Princes would be discovered, and that they would erect over it a fitting memorial to the man and the nation which he served. Archdeacon Thomas dealt with the stone discovered near Llewelyn's old home, with the inscription "Llywelynus Princeps Norwaliae," contending that this stone referred to Llewelyn ap Gruffydd. Mr. Edward Owen pointed out that in his later life Llewelyn was always spoken of as Prince of Wales, but the Archdeacon contended that the inscription embodied a title which was often used respecting Llewelyn. The Rev. D. Edmondson Owen pointed out that Mr. Price's paper was built on supposition, and that nothing could be made of arguments from silence. No search had been made for the grave of Llewelyn at Abbey Cwmhir. The late Mr. Stephen Williams asked permission to make a search in a place where he thought the body of Llewelyn was, but that permission was refused. Mr. T. E. Morris said he thought the arguments very inconclusive, but on the whole he did not think the Prince was buried at Abbey Cwmhir.



The third summer meeting of the EAST RIDING ANTIQUARIAN SOCIETY took place at Driffield on August 31 in glorious weather. The destination was Huggate Dikes. The road to Huggate lies through North Dalton, and a drive of eight miles brought the members to the door of North Dalton Church. This is an Early English church, without any specially interesting features beyond a fine chancel arch and two curiously engraved corbels in the belfry. The Vicar (the Rev. E. Palin) welcomed the party, and showed them the registers, dating from 1654 (when the handwriting of parsons was far superior to that of the present day), and an old pewter chalice. Huggate Wold lies 700 feet above the sea-level, so it was a continual rise between cornfields, where the harvest was in full swing, and even a good deal of loading had been done. Arrived at Huggate, there were nearly two miles to be travelled ere the dikes were reached. It may be confidently affirmed that, with the exception of Danes Dike at Flamborough, these are the most remarkable entrenchments in East Yorkshire. They consist of five parallel ramparts running across the tableland at the head of the two dales, one of which slopes eastward to Wetwang, and

the other slopes westward to Mellington. These two dales, whose extremities terminate at Huggate Dikes, are of great depth, as much as 200 feet, and the sides are very steep. The high ground between is the only level piece of land on the Wolds on this line, and here would be concentrated any hostile attack, whether from north or south. The learned Dr. Burton, of the eighteenth century, held that the dikes were the work of the Romans. Later investigation proves conclusively they were British. As at Danes Dike, Flamborough, only flint instruments were used in their construction. The dikes were mainly military constructions, though doubtless used as primitive roads or tribal boundaries or enclosures of some sort. They are so constructed that men and cattle could be driven through them without their heads appearing on the skyline, and affording a safe passage from one point to another. No one could venture to dogmatize about them, but the Rev. E. Maule Cole's paper was confirmed by Mr. Mortimer.

The party proceeded to Wetwang, where they were joined at tea by Lady Philadelphia Cole. After this, Wetwang Church, which has been so recently restored by Sir Tatton Sykes, was inspected, the new stained-glass windows coming in for special attention.



Professor Haverfield presided over a meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES on August 31, when Mr. W. H. Knowles, F.S.A., exhibited some drawings and lantern-slides of Tynemouth Priory, and drew attention to several structural features disclosed by the repairs conducted during the past few years. He remarked at the outset that the Benedictine Priory of Tynemouth was one of considerable importance. Its possessions included numerous manors and churches, its revenues were considerable, and it enjoyed an extensive liberty or franchise. The Prior held his own courts for the administration of justice, appointed justices and coroners, and, apart from the maintenance of his own castle, was exempt from rendering military service, and was further immune from interference on the part of the King's officers. He exercised considerable control over the River Tyne and its fisheries, had power to exact toll on all imported merchandise landed at North Shields, and in the fifteenth century conducted a large export trade in fish, salt, and coal. The site was occupied during Anglian times, of which period there were several sculptured stones. There were also considerable remains of the Norman church, constructed as the result of negotiations between the Norman Earl Robert de Mowbray and Abbot Paul of St. Albans, wherein the Earl agreed to make suitable endowment, and the Abbot consented to send monks from St. Albans to Tynemouth. It was to be remarked that the transference of the body of the saintly King Oswin from the Saxon to the Norman Church was performed on the day of St. Oswin's Passion, August 20, 1110, exactly eight centuries ago. Until the winter of 1904-1905, the visible extent of the Norman church comprised fragments of the existing nave, central tower, and the west side of the transepts. The recovery of the remainder of the plan, embracing the choir and the eastern apses of the transepts, was the result of excavations conducted under the supervision of Mr. Knowles. The plan revealed consisted of an

apsidal choir, with apse ambulatory and three radiating chapels, a central tower, north and south transepts, with an apsidal chapel on the east side of each arm, and a nave with aisles. The ambulatory plan was uncommon in English churches of the lesser scale, erected during the last decade of the eleventh century, and was a valuable addition to the known examples of the type in which the apse was surrounded by an ambulatory with radiating chapels, such as existed at St. Augustine's, Canterbury, and the larger churches at Gloucester, Norwich, and elsewhere. During the last decade of the twelfth century, the Norman ambulatory plan gave place to the extensive eastern arm, a goodly portion of which still existed to testify to its great beauty and quality of design. The new eastern arm consisted of a choir of five bays in length, with north and south aisles, and the chapel of St. Oswin of four bays, without aisles, and square-ended. A conjectural elevation of a bay of the choir was exhibited, showing that each bay was divided by clustered shafts springing from corbels immediately above the capitals of the arcade piers, and these shafts finished below a flat wooden ceiling above the clerestory windows. The triforium consisted of an arcade of four pointed arches in each bay; the extreme arch on each side was single; the central pair was included within a semicircular containing arch, and all were apparently carried on clustered shafts with round moulded capitals and bases, in design similar to the triforium of the choir at Ripon. A fireplace with an oven occurred at the west end of the triforium, and was built into the east (Norman) wall of the south transept. The clerestory comprised an arcade of three arches which filled the compartment, the centre one, opposite the window, being wider than the others. They were supported, like the triforium, on clustered shafts, the capital or abaci of which were continued around the shafts which divided the bays. Mr. Knowles also exhibited drawings showing the site of the various buildings long since demolished, including one of the monastic precincts indicating the domestic and farm buildings and the usual offices, and explained the extent of the fourteenth-century work incorporated in the gatehouse or castle.

Professor Haverfield read a paper on "Roman Inscribed Bronze Work," and Mr. C. H. Blair read "Notes on Some Seals in the Treasury of the Dean and Chapter of Durham, and in the Possession of the Rev. Canon Greenwell."



The annual excursion of the SUSSEX ARCHÆOLOGICAL SOCIETY took place on August 24, when Bramber Castle and Church and Steyning Church were visited. When the party had entered Steyning Church, Mr. C. E. Clayton described the building. They were in one of the four or five great churches of Sussex, he said. Let them lift the curtains which successive generations of restorers and adapters had hung before the remoter past. He went on to speak of the peaceful invasion of Steyning by the Benedictines from the great Abbey of Fécamp. These Benedictines, who had a priory where the vicarage now stands, no doubt erected the original pre-Conquest church. They built in the "new style," the style which the half-Norman Edward admired. Concerning this first Norman church, which they might date from some twelve or

eighteen years before the Conquest, and coeval with the earliest part of Westminster Abbey, they might certainly assume that it was larger than the building in which they were now assembled. Examination showed that the present church incorporated a good deal of work of an earlier period than the rich late-Norman carving which was the more obvious. He then directed attention to various details, pointing out among them that on the north side of the nave was one of the original small semicircular lights of the first Norman church, almost small enough for a Saxon "eyehole." Then, going outside, he indicated a fragment of chevron moulding, all that is left of an early doorway. "To the capital of this east column in the south aisle, with its curious winged lions, Mr. Johnston gives a later date," he said; "I should like to claim it for the pre-Conquest building, but he almost allows me that curious panel on the column shaft, and we may probably also include with this the very plain arches in the north and south of the choir." So far, they were at about 1050 to 1060 A.D. Then came the Norman Invasion. The monks were confirmed in their possession, and now for eighty or ninety years Steyning Church was more or less fitfully worked upon, altered, and enriched. The lofty chancel arch and the original and plainer work of the arcades dated from a period earlier than that of the enriched work upon them. It was not unlikely that when the monks regained possession of their temporarily forfeited rights, and a richer and more ornamental treatment became general, they elaborated the older arcade, somewhere about 1120, and built the lofty clerestory above. The special glory of the church was, of course, the fertility of invention, and the delicate beauty of the work in this arcade. "Take the capital of that second column," he said; "you will find no fewer than six distinct patterns, and it is perhaps no stretch of imagination to suppose five or six Benedictines, each with fern-leaf or plantain-leaf in hand, endeavouring in a passion of artistic rivalry to reproduce the natural beauty of the plants in their well-tended gardens beyond the wall." At any rate, "they dreamt not of a perishable home who thus could build." Proceeding, he said the present Perpendicular porch was probably erected about 1400, and they might perhaps assume that the south doorway standing within it was really of the date of the interesting beak-head which surmounted it. Of this characteristic and curious moulding there were very few examples in Sussex. But personally he was inclined to think that the beak-head frame was removed from elsewhere, and that the doorway was of a later date. Both of the old and much-worn oak doors, stout enough, as doubtless was intended, to withstand pirates and marauders, were of considerable interest, and the inner door and its ironwork were certainly of very early date. He gave many interesting details concerning the architectural history of the church in later years, and, in conclusion, he said: "We may well ask ourselves what was the secret of these old designers and masons, the secret which again and again baffles us when we study these early buildings—we who are constantly, yet so vainly, endeavouring to produce a like result. The perfect sense of proportion, the restrained dignity, the effortless and indescribable charm, they ever elude us.

But one thing we can do. Whether it be parish church or secluded manor-house, humble cottage or half-ruined gateway, or even the simpler smaller survival of our ancestors' daily life in furniture, or fabric, or household ware, we can help to guard and preserve these things for the education and delight of following generations."

On September 15 the members of the CHESTER ARCHÆOLOGICAL SOCIETY visited Birkenhead Priory and Bebington Church.

At the time of the Conquest, the site of the Priory in the peninsula of Wirral formed a portion of the extensive barony of Dunham, the property of the Masseys, whose third Baron, Hamon de Massey, a descendant of the first Baron, a great supporter of Hugh Lupus, founded about the year 1150 a priory for sixteen monks of the Benedictine Order, and endowed it, among other lands, with the advowsons of Bidston and Backford. The monks had the monopoly of the ferryage between Birkenhead and Liverpool. The chapter-house is Norman, and an apartment over was probably the "scriptorium." Other interesting remains are the prior's hall and apartments adjoining, with a communication to the church; also a fine crypt with groined ceiling, and a staircase leading to the refectory above. At Bebington the party were conducted over the church by the vicar, the Rev. W. H. T. N. Rainey.

In August a party of the members and friends of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY visited the Moravian settlement at Fairfield, under the leadership of Mr. Tallent Bateman, who is solicitor for the Moravian Church in the North of England and to the proprietors of the Fairfield estate. The settlement is one of three principal ones in England, the other two being Fulneck, near Leeds, and Ockbrook, near Derby. The Fairfield settlement was founded in 1784, and a short account of its formation is contained in Aitken's *Forty Miles Round Manchester*. A meeting was held in the chapel, and the organist kindly played a selection on the historic instrument, one of the most beautiful organs for many miles round the city. The leader of the party gave an account of the Church of the Moravians, the history of which he has made a special study. The creed and liturgy are practically identical with those of the Anglican Church, with which, it may be stated, the Archbishop now wishes the Moravians to become affiliated, negotiations being in progress for such a union.

The members of the EAST HERTS ARCHÆOLOGICAL SOCIETY visited Meppershall and Pilton on September 1. At Meppershall Church the chief features of interest, which were pointed out by the Rev. R. Isherwood, are the Norman font, a niche for a sanctus-bell, a thirteenth-century chest, two brasses, and a quaint effigy of a priest (1672). Mr. Geoffrey Lucas read an excellent paper on the fabric, and exhibited plans. From the church a visit was paid to the earthworks behind the manor-house, where Mr. George Aylott read a paper, ascribing a Norman origin for them. The Jacobean staircase at the

manor-house attracted a brief notice, and the party then proceeded to the rectory. The old rectory, taken down *circa* 1800, was the birthplace of Nathaniel Salmon (1675 to 1742), the Hertfordshire historian. The county boundary passes through the parlour, and inscribed upon a beam were these lines :

"If you would sit in Hertfordshire,  
Then draw your chair near to the fire."

A tithe-barn adjoins the rectory. Mr. W. B. Gerish gave a short biographical account of Salmon. A short drive brought the party to St. Thomas's Chapel, now used as a barn, which Mr. Walter Millard described. It was probably the Grange Chapel, and belonged to Chicksands Priory. The door at the north side fixed the date of the building at 1175-1180. The north and south windows are of the fourteenth century—probably about 1345—and the chancel windows of the sixteenth, the same period as the chancel door and roof trusses. The Norman door, with its wonderfully well preserved carving, excited great interest. Thanks to Mr. Millard and Mrs. Brown, the tenant, were proposed by Mr. W. F. Andrew, and seconded by Mr. G. Aylott.

A delightful drive to Highdown, by Shillington and Pirtou Grange, followed, and here, after tea (by the kind hospitality of Mrs. Pollard) had been partaken of, Miss Ellen Pollard read a most interesting paper on the fine Tudor house and its romantic history, Mr. Hatch afterwards expressing the thanks of all present.

In very dull, gloomy weather, on September 8, the NEWCASTLE SOCIETY OF ANTIQUARIES, who were joined by the CUMBERLAND AND WESTMORLAND ANTIQUARIAN SOCIETY, paid a visit to the excavations at Corstopitum, near Corbridge-on-Tyne, and were conducted over the year's work by Mr. R. H. Forster, who has been in charge of it. This is the fifth year of excavation work, and the results have been somewhat anticipated by the disclosures of preceding years. The portion of the site dealt with this year has been the east of the town site, and, generally speaking, the estimate of its extent in that direction has been confirmed, the old road to and from the north having been laid open, disclosing that no buildings of any importance lay eastward. The most interesting work of the present season has been the uncovering of the eastern half of the big central building of the town. This has been described as the "forum," or market-place, but the experts are still not certain whether it was that or only large Government stores. The western half, it will be remembered, was divided into comparatively small cells or shops. It is now found that the eastern portion was one large court, forming half of a building which was a square with a side of 220 feet. A main entrance into the central court has been found, and while the south wall appears to have been destroyed, the east wall is standing for almost its full length one course above the foundations, and for a considerable distance two courses. The south-east corner, the only one standing above the foundation course, has also been uncovered, two courses high. On the outside, to the east, the moulder plinth has been found in position for over 100 feet. Inside this uncovered

court have been found traces of a later third-century building, the nature of which has not been determined.

The chief finds have been a considerable number of silver and bronze coins, dating from the last twenty years of the first century up to the latter period of the fourth century, and including two legionary coins of Mark Antony. A rough inscription, apparently by a soldier, on a wall, reads, "Ling Iliom," and it is conjectured that it refers to a soldier named Ilio M., of the Lingones. Other carvings are part of a tablet showing the *Deæ Matres*, a small winged Victory, and the top of a legionary standard. In the week of the Societies' visit, the remains of a late-period hypocaust were found. The most interesting find of the year had been made as recently as the previous day, when a finely-carved Roman altar was dug up. Prior to reaching Corstopitum, the party visited Aydon Castle.

The members of the DORSET FIELD CLUB held a two-day meeting at Salisbury in August, when the city and cathedral, Old Sarum, Amesbury Priory Church, and Stonehenge, formed the centres of attraction. Other gatherings have been the excursion to Bunton Chapel on September 3 of the BRIGHTON ARCHÆOLOGICAL CLUB, under the guidance of Mr. Stanley Cooke; the visit of the HAMPSHIRE ARCHÆOLOGICAL SOCIETY to Old Sarum, Amesbury, and Stonehenge on August 24; the visit of the SUFFOLK INSTITUTE OF ARCHÆOLOGY to Peterborough on August 18; the excursion of the KILDARE ARCHÆOLOGICAL SOCIETY to Cashel on August 17; the meeting of the DURHAM AND NORTHUMBERLAND ARCHÆOLOGICAL SOCIETY at Chester-le-Street, Lumley Castle, and Finchale Priory on August 25; the excursion of the NEWCASTLE SOCIETY OF ANTIQUARIES to Lower Teesdale on August 27; the excursion on September 8 of the YORKSHIRE ARCHÆOLOGICAL SOCIETY to the country east of Leeds, of old called the "Kingdom of Elmet"; the excursion of the ESSEX ARCHÆOLOGICAL SOCIETY to Rayleigh on September 10; and the visit of the THOROTON SOCIETY, on the invitation of the Mayor of Nottingham, on September 8, to Tattershall, Kirkstead Abbey, and Woodhall Spa.



## 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 HASTINGS CASTLE. By Charles Dawson, F.S.A. Seventeen plates. London: Constable and Co., Limited, 1909. Imperial 8vo., 2 vols., pp. xiv, 580. Price 42s. net.

This is a very thorough and comprehensive work. The sub-title is "The Castlery, Rape and Battle of

Hastings, to which is added a History of the Collegiate Church within the Castle, and its Prebends"; but even that amplification of the title does not quite suggest how wide is the field covered. In the first volume, after a few introductory pages on the physical changes which have taken place in the coast by Hastings, on prehistoric remains found in the neighbourhood of the town, and on the early history of the place, Mr. Dawson proceeds to give a "Chronicle and Chartulary of the Castle and Chapel of Hastings" from the Conquest to the Dissolution. Reign after reign the documents are set forth—and the documentary history of both Castle and Rape of Hastings and of the Church is remarkably full and complete—with connecting links of explanation and narrative. Specially important is the unrolling of the story of the "Royal Free Chapel," the Collegiate Church of St. Mary, which was founded within the Castle walls. The Charters, the Extracts from Rolls, Ordinances, Petitions, Inquisitions, and other records, are carefully referenced, and bear witness to wide and original research. The one point in which we feel inclined to disagree with Mr. Dawson is his method of giving translations only of mediæval documents. He remarks in his preface that he "believes that average readers will prefer to read their ancient records and chronicles in the same way as most persons read their Bibles—that is, by means of a translation, and he has provided accordingly." But these volumes will hardly attract "average readers," while they will certainly be studied and placed on their reference shelves by scholars and students; and it would have been better, we think, to give the *ipsissima verba* of the records quoted, adding translations where desirable. To gain space for this, some of the general historical matter, such as the story of Becket's death, which is not particularly relevant, might have been omitted. But apart from this debatable point, we have nothing but praise for Mr. Dawson's method. The documents, with the links of narrative and comment, tell their own story, and illustrate at many points the wider history of feudal and later England. A short concluding section in the first volume traces the outlines of the descent of Castle and Rape from the Dissolution to the present day. In the second volume there are three parts. The first gives historical and architectural notes on the prebends and prebendal churches, more than twenty in number, belonging to the Collegiate Church of St. Mary in Hastings Castle. Careful architectural descriptions, dated 1902, are given of all the churches, with many extracts from documents of all kinds, illustrating ecclesiastical and manorial history. These chapters alone make the book indispensable to all who are interested in Sussex topography and ecclesiology. The second part, which is perhaps of the most general interest, deals very fully with the architecture and topography of the Castle and Chapel, with a section on the Hastings Mint (c. 979 to c. 1154), containing a catalogue of coins struck thereat. The statement of a recently published guide-book to Hastings Castle, that "one of the charms of this venerable ruin is that no authentic record of its history exists," looks particularly foolish in the light of Mr. Dawson's well-filled and well-documented pages. The third part treats of the Battle of Hastings, setting forth on numbered sheets,

mounted on guards, various contemporary accounts of the Norman invasion and of the battle in parallel columns, each sheet being headed by a reproduction of a section of the Bayeux tapestry. A fair index, which we should like to have seen fuller, completes a work which must have involved immense labour in the preparation, and which carries out most successfully the somewhat ambitious plan with which Mr. Dawson started. The fine illustrative plates are reproductions of old views, plans and maps, of seals, coins, and architectural details. Plate 9 in vol. ii. has been accidentally omitted from the list of illustrations on p. vii. In every respect the two volumes are most handsomely produced.

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HISTORY OF THE PAVIORS COMPANY. By Charles Welch, F.S.A. Twelve plates and two illustrations in the text. Privately printed for the Worshipful Company of Paviers, 1909. Small 4to., pp. vi, 108.

From what precise date the paviers of London formed a fellowship is uncertain. It was not until 1479 that the Company received from the Corporation a set of ordinances which for the first time gave them authority over the paving craft, but Mr. Welch points out that there are grounds for attributing to them earlier existence as a fellowship. He also makes various citations from the *Liber Albus* and the Letter Books, which show that some parts at least of the City were paved in 1280, that in 1311 surveyors of pavements were found necessary, and that in 1419 the recognized rate of pay for paviers was "twopence and no more" per "toise of pavement"—*i.e.*, 7½ feet in length, and "the foot of Saint Paul in breadth." The earliest extant record of the Company is a "Booke of Statutes," dated 1597, which contains the ordinances of 1479, here printed in full, with their quaintly worded rules and penalties. Thoroughness was insisted upon. If the paving was "vnsufficient and not werkmanly made and done," the pavior had to take up his work, do it afresh, and pay a fine of 6s. 8d. Mr. Welch makes copious quotations from other of the Company's records, which give us curious glimpses of its management and work, and also of the methods employed for road repair. He also points out how the unskilful methods of the old city paviers—the simple pouring of masses of stone and sand into the ever freshly developing quagmires of the streets—are responsible in no small degree for the great rise in the surface of the City—a rise that has left Roman London at a depth of 20 feet and more. Another thing to which the documents continually bear witness is the untidy and insanitary state of the streets, and the evils which arose from such conditions. Mr. Welch gives a full account of the internal history of the Company, of its discipline and doings, its relations with apprentices and craftsmen, its entertainments and charities, its quarrels, and its troubles. During the last quarter of the eighteenth century the Company seems to have enjoyed a period of extraordinary popularity, no fewer than 312 new Freemen having been admitted between 1773 and 1801, in addition to the admissions by patrimony and apprenticeship; but no explanation of this curious rush for membership appears to be forth-



coming. The Company's active control over the trade had ceased long before it lost control over its own affairs. Its decadence set in at the beginning of Queen Victoria's reign and developed rapidly, so that from 1845 to 1889 all organization was practically in abeyance. In 1889 the Company was resuscitated and made of practical service to the development of technical education. Mr. Welch supplies in a final chapter an interesting series of notes on London paving during mediæval and later times. From somewhat slender materials he has made a very readable book, which will interest many students of London life and history, besides the members of the worshipful Company which is responsible for its publication. There are excellent plates of facsimiles of documents, the Company's plate, etc., and a good index.

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A SHORT HISTORY OF SOUTHAMPTON. Many illustrations. Oxford: Clarendon Press, 1910. 8vo., pp. 256. Price 2s. net.

This admirable example of local town history consists of two parts. The first, which tells in condensed but readable form the story of the town in its relation to the history of the whole country, is written by Dr. F. J. C. Hearnshaw; while the second, containing short studies of a variety of aspects of the local town-life, written by various members of the Southampton Historical Association and others, is edited by Mr. F. Clarke. Both parts are much to be commended. Professor Hearnshaw had a difficult task, but he has succeeded in indicating with accuracy and effect the part—no small one—played by Southampton in the drama of English history. In the second part, the municipal life, the commerce, industries, streets and roads, common lands, ancient fortifications, historical documents, churches (both before and after the Reformation), schools, and great men and women of Southampton, are the subjects of brief but pointed articles from a variety of pens. The illustrations are numerous and very varied. This is an excellent book with a good index.

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THE SOUTH DEVON AND DORSET COAST. By Sidney Heath. Many illustrations. London: T. Fisher Unwin, 1910. 8vo., pp. xvi, 445. Price 6s. net.

We have read this volume of the "County Coast" Series with real enjoyment. Topographical books of this kind can be mere dry compilations, or they can be alive and representative of the author's personality. Mr. Heath takes his readers along a beautiful stretch of coast, and gossips pleasantly as he goes on the literary associations of this place and the historical memories of that, of geological characteristics and ecclesiastical and architectural details, with equal gusto and with equal power to hold the attention of his readers. Occasionally he makes an excursion a few miles into the "hinterland," and no reader will be otherwise than grateful. Mr. Heath evidently knows the district thoroughly; the reviewer is tolerably familiar with some of it, and was delighted to read, among various other true and felicitous pieces of description, the well-deserved tribute paid to the beauties of Beaminster. The author seems to be a

little shaky on figures. On p. 221 a smuggling exploit is dated 1865, when, apparently, 1835 is intended. On p. 233 Daniel Defoe is said to have been born in 1659 (was it not in 1661?), and to have been forty-six years of age when he joined the standard of the Duke of Monmouth in 1685—an impossible piece of arithmetic. But these are venial mistakes. The book is thoroughly readable and well written, though what is a "bickering" dell—the Tavy, Teign, and Dart "flow by widely divergent routes through green orchard vales and bickering dells to the sea" (p. 2). The numerous illustrations consist of more than thirty



S. BENCH END, EAST BUDLEIGH, DEVON.

good photographic plates, a frontispiece in colour, and a number of the author's sketches in the text. One of these last we are kindly allowed to reproduce on this page. It shows one of the fifty or sixty old carved bench-ends in East Budleigh Church, all "delightfully carved in a free and highly vigorous manner, although it is very improbable that any of them are in their original positions." The carving was probably done by local craftsmen, and, if occasionally rough and uneven, certainly stands for artistic individuality.



**MEMORIALS OF OLD CHESHIRE.** Edited by the Venerable Archdeacon Barber and Rev. P. H. Ditchfield. With many illustrations. London: *George Allen and Sons*, 1910. Demy 8vo., pp. xii, 286. Price 15s. net.

The "Memorials of the Counties" Series grows apace, and the volume before us well deserves its place therein. Cheshire is rich in historical and antiquarian associations, and the task of selection, as with some other counties, must have been difficult. It would be easy to criticize the result from the point of view of what has been omitted, but it would also be futile. In a book of this kind no editors can hope to please everyone equally well, and we prefer to thank them for what they have chosen to fill these handsome pages. Dr. J. C. Bridge's paper on "The Chester Mystery Plays" justifies its place, perhaps, as thoroughly as any paper in the volume. It is carefully done, and is most interesting. The same contributor supplies "Some Cheshire Customs, Proverbs, and Folk-Lore," in which much strictly local matter is detailed. The contents, indeed, overlap other counties and districts much less than is usual in articles on such subjects. Archdeacon Barber is responsible for papers on the abbeys and the castles of the county, on "The Siege of Chester," and for sundry other contributions. His co-editor, Mr. Ditchfield, sketches in his usual readable fashion the history of the county, which is also dealt with from another point of view in "The County Palatine of Chester: Its Place in History," by Mr. Henry Taylor, and gives an account of some of its worthies. A short paper by Dr. Cox deals with the timber-framed churches of the county. Cheshire is the only county which still possesses several churches almost entirely of timber-framing. Dr. Cox writes with authority and full knowledge. The illustrations of timber-framed churches are delightful—the plates are, indeed, very good throughout the book. Everyone knows how rich Cheshire is in half-timbered houses, and this kindred theme is well treated in "The Half-timbered Architecture of Cheshire," by Mr. C. H. Minshull. Various short papers complete a book which contains things to please a variety of tastes, and which should certainly stimulate and enlighten local interest in the history and in the many historical buildings and associations of the county.

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**RENAISSANCE TOMBS OF ROME.** By the Rev. Gerald S. Davies, M.A. With eighty-eight illustrations from photographs. London: *John Murray*, 1910. Crown 4to., pp. xvi, 381. Price 21s. net.

In this elaborate essay the Master of Charterhouse has endeavoured to present English readers with an account of a remarkable corner of Italian art, to which Italian and German critics alone have hitherto paid serious attention. But it is abundantly evident that Mr. Davies has done much more than rely on the foreign writers to whom he pays a handsome and modest tribute of indebtedness. For the volume appears to be the result of the observation and note-making of over forty years, and its careful and discriminating pages bear frequent witness to the independence and courage of his personal judgment in matters of style and attribution. The work ostensibly ends with the close of the fifteenth century,

but avowedly deals with earlier material as far back as A.D. 1100. Its theme is the sculptured tombs, not, indeed, of all the Italian Renaissance, but of the churches in Rome alone; and a mere survey of the illustrations, most of which are the work of the photographer Alinari, and therefore as good as can be for the scale permitted by the size of the book, declares how rich the Eternal City is in this one section of great memorials. We have separate chapters devoted to the great masters like Arnolfo di Cambio and Antonio Pollaiuolo, while the book shows how documentary evidence is now coming to throw light upon the lives of men like Bregno and Capponi, and such little-known personalities as Mino del Regno, who all here receive some of the honour due to their art. Mr. Davies' historical and biographical notes of the personages of these tombs are full of good scholarship. He is glad to find in Cardinal Niccolò Forteguerri a prelate whom he can praise for high qualities of military and naval daring as well as moral probity, "a man of a simple life and an angelic modesty." One of the finest of the tombs portrayed is, perhaps, that of Marco d'Antonio Albertoni—a tomb permeated, as the author says, by the Florentine spirit. The honoured name of Donatello, a visitor to Rome in 1432-33, occurs on the simple relief of Giovanni Crivelli, a tomb so worn that, as we believe, one corner is wholly restored, though Mr. Davies does not mention the fact in describing it.

Among the plates which have especially struck us are No. 17 (Martin V.), No. 50 (Pollaiuolo's sumptuous bronze tomb of Sixtus IV., the builder of the Sistine Chapel), and No. 64 (the exquisite relief to Meria Cicada). For these and for other triumphs of Italian sepulchral art we can only refer our readers to the volume itself. The handsome printing of the book enables them to be studied with diligence and delight.

W. H. D.

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**GENEALOGIES OF THE CARMARTHENSHIRE SHERIFFS FROM 1539 TO 1759.** Compiled by James Buckley. Carmarthen: *W. Spurrell and Son*, 1910. Demy 8vo., pp. xvi, 221. Price 10s. 6d.

Captain Buckley has produced a monumental work, but one which will only occasionally interest any but expert genealogists. To those whose work or pleasure it is to endeavour to unravel the very tangled skein of Welsh genealogy this book should prove invaluable. It would be a difficult and thankless task to scan these carefully compiled pedigrees for some slight error in the recorded data, but the critic, sitting in his proverbial armchair, can always point out omissions if unable to make corrections. Following thus, as usual, the line of least resistance, we must express regret at the absence of an index—though how the wretched indexer is to deal with a name like "Evan ap Howel ap Griffith ap Cadwgan Vychan" would certainly be a matter for some consideration. A list of sheriffs would have been another useful addition to this excellent work. As in most Welsh pedigrees, the information given against each individual is very scanty, being generally the mere record of his or her name, without dates or biographical details, though Captain Buckley has certainly endeavoured to rectify this latter defect wherever possible by the insertion of

footnotes. In fact, the only readable portions of this book are these footnotes and the introduction, from which latter much may be gleaned with reference to the office of sheriff.

As an example of Captain Buckley's footnotes and illustrating the occasional interest of his work to others than Welsh genealogists and historians, we quote the following from the descent (p. 104) of Henry Middleton, Sheriff of Carmarthenshire in 1644:

"Sir Hugh Middleton made the New River at his own expense and lost his fortune by doing so. Captain William Myddleton was a great poet and grammarian, his bardic name being Gwilym Canoldref. He served in the Navy *temp.* Elizabeth. He saved the English Fleet under Admiral Howard by giving timely information of the enormous strength of the Spanish Fleet off the Azores, which outnumbered ours by ten to one. He was the first with Captain Price and Captain Koel to smoke publicly in London, and Londoners flocked to see them."—Spurrell's *Carmarthen*; Williams's *Eminent Welshmen*.

We congratulate Captain Buckley on the successful completion of what must have been a long and arduous task.

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#### THE PRODUCTION OF THE PRINTED CATALOGUE.

By A. J. Philip. London: *Robert Atkinson (London), Limited*, 1910. Crown 8vo., pp. xii, 142. Price 5s. net.

This small book deals lucidly with all the details, technical, practical, and mechanical, of the preparation of library and museum catalogues, and of their printing and publication. It is a practical, useful manual, and should be found helpful by all concerned in the preparation of such catalogues.

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We have received Section IV. (price 2s. 6d. net) of the fine *Book of Decorative Furniture* by Edwin Foley, issued by Messrs. Jack. It is a comprehensive book, and in every way well done. The coloured plates are really beautiful. In this part they include a carved sixteenth-century Bourgouignon *credence*—a fine specimen of wood-carving; a quaint example of Hispano-Moresque decorative woodwork; the carved oak bedstead of Jeanne d'Albret, dated 1562 (a very fine plate); and several other coloured plates, besides many effective cuts in the text. The new part of Mr. Harrison's very useful *Surnames of the United Kingdom* (price 1s. net), contains names from Mauger to Mullin. The outstanding articles in the *Architectural Review*, September, are "The Lenygon Collection of Early Renaissance Panelling," abundantly illustrated, by Mr. J. A. Gotch; and a description by Mr. J. M. W. Halley, of No. 20, St. James's Square, a characteristic Adam house, also with many illustrations. We have also on our table *Travel and Exploration*, September (see *ante*, p. 391), *Rivista d'Italia*, August, and the *American Antiquarian*, April to June.



## Correspondence.

### EVESHAM ABBEY RELICS.

TO THE EDITOR.

A CURIOUS coincidence befell me recently in connection with the illustration in the September *Antiquary* of the Evesham Tower Quarter-Boys or "Jacks," for I had inspected the originals in Abbey Manor only two days before the magazine reached me. I had been staying during August in Norton Vicarage, and had, through the invitation of Mrs. Rudge, examined them closely, together with other valuable and most interesting relics from the once famous Abbey of Evesham. I can therefore testify at first hand to the fidelity of their reproduction in these columns. I have not as yet seen Mr. Barnard's little volume, so I still remain puzzled as to the *modus operandi* (which perhaps he explains) by which these exquisitely cast "Jacks" managed to strike the quarters with their iron halberds, as they are firmly fixed in the grasp of the holders. Nor can I explain why they were removed from the beautiful Bell Tower; I only know that they were purchased by the late E. C. Rudge, Esq., of the Abbey Manor, within the embattled walls of which repose many other ecclesiastical gleanings, such as four remarkable gargoyles, a skull of one of the Abbots, the Abbot's heavy carved oak chair (valued at at least £10,000), the thigh-bones of another Abbot, a curious monastic earthen water-bowl or washing-vessel, etc., while the Manor grounds contain two stone coffins, four pedestals of columns (placed in the order in which they stood in the Abbey nave), broken fragments of window-traceries, two archways (one bearing the name of Clement Lichfield, the last Abbot), and many other *disjecta membra* of the great Abbey. And in addition to these remains, which would make the fame of any museum, the grounds are also embellished by a towering obelisk commemorating and marking the site of the Battle of Evesham in 1265, in which Earl Simon de Montfort met a tragic end.

I need hardly add that all these venerable and fascinating objects, both inside and outside the Manor, are preserved with befitting care.

J. B. MCGOVERN.

St. Stephen's Rectory,  
C.-on-M., Manchester.

P. S.—Since writing the above, Mr. Barnard's booklet has come to hand, from which I gather that "the Quarter-Boys [when *in situ*] were worked by a mechanical contrivance inside the bell-chamber," though I am still at a loss to conjecture *how* the stationary halberds could by any conceivable contrivance strike the quarters on the bells.

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

It would be well if those proposing to submit MSS would first write to the Editor, 62, Paternoster Row London, stating the subject and manner of treatment.



# The Antiquary.



NOVEMBER, 1910.

## Notes of the Month.

IN a letter to the *Times* of October 8 Mr. J. Cook Wilson makes a much needed protest against the recent treatment of the remains of Shap Abbey, Westmorland. He says: "The ruins are situated in a beautiful position on the estate of Lord Lonsdale, whom a misdirected love of the past has inspired to remove much of the remaining masonry to his grounds at Lowther Castle. During a stay at Shap this summer I was surprised, on one of my visits to the Abbey, not to see again certain fairly conspicuous and very interesting portions of the pillars once supporting the nave which I had noticed on the site a week or two before. It was clear that they had been quite recently taken away, and on inquiry I learnt their fate. They had been removed to Lowther Castle, whither some eighty cartloads of masonry, as I am credibly informed, have been carried, not unaccompanied by the unavailing protests of local antiquaries."

The tower still stands, but in the course of a few years it is sure to fall, unless put in a proper state of repair. The Cumberland and Westmorland Antiquarian Society have offered to find the £150 necessary to do the work, but, on applying for permission to undertake it to Lord Lonsdale, this has been refused. This is a most extraordinary attitude for Lord Lonsdale to take. Apparently, he will not let the ruins remain *in situ*, nor will he allow an archaeological

VOL. VI.

society to spend money in making safe the principal feature left. Mr. Wilson well says: "The necessity for public protest against such behaviour in high quarters, where no commercial interests are affected, is nowadays comparatively rare—one recalls, for instance, with gratitude the liberality and generosity which Lord Eldon showed in regard to the excavation and preservation of the Roman villa on his property at Chedworth—but if the remains of Shap Abbey fade entirely from view, it is due to posterity that the cause of their disappearance should be set on record."

The *Morning Post* of October 6 says: "The hands of the clock have turned back for a few centuries in Bermondsey, where a small number of Benedictine monks have established themselves within a stone's throw of the site once occupied by the wealthy and famous Bermondsey Abbey. If you go into Grange Walk to-day you may see the 'Gatehouse,' from the plastered front of which a portion of two rusted hinges protrude. They are the hinges on which hung the doors of the eastern gate of the ancient Abbey. In the church—secure in a modern safe—are a few pieces of plate, and these, with the rusted hinges, represent all that the twentieth century has to show of Bermondsey's great and wealthy religious foundation. . . . Canon Lewis, the Rector of St. Mary Magdalene, which is built on the site of the conventual church, explained to a *Morning Post* representative that the most important piece of the Abbey plate remaining dates back to the fifteenth century. 'It is nearly 11 inches across,' he said, 'and weighs about 19 ounces. In the centre, as you will see from this photograph, is a lady placing a helmet on the head of a kneeling knight. His horse stands beside him, and there are palm-trees in the distance, as well as a representation of the walls of Jerusalem. Evidently it is intended to show a scene in the Crusades. We have another piece of plate, apparently of French origin, and two Elizabethan cups. But we are inclined to regard the Abbey as a modern institution; it was not founded until after the Conquest, while the parish church goes back to the days of King Alfred. The village church has survived the Abbey, you see. Very little

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of the Abbey remains above ground, but we are continually coming on foundations and remnants of walls during building operations. About seven years ago we discovered two ancient coffins while excavating for the foundations of some new railway buildings. The coffins were formed of sections of chalk—not stone—neatly fastened together. They contained male skeletons in a good state of preservation—probably two of the Abbots of Bermondsey. One skeleton had curvature of the spine, with the shoulders hunched high, as in the case of a hunchback. A third coffin was also found, but this was inadvertently destroyed.”



The Yorkshire newspapers report that in September Mr. John Sanders, of Cold Kirby, Hambleton (Thirsk), investigated an ancient burial-ground on Kilburn Moor, in the inclosed moorland owned by Captain Burnett, of the Hambleton Hotel, and unearthed, on exploring a barrow, a cinerary urn 14 inches in height, 16 inches in diameter at the top, and 4 inches across the bottom. It is ornamented with the furrow and chevron patterns, which have been put on by means of the twisted thong and the finger-tip, and is of elegant form, and very like one obtained from a neighbouring barrow by Canon Greenwell. The urn contained cremated human remains, the bones of small animals (split open in order to get the marrow, possibly at the funeral feast), and five bronze fragments.



The famous and historical St. Louis “Chasse” or Reliquary, which has been on loan exhibition in the Victoria and Albert Museum for over thirty years, has now passed into the possession of Mr. Charles Wertheimer, who has purchased it from the trustees of the estate of the late Lord Zouche. The description of the Reliquary given in the South Kensington Museum Loan Catalogue of 1876 ended thus:

“It is traditionally said to have been made for St. Louis of France to contain relics he had brought from the Holy Land, and remained undisturbed at St. Denis till the Great Revolution, when the treasury was rifled. It then came into the possession of

Mr. Beckford, and is engraved in the title-page of Britton’s *Illustrations of Fonthill*. At the Beckford sale it was purchased by Anne, Countess of Newburgh, who presented it to the Honourable Robert Curzon, December, 1852. Limoges work, end of the twelfth century.”



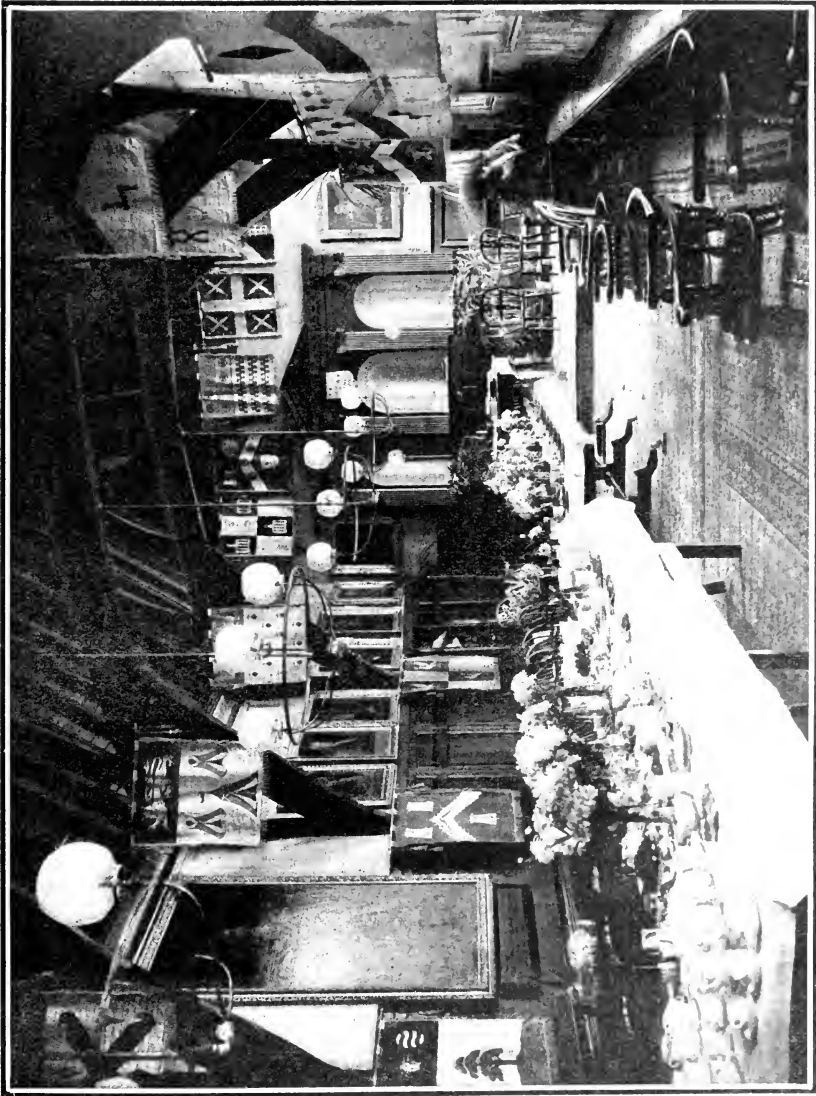
A number of interesting antiquities which were obtained from sepulchral mounds in the Nilgiri Hills, Southern India, are now on exhibition in the Central Saloon at the British Museum. The collection, which consists of bronze bowls with and without stands, a bronze mirror of the early Greek type, and a number of earthenware pots, was discovered in stone circles from 6 feet to 14 feet in diameter, which had been surrounded by rough walls from 4 feet to 5 feet in height. The pottery is rather of rude workmanship, having rounded bottoms and lids surmounted by figures of men and animals. With the bronze vessels were found a quantity of beads of various materials, but principally of glass, agate, or carnelians; along with these were also discovered some spearheads and other small objects, but they do not appear to belong to the same period. The age of these remains is uncertain; neither is it known to what people they may have belonged. Some archaeologists would ascribe them to the Korumbas, a celebrated Buddhist tribe which flourished in the ninth century A.D., but which has now all but disappeared; others, however, would connect these remains with the ancestors of the Todas, a widespread pastoral tribe, which is known to have inhabited this district in very remote ages.



There are not many institutions in this country that can lay original charters of Henry VI. and Elizabeth on the table for public inspection at their annual meeting. But the York Company of Merchant Adventurers were in a position to do this at their meeting on September 30, and also to show many other interesting and historic relics associated with the ancient guild. The meeting was further noteworthy for the remarkable series of gifts made to the Company for the decoration of their ancient Hall by their public-spirited Governor, Alderman Lancelot Foster, who

has celebrated his second tenure and fifth year of office by presenting to the Company the twenty guild banners of the old Craft

under the direction of Mr. T. P. Cooper, who devoted much research to secure accuracy and completeness. They were painted by



INNER COURT ROOM, MERCHANTS' HALL, YORK.

Fraternities of York, which were prepared for and used at the York Historic Pageant. These banners were produced with great care

some of the most skilful workmen in York, and were universally admired for their brilliant colouring.

Alderman Foster has likewise busied himself this year in collecting portraits of past Governors, members, and officials of the Company. After an immense amount of trouble and innumerable inquiries and searches, he has secured fifty-one portraits, which have been neatly framed and arranged round the small or inner room. A list of the portraits thus collected and arranged was printed in the *Yorkshire Herald* of September 30.



Amongst other notable things which Alderman Foster has either presented to the Company—and he has given some thirty or forty pictures beyond those he has collected with so much pains—is a series of the oldest photographs of old York, all of them taken over fifty years ago, in the very earliest days of photography, by the late Mr. Pumphrey, who was one of the first, if not the first, to practise the art in York. From these pictures of the city, as it actually was half a century ago or more, the visitor can see what enormous changes have taken place.

Speaking at the annual meeting, Alderman Foster said that his idea in collecting and presenting the pictures and photographs was that they would form a nucleus of a large collection of old York views and portraits of York worthies, and that hall seemed a suitable storehouse for them, and would prove a delight to the thousands who visited that hall. In 1905 there was a most interesting exhibition of old pictures in York, and he would like those who possessed those pictures, which were now hidden away, to send them to that hall, where they would be taken great care of. The suggestion is as excellent as the idea which inspired the formation of such a nucleus of a York collection. The northern city is fortunate in having so generous and public-spirited a citizen as Alderman Foster. For the use of the block on p. 403, showing the Inner Court Room of the old Hall decorated with the pageant banners, we are indebted to the courtesy of Mr. T. P. Cooper, of York. The fine old-timbered roof and the old-pannelled dado may be noticed.



The excavations at the ancient amphitheatre near Dorchester, known as "Maumbury Rings," which have been carried out under

the direction of Mr. H. St. George Gray, curator of Taunton Museum, ended for the season in September, and the workmen have filled in the holes. Many interesting "finds" have been made, among them four skeletons. Two were lying about 3 inches beneath the turf-line of the north-western terrace of the earthwork, and two more to the north, close to the entrance to the amphitheatre, which is in the shape of a horseshoe. One skeleton was found in a crouching posture in a shallow cavity, while another was lying on its back with the legs drawn up. This skeleton was disinterred at a much greater depth. Among the incidental "finds" were part of the base of an inscribed bowl of Samian ware, bearing characters of silver, and several deer antlers.



The Victoria and Albert Museum have recently acquired from Madryn Castle some fine specimens of seventeenth-century silver and a notable coverlet of Indo-Portuguese embroidery. These objects were brought to England by Elihu Yale, once Governor of Madras, and founder of Yale University, and have remained in the possession of his descendants to the present time.



Part of an ancient decorated tile pavement was unearthed in September in the course of some building operations at Reading Gaol, at a depth of about 3 feet. From an examination of the exposed portions of the pavement it would appear to have been the floor of a passage leading from the Abbey cloisters either to the monks' cemetery or to the infirmary, which stood on the east side of the site of the present gaol. The pavement seems to be a Norman imitation in tile work of rich Roman mosaics, and is of two patterns, representing grotesque figures and floral designs, with border tiles. The surface of the tiles, which are red in colour, was originally covered with thick yellow glaze. It is hoped that by permission of the Governor of the gaol these tiles will be added to the relics of the Abbey now in Reading Museum.



A valuable addition has been made to the Belfast Public Art Gallery and Museum by the addition to its collection of ancient ecclesiastical seals connected with the County Down district of the seals attached to the

celebrated Down Petition. This document was addressed to the King of England by the principal ecclesiastical personages in County Down about the year 1500, praying for the help of the English to aid Janico Savage, the King's Seneschal of Ulster, against the hordes of O'Neills, M'Guinnesses, M'Cartans, M'Quillans, and O'Flynnns, on the one side, and the Scots of the Isles on the other.



While carving his initials in the turf on a hilltop near Brighton one day in September Mr. F. C. Davis of that town had the luck to turn up a rare Roman silver coin. Mr. H. S. Toms, the curator of the Brighton Museum, writing in the *Brighton Herald*, says: "Many common 'third brass' coins of Gallienus have been found in Sussex; and the Brighton Museum possesses forty-five examples selected from a large find made in July, 1879, near Eastbourne. These were presented to the Museum by his Grace the Duke of Devonshire. It was thought that the silver coin found by Mr. Davis might be common; but having submitted it to Mr. H. A. Grueber, F.S.A., of the Department of Coins and Medals at the British Museum, the writer obtained the interesting information that it is a very rare *denarius* of Gallienus, which was struck to commemorate his fifth campaign against the Gauls and Germanic tribes. Its rarity may be gathered from the fact that such a coin is not described in Cohen's great work on Roman Imperial coins, and that only one specimen exists in the British Museum."



Mr. Sidney Leveson Lane, J.P., of Great Addington Manor, sends the following communication to the *Northampton Mercury* of October 7: "Some interesting excavations have been carried on of late at Ringstead on the sites of the Roman camp, near the railway station, and of the Roman villa about a mile from the station on the old Cotton way. At the camp, pieces of old ironwork, including a horseshoe, and some small bones, which might be those of game animals (in which case their interest with reference to the old fauna is evident), were found near the two stone foundations which mark the entrance to the camp on the north-east. The excavations at the Roman

villa have curiously disclosed what is supposed to be the remains of a Christian chapel. The apparent cusp of a decorated window has been found, and pieces of painted glass, amongst which were fragments of an opaque vitrified material, more fitted for a Roman villa than for an English church, have also been discovered. The ground plan of this extensive Roman villa has always been easily traced in dry weather, including what may be the remains of the Roman bath very near to the River Nene, or rather to the Raunds Brook. It is to be hoped that a scientific exploration may some time be instituted under antiquarian guidance, when it is likely that light might be thrown upon the household and agricultural habits of the colonizing Romans. With regard to the supposed chapel which has been unearthed, Mr. J. R. Wilkinson has acutely conjectured that a tithe payment which is made by the land on which it stands to another parish may throw some light upon the matter. The Roman villa is bounded to the north-east by the old Celtic path, which is known by the name of the Cotton Way, running at any rate from the Ringstead Roman Camp which protected the Ringstead Ford to Far Cotton, close to Northampton."



At the special meeting of the trustees of Shakespeare's birthplace, held on September 28, Dr. Sidney Lee presiding, the following changes of administration at Shakespeare's birthplace were confirmed: That Mr. Richard Savage, the present secretary and librarian, be awarded, on retirement, a pension of £150 per annum for life, with a gratuity of £100 on his giving up his residence provided by the trustees at New Place; and that Mr. Frederick C. Wellsted, of the new reading-room at the Bodleian Library, Oxford, be appointed secretary and librarian to the trust, with a salary of £200, rising to £300 per annum. The trustees also confirmed the recommendation that Mr. W. H. St. John Hope, be invited to inspect and report on the collections in the birthplace museum and the museum at New Place with a view to their rearrangement. The trustees decided that, in consequence of the post of joint custodian of the birthplace having lapsed through the death of Mr. Alfred



Rose, the title of custodian be merged into that of secretary and librarian, and that Mrs. Rose be reappointed under the new title of chief attendant at the birthplace, at a salary of £75 per annum with free residence.

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On the subject of the proposed rearrangement of the Shakespeare museums, the Executive Committee reported that they were specially anxious to carry out, with as little delay as possible, the trustees' recommendations that articles of remote Shakespearean interest or of small value should be withdrawn from exhibition at the birthplace; that the fit and pertinent objects should be methodically grouped together; that organized efforts should be instituted to fill, wherever practicable, gaps in the collection, notably among the books, prints, coins, weapons, domestic implements, and other objects of Shakespeare's era which may be held graphically to illustrate his life, times, or work; and that the New Place museum should be reconstituted on a well-considered plan, whereby its aims may be clearly distinguished from those of the birthplace museum.

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The *Athenæum* of October 15 says that in the ancient parish church of Pieve di Coriano, in the province of Mantua, a series of frescoes, dating from the end of the fifteenth century, or the beginning of the sixteenth, have been discovered. Up to the present time about thirty have been brought to light, some of which are in fairly good preservation, while others have been much mutilated; they are for the most part works of the School of Mantegna. The church itself is of great interest, and, like San Lorenzo at Mantua, was founded by Matilda, Countess of Tuscany.

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Mr. Harry Hems, of Exeter, writes: "The paragraph in the October 'Notes' relative to the finding in the heart of the Cheviots of the sculptured bust of an early Bishop 'beautifully cut in Sicilian marble, the substance of which has been rendered almost chalk by age,' seems open to remark. Surely the material used is more likely to be alabaster? So far as I am aware, there are no evidences of Italian marbles in bulk being

imported or worked in this country during mediæval times. The term 'Sicilian' in itself is very misleading. Many people are apt to think marble so called comes from the Island of Sicily. Nothing of the sort. It is a variety quarried in the mountains in the neighbourhood of Carrara, known to Italians as Bianco Chiaro (*i.e.*, clear white). The term 'Sicilian' is purely an English trade-name. Its origin is doubtful, but the generally accepted explanation is that the first cargo of it ever brought to this country was shipped at Avenza (Carrara's port) in a vessel called the *Sicilia*. It is asserted that, for want of a better name, this particular kind of useful marble was then termed, and has been known amongst us ever since, as Sicilian. It is the only white marble that will bear exposure to the open air in Northern Europe; and at all times care ought to be taken in the selection of sound blocks, or more or less disintegration, caused by atmospheric changes, will invariably result in less than half a century."

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The *Bristol Times and Mirror*, October 13, says that the attention of the Bristol and Gloucestershire Archæological Society has been called to a Roman villa at Hucclecote, near Gloucester. Canon Bazeley and other members of the Council have explored it, and find that the latest date of occupation was towards the end of the Roman period in this country. There are signs of the villa having been destroyed by fire more than once, and the tesserae have been frequently ploughed through. The remains will be on view until February next. The date is fixed by the lucky finding of a coin.

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These facts Canon Bazeley reported to a meeting of the Council of the Society at Gloucester on October 12. The Society's spring meeting in 1911 will be held at Bristol on a date to be arranged with the President (Dr. T. Herbert Warren), and the summer meeting is to take place at Fairford. The President-elect is the Rev. W. H. Hutton, of St. John's College, Oxford, a well-known antiquary and writer on the Cotswolds.



## The Leaning Pillars of the Collegiate Church of Santa Maria de Sar, Santiago, Spain.

By J. HARRIS STONE, M.A., F.L.S., F.C.S.,  
Author of "Connemara," "Leighton House."



HE Collegiate Church of Santa Maria de Sar, Santiago, in Spanish Galicia, is situated quite outside the town on low-lying ground at the base of the hill upon which the city stands. The land is flat and obviously marshy, even if it be not quite a lake at certain seasons of the year. I mention especially the situation of the edifice, because to my mind it throws considerable and illuminating light upon its present peculiar and predominant feature of interest. The church is a twelfth-century building of plain massive structure, not large in extent. As compared with the neighbouring cathedral of Santiago on the heights above, the Church of San Martin, and the other churches of "Spain's Jerusalem," it would rank as quite a small church.

On either side of the interior are three massive pillars, making three solid-looking arches supporting the stone roof, and these pillars all lean, or *incline outwards*, evenly and considerably. I measured one of the pillars with my tape, and found it was 34 inches square in the solid portions, beyond which, on each side, a half-rounded pillar was added, 27 inches in circumference. Getting upon a chair and plumbing the main pillar with my tape, I found that at a height of just 6 feet from the ground the pillar was out of the perpendicular at the base no less than 4 inches—a very considerable inclination outwards, for an inclination of 4 inches in every 6 feet is enormous for a building of this character. The regularity of the inclination—all the pillars seem as if they had been pushed outward and evenly by some gigantic straight-edge being pressed against them at one time—is the puzzling feature, and has led many to suppose the church was actually constructed with the pillars thus out of the perpendicular. I had been told that this was so by some Spaniards, and such I found was the general impression.

The ceiling of the church is plainly arched, of stone (granite in fairly large pieces), and solid in appearance. Though I only actually measured the inclination of one of the pillars on the south side, I feel sure from what I saw that all the six pillars in the church incline outwards to exactly the same extent.

The church was formerly used as a retreat for the Bishop and clergy, and the remains of richly and florally ornamented cloisters adjoin it on the south side, around three sides of which were in former times the dwelling-rooms. The cloisters are now in an artistic, ruinous condition. On this south side are some enormous buttresses of granite stones rising up and supporting the main wall of the fabric. These I measured to obtain some actual facts of their hugeness. Each is 12 feet 8 inches wide at the base, and no less than 6 feet 10 inches thick. On the north side of the church there are six buttresses of granite carried over to the main wall of the edifice on that side by huge arches, and each of these, at the base, I found to be even larger—13 feet 2 inches by 5 feet 6 inches.

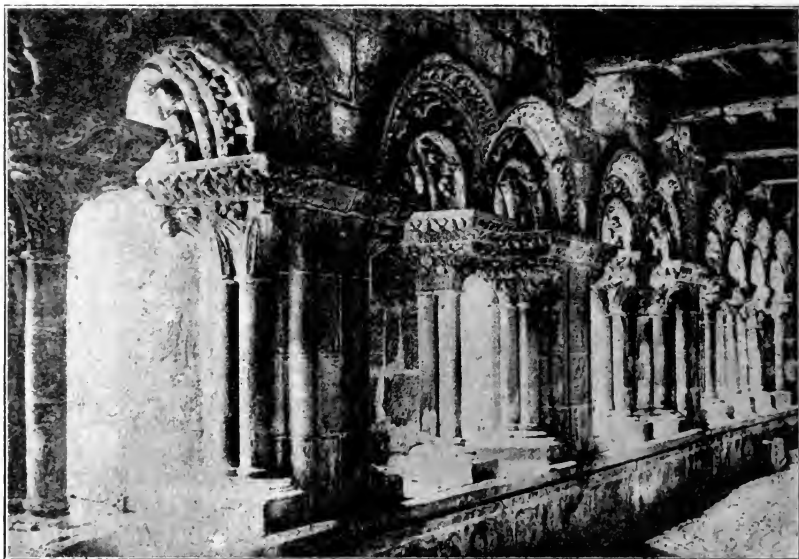
These two sets of huge buttresses along the north and south sides clearly bolster up and maintain in a standing position the main walls of the church, and prevent them thrusting outwards. A roof of loose curved red tiles is extended right over these buttresses, so that the edifice has very deep eaves indeed. The floor of the interior has evidently been at some time raised to keep it dry, and a wooden trap-door on the north side of the interior, near the pillars there, I raised. Below, at a distance of some 3 feet, the base of one of the pillars could be clearly seen standing, when I was there, in 3 or 4 inches of water.

I feel sure the church was never built so singularly out of the straight as it now is, but that water has loosened the foundations, not very deeply planted in the ground, and then the weight of the solid and very heavy stone arched roof, pressing steadily and irresistibly downwards, has forced the pillars apart. The remarkable point is that the pillars have not spread individually or unevenly, but the two sets have fallen apart as if they were annealed together in two solid lines. Indeed, so striking is the parallelism of the two rows

that no wonder many have thought they must have been so built.

The arch, we know, is not stable, and its ancient predecessor as seen in Egypt, of two uprights with a straight cross-stone overlapping the two uprights, is much more lasting. An arch never sleeps. It is always tending to thrust its haunches outwards, and goes far to insure the ultimate destruction of every building where it is employed. When there is a heavy superincumbent weight, an arch is always ready to yield and give up the struggle. The constant

cruel force of circumstance, I was gratified to learn that Professor Eladio Oviedo Arce, Professor of Archæology to the University of Santiago, who accompanied me to the church with some other gentlemen, was of the same opinion. He, wise man, had said not a word one way or the other till I had concluded my investigations and expressed the opinion I have stated. Then he added a bit of evidence which it seems to me clenches the matter. The stone roof—now most solid-looking and intact, and which consequently was, in the absence of any explanation, a very strong



SANTA MARIA DE SAR, SANTIAGO: RUINED CLOISTERS.

endeavour to keep up appearances must grow in the course of time irksome and insupportable. At this church at Santiago the struggle was given up, and the work of the arches had to be relieved and taken off their shoulders by cumbersome buttresses; for I should mention that the buttresses are, in my opinion, of much later date than the main fabric of the church.

After I had formed, and openly expressed, the opinion that the leaning pillars of the church had not been purposely erected in that strange position, but had assumed their present angle of outward inclination by the

argument in favour of the pillars having been built intentionally out of the perpendicular—Professor Arce said had been rebuilt at a much later date than the pillars. The roof had naturally had to be rebuilt *after* the pillars had been thrust outwards.

The reason for the temporary reticence of Professor Arce during my visit to the church I then learned and appreciated. His predecessor in the Chair of Archæology at the Santiago University, Professor Lopez Ferreiro, had held the contrary opinion—namely, that the church had been purposely built with leaning pillars and massive buttresses

as they now are; and before expressing his own views he desired to know what I thought of the matter, and did not wish in any way to bias my conclusions. There are, therefore, two distinctly different views held regarding this interesting church and its curious leaning pillars, and it is only fair to mention the fact in order that future antiquaries may see things for themselves and form their own conclusions.

I know the leaning towers of Pisa and Bologna, and have also seen churches where the chancel has been built a little askew in



SANTA MARIA DE SAR, SANTIAGO: INTERIOR, SHOWING LEANING PILLARS.

order to enhance distance and obtain effect. But any arguments such as might be applied to those and similar architectural eccentricities do not necessarily hold good in the case of this church. Why were *all* the pillars on either side built so much out of the plumb? Why were buttresses added at a later date? Why was the stone ceiling renewed at a later date? What possible object could have been served by building a church so ugly inside?

The Campanile, or celebrated Leaning Tower of Pisa, erected in 1174 to 1350 with its VOL. VI.

six colonnades, one above another, is 179 feet high and 14 feet out of the perpendicular. Bonanus was the first architect of this leading Pisan attraction, and when the structure had reached a height of 40 feet above the ground, he found it was considerably out of the plumb. To remedy this dangerous defect, he placed the first, second, and third stories nearer the perpendicular in order to keep the centre of gravity within the building. The subsidence still continued, and no one attempted to go on with the work for sixty years, when Benenato did so in 1234. He merely added the fourth story, and was succeeded by William of Innsbruck, who added the fifth and sixth stories, and restored the tower to the perpendicular by simply making the pillars of these stories higher on one side than on the other. The building was at last finished by Tommaso, who added the bell-house on the top after a further lapse of nearly 100 years. At the opening of the nineteenth century the inclination of the tower was 8.6 per cent.; now it has reached 9.2 per cent. This sinking is due to the foundations having been undermined by water, and to the foolishness of some official in allowing the opening of drains, and even the excavation of a cistern, at the base of the tower. The Leaning Tower of Pisa is therefore beyond the shadow of a doubt an example of the inclination having been caused by shallow foundations (a Commission appointed to investigate has reported that the foundation is formed by a ring exactly the size of the walls, and goes down only about 10 feet below the surface of the ground), and water undermining. It most certainly was not built leaning, though luckily for the fame and prestige of Pisa it became leaning. Pisa without its Leaning Tower would be like Brazil without the nuts.

The Leaning Towers of Bologna, the most remarkable structures in that Italian town, are built of plain brick, and were used for defensive purposes during the numerous feuds in which the town was involved. The Torre Asinelli was erected about 1109, and is 318 feet high and nearly 4 feet out of the perpendicular. The smaller Torre Garisenda, begun about 1110, is 154 feet high, but overhangs no less than 7 feet.

Did the Torre Asinelli incline in the

same proportion as the pillars of Sar, it would be 18 feet out at the base, and, similarly, the Torre Garisenda would be about 9 feet. We thus get a good comparative idea of the excessive leaning of the Sar pillars out of the perpendicular.

The leaning pillars form the first object of interest of the Church of Santa Maria de Sar, but not the only. The cloisters, ideally beautiful, and richly decorated with pillars of a later date, are well worthy of careful attention by artist as well as antiquary.

It may be worth recording that the holy-water stoups in this church are three in number, one marked "Hombres," another "Mujeres," and the third "Niños" (Men, Women, Children), an arrangement I do not remember ever before seeing.

And, then, loosely knocking about the interior of the church on the stone floor is a plain old wooden bench, about 6 feet long, with back of wood, upon which are carved the arms of the Inquisition—palm tree and leaves and sword. It is, in fact, one of the old Inquisition benches, and ought to be taken more care of.



## Some Precursors of Dante.

BY REV. J. B. MCGOVERN.

**H**ISTORICAL history is coeval with that of the human race, as Apocalyptic literature is with letters and the arts. Both are the products of the religious beliefs of mankind, and found early expression on tablet, marble, and map, and in pictorial and architectural representation, until printing gave them more permanent form and wider recognition. Inevitably, as in other directions of thought and effort, indebtedness to predecessors affected the seers of other-world visions, and the area covered by those who have profited by the legacy is practically coterminous with religion—Pagan, Hebrew, and Christian. This applies chiefly, if not wholly, to recorded visions, for the views of unlettered peoples concerning a future existence were, and are,

those of inheritors rather than of imitators, though the genesis of both is identical. If the author of the *Divina Commedia* is numbered amongst the latter, his place is to be sought, not in the rank and file, but towering head and shoulders beyond them, in the seat of the strategist. Pre-eminent in matter and manner, he, by his supreme genius, infused order and symmetry into the chaotic materials supplied by many climes and many ages, as Shakespeare wrought with the chronicles of Holinshed and others. But, unlike the English poet's, Dante's obligation to his precursors, both as to extent and particular fact, cannot be accurately gauged. That he was influenced somehow may, on the basis of his encyclopædic knowledge as evidenced in his great poem, be claimed by an inference which is akin to probability. But by whom? And how far does his assimilation reach? These are questions to which it is the purpose of this paper to furnish conjectural answers. The reader must adjudicate between the rival claimants or candidates for such honours, weighing impartially, from the instances adduced, both the internal evidence of Dante's indebtedness to his precursors, and the external presumption of his acquaintance with their narratives. Of such narratives only a limited number, and in compressed form, can be presented in these pages; to the others, comprising the bulk of this literature, I can merely allude or touch upon lightly.

Of the range of that literature I had no conception when entering upon this inquiry; it was Mr. Marcus Dods' masterly volume, *Forerunners of Dante*, 1903, that subsequently revealed its extent to me. Yet even this work, admirably comprehensive though it is, does not, as we shall presently see, exhaust this fascinating subject, which I was led to investigate by an accidental perusal of "A Chinese Dante" in the *Strand Magazine* of February, 1907. Not for that reason, however, do I deal with this narrative first, but because I regard it as presumably more ancient than those which will be presented later, although chronological accuracy is not always obtainable. I say presumably, for I have no data upon which to base my preference beyond the facts that Chinese authentic history certainly reaches back to 1100 B.C.,

while the Egyptian vision of Setme is conjecturally assigned to 1300 B.C., and the dates of the Babylonian legends of Gilgamesh and Ishtar are fixed at the seventh century B.C., although Mr. King claims for the former an almost fabulous antiquity (*Babylonian Religion and Antiquity*). The question is, however, of minor importance.

The narrator of this vision describes an Inferno or Great Hell, wherein the dead reach the bank of a river corresponding to the Styx, where sits an old hag who strips off the clothing of new arrivals and hangs it on trees hard by. Her eyes are like burning wheels, and she despatches the condemned souls along the roads to punishment, where hot and cold hells in tiers one over another await them. These Infernos reach down from a depth of 11,900 miles below the earth's surface to one of 40,000. Each one has four gates with four ante-hells, and the atmosphere is impenetrably dark, although a wall of fire encircles each. As to the tortures meted out to the doomed, their "ingenuity would," observes the narrator, "serve to illustrate Dante's *Inferno*. Indeed, it has been suggested that Dante must have seen a Buddhist picture of these hells before writing his famous classic, so remarkable is the agreement between them." Punishments therein vary in degree and intensity, and the Hell is divided into ten kingdoms, in each of which a different kind of crime is chastised. Kingdom number four is ruled over by Oon-Koon-Wong, containing defrauders of taxes or rents, bad doctors, silk-mercers, etc.; the virtuous who are rewarded in this kingdom are those who provided coffins at their own expense for the poor. In kingdom number five, which lies beneath the North Sea of China, and is presided over by Pin-Shing-Wong, weather-grumblers are punished, as well as the sacrilegious and readers of bad books. Therein are also rewarded those who contributed to the erection and endowment of temples. The seventh kingdom, governed by Ti-Shan-Wong, and lying under the North-West Ocean, is the prison of physicians who manufactured medicines from human bones and who are boiled in oil, desecrators of tombs, schoolmasters neglecting pupils, oppressors of the poor, etc. The good, who bled their

patients to save them, are recompensed. The eighth kingdom, officered by Ping-ting-Wong, is the torture-chamber of housewives who have neglected the comfort of departed spirits, and they are plunged in a lake of blood; undutiful sons are here also metamorphosed into animals. The good, who supported mendicant Buddhist friars, receive therein suitable rewards. This curious prototype, although it may lack the masterly gradation of sins of Dante's poem, is not without merit, albeit also, as in the Slavonic "Enoch" vision, the Courts of Justice and Reward are somewhat incongruously blended. But it is a foreshadowing, all the same.

#### BABYLONIAN AND EGYPTIAN DANTES.

To Mr. Marcus Dods' painstaking researches I owe the bulk of the materials epitomized under this and several successive headings, for the elaboration of which the reader is referred to the volume wherein they are set forth. A poem on twelve tablets from Ashur-bani-pal's library supplies the legends or visions of Gilgamesh, Ea-bani, and Ishtar. The stories are too meagre to be of much eschatological value, though meriting notice as early specimens of this kind of literature. The two first record the friendship of Gilgamesh ("the most prominent heroic figure in Babylonian mythology") and Ea-bani (a giant with the legs of a beast), who both incur the anger of the goddess Ishtar; the death of Ea-bani; and Gilgamesh's quest of his ancestor Tsit-naphishtim (the Babylonian counterpart of Noah), whom, after crossing the "Waters of Death," he interviews, though without literally invading the regions of the dead, from which, however, Ea-bani returns and tells him that his abode is "where was the worm which devoured, and where all was cloaked in dust."

Ishtar's descent to the infernal realms, which she visits to recover her dead lord Tammuz, adds very little to this description beyond the fact that in the narrative or "Lay" Hell is termed for the first time The Land of No-Return, and the intimation that Tammuz's relegation to and return from those regions were annual.

The Egyptian vision of Setme Khamuas

is more satisfactory. Mr. Dods regards it as "by far the most complete and, so to speak, Dantesque visit to the dead in Egyptian literature." This judgment is confirmed by the quotations he gives from Mr. F. L. Griffith's *Stories of the High-Priests of Memphis*, 1900. Setme, who was the son of Rameses II., had a son named Si-Osiri, who was a prodigy from his infancy, and the vision opens with an incident akin to the Dives and Lazarus parable. Father and son were watching the funerals of a rich and a poor man, the one attended by a wailing crowd, the other followed by no mourners, and sympathetically acted as such. At the necropolis they enter Amenti, or the underworld, by the mystic entrance of the Tè, Si-Osiri acting as guide. They pass through seven halls, the fourth of which is thus graphically described by the son to his father:

"It is just, my father Setme, these men that thou sawest scattered and apart, they being also ravenous; they are the kind of men on earth who are under the curse of God, and do work night and day for their living, while moreover their women rob them, and they find not bread to eat. They came to Amenti; their evil deeds were found to be more numerous than their good deeds; and they found that that which happened to them on earth happened to them in Amenti—both to them and to those other men whom thou sawest, whose food, water, and bread, is hung over them, they running to take it down while others dig a pit at their feet to prevent them reaching it: they are the kind of men on earth whose life is before them, but God diggeth a pit at their feet to prevent them finding it."

"No apology," remarks Mr. Dods, "is needed for quoting this passage at length. The simple beauty of its style, and the terrible pathos of its hopeless fatalism, combine to produce a most striking effect. It comes like a dull moan of pain across the centuries. Was there ever so deplorable a doctrine of God, so sad a doctrine of man's future? 'God diggeth a pit at their feet' in this life, and the life to come is nothing but an endless mimicry of their innocent and inevitable failure. They are denied even the comparative blessing of annihilation, which is the doom of those who sinned on

their own initiative. And the child-guide says, 'It is just.'"

In the fifth hall the visitors saw "noble spirits standing in their places, and those who had charges of violence standing at the entrance praying; [and] one man [Dives] in whose right eye the bolt of the door was fixed, he praying, he uttered great lamentation." In the sixth hall the gods of the dwellers in Amenti stood in their places, the attendants doing likewise and making proclamation.

The seventh was the Hall of Judgment, where Osiris, the great god, sat on a throne of gold and wearing the *atef* crown, supported by the other great gods Anubis and Thoth at his left and right, and flanked by the gods of the council of the dwellers in Amenti. Near to Osiris stood also "a great man clothed in raiment of byssus, he being of exceeding high position." This was Lazarus, the poor man. Before these magnates was set a balance in which "evil deeds were set against good deeds, the great god Thoth recording, and Anubis giving the words to his colleague." Where evil deeds outweighed good ones, the perpetrator was delivered to annihilation; where both were equal, a place amongst "the excellent spirits that serve Sokari-Osiris" was awarded; and where there was a preponderance of good deeds, there was admission "among the gods of the council of the lord of Amenti," and into "heaven with the noble spirits." The second classification is noteworthy as a species of middle state or glorified purgatory allotted to the "neither hot nor cold." Also it is observable that the Egyptian Dives escapes the annihilation meted to the utterly wicked, that the seven halls of Amenti correspond to the seven gates of the *Book of the Dead*, upon which it is ethically an advance, and that justification by works is the underlying principle of the judgments in this vision.

#### GREEK AND ROMAN DANTES.

Descents to and ascents from the dead are common enough in classical literature,\* to which, for brevity's sake, I must content

\* "À Athènes comme à Rome chaque poète versifiait sa descente chez Pluton."—Labitte, "La Divine Comédie avant Dante" (*Revue des Deux Mondes*, September, 1842, vol. xxxi., p. 710).



myself with referring my scholarly readers. To this disclaimer I, however, make one or two exceptions in favour of those less acquainted with the classics, though even these must be of the shortest. Ulysses is, of course, the great Homeric Dante. Homer's under-world is, both as to man, mankind, and matter, less nebulous and more ethical than that of the Hellenic philosophers, although, as W. E. Gladstone observes (*Homer and the Homeric Age*, vol. ii., p. 168), "there appears to be some want of clearness in the division between the second region [of Aides] and the third [Tartarus] as to their respective offices, and between the second and the first [Elysian plain] as to their respective tenants." And, "Upon the whole, the Homeric pictures of the prolongation of our individual existence beyond the grave; the continuance in the nether world of the habits and propensities acquired or confirmed in this; and the administration in the infernal regions of penalties for sin—all these things, though vaguely conceived, stand in marked contrast with the far more shadowy, impersonal, and, above all, morally neutral pictures of the invisible and future world, which alone were admitted into the practical belief of the best among the Greek philosophers."

And again: "The realm of Aides is, in general, not a place of punishment, but of desolation and of gloom (*Od.*, xi. 391, 488). The shade of Agamemnon weeps aloud with emotion and desire to clasp Ulysses; and Ulysses in vain attempts to console Achilles for having quitted 'the warm precincts of the cheerful day.' But though their state is one of sadness, neither they nor the dead who are named there are in general under any judicial infliction. . . . The only cases of decided penal infliction in the realm of Aides are those of Tityus, Sisyphus, and Tantalus. Castor and Pollux, who appear here, are evident objects of the favour of the gods. Hercules, like Helen of the later tradition, is curiously disintegrated. His εἰδωλον meets Ulysses, and speaks as if possessed of his identity; but he himself is enjoying reward among the Immortals."

Mr. Dods sees in the visit of Ulysses to Hades a greater antiquity than that of Setme's vision, and also "how infinitely more human is the *Odyssey*. Here, for the

first time, does a living man hold converse with his dead: he weeps with his mother, and appeals to his sulky rival to forget his fancied wrong," yet concludes that "the heaven suggested by this [the phantom of Heracles "girt with baldrick of gold and armed with bow unseamed, while the hero himself 'hath joy at the banquet among the deathless gods'"] is no whit superior to the Babylonian retreat of the gods, where Adapa, the mortal, could not dwell," and that Tityus, Tantalus, Sisyphus, and Heracles alike are, on the eschatological side, devoid of human interest."

This latter verdict hardly tallies with that quoted above, but, then, authors are not always expected to be consistent. Let it be added that the apparition of Patroclus to Achilles as recorded in the *Iliad* is rather a visit *from* than *to* the dead, but which, however, is worthy of mention.

To the other classic visits to the dead only a brief allusion is possible.

Pythagoras is stated to have visited the dead—"all men who e'er had died"—and to have seen the shade of Hesiod bound with chains to a pillar of brass and gnashing its teeth, together with that of Homer, which hung from a tree barked with snakes, both being punished "for what they had said of the gods" (Laertius, *De Vitis Philosophorum*, lib. viii. 19 *et seq.*).

The vision of Er, as narrated by Plato in his *Republic* (x.) is of great moment and interest, being a lineal ancestor of the *Divina Commedia*, and, as Mr. Dods remarks, of "many of the later authors [who] were familiar with Plato, and cannot but have been influenced by his attitude on the subject, if it was only so far as to imitate his method in using the vision as a literary form," adding that "every word makes for morality in this present life, and it is the first time in the history of literature that any such legend has been enlisted in the service of righteousness," and calling attention "to the very remarkable parallelism which exists between the structure of Er's spindle and the spheres of Dante's Paradise." He further states that in this vision "there is quite a foreshadowing of that strange invention of terrific detail whose palmiest days were the Middle Ages. In the men of fiery aspect Labitte sees 'the ancestors of the devils of Alighieri.' Here,

too, the word 'hell' (Tartarus) is for the first time used." This Er was the son of Armenius, a Pamphylian; he was slain in battle, and, returning to life twelve days later on his funeral pile, he told his story of his visit to the dead.

Cicero's narrative of a vision of the dead in his *De Republica* is so reminiscent of that of Er that only a reference to it is permissible here, together with the observation, in the words of Mr. Dods, that "the astronomy of the two is roughly the same, and distinctly prophetic of the spheres of Dante's Paradise," while that of Virgil's *Æneas* must be dismissed with the remark of the same author that "it is impossible to credit Virgil with any ethical attitude at all." Similarly, for a consideration of Plutarch's visions of Thespasius and Timarchus, the reader must be referred either to the original source, or to Mr. Dods' interesting synopsis.

#### HEBREW DANTES.

These are both pre- and post-Christian, and both present a vast literature for exploration, the extreme fringe of which can only be approached here. Thus, for Old Testament descriptions of Sheol, or the Under-World, I must content myself with references to 1 Sam. xxviii.; Job xviii. 14, xix. 25-27; Ps. xlix. 13-15; Prov. xv. 24; and Isa. lvii. 1, 2. But, as Dr. C. H. H. Wright observes (*The Intermediate State*, 1900, p. 9), "there is very little revealed in such passages about the Intermediate State. One thing, however, appears to be clearly indicated—namely, that the ungodly in that place of waiting for the final judgment are in a state of misery and distress. Of the godly it is said that, even while they remain in Sheol, they are delivered from the power of the Under-World, and are preserved in security. Nothing, however, is revealed concerning the training, development, or purification, of the righteous in that Under-World. The glad hope alone is expressed that the darkness of the Under-World will not endure for ever, and that in the morning the righteous shall be manifested as victors over Death and over the wicked."

The Apocryphal books are decidedly more eschatological in point and interest, although they present rather ideas concerning, than

actual visions of, the unseen world. But the former are practically synonymous with the latter. For instance, the "Book of Jesus the Son of Sirach" (or Ben Sira), commonly known as the Book of Ecclesiasticus—probably written in Hebrew 120 B.C., but better known in the Greek version of 132 B.C.—states, chap. vii. 17, that "the vengeance of the ungodly is fire and worms," alluding, of course, to the Valley of Hinnom, and lower down, in chap. xxi. 9, 10, asserts that "the congregation of the wicked is like tow wrapped together; and the end of them is a flame of fire to destroy them. The way of sinners is made plain with stones, and at the end thereof is the pit of hell [Hades]."

"The Book of the Wisdom of Solomon" is, says Dr. Wright, "on questions affecting the future state, considerably in advance of the wisdom of Ben Sira." This was written between 150 B.C. and 50 B.C. in Greek by an Egyptian Jew under the *nom de guerre* of Solomon, the adoption of which is perfectly intelligible. "As," continues Dr. Wright, "he was an Alexandrian Jew of eminence and ability, his ideas on 'the last things' [τὰ ἔσχατα] are of special importance, as showing the sentiments of what we might call the Broad School of Jewish expositors." Thus, though man was created for immortality, Death smote him by the envy of Satan, and Hades acquired "royal dominion upon earth." "The souls of the righteous are in the hand of God, and no torment shall touch them;" but the ungodly, whilst beholding the joys of the righteous, "shall lie utterly waste, and shall be in anguish, and their memory shall perish."

The Apocryphal books of (Fourth) Maccabees (presumably 50 B.C.), Tobit (probably 100 B.C.), Judith (about 135 B.C.), and Baruch (date uncertain), need no special reference beyond the fact that they deal with the state of the dead in language similar to that of the Book of Wisdom. For such eschatological value as they possess, together with others of like character (such as the Books of Esdras, the Sibyllines, and the Jubilees, the Apocalypse of Baruch, the Testaments of Job and the Twelve Patriarchs), the reader is referred to chapter iii. of Dr. Wright's learned work.

(To be continued.)

## On the Rise, Progress, and Decline of the Ceramic and Plastic Arts of the Ancient Greeks.

BY R. COLTMAN CLEPHAN, F.S.A.

Illustrated from objects in the Author's Collection.

(Concluded from p. 380.)



AMPANIAN vases are usually smaller in size, severer in form, and less ornate in enrichment; while the subjects are taken most frequently from real life, in colours pale, red, or buff.

hand, and in the right a burning torch. A *Maenad* follows the fawn; she is clad in a double *chiton*, her arms raised, and holding a *lympanon* in the right hand. This scene is copied on Fig. 4.

On the reverse three young men draped in *himations* are represented, and between two of them, who face each other, is the open door of a tomb, the central figure holding a crooked staff. Below the subject, on each side, is a line of maeanders and rosettes; and above a continuous border of vine-leaves. Pale red figures on a black ground. From Nola (Campania). Height, 13½ inches; circa 350 B.C. This vase is shown in Fig. 2.

The designs of Lucanian vases are still severer, stiffer, and would appear to be of a

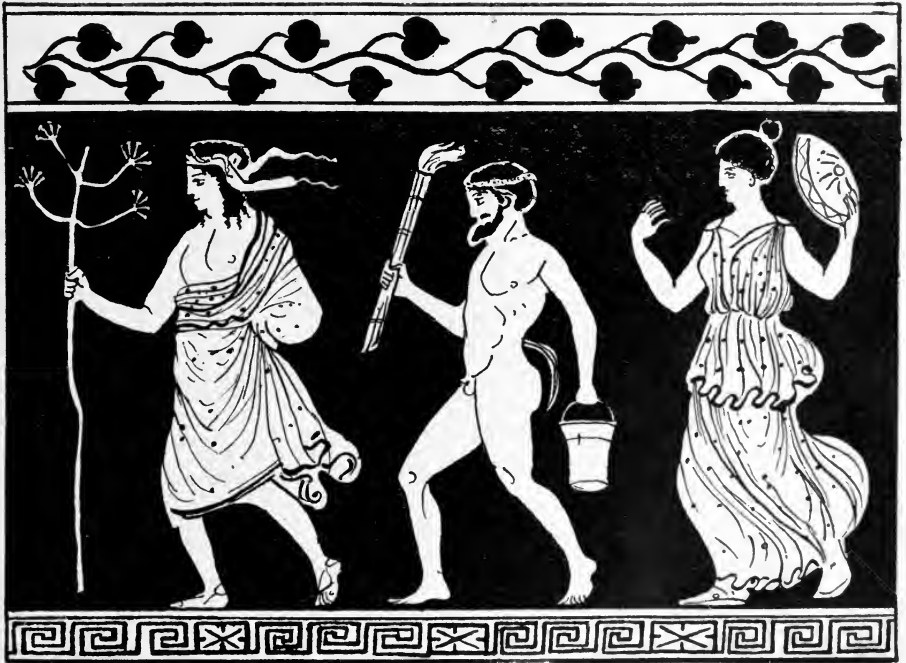


FIG. 4.

D 75 is a Bell *Krater* or *Oxybaphon*.

In the front subject, Dionysos, wearing a fillet and partly draped in the Doric *chiton*, holds in his right hand a branched and flowering *thyrsos*. Following behind him is a fawn, which carries a *fisvella* in the left

somewhat earlier provenance than that of the other two styles, and the clay is redder. The figures painted on the vases would seem to move in the air, for there is no walking-line indicated.

Painted vases had been declining in popu-

larity since towards the end of the third century B.C., if not earlier; and metal vessels, ornamented in relief, gradually supplanted them. Pottery was, however, still indispensable for table use and other household purposes, as well as for the classes which could not afford to buy the more costly article; but this cheaper ware fell far behind in quality.

Painted vases of the best kind were followed by Megarian black ware, and by enamel-glazed pottery, which would seem to have had its origin in Egypt. Early in the second century B.C. a great Roman industry in Keramics was founded at Arretium, the modern Arezzo; and the ware made there, both plain and ornamented in relief, was coated over with a rich red glaze, and it had its obvious prototype in metal vessels. The manufacture of this class of vase, carried on by Greek artists, soon spread to other places in Italy, and it was largely exported. The strong period of this ware continued into the first century of our era, after which its degeneration became rapid.

The so-called Samian ware was similar in character, though rather darker in colour.

Terra-cotta statuettes were made of a softer, lighter, and more porous clay than that used for vases, and the paste did not become so hard under a high temperature. The moulds are of hard-baked clay, and several were employed in the making of any one figure; the bases of the figurines are usually hollow, or holes were left to allow the clay to contract without cracking. Statuettes were coloured as a rule, but it is rarely that any are found with the colouring well preserved, for it flaked off in course of time, though enough of it sometimes remains to give some idea of the original condition. These figures follow the same lines of development as do the works in marble; they are full of interest in various ways, and have preserved to us many myths, which, without their aid, and that afforded by paintings on vases, would have been forgotten, for Greek writers assumed that they were known to their readers, which was doubtless the case at the time the works were written. A knowledge of the myths is absolutely necessary for the right understanding of ancient religious systems, and much doubt, difficulty, and disputation have been caused by their loss or an imperfect acquaint-

ance with them. Ancient statuettes are valuable also from an ethnographical point of view in the delineation of racial types. The scenes from life portrayed are interesting and instructive in their illustrations, not only of the manners, customs, and costumes of the peoples of the various periods concerned, but they convey to us some idea of the social life, and even modes of thought of their times, and that more especially when studied in connection with the contemporary literature of Greece. Statuettes, both mythological and studies drawn from real life, have been found all over the Hellenic world, and they were used as votive offerings in the service of the dead, and as ornaments and toys for children. They have been obtained mainly from tombs, and in the excavation of temple sites and shrines, though rarely in private houses. The costumes are often good guides as to date.

The primitive figures of Cyprus, Rhodes, and Greece are rudimentary, the features and ornaments lined on in red and black, while the limbs are either altogether wanting or merely suggested. The columnar figurines, with the features moulded, have been mostly found in the two islands; their limbs are barely indicated, and their date, the seventh century B.C., perhaps running into the sixth. The Archaic standing and seated figures, in which the human form is but roughly and bluntly rendered, are of about the same period. The subjects of all these are mythological. Later, dolls and children's playthings, found in child graves, are common; and so are the so-called funeral masks and busts, with grotesque studies, having their prototypes in the Egyptian god Bes. It was customary for girls before marriage to dedicate their toys to certain deities, and this accounts for their presence in temples and shrines. Figures of Eros, Nikè, Artemis, and Aphrodite, are constantly met with, and so are those of priestesses, water-carriers, dancers, and domestic animals. Psychè, the later counterpart of Cupid, is a Roman creation. Female types greatly preponderate among Archaic Greek statuettes, as, indeed, they do in all periods; and the figures of divinities, unlike those of Egypt, are anthropomorphic.

Fig. 5 affords illustrations of figurines, all

described in the text, covering both the Archaic and strong periods, arranged in the following order :

*Upper Row.*

- D 28. Bust of Zeus.
- „ 27. Statuette of Heracles.
- „ 20. Bust of a beautiful woman.

which has travelled beyond the columnar stage, though still following its traditions. The woman is standing on a pedestal, clad in a close-fitting Ionic tunic, the ordinary house garment of the period, and perhaps a *himation* over the head and shoulders, and a fringe over the forehead. This type is probably of the nature of an amulet, and the pose



FIG. 5.

*Lower Row.*

- D 21. Statuette of a young man.
- „ 24a. Archaic figure of a dove.
- „ 14. Archaic figure of Artemis.(?)
- „ 13. Archaic figure of a woman and child.
- „ 15. Archaic figure of Eros.
- „ 17. Archaic figure of a pig.
- „ 32. Child's doll.

D 14 furnishes an example of a sixth-century B.C. female figure in red terra-cotta, probably intended for Artemis, the style of  
VOL. VI.

and form recall those of an Egyptian ushabtiu.

D 15 is an Archaic form of Eros.

D 13, Archaic figure of a female nursing a child, probably intended to represent Demeter and Persephone, the subject having its prototype in Isis and the infant Horus. The figures are singularly devoid of ornament. From Amalthus, Cyprus.

D 17, Archaic figure of a pig, perhaps a child's toy. From Rhodes.

D 24a, Archaic figure of a dove. From

Corinth. Figures of birds and animals are always symbolic of deities.

The period of the finest terra-cotta statuettes extends, say, from 400 to 240 B.C. The style based on the severer sculpture type, that of Athens, did not enjoy a long popularity; and it was greatly superseded about the middle of the century, the fourth, by *genre* types, combining simplicity with grace. Such figures were first found at Tanagra, a town forming the centre of a great pottery district in the province of Bœotia; and all studies of this description were usually classed under that name. The style caught on all over Greece, and soon spread to its colonies and dependencies; and, indeed, the statuettes found at Myrina (Smyrna), and those of Magna Græcia, differ but little from those of Tanagra itself. These coquettish little figures, homely in all their details, appear in both sexes, not only as men and women, but as pretty merry children, clad in the costumes of real life. They obviously represent living types, and are instinct with life, motion, grace, and human interest, giving us a very definite idea of the handsome, light-hearted people of their period. They exhibit great technical

drapery in a few rough dashes; and the dainty poses and gestures shown are beyond all praise—indeed, they express in a humble



FIG. 6.

skill, a simply marvellous realism; and a lightness of touch in the unique facility of expression and adroit manipulation of



FIG. 7.

manner the same spontaneity of genius which so eminently characterizes the works in marble of the period. Tanagra figurines were always retouched by the artist, then coloured, and sometimes even gilded; and the arms were often moulded separately and then attached. Mythological subjects are treated in a *genre* manner; the Erotes, though often with wings, are all pretty mischievous boys or charming youths of every-day life. The following statuettes appear on Fig. 3:

D 27, figure of Heracles, leaning against a pillar, the left leg slightly advanced, the lion's skin wrapped over the left arm. He is bearded, has thick curly hair, and holds some object in his right hand. From Anthedon, in Bœotia. Height, 10½ inches.

D 28, bust of Zeus. Thick curly hair and beard; face mild and benevolent. He holds an apple (?) in his right hand, while his left supports a sheaf of thunderbolts. From Tanagra. Height,  $7\frac{1}{4}$  inches.

D 20, bust of a beautiful woman in outdoor dress. A *himation*, passed over the head and covering the shoulders, is worn over a *chiton*, which falls in graceful folds over her bosom. From Tanagra. Height, 7 inches.

D 21, figure of a young man draped, holding a bag or purse in his right hand. His hair is curly, and over it he wears a wreath or a *stephanè*. The *himation* is held with both hands. Colouring remains on the face and part of the body. From Tanagra. Height,  $6\frac{1}{2}$  inches.

D 32, child's doll, *Koros*, nude. From Cameiros, a town in Rhodes, destroyed B.C. 408. Height,  $6\frac{1}{2}$  inches.

Fig. 6 affords an illustration, front view, of a remarkable antefixal ornament in terracotta. The antefix is in the form of a finely modelled head of Demèter, wearing an elaborate head-dress of flowers, fruit, etc., the hair falling in graceful curls. Fig. 7 gives the face in profile. This is a truly typical head of the best period of Greek art, noble in its beauty, dignity, and grace. Antefixæ were used to mask the side-tiles of a roof, and were employed by Greek women when spinning, the wool being rubbed upon them before being placed on the distaff.



## Thomas Barker: A Friend of Gilbert White.

BY ALECK ABRAHAMS.

**T**was a pleasure, and evidence of being something of a naturalist, to be a friend of the genial curate of Selborne; it is a distinction now that has brought posthumous fame to men who for all other reasons would have been by the world forgot. The greatest mark of his friendship was to be the recipient of one of those delightful letters which together form

that English classic *The Natural History of Selborne*. For this reason Thomas Pennant and the Hon. Daines Barrington must have stood highest in his affection, as to them he addressed the greater number of his outdoor observations. Lower down the list, but probably high in his esteem because he married his sister, Anne White, is Thomas Barker.

A remarkable man this, son of Samuel Barker, the Hebraist, but more an astronomer and observer of living Nature than a student of dead languages. There is some indication of his temperament in a letter written in 1750 by the Rev. John Mulso to Gilbert White, then a Fellow of Oriol College, Oxford:

"I heartily wish your sister much happiness in her new state: with her cheerful and easy temper she will be ye best wife in the world to Mr. Barker, and may manage to her own content and his advantage that extreme abstractedness and speculativeness to which I hear that he is naturally prone."

At an early age he commenced to keep a diary that was in itself a model for, and forerunner of, the Naturalist's Calendar that White compiled between 1768 and 1793 at Selborne. In 1736, when Barker was only fourteen years of age, entries occur such as, "March 31st. A flock of wild geese flew north"; "April 6th. The Cuckow heard," that are initialed by "G.W.," suggesting that White, then a boy of fifteen, was spending his Easter holidays with his uncle at Whitwell Rectory, Lyndon, and so had become acquainted with Barker, and with him had made these observations. For thirty-two years this record was continued, and great must have been its influence in teaching the naturalist of Selborne the methodical recording of all those minute indications of Nature that mark the passing of the seasons. There were differences of temperament. Barker's abstractedness tended towards eccentricity; he was in advance of his time in being a vegetarian, but other peculiarities are best described by quoting from a letter addressed by Gilbert White to one of his sisters in 1783:

"Mr. Barker set out from Lyndon on horseback last Monday, and arrived here on Wednesday evening without the least complaint or fatigue. The distance is 118 miles,



which he rode with ease, besides walking 4 or 5 miles at every baiting place in his boots, while his horses were eating their corn. He has still a streight belly, and is as agile as ever; and starts up as soon as he has dined, and marches all round Hartley Park. This morning Mr. B. ran round Baker's Hill in one minute and a quarter."

No ordinary man this, that at the age of sixty-one was equal to such exercise. His eccentricities of living served him well if his strength was so well preserved and remained less impaired than most men of his time until his death, at the age of eighty-seven, in 1809. Only one of his works has been published, and that the least important—a pamphlet on *The Nature and Circumstance of Demoniacks*, printed by his brother-in-law, Benjamin White, Fleet Street, in 1783. His Naturalist's Diary, although still in existence, will probably not be printed, as, great as may be its utility, it lacks the subtle sweetness of expression that is so marked a feature of Gilbert White's letters and Calendar, and cannot hope to compete with them. One other known work can be placed to his record, and is here published for the first time. Although nothing more than a lengthy letter to Gilbert White, it affords a careful observation of the extraordinary winters between the years 1739 and 1785.

"REVD. SIR

In your letter to my daughter about February last, you took notice of the severity of this last winter, which was certainly uncommonly frosty, but was I think more remarkably so in Hampshire than here. I here, however, for your entertainment send an account of the particulars of several severe winters which have passed under my observation.

"Much the severest frost in my time was that in the winter between 1739 and 40, no winter since has ever come up to that for steadiness and sharpness. There was a smart frost for eleven days in November that year; but for 54 days beginning December 25 in the evening, there was not one thawing night, and but one day before February that it in the least gave in the day time. The severest part of that frost were the four last days of 1739, a very sharp, strong, cutting east wind,

but much abated Dec. 31. I measured the freezing every morning and evening, and in the day time Dec. 30 it froze on the water ice an inch thick, and in the night following it froze on the water two inches and an half thick in 16 hours. What snow we had follow'd this sharp time, but was no great one; it preserved the ground however, for the sun had no power to thaw it. After this it frequently froze from an inch to an inch and  $\frac{3}{4}$  in a night, though sometimes less and the whole thickness of the ice was about a foot. It is unlucky I cannot say what the degree of cold was, for I had not then begun to keep a thermometer abroad; but the effects of the frost were such as have never happen'd since. The Thames was so frozen over at London that a street was built upon it, which stood about six weeks and was call'd *Frost Fair*, and the wheat in some counties was very much damaged, but escaped pretty well here.

"This frost however by the accounts I have met with does not seem to have come up to some former ones. The greatest of all was in 1683, and 4, which lasted 13 weeks, and so sharp that water thrown up fell down ice, and my Grandfather Whiston who measured it said it froze 3 inches and  $\frac{1}{3}$ rd in one night. The Thames was then frozen, and an Ox roasted whole on the ice, the same was done in the two weeks frost of 1715-16, but that was not ventured on in 1739-40. Some old English histories speak of a frost much longer than any of these, as lasting from September to April, but whether it was a continued frost all the time I should be apt to doubt.

"The winter 1753-4 was a hard one, the Frosts were severe but not long ones, for the common course that winter was that the full moons were hard frost, and the new moons open. The greatest cold was Feb. 6. I had not a Farenheits thermometer then, but by comparing since I think it was about 9 or 10, that was the first year I observed a settled frost in March. Garden stuff was remarkably cut off by the vicissitudes of the weather.

"Winter 1759-60. Much frost but no long ones.

"1762-3. Five weeks frost in December and January, almost without sun or wind,

but remarkable Rimes; the first snowy, of which the spikes grew to be 4 or 5 inches long; the latter icy, and so great that a 2 ounce Elm branch carried near 2 pounds of ice, many branches were broken with the weight, and the willow tops bent downward.

"1770-1. The Frosts were frequent and sharp but no long ones. February 12 the thermometer was down at 4, which is the lowest I have ever seen it.

"1773-4. Severe and disagreeable after Christmas, hard frosts going away suddenly with snow or rain, and as suddenly freezing again; for 7 or 8 weeks.

"The cold of January 1776 seems to have been as great or greater than that of January 1784. Jan. 20th 11; 28th 10; 30th 11; Feb. 1st 10½; but the frost was much shorter, scarce four weeks; whereas that in 1783-4 was above eight.

"The winter in 1779 began early, being sharp frost the middle of November. And in December '79 and January and February '80 was as long a frost as most, for the frost was not out of the ground for nine or ten weeks, and it was not so steady a frost as some others.

"The winter 1783-4 (which is just an hundred years after that remarkably severe one in 1683-4) was one of the mildest winters before Christmas, and one of the severest afterward. The frost in December, January and February lasted near nine weeks, which is rather longer than that in 1740. But though this was indeed a very sharp time, it was neither so steady nor so severe as that of 40, both winters however were follow'd by backward frosty springs even into May.

"If you count the number of frosty days in the late winter 1784-5 it will probably come up in number to any of the former, for it began in October and lasted till April, and there were two very severe frosts in it, one in December, the other in February and March. But upon the whole though there were some very severe days in both frosts, it did not come to that of January and February 84, of which the following is an example. In January 84 we were obliged to send down our greenhouse plants into the cellar, and by that means brought them out in summer in very good order, whereas those who did not do so, and who like us had no regular green-

house found their plants to suffer much and some of them to be almost kill'd; but no such thing happen'd this winter, we only removed some of the pots which stood near the window to further into the house. And Jan. which is often the severest month, was much the most open this winter: there might be about 8 or 9 frosty days or mornings in the month, but a good deal of it was very warm and remarkably wet air.

"The most remarkable snows are as follows.

"I think the greatest snow I ever knew was Nov. 30 1747, which by the account of those who went out in it gave me, I estimated to be above two feet upon a level, some people when they opened their door in the morning found the snow driven higher than the top of it, and it was then said to be the greatest since about the year 1725, but it was not a long lasting snow for a great (deal) of it was gone in a week, and the rest in a fortnight.

"December 10 1753 in the evening, to 13th in the morning, there came near half a yard deep of snow in 36 hours, and in as many more it was all gone again, with a vast flood. And as the ground was hard frozen when the snow came it almost all ran off, and hardly wetted the ground at all.

"Feb. 1766, Jan. 67, and Jan. 68, were great snows three winters together; that in 1767 was the greatest since 1747, some thought it greater than that, but I think it was not.

"In January 1772 there was one great snow, there was another in February, and a third in March, if they had all been lying at once it would have been very great indeed, but one was pretty well gone before the other came.

"In the severe month January 1776 there came here the greatest snow since 1767, but it was much greater in some other countries. For that was the time when the company coming up from Bath to beat the Queen's birthday were stop'd up on the road till it was over. Mails and expresses were turn'd back in Kent by the same cause; and the newspapers said it was driven in some countries, to be from 6 or 8 to 14 or 18 feet deep, and over the hedge tops.

"In January and February 1777 there

was a good deal of snow at times but it was not all lying at once, which was also the case in January, 1781.

"In the late winter 1784-5. There has been very frequent snow and a great deal upon the whole if it had all lain at once; but it never lay long enough to get any great thickness, it might for a time be ankle deep upon a level, and drifts here and there under hedges of 3 or 4 feet thick, but was never any great interruption to the roads, and February and March were remarkably dry, but I suppose there were greater snows in other countries.

"But as I said of frosts so I may also of snows, that I have met with accounts, which if they be not exaggerated, seem to speak of greater than any I have seen. The severe winter 1708-9 had as I have heard from those who lived at that time, as great a snow; which lay driven as high as the tops of the hedges, and was perfectly hard frozen, and that some of it lay in the ditch bottoms almost to May day. But when I was a boy, an old man then said he remember'd a very remarkable one, I think it was about 1674, which began on St. Matthias's day, and lasted without ever ceasing the almanack chronology says eleven days, but this man said, above a fortnight together, and lay so long in seed time, that they went out and plow'd the south sides of the lands, before the snow was melted on the north sides.

"The almost constant frosty mornings continued this year to April 4 without the least sign of spring, but what is remarkable the turneps were never known to be less hurt than this winter, of which the dryness was probably the occasion. Apl. 5 the weather began to mend and it has been a pleasant season since but rain is wanted. The wheat does not appear to be hurt in general, and the seed time though delay'd at first by frosts has been since very good, and the ground never harrow'd so fine except this time six years, because there has been no rain since the frost. The circumstance of dryness after the frost was the same six years ago, but that winter was total different from this in other respects for it was then spring almost all winter, but this year it has been winter a good deal of the spring. My daughters return you thanks for the musick you sent

them, and we join in respects to yourself Mrs. White and all the family and I remain Sir

"Your affectionate brother and  
humble servant

"(Sig.) T. BARKER.

"LONDON,

"Apl. 20, 1785.

"1785, Mar. 17. Blackbird sang.

Apl. beginning. Violets.

5. Wheatears.

9. Butterflies and Bumble Bees.

14. First Swallow.

16. First Martin.

First Wasp."

There is little need for annotation to such a record. The frost fairs on the Thames are familiar by repute to most; they were held on the ice 1683-84, 1688-89, 1709, 1715-16, 1739-40, 1783-84, 1788-89, 1811, and 1813-14. At many earlier dates, and some few later, the river has been frozen over; but it was the fairs held on the ice at some of these dates that brought into existence the wealth of prints, broadsides, and doggerel verse, beloved of collectors as "Frostiana."

The meteorological interest of the letter is very great, but neither comparison nor confirmation is essential, and so as the simple record of this good naturalist's observations it can remain.



### The Historical Monuments Commission (England): The Hertfordshire Inventory.

**T**HE Royal Commission on Historical Monuments (England) issued its first volume of Inventories early in October, and it is not too much to say that the publication marks an epoch in the history of antiquarian research. The volume before us is a substantial quarto of over 300 pages, and is published by H.M. Stationery Office, through Messrs. Wyman and Son, Ltd., at the price of 11s. 6d. It may perhaps be useful to some readers of the *Antiquary* if we indicate briefly the

nature of the contents of this first instalment of the fruits of the Commissioners' work. It contains, besides a short preface by the Chairman, Lord Burghclere, and the formal terms of appointment, the first interim report of the Commission, an historical introduction to the Hertfordshire Inventory, the Inventory itself (Schedule A), filling more than 200 pages, a list of monuments (Schedule B) selected by the Commission as especially worthy of preservation, glossary, index, and map.

The report sets forth the various preliminary steps taken by the Commission in surveying the task set before them, and in preparing this first instalment of the results. It is interesting to know that "Additional details, including various plans and sketches which we have collected but have not thought it necessary to publish, will be preserved, together with a set of the photographs taken of all the monuments visited, and we hope that in due course it may be found possible to make these records accessible to students of archaeology and architectural detail." There is also the important suggestion that cases "occur where it is desirable to deal at once with imperilled monuments of historic importance, and we are of opinion that the time has come when such cases (which may often arise outside the immediate scope of our labours, or be beyond the powers of our Commission to control) should be dealt with by a Government Department acting with the assistance of a permanent Advisory Board."

The Historical Introduction summarizes ably, in chronological order, the monuments and antiquities of the county, from the various finds of palæolithic implements to the ecclesiastical and secular buildings of the Middle Ages and later, with a concluding section on British Roman Roads and a bibliographical note. The most noteworthy paragraphs are those which deal with the present condition of the monuments. The Commissioners report that "The condition of the monuments of Hertfordshire is, on the whole, good. The County Council and the Urban District Councils are alive to the advantage of preserving the ancient monuments in the county, and have exercised their powers by acquiring and pro-

tecting, among others, Waltham Cross (Cheshunt), the remains of the cross at Kelshall, and Waytemore Castle (Bishop's Stortford). The majority of the churches are in a sound state of repair; many, perhaps, have suffered less from neglect than from over-zealous restoration, too often carried farther than was required by either practical or artistic considerations. The Totternhoe stone or clunch used in the old work weathers badly, and this has led to the patching of external stonework with plaster or cement, which is an unsatisfactory mode of repair, since it is, at the best, of a temporary nature, and when it fails, as in the course of time it is bound to do, the cement in peeling off carries some of the old stonework with it. Thus, from the practical and, of course, from the artistic and archaeological points of view, this use of cement is to be regretted. The old churches at Ayot St. Lawrence and Thundridge, and the ancient chapels at Chesfield in Graveley, Flaunden near Hemel Hempstead, Long Marston in Tring, Minsden in Langley, and St. Mary Magdalene in Northchurch, for some time have been disused and are in ruins. There is a tendency to neglect the remains of these buildings, which in the case of Ayot St. Lawrence and Flaunden are of peculiar interest. The Church of St. James, Stanstead Abbots, is also now disused, and there is a danger of its being likewise neglected. Some careful repairs are needed on the churches of Ashwell, Hinxworth, Kelshall, King's Walden, Letchworth, Redbourn, Wallington, Willian, and Wyddial, and the unrestricted growth of ivy is doing damage to the walls of the churches of Aspenden, Little Hornead, Throcking, and elsewhere.

"The ancient secular buildings which remain are, for the most part, well cared for; but the repairs and alterations carried out in the early part of the last century and later have tended to detract from the interest of many of them from the archaeologist's point of view. The walls of Berkhamstead Castle and the remains of the Royal Palace and Dominican Friary at King's Langley require attention. A not uncommon cause of damage to secular buildings, more especially the smaller houses of *circa* 1600, is the constant demand for old panelling, staircases, and

mantelpieces, despite the fact that these fittings lose much of their charm and value when transplanted to buildings of later or modern date.

"The remains of the walls of the Romano-British town of Verulam, near St. Albans, are fairly well protected, but the trees and vegetation growing over and near them require watching, as they may endanger the masonry. Many of the earthworks have been much damaged in the past, but there is little destruction threatened at the present time, except at Ravensburgh Castle, where young trees and undergrowth have recently been planted, which in time will do considerable harm and largely destroy the archaeological interest of this very fine fortress."

The Inventory is complete, the descriptions and statements of details being little masterpieces of compression. The parishes are taken in alphabetical order, and the various monuments and constructions are classified in the following order :

1. Prehistoric monuments and earthworks.
2. Roman monuments and Roman earthworks.
3. English ecclesiastical monuments.
4. English secular monuments.
5. Unclassified monuments.

In addition to dwelling-houses, the English secular class (4) includes all such earthworks as mount and bailey castles, homestead moats, etc. To the section of unclassified monuments (5) are assigned undatable earthworks, as, for instance, unopened tumuli.

We have no space to treat the contents of this volume in further detail. The index is splendid. Not only are places indexed, but under such headings as Alabaster Figures, Barns, Brackets, Brasses, Ceilings, and so on through the alphabet, are references to all the examples in the county. The volume, which is illustrated by a large number of plans and photographic plates, with a folding map showing the positions of the monuments, is one to rejoice the heart of every archæologist. Buckinghamshire will be the subject of the next Inventory, and if that volume and its successors are produced with the same care and thoroughness as that before

us, the series will form an archæological survey of England of extraordinary interest and value.



### Dinanderie.\*



R. TAVENOR - PERRY gives a wide meaning to the title which he has borrowed from mediæval French. The subtitle defines this handsome book as "A History and Description of Mediæval Art Work in Copper, Brass,



PAIL, AABORG, DENMARK.

and Bronze," a width of range which it has been suggested cannot be justified by the original applications of the term. But the word, like many other names and terms, has gained by use and wont a wider application than it may once have had, and in any case the title—derived from Dinant, on the Meuse, the mediæval centre for metal-work—is convenient as well as picturesque. It may be

\* *Dinanderie*. By J. Tavenor-Perry. With one photogravure reproduction, forty-eight plates, and seventy-one drawings in the text. London: George Allen and Sons, 1910. Crown 4to., pp. xii, 238. Price 21s. net. The illustrations are kindly lent by the publishers.

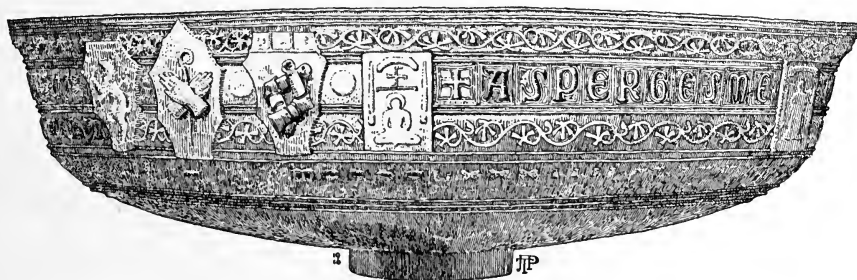
said at once that Mr. Tavenor-Perry has given us a volume which, though necessarily far from exhaustive, certainly fills a gap, and will delight all lovers of mediæval art, especially lovers of bronze-work.

It is divided into three sections. The first, Introductory, consists of five chapters, which, after a general view of the subject, treat of Dinant and other towns on the Meuse, here called the "Mosan" towns, of materials and processes—the copper which was the basic material for all Dinanderie came mainly from Scandinavia and from Goslar in the Harz—and, under the title of "The Origins," of some of the sources of inspiration drawn upon by the mediæval craftsmen. Classic and Celtic bronze-work are briefly reviewed, but the author points out that it is to Scandinavia we must "look

mediæval bronze-work, is found in the wonderful combinations of interlacing and curving bands, often with animal-like terminations, sometimes without, which appear so prominently in Northern ornamental work, and of which some admirable drawings are given in the text.

The second section of the book deals succinctly with the history of the rise and development of the copper, brass and bronze industries in Germany, the Netherlands, France, England, Italy, and Spain. These six short chapters contain much information skilfully compressed.

The third section, to which both the others are in a way introductory, contains nineteen chapters, which fill more than half the book. They are descriptive of the various utensils and articles—largely eccle-



STOUP AT HOLLAND HOUSE, KENSINGTON.

for the true origin of Dinanderie." Among the examples given showing the graceful shape of many of the Northern domestic objects, which may well have formed models for the work produced later at Dinant, is the beautiful pail, of which Mr. Tavenor-Perry's drawing is reproduced above. This pail, which was found in a bog near Aalborg in Denmark, is about 11 inches high and 10 inches in diameter. It is ornamented with delicate engravings, the subject as shown being a sun borne on a vessel, with zoomorphic terminations at each end. Another pail illustrated, which was found in a grave in Zeeland, is elegant in form, but without engraving, and is certainly such as might have easily been produced later at Dinant. A characteristic feature of Scandinavian metal work, which reappears in early

siastical—which were commonly made in copper, brass, and bronze. These, in the order of treatment, are portable altars, pyxes, ciboria, monstrances, shrines, reliquaries, crosses, censers, candlesticks and light-holders, crosiers, holy-water vats, lecterns, book-covers, fonts, ewers and water-vessels, bronze doors, sanctuary rings or knockers, bells, tombs, and monuments. These chapters are adorned with a wealth of illustration which will make the book a lasting joy to its possessors. The numerous photographic plates are beautifully executed, while the illustrations in the text, which are reproduced from the author's pen-drawings, are characterized by those qualities of excellent draughtsmanship which have become familiar to readers of the *Antiquary* in connection with the articles which Mr. Tavenor-

Perry has contributed to our pages. These drawings are, indeed, one of the most attractive features of the book. Two are repro-

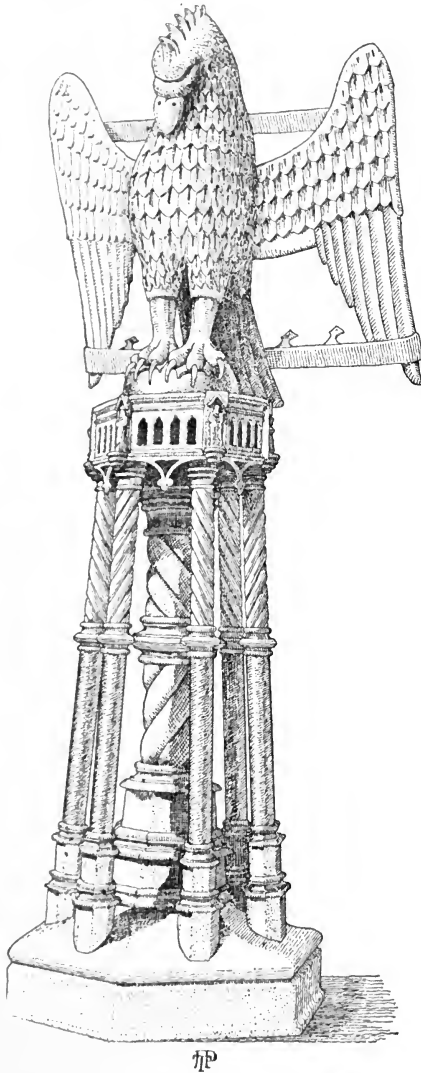
duced above. One shows the very fine bronze fifteenth-century stoup—an exception to the stone make then usual—which was obtained by the fourth Lord Holland in Florence, and is still preserved at Holland House, Kensington. Mr. Tavorer-Perry gives a full description of this remarkable stoup and of its elaborate ornamentation, which, strange to say, includes a figure of Buddha nimbed (pp. 152, 153).

We wonder, by the way, why or in what sense the author speaks of peacocks as “a sign of the Holy Eucharist” (p. 151). Peacock feathers are used in liturgical fans or flabella. St. Augustine and others believed that the flesh of the bird never decayed, and consequently it became an emblem of immortality or of eternity, and there is, of course, much other peacock-lore, ancient and modern, but the idea expressed by Mr. Tavorer-Perry is new to us.

The other illustration here reproduced shows an interesting variation from the eagle type of lectern, to be found at St. Germain, Tirmont, a little south of Louvain, in Belgium. The book-desk of this beautiful lectern is supported, as can be seen above, on the outstretched wings of a pelican in its piety, standing on an orb, which, says Mr. Tavorer-Perry, “was once surrounded by battlements, but these were knocked off and the lectern considerably damaged when Tirmont was sacked by the French in 1635.”

In all these descriptive chapters only a few articles, naturally, have been described and figured under each head; but great care has plainly been taken in the choice of examples for reproduction, as well as in the detailed description of each specimen chosen. Some of the finest specimens of mediæval bronze-work extant are shown in the beautiful half-tone plates. The fullest section is that which treats of “Bronze Doors,” some sixty-four sets of which, says the author, “have escaped through the centuries the vicissitudes of war, turbulence, and neglect.” To this chapter is appended a valuable list, tabulating in approximate order of date the doors now remaining, and made before the close of the mediæval period, with the names of their founders or designers and country of origin. The accompanying plates are things to linger over. At the end of the work is a brief bibliography of the principal works referred to in the book, and an excellent index.

A word must be said, in conclusion, in



LECTERN, ST. GERMAIN, TIRLEMONT.

duced above. One shows the very fine bronze fifteenth-century stoup—an exception to the stone make then usual—which was



praise of the "get-up" of the volume, the cover design of which is charming. Author and publisher have co-operated to produce an art book which is itself a work of art.



## Some Old Highwaymen's Inns in and near London.

BY C. EDGAR THOMAS.



WHEN the City of London extended no farther westward than Clare Market, the inns and drinking-houses of that district were infested with highwaymen, notably the "Old Black Jack Inn," which stood in Portsmouth Street, this establishment bearing an evil reputation as a haunt of shady characters. Jack Sheppard, on escaping from Newgate in 1741, repaired to the "Cock and Pye" in Drury Lane, and thence to the "Black Jack," where, on being surprised by Jonathan Wild and his crew, he burst a door on to his pursuers, and leaping out of a window, made good his escape.

Near by was Chapel Court, a dangerous and disreputable neighbourhood, crowded with thieves and foot-pads, which, on account of its infamy, became known as "Murder Alley."

Of highwaymen's inns situated in the suburbs, Hampstead is fortunate in still possessing three, to wit—the "Spaniards," the "Bull and Bush," and "Jack Straw's Castle." All three are indissolubly linked with the name of Turpin—the hero of how many daring escapades and pretty romances? The stable in which his trusty Black Bess was housed is still carefully preserved, and the room which was specially set apart for him and his companions, with its small window, through which food was handed to any fugitive taking refuge there, may still be seen by anyone who cares to pay the "Spaniards" a visit. Turpin also frequented the "Green Man" at Finchley, opposite which he frequently took up his stand behind a large withered oak. In the neighbourhood of the "Green Man" at

Epping, Turpin stole a horse from a Mr. Major, and was traced with the animal to the "Red Lion Inn" at Whitechapel, where, on attempting to prevent the arrest of Tom King, he fired at the constable, but hit his fellow thief. The latter died of his wound, but Turpin escaped to Long Sutton, and thence was said to have made his way to York, this circumstance furnishing Harrison Ainsworth with the material for his romance of *Rookwood*. The daring feat so long attributed to Turpin has now been proved to be false. The seemingly impossible ride to York was accomplished however, by one John Nevison, nicknamed "Nicks," about 1676. This personage robbed a gentleman at Gads Hill one morning, and, determining to prove an alibi, rode to York in fifteen hours—a task considered to be at that time impossible.

The now modern public-house of the "Coach and Horses," Clerkenwell, is built on the site of an older tavern, which used to be patronized by the scum of the district.

It is conjectured that Turpin was connected with this establishment, for a small port-manteau was later found by the landlord during some structural alterations, on the inside lid of which was carved: "R. TURPIN."

James M'Lean or McLean, a fashionable highwayman, was a great frequenter of Button's Coffee-House in Russell Street, Covent Garden, and Mr. John Taylor, editor of the *Sun* newspaper, described him as "a tall, showy, good-looking man." Many anecdotes could be related of this daring adventurer, who robbed, among others, Lord Eglington and Sir Thomas Robinson. He was eventually hanged at Tyburn in 1750, regarding which Walpole wrote: "Oct. 18: Robbing is the only thing that goes on with any vivacity, though my friend M'Lean is hanged."

In Kentish Town is the "Mother Redcap," the modern survival of the older establishment, at which the notorious highwaywoman, Moll Catpurse, frequently called in the time of Cromwell.

To traverse any part of the neighbourhood of Holloway at dusk was at one time considered suicidal. It was the scene of many of the nocturnal operations of Turpin, and earlier, of Claude du Val; while the "Arch-

way Tavern," at the foot of Highgate Hill, and the "Half Moon," in Holloway Road, were noted rendezvous of these gentlemen. The present Hornsey Road was formerly termed "Du Val's Lane," from the plunderings of the French highwayman, who plied his calling around Islington, Holloway, and Highgate. He was finally apprehended at the "Hole-in-the-Wall," in Chandos Street, Covent Garden; was executed at Tyburn, January 21, 1669; lay in state for a few days at the "Tangier Tavern," St. Giles; and was then buried in St. Paul's Church, Covent Garden.

The "Green Man" at Hatton, Middlesex, contains a fireplace, behind which is a well-concealed aperture giving access to a small room, thus affording shelter to any highwayman beset by the Bow Street Runners. Regarding this chimney there is a tale to the effect that a thief took refuge there one day when the nook required a good sweeping. The poor prisoner soon began to sneeze with the soot, and to give other indications of his presence; and his discovery was only prevented by the presence of mind of the landlord, who forced drink on to the Bow Street Runners and said the noise was occasioned by the cat!

Another "Green Man" at Putney was also a noted house of call for members of the "profession." William Brown and Joseph Whitlock, who robbed in the vicinity, made the "Green Man" their headquarters, as did also the celebrated Jerry Abershaw, who met his death at the early age of twenty-two. Abershaw also patronized the "Bald-Faced Stag," in Kingston Vale. The house, still to be seen, is now a private dwelling; but thirty years ago, or less, it was still an inn, and was a favourite resort of George Borrow.

Blackheath was also noted for its robbers who pillaged the coaches driving across the heath, while at Shooters' Hill a gibbet stood, from which one or two malefactors might usually be seen hanging.

The district of Knightsbridge was, some centuries ago, well stocked with inns of more or less shady repute, the majority of their proprietors being in league with the highwayman and other bad characters. The road running from Kensington to Brentford swarmed with these social vermin, of which

Evelyn says in his *Diary*, November 25, 1699:—"This week robberies were committed between the many lights which were fixed between London and Kensington on both sides, and while coaches and travellers were passing."

Sheffield, Duke of Buckingham, on fighting a duel with the Earl of Rochester, "lay over night at Knightsbridge privately to avoid being secured at London upon any suspicion," he and his second "having the appearance of highwaymen, for which the people of the house liked us all the better."

The "Half-way House," which stood between Kensington and Knightsbridge, had long possessed a bad character, and was demolished in 1846, the work of destruction costing £3,500. This inn was mentioned during the trial of a highwayman in 1752. A witness deposed that: "The chaise to Devizes having been robbed two or three times, as I was informed, I was desired to go in it to see if I could take the thief, which I did on the 3rd of June, about half-an-hour after one in the morning. I got into the post-chaise; the post-boy told me the place where he had been stopped was near the 'Half-way House,' between Knightsbridge and Kensington. As we came near the house, the prisoner came to us on foot, and said, 'Driver, stop!' He held a pistol-tinderbox to the chaise, and said, 'Your money, directly; you must not stay—this minute, your money!' I took out a pistol from my coat pocket, and from my breeches pocket a five-shilling-piece and a dollar. I held the pistol concealed in one hand and the money in the other. I held the money pretty hard; he said, 'Put it in my hat.' I let him take the five-shilling-piece out of my hand; as soon as he had taken it, I snapped my pistol at him—it did not go off; he staggered back and held up his hands, and said, 'O Lord! O Lord!' I jumped out of the chaise; he ran away; and I after him, about 600 or 700 yards, and there took him. I hit him a blow in the neck; he begged for mercy on his knees; I took his neck-cloth off, and tied his hands with it, and brought him back to the chaise. Then I told the gentlemen in the chaise that was the errand I came upon, and wished them a good journey, and brought the prisoner back to London."

## At the Sign of the Owl.



THERE have been rumours that the land opposite the famous Adelphi Terrace, overlooking the Thames Embankment and river, and adjoining the Embankment Gardens, was likely to be built upon. It was even suggested that a great pile of modern flats might be erected.

Any such erection would probably not only block the view from the Terrace, but—which would be more important from the standpoint of the general public—destroy the present fine view from Embankment and river of the historic Terrace. I hear that the stories of building operations about to be commenced have been contradicted, and I confess to being considerably relieved at hearing it.

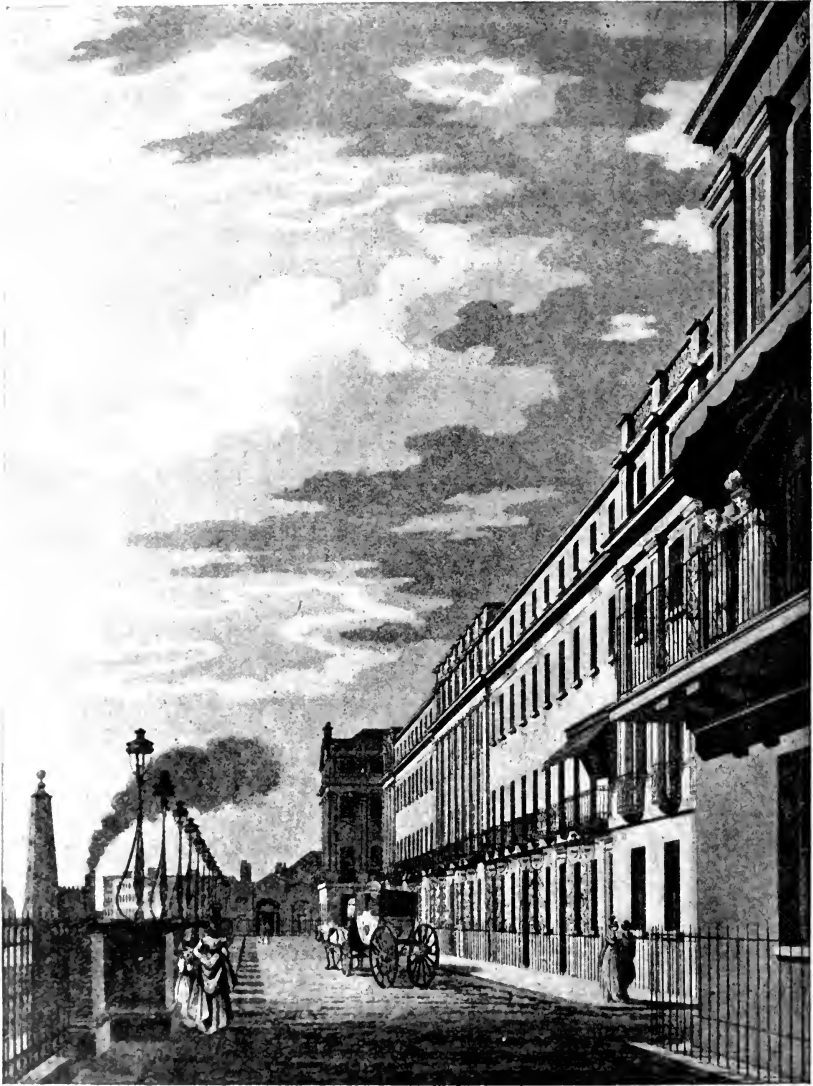
The Adelphi Terrace so abounds in literary and artistic associations that one would feel keen regret at anything being done which would spoil either the view from it or the view of it. Those who wish to realize fully what those associations are should read a well-informed and pleasantly-written book, which was reviewed some little time ago in the *Antiquary*—Mr. Austin Brereton's *Literary History of the Adelphi and its Neighbourhood*. All the traditions and historical events connected with the site, as well as the associations of the Terrace itself—with Garrick and many another famous resident—can be studied in Mr. Brereton's well-illustrated pages. At the present time the Terrace is the home of the Savage Club. Both Mr. Aaron Watson's *History of the Savage Club* and Mr. Brereton's book are published by Mr. Fisher Unwin, who lives at one end of the Terrace, while Mr. Bernard Shaw lives at the other.

The illustration on the next page, which gives a view of the Terrace in Garrick's time, is one of the many plates that adorn Mr. Brereton's book. It does not show the unsightly wharves and muddy river immediately below the Terrace, which have been replaced since the

days of Garrick's residence by the Embankment and gardens; but the houses shown are those still to be seen. The great actor's house, where Johnson and Reynolds and so many other famous men and women forgathered, which he occupied for some six or seven years before his death, and wherein he died, is No. 5—the centre house of the Terrace.

Mr. Elliot Stock has issued part v. of vol. xxiv. of *Book Prices Current*, completing the record for the season 1909-10, and containing Mr. J. H. Slater's Introduction and the usual full and invaluable index. It may be noted that the whole volume, thus completed, contains no less than 694 pages, and is the most bulky yet issued. It deals with 39,428 lots. The average sum realized per "lot" was £2 9s. 1d., as against £3 11s. 10d. for the previous season. On this marked drop, Mr. Slater remarks that "the commercial value of books of almost all classes has very materially declined during the past few years, and just lately this decline has become more than ever accentuated."

The fall appears to be general. Rare and expensive books, as a whole, have suffered in common with those of less interest and importance. It need hardly be pointed out that this decline has its bright side for the collector. The new volume of *Book Prices Current* is not marked by many very special items; but it is of value above the average of its predecessors because of the very large number of entries which it contains, and especially because in the sales which it chronicles so many books were sold in classes. Among special classes of books thus sold may be named eighteenth-century Americana; Brownist books; Bibles (a collection); the publications of the Grolier Club; a collection of Genealogical and Topographical Works, Visitations and Parish and County Records; Bewick books; a long list of editions of the "Dance of Death"; a very large number of books of Voyages and Travels; and a collection of works by or relating to Dibdin, the bibliographer. The volume, with its elaborate index of 131 pages, is as absolutely necessary a possession as ever to both bookmen and booksellers.



ADELPHI TERRACE IN GARRICK'S TIME.

There has recently been placed on exhibition in the Manuscript Room of the British Museum the Letters Patent of James I. creating his son Henry Prince of Wales, and witnessed by Charles, Duke of York, and other peers, present at a full Parliament, on

June 4, 1610. The initial is in the form of a beautifully-executed miniature, showing the King presenting the charter to the Prince, who is seen kneeling before him. In an elaborately illuminated border are the arms of the King, the Prince, the Principality of

Wales, the Duchy of Cornwall, and others. Attached to the document is an impression of the second seal of James, measuring 6 inches in diameter, and fastened to the charter by a thick gold cord.



In the September number of the *Rivista d' Italia* Signor de Blasio gives another of his able studies on primitive man, "The Primitive Inhabitants of Irpinia" (*Gli abitanti primitivi dell' Irpinia*). The article briefly summarizes the traditions found in classic writers as to the Pelasgian invasions of the southern provinces of the peninsula. Signor de Blasio then touches upon historic instances of later students and their theories. He mentions one Michele Mercati, Intendant of the Vatican Guard, who died in 1593. He was eminent for his knowledge of minerals, and was perhaps the earliest to recognize traces of a primitive race, ignorant of the use of metals, in the arrow-heads of worked flint picked up in the fields.



Turning to more recent authorities, he shows how, until recent years, the dearth of flint implements and other traces of neolithic man in the southern districts raised a doubt as to his habitation there. The researches of Signor de Blasio himself, and of others, in the neighbourhood of Avellino, have settled the question; for there have been many interesting discoveries both of implements and weapons (illustrated in the article), and of ancient burial-places containing human remains, with their weapons beside them. From his wide knowledge of the subject, Signor de Blasio reconstructs for us the life of this primitive people, whose very name is lost, whose language, songs, and history, have passed away for ever. His account of neolithic man is supported by a wealth of references to authorities, which should make this article of practical use to the student apart from its interest to the general reader.



The Hull Municipal Museum continues to issue its useful penny handbooks on the specimens in its collection, and the latest of these, No. 73, deals with the remarkable prehistoric boat from Brigg. It describes

the circumstances of the discovery and gives various interesting details relating to the constructional features of the boat. The pamphlet consists of thirty-two well-printed pages, and is illustrated by twenty-nine figures. Mr. Sheppard, the curator, gives a list of over thirty accounts of, and notices relating to, the boat. It is interesting to find that the most important of these was published in America.



*The Cheshire Sheaf*, being local gleanings relating to Cheshire, edited by F. C. Beazley, F.S.A., and W. F. Irvine, M.A., F.S.A., is about to appear. This will be the seventh volume of the third series, reprinted, after revision, from the *Chester Courant*. Subscribers' names will be received by Mr. R. Askins, care of Messrs. James Irvine and Co., 26, Chapel Street, Liverpool. The *Sheaf* will contain, *inter alia*, Chester Apprentice Rolls 1557-1646, Hearth Tax Roll (Eddisbury), Place-Names, Wills, House Plates, etc., with four illustrations of House Plates and Armorial Panels, and will be fully indexed.



The jurors at the Brussels Exhibition have awarded nineteen Grands Prix to British exhibitors in the classes concerned with books and their production—printing, paper, and binding—and of these the Oxford University Press has obtained no fewer than seven. No other exhibitor obtained more than one Grand Prix in these classes. The Oxford University Press has repeated the success gained at the Paris Exhibition (when three Grands Prix were awarded), in being the only British binding house to obtain the highest possible distinction.



I note with great regret the death at Cambridge, on October 10, at the age of seventy-seven, of Mr. John Willis Clark, who resigned the office of Registry of Cambridge University so late as September 30 last. "J. W." will be missed by troops of friends. He wrote many books and papers, chief among them the *Architectural History of the University and Colleges of Cambridge*, 1886. His delightful work on *The Care of Books*, 1901, won him the grateful thanks of all bookmen.

On October 13 the King issued a Royal Commission on Public Records. The Commissioners are Sir Frederick Pollock (Chairman), Sir E. Vincent Evans, Professor C. H. Firth, Dr. M. R. James, Dr. F. G. Kenyon, Dr. Sidney Lee, Mr. Henry Owen, Mr. H. R. Tedder, and Mr. W. L. Williams, with Mr. Hubert Hall as Secretary. The Commissioners are to inquire and report on the working of the Public Records Acts, and other Acts, Orders in Council, etc., relating to the custody and control of the Public Records of England and Wales, and of the rules and regulations in force at the Public Record Office. They are also to report on Record Publications since 1838, on the training of archivists, and on the arrangements now in operation for the "collection, control, custody, preservation from decay or injury, classification, description, cataloguing, indexing, calendaring, publishing, making accessible, and disposing of the Public Records of England and Wales." This is a timely and most satisfactory move in the right direction, from which nothing but good should result.

## BIBLIOTHECARY.



## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

### PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

VOL. VI. of the Third Series of *Archæologia Eliana* is a substantial quarto, tastefully bound. The outstanding feature is the Report of the Excavations of 1909 at Corstopitum, prepared by Messrs. R. H. Forster and W. H. Knowles. It fills nearly seventy pages, and is of engrossing interest. The important results obtained have been mentioned fragmentarily from time to time, but it is very convenient to have, in this carefully prepared, well illustrated report, a full and orderly statement of what was achieved. Special notes are added—by Mr. H. H. E. Craster on the coins found; metallurgical, by Dr. Henry Louis; and on the smaller finds (except coins), by Professor Haverfield. Mr. W. H. Knowles supplies a study of "The Church of the Holy Cross, Wallsend"; and the other contents of this fine volume include "Extracts from the De Banes Rolls relating to Northumberland: 1308 to 1558," by Mr. F. W. Dendy; "On the Mediæval and Later Owners of

Eslington," by Mr. J. C. Hodgson; and "The Armorial of Northumberland: An Index and an Ordinary," by Mr. C. Hunter Blair. Among many excellent illustrations are some very fine plates of seals.



The new part (vol. xi., part iv.) of the *Transactions* of the Essex Archæological Society is distinguished by a careful account, illustrated by several good photographic plates, of the interesting old parish church of Copford, remarkable for its mural paintings, as well as other attractive features. This is written by Mr. Henry Laver, who dates the church about A.D. 1080. Messrs. Miller Christy, Porteous, and Smith supply yet another instalment of "Essex Brasses," illustrated; and Dr. J. H. Round sends a few pages on "The Early Lords of Shelley." The other papers are further instalments of "Inventories of Church Goods, 6 Edward VI." and of "Old Chigwell Wills," both communicated by Mr. W. C. Waller; and "The Armorial Glass and Badges in Harlow Church," by Mr. J. G. Bradford. With this part of the *Transactions* is issued the important general index to the *Feet of Fines for Essex*.



In the *Journal* of the Friends' Historical Society, vol. vii., No. 3, we note accounts of "Early Quakerism in Ireland," "Early Friends' Schools in Scotland"—a school was established in Aberdeen in 1681—"Friends and Pietists in Germany," as described in a letter by Nicolaes Rüst, dated "3<sup>d</sup> of y<sup>e</sup> mo Juny: 1693"; and a great variety of notes and extracts, letters and comments, of much interest and of no small importance in their bearing on Quaker history.

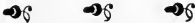


### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

MEMBERS of the ROYAL ARCHÆOLOGICAL INSTITUTE visited Westminster Abbey on October 4 and 5. On the first day the Dean of Westminster (Dr. Armitage Robinson) received the visitors in the Jerusalem Chamber, and gave an account of the form and extent of St. Edward's Church, illustrated by a plan. After welcoming the members of the Institute to the Abbey, the Dean referred to the visit paid there many years ago by the London and Middlesex Society of Antiquaries, and said that as a result of their labours there was produced the book known as *Gleanings from Westminster Abbey*. If the meeting of the Royal Archæological Institute were to result in producing a similar book, then it would be a welcome addition to the existing knowledge of the Abbey. The Dean then called attention on the plan to where Norman work lay. When the Church of St. Edward the Confessor was rebuilt in the eleventh century the old pillars of Norman work were not entirely pulled down, and fragments of their earlier portions still remained buried in a mass of rubble. When Canute was King, the two Saxon Princes, Alfred and Edward, were exiled to Normandy. There they received kindness from Robert, Abbot of Jumièges, near Rouen.

Edward, who later became King, made Robert Bishop of London, and afterwards Archbishop of Canterbury. St. Edward's Church was the first Norman church in England, and it had features similar to those of the church at Jumîgeus.

Mr. W. H. St. John Hope exhibited a plan of Westminster Abbey, and with its aid explained the later history of the Abbey Church and the position and use of the monastic buildings. After visiting the triforium, the party assembled in the undercroft, where papers were read by the Rev. R. B. Rackham, on "The Nave"; Mr. P. M. Johnston, on "The Periods of Architectural Carvings and Mouldings as exhibited in the Abbey"; Mr. P. B. Clayton, on "The Thirteenth-Century Tiled Floor of the Chapter-house"; and Mr. W. R. Lethaby, on "The Paintings of the Abbey." On the second day the ancient monastic remains to the south of the church were explored. The Dean conducted the party over the Abbot's House, built in the fourteenth century by Abbot Litlington. Mr. St. John Hope was guide to the Cloister, the Chapel of St. Faith, Chapter-house Crypt, Library, and Chapel of the Pyx. The journey was continued, under the guidance of Mr. P. M. Johnston, through the Infirmary Cloister, the Infirmary Chapel, Hall and Garden. Finally, the visitors were conducted over Westminster School by Dr. Gow, the headmaster.



THE DORSET FIELD CLUB, for their last meeting of the summer, explored on September 20 the remote and seldom visited but highly picturesque and interesting "selvedge" of coast lying between the monastic village of Abbotsbury and Bridport Harbour. The party assembled at Abbotsbury, and proceeded towards Swyre. At the prehistoric earthwork on the hill at Abbotsbury Dr. Colley March called attention first to the outstanding fact that Abbotsbury Castle or Rings was a promontory fort, an example of that selection of a site which minimizes the work of fortification, since on the promontory side the ground sloped down steeply and there was less need of entrenchments. On the east side they found those deep ditches and lofty ramparts protecting the camp from the surface of the ridge. It was distant from Eggardon five miles, and from Maiden Castle seven. Hutchins called the camp nearly square; but the Ordnance map showed it to be almost a triangle. Leading the club over the earthwork, Dr. March pointed out two mounds on the seaward side which were probably *specula* or look-out posts, from which watchers could observe the approach of the enemy, coming possibly up the Fleet in their long boats. Such forts as this belonged to the late Celtic age, which is supposed to have begun two or three hundred years B.C., and long before that the sea was covered in the summer with sea rovers who came from Scandinavia. Dr. March also called attention to an earthen ring and two barrows within the lines of the camp, but observed that probably the barrows were there long before the camp was constructed.

At Swyre Church some notes were read by the Rev. J. C. M. Mansel-Pleydell. The church, which dates from 1503, was, unfortunately, rebuilt in 1843, with the exception of the tower and chancel arches;

and the pillars of the nave (so ran the notes) bear record to the execrable taste of the period. Of the bells in the tower, the devout and public-spirited churchwarden early last century sold one towards defraying the cost of repairing the roads! The members inspected with especial interest two brasses to John Russell, who died in 1505, and James Russell "and Althys hys Wyfe," who deceased 1509, the grandfather and father respectively of the first Earl of Bedford, who was born at Berwick House, a former home of the Russells, who also had another seat at Kingston Russell. Punccknowle House followed, and the club were specially interested in two curiously panelled rooms upstairs. From the Manor House the party passed to the very interesting church. The rector, Rev. R. H. Gash, told the story of the font, which he is probably right in declaring to be unique. Bexington, on the seaward side of Punccknowle, used to be a parish by itself; but in the sixteenth century the French landed on the coast, burned the church, and slew the people. The good folk of Bexington then said: "It is no use to rebuild the church, for if we do the French will probably only repeat their raid. Let us unite with Punccknowle." And so they did. Of that union there were two symbols in the church. One was the Bexington aisle; the other the Bexington font, removed and placed under the Punccknowle font. The latter is Norman. Mr. Gash described the former as thirteenth century; but we should assign it to an earlier date. As the club left the church the members admired the slender grace of the tapering shaft of the churchyard cross, bereft, alas! of the small cross at the summit. This is undoubtedly one of the best preserved, as it is also one of the most beautiful of the relics figured and described in Mr. Alfred Pope's *Old Stone Crosses of Dorset*. Berwick and Burton Bradstock were next visited. At the latter village the church is a large handsome cruciform structure, principally Perpendicular, with a high tower adorned with battlements and containing five bells. Originally in that parish they had no less than six churches or chapels. The Rev. C. W. H. Dicker added a few interesting words about the Norman history of the church, and called attention to the Jacobean communicants' rails, as prescribed by Archbishop Laud, and with projecting knobs supposed to be intended to help old people to rise from the kneeling posture. Upon the front of the rails is carved the date, 1686, and the initials of the churchwardens of that year. On leaving Burton Bradstock geologizing became the order of the day.



At the meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES, on September 28, Mr. J. C. Hodgson presiding, Mr. C. H. Blair read a paper on seals in the treasury of the Dean and Chapter of Durham and in the possession of the Rev. Dr. Greenwell. He remarked that there were preserved in Durham a large and important collection of seals, dating from the eleventh century until the dissolution of the monasteries in the sixteenth century, and by the lime-light lantern he showed photographs he had taken of many of these relics. In most instances they had been skillfully designed.



The opening meeting of the winter session of the LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY took place on Saturday, October 1, when the members journeyed to Charlton to inspect the old church of St. Luke and the Manor House. A warm welcome was extended to them by the rector, the Rev. J. H. Bridgwater, who explained that the land on which the church was built was given in William the Conqueror's time to the monks of Bermondsey. The earliest record of the church was found in the account of a dispute between the Bishop of Rochester and the Prior of Bermondsey in regard to a presentation to the living. The old church, built of chalk and flint, was reconstructed in 1630, and enlarged at various periods. The rector described briefly the chief points of interest—the east window, part of which was painted by Isaac Oliver; the bust by Chantrey of Spencer Perceval, the murdered Premier, who is buried in the vaults below; the tablet in memory of Edward Wilkinson, "Master Coke" to Queen Elizabeth; and the tomb of Edward Drummond, who was murdered through being mistaken for Sir Robert Peel. He regretted that a good view could not be obtained of the carved Jacobean pulpit. It had been covered with decorations for the harvest festival, while there were, he said, so many unbeautiful things in a church that might be hidden. Referring to the modern chancel screen, he said that it did not seem to harmonize altogether with the architecture of the building, and he thought that in such cases it might be well to have in each diocese a committee of experts who would be in a position to say whether any proposed addition to a church was suitable and desirable. Special attention was drawn by the rector to a tall brass candlestick. Originally it stood in a Christian church at Khartum, but was looted thence and given a place in the Mahdi's tomb. From the latter place it was taken by the British when they captured the city, and presented to Charlton Church by Colonel Elmslie.

From the church the members passed to the old Charlton Manor House, the seat of Sir Spencer Maryon-Wilson, by whose permission it was thrown open for inspection. The Manor House is considered to be one of the best works of Inigo Jones, and a pleasant hour was spent in the inspection of its many treasures—the Chippendale furniture, carved bedsteads and cabinets of the seventeenth century, the billiard-table with a wooden bed, the collection of china and glass, Italian cabinets with secret drawers, and the chair of state occupied by Prince Henry of Wales, not to mention an harpsichord 150 years old which was recently discovered in an old barn.

On September 24 members of the WOOLWICH ANTIQUARIAN SOCIETY visited Joyden's Wood and Dartford Heath. From Cavey Spring, where a large group of deneholes was to be seen, the party walked through Joyden's Wood, noting several ancient trackways, to the large square Roman camp, which stands at the junction of two ancient roadways, and probably occupies the site of an earlier British settlement. The prehistoric road on the eastern side of the camp has been converted into a remarkable triple ditch, presumably to strengthen the defences of the camp

when it was constructed or reconstructed in Roman times. Within the camp are traces of earlier embankments, and a well-shaft 100 feet deep may be seen; but this may be much later in date than the camp. On Dartford Heath are many indications of an early British settlement, and ancient pottery, gold ornaments, flint implements, etc., have been obtained. Several rows of rectangular pits and lines of mounds may be seen, which probably are the remains of military encampments in the seventeenth and eighteenth centuries. A good section in the ancient river-gravels of the Thames, nearly 100 feet above the present level of the river, may be seen at Bowman's Lodge.

On Saturday afternoon, October 1, the BRIGHTON AND HOVE ARCHÆOLOGICAL CLUB visited Cissbury. The conductor, Mr. Herbert S. Toms, reminded his audience that the club was now making its third pilgrimage to this most interesting site; and so impressed were the club's committee with the educational value, to new members, of a personally conducted tour over Cissbury, that they had decided to make this excursion an annual event. Cissbury, it was remarked, owed its world-wide renown, not to the ancient fort which occupies the hill, but to the presence of an extensive series of prehistoric flint mines situated within and without its ramparts. Until recently Cissbury and Grimes Graves were, apparently, the only prehistoric mines known in Great Britain; but, referring to an article in the *Times* of September 14, Mr. Toms said that in excavations made during the last two years on the site of Maumbury Rings, the Roman amphitheatre at Dorchester, the shafts of another group of these prehistoric pits had been brought to light. He was, however, most happy to be permitted to announce that the reputation of Sussex for its highly interesting archaeological remains had been asserted once more by the remarkable discovery of yet another series of mines, similar in period and construction to those of Cissbury, which had lately been made by Captain A. J. Wade, of the Barracks, Chichester.

These were situated near the well-known Kingley Vale, about three miles north-west of Chichester. The pits, indicated by the mouths of shafts long since filled in, number nineteen, and lie approximately in a straight line along the eastern brow of Stoke Down. Through the kind permission of his Grace the Duke of Richmond and Gordon, Captain Wade had been enabled to excavate one of the pits. This proved to be in shape like a gigantic Wellington boot. The shaft, 12 feet in diameter and 15 feet deep, was filled with broken chalk; but the "toe" of the pit was found to be quite clear of filling or fallen material. Among the objects found in the pit were 2,000 artificial chips of flints, 2 flint knives, 3 flint cores, and 3 rough flint implements, all of Cissbury types; fragments of bone, horn (wedges), and wood; and a well-preserved example of the prehistoric miner's pick, 13 inches in length, made from the antler of a red deer. Several deep marks made by deer-horn wedges were observed in the chalk sides of the lower portion of the pit. A point of great interest in connection with the discovery on Stoke Down is that the depressions, indicating the mouths of the shafts, are so

shallow that, before excavation, it was thought they were but the remains of small prehistoric pit-dwellings. Such slight superficial evidence of the presence of these mines is no doubt due to the fact that, like many of the pits at Cissbury, the shafts were filled in shortly after completion of the ancient mining operations. Captain Wade believes that he has since run down the sites of other Neolithic mines on the neighbouring hills. The importance of his discovery on Stoke Down cannot be overestimated. Hitherto little evidence of the purely Neolithic occupation of Sussex existed outside Cissbury; but there are signs that the impetus given by Captain Wade to the study of our local prehistoric antiquities will shortly lead to the discovery of many other important traces of Neolithic man's activity on the Downs of Sussex. Recent events, said Mr. Toms, show us how little we know of our county's fascinating past. We were also reminded of the wealth of material awaiting systematic research and careful record, and also of how little had been done in this respect. For instance, the true period of the great hill fort of Cissbury was still an enigma. Pitt Rivers's researches had only demonstrated that it was a pre-Roman work which might belong to late Neolithic times. Mr. Toms suggested that the problem might be solved by excavation of the entrenchment where it was not fringed by the earlier prehistoric mines.



The first meeting of the session of the HALIFAX ANTIQUARIAN SOCIETY was held on October 4, Mr. S. Nicholl in the chair. Mr. Charles Crossland, F.L.S., read his second paper on "Local Bibliography and Authors."

Two books, *Chapters on the Early Registers of Halifax Parish Church*, from the local archaeological collection of the late Edward Johnson Walker, by his son, Walter James Walker, and *The Nonconformist Register*, by Oliver Heywood and T. Dickinson, edited by J. Horsfall Turner, were specially described. It was noted that much valuable historical matter was in manuscript form, but this was being gradually worked up into the publications of the society. The Brearcliffe manuscript and Oliver Heywood's Diary provided information on many subjects that would otherwise be blank. Many local topographical and historical books and pamphlets were named and commented upon. Mr. Crossland was indebted to Mr. C. Greenwood for the loan of some books, and particularly for that of a manuscript on vellum, *The Sphere*, by Johannes Sacro de Bosco, 1467; also to Mr. H. P. Kendall and to Mr. T. W. Hanson.

There are on view in the room at Bankfield where the meeting was held a number of photographs of local halls and homesteads of historic interest. Mr. Kendall presented to the society a further supply some time ago, and has added to these thirty-six more, for which the thanks of the members were expressed. These photographs will be placed on view as soon as the museum committee can allot the necessary wall space.



The second annual meeting of the PREHISTORIC SOCIETY OF EAST ANGLIA was held at Norwich

Castle Museum on October 10, the retiring president (Dr. W. Allen Sturge, M.V.O.) in the chair. The report presented by the Hon. Secretary showed that the society had a membership of 107, and that last year four meetings were held at Norwich, two at Ipswich, and a field meeting at Thetford and Icklingham. The society now had ninety lantern slides and over fifty books for loan to members, and these were being increasingly utilized. There was no lack of papers or exhibits. The report of the Hon. Treasurer (Mr. H. H. Halls) showed that the year began with a balance in hand of 1s. 3½d., and ended with one of £2 4s. 10d., the expenditure having been £10 os. 9½d.

Lieut.-Colonel W. Underwood (Ipswich) was elected president for the ensuing year. Mr. H. H. Halls moved: "That it is desirable the society should now commence to publish proceedings, and that the matter be referred to a committee with full powers to publish the first part." This was heartily supported, and a committee was appointed. The Hon. Secretary exhibited two "pigmy" implements, the first found in Norfolk. One was discovered at Northwold in May last by Mr. E. W. Morten, of Horsham, Sussex, and sent by him to the society for preservation in the county, and will be given to the Castle Museum. The other was found at Thetford by Mr. J. S. Warburton, of Methwold. Both were white-patinated, and similar in form to the "pigmy" from the Hastings kitchen-middens. A vote of thanks was passed to Mr. Morten for his generosity.

Dr. W. Allen Sturge then gave an address on "The Patination of Flints."



Other gatherings have been the general meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND at Kilkenny on September 27 and 28; the excursion of the CUMBERLAND AND WESTMORLAND ARCHAEOLOGICAL SOCIETY to Hexham and Corbridge in September; the quarterly meeting and excursion of the ESSEX ARCHAEOLOGICAL SOCIETY on September 15 in the Colne Valley; the two-day excursion of the CARDIGANSHIRE ANTIQUARIAN SOCIETY to the south part of the county on October 12 and 13; the visit of the SUNDERLAND ANTIQUARIAN SOCIETY to Seaham on October 1 and meeting on October 11; the excursion in September of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY to Silverdale and Warton, near Carnforth; and the excursion of the BERKS ARCHAEOLOGICAL SOCIETY to Bisham Abbey and Cookham on September 30.



## 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 CHURCH PLATE OF RADNORSHIRE. By J. T. Evans. Six plates. Stow-on-the-Wold: J. H. Alden, 1910. 4to., pp. xxiv, 160. Price 21s.

The Rev. J. T. Evans, the Rector of Stow-on-the-Wold, has already shown his aptitude and ability in the matter of ecclesiastical plate by the volumes he has issued dealing with the counties of Gloucester, Pembroke, and Carnarvon. In this work on Radnorshire he shows the like thoroughness and firm grasp of his subject. The county of Radnor is the smallest of the thirteen divisions of Wales; this volume would have been smaller than its fellows had it not also contained notes on registers, bells, and families, as well as an interesting appendix by Rev. G. W. Evans on the primitive saints of Radnorshire.

Not a single piece of pre-Reformation plate has survived in this little shire, and only five chalices and two paten-covers of Elizabethan date. There is, however, a fair amount of interest pertaining to several of the older pieces. Among the twenty-two examples of seventeenth-century date are two of the Cromwellian period. Silver plate of the time of the Commonwealth is, as Mr. Evans assures us, almost priceless in the eyes of collectors, on account of its great rarity. One of these is the chalice at Bettws Disserth (1651), of the "wineglass" fashion, and the other is the beaker cup at Llanbadarn Fynydd, which bears the hall-mark of 1659. As a curiosity this tiny beaker must surely be the smallest vessel that has ever been used in connection with the administration of Holy Communion in an Episcopal church. The height is  $2\frac{1}{8}$  inches, the diameter of the mouth  $2\frac{1}{2}$  inches, the diameter of the base  $2\frac{1}{2}$  inches, and the weight only 3 oz. 1 dwt. Anything more absolutely unsuitable for its sacred purpose than these secular little cups of Puritan origin can scarcely be conceived. The fashion seems to have come from Holland, in whose churches they abound. A few survive in Wales, and several in the Isle of Man and Scotland.

There are also in Radnorshire churches two of the beautiful two-handled porringer cups, of essentially domestic origin, in use as chalices, the one at Llanstephan (1700), and the other at Llanbadarn y Garreg (1712); the former of these is an excellent specimen.

We find ourselves at issue with Mr. Evans in one of his notes on the church of Bleddfa. He says: "An old man named Hope remembers being told in his youth by his mother, that, when she was a girl, notices of fairs were always announced in Bleddfa church. The origin of this custom is easily understood, when it is remembered that the fair was generally held on the festal day of the saint with whom the parish church was associated."

This is a complete mistake, at all events so far as England is concerned, and is just the kind of mistake that has led to many blunders in the ascription of dedications to old churches in modern days. We doubt if there is a single case of a chartered fair held on the day of dedication or the patronal festival. Fairs, even if granted to monasteries, were essentially secular institutions, and were of distinctly later date than the founding of an old parish church; they were entirely distinct from the patronal feast, revel, or wake, which were of Church origin.

J. CHARLES COX.

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THE COMPLETE PEERAGE. By G. E. C. New edition, revised and much enlarged. Edited by the Hon. Vicary Gibbs. Vol. i.: Ab-Adam to Basing. London: *The St. Catherine Press, Ltd.*, 1910. 4to., pp. xl, 504. Price £12 12s. net the twelve volumes.

For many years G. E. C.'s *Complete Peerage* has held the field as by far the best, the most accurate, and the most learned work of its class; and now, twenty years after the appearance of the first volume of the original issue, we warmly welcome this first volume of a new and revised edition. The revision has been done in no perfunctory spirit. A large mass of fresh material has accumulated, or has become accessible, since the original vol. i. was published, and Mr. Gibbs, with the assistance of Dr. Round and other specialists, has turned all this to excellent account. There has been some rearrangement of both text and notes—the longer notes, for instance, which reduced the text almost to the vanishing-point, have been wisely removed to appendices—and many articles have been either rewritten or considerably extended. A minor but certainly useful addition is that of the politics of peers, which, says Mr. Gibbs, "have been systematically recorded from the period of the Exclusion Bill agitation of 1679-1681 (when the terms Whig and Tory first came into general use as party definitions) to the present day." Important help in this connection has been rendered by the Rev. A. B. Beaven. The notes have been greatly multiplied. Mr. Gibbs has taken the familiar "Quidquid agunt homines nostri est farrago libelli" for his motto, and remarks that "Anyone who reads this part of the work will go 'from grave to gay, from lively to severe,' and, as the fancy takes him, may turn from the canonized Earl of the fourteenth to the bigamous Baron of the nineteenth century. He may learn who were the Scottish nobles slain at Flodden, or discover how two noble ladies were locked up in 'the Cage' for being drunk and disorderly." This is all very well, and Mr. Gibbs has certainly turned the older letter-writers and chronicles to good account; yet we cannot help feeling some doubts as to the suitability of some of his notes—however readable and amusing they may be and often are—to the place they occupy. Occasionally there is a flavour of bitterness (as in the last few lines of the last note to the article on Lord Acton), or an apparent liking for giving unnecessary details which are only likely to cause pain to surviving descendants of relatives—as in note (d) on p. 345—which does not leave an altogether pleasant impression on the reader.

We hope Mr. Gibbs may exercise more self-restraint in the succeeding volumes. But apart from this little blemish we have nothing but praise for the work. As we have learnt to expect from the St. Catherine Press, the printing of the book is excellent, while its "get-up" is in every respect most satisfactory. The *Complete Peerage* in its new and revised form (as indeed it has been in its original form) will be a possession much valued by all historical and genealogical scholars and students.

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THE STORY OF THE BATTLE OF EDINGTON. By the Rev. W. H. P. Greswell, M.A. Four plates and four maps. Taunton: *Barnicot and Pearce*, 1910. Demy 8vo., pp. iv, 80. (Published by subscription.)

Mr. Greswell's book is, as we have learned to expect from him, good in get-up, well printed, and fairly illustrated. The subject-matter includes a certain number of new or hitherto unnoticed facts, and the story of the Ethandune campaign is set forth in his usual picturesque manner. Unfortunately, as in the case of other of his books, there is no index of any use, and the value of the work is as a whole seriously discounted by errors which we are surprised to meet with in one who is so well known as an authority on the local documentary and topographic evidences relating to the Quantock district. It is only fair that, without wishing to detract from an expression of general appreciation of the book, we should point out some of the most glaring of these mistakes, for the sake of possibly unwary readers.

Four fairly clear sketch-maps are given, but the second of these requires considerable correction. It is not drawn to more than approximate scale, which might be immaterial if the fact were stated, but unfortunately it shows the Polden hills as running diagonally across their proper course; while the well-marked inlet which forms the Combwich haven, and interposes its tidal waters between the camp on Cannington Park and the Combwich Passage, is actually not shown. The ancient trackway, of which so great a point is made, is shown as running south of the camp in a straight line to the river and the Passage, whereas it actually takes a sharp bend round the eastern base of the camp to cross the inlet some mile or so north-east, before reaching this ancient ford of the Parrett, which the map therefore seriously misplaces. In this connection we must note a strange mistake on p. 37, where Combwich is said to be within Cannington parish, whereas it is a hamlet of Otterhampton.

The victory of Kenwalch over the Welsh in 658 is wrongly given as having occurred in 650, but in addition he is stated to have driven the defeated Welsh to "Pedridan Muth." The Chronicle states that he drove them "to Pedridan," whereas it was Bishop Ealhstan who fought with the Danes at "Pedridan Muthan," 200 years later.

The naming of Guthrum, on p. 26, as the brother of Ingvar and Hubba is entirely unwarranted; and although, probably from the former association of the names of the great Danish chiefs, late chroniclers have associated Ingvar with his brothers Hubba and Halfdan in later raids, the best authorities hold that

Ingvar died some years previous to the Ethandune campaigns. The burning of Somerton by Ingvar and Hubba may certainly be possible, but there is not a vestige of authority for connecting it with the Ethandune campaign, and the possible fact itself rests on the sole authority of an unknown Elizabethan note-writer. It should not be quoted as history or made the basis of serious argument. A little more care would have saved a serious misreading of the Exon Domesday, which is given as a clinching argument on p. 70.

So far as fixing the site of the Battle of Ethandune is concerned, Mr. Greswell's book seems hardly to have advanced the question beyond the point at which it stood at the close of the correspondence to which he alludes on p. 70, in which he and others whose co-operation he has ignored in his book combated the views advanced, as a follower of Camden, by Mr. Stevenson in his *Asser*. Few readers are likely to be able to refer to back files of the *Athenaeum*, and it would have been more to the point if this correspondence had been included as an additional appendix.

It is probable that such mistakes as those which we have noted will, to the minds of many readers, seriously prejudice the case which the author advocates, and give scope for much further useless argument. The quotation of the forgeries of Chatterton as ancient documents will not improve the position; but apart from argument, the book is pleasant reading, and may be welcomed as a statement of one of the most engrossing of the many problems of the history of Somerset.

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RAMBLES IN SURREY. By J. Charles Cox, LL. D., F.S.A. With twenty-four illustrations and a map. London: *Methuen and Co., Ltd.*, 1910. Crown 8vo., pp. xvi, 315. Price 6s.

The output of topographical books has recently been considerable. There is clearly a large public for books which describe intelligently, and in a readable way, the places and districts that people like to visit, and which accompany description by accounts of local associations—historical, literary, and legendary. Naturally, such books vary very much in quality and in the authority with which they are written. The one before us is in every way among the best and brightest that have come from the press. Dr. Cox gives us just what is promised by the title—an account of actual rambles, or combinations of rambles, through one of the most beautiful of English counties, written in good, vigorous English, and enlivened by anecdotes of personal experience and an occasional caustic remark at the expense of those who deserve the lash of sarcasm. As his readers will expect, Dr. Cox gives special attention to the churches of the county, the attractions of which are so numerous and so varied. He wears his ecclesiastical and other learning lightly, and, while correct and trustworthy, there is nothing of the "dryasdust" order about his descriptions and comments. We have noticed one or two minor slips. On p. 103 there is a reference to a ramble as "already dealt with," which is not really dealt with till some sixty pages farther on; and on p. 229, line 6, "north-westerly" should

surely be "south-easterly." Dr. Cox knows the county thoroughly, and, with the exception of Croydon and that north-east portion which is now really a district of London, he has left no part of it unvisited. The book, which is well illustrated by many photographic plates and bound in a charmingly-designed cover, is one which will be enjoyed and prized by all who love the county, the varied charms of which are so thoroughly appreciated and so ably described by Dr. Cox.

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THE PARSON'S PLEASANCE. By P. H. Ditchfield, M.A., F.S.A. Twenty plates. London: *Mills and Boon, Ltd.*, 1910. Demy 8vo., pp. xii, 368. Price 10s. 6d. net.

In a well-printed and tastefully bound volume, to which he has given a happy title, Mr. Ditchfield has collected a number of his essays and fugitive papers, all bearing some kind of relation to the parson and his milieu. He starts with gardens. He describes his own garden, evidently a fair and peaceful spot remote from the annoyances inseparable to-day from the neighbourhood of a main-road, and chats with infectious interest of old gardening books and of gardens and gardening of various ages and styles. Next Mr. Ditchfield takes us to his study, and entertains us with talk of his own books and of old books and book-lovers, of lady bibliophiles, and of the glories of the bibliopæic art. A brief chapter on "A Parson's Hobby" discusses the charms of archæology and the pleasures of flint- and other antiquity-hunting. Two friends, says our companion, were travelling in Scotland and hunting for flints. "One of them asked a countryman, 'Have you seen any stone celts about here, my man?' The countryman did not quite understand, and replied, 'Naw, but I have seen two wooden-headed Englishmen.'" A very pleasant chapter on "In the Village" follows, in which Mr. Ditchfield writes with loving appreciation, and many delightful anecdotes and well-drawn character-sketches, of village life, ways, and antiquities, and of village folk and their humours, superstitions, and modes of thought. A well-informed chapter on "Folk-Lore Customs relating to Church Life"—wakes and customs connected with the various seasons of the year—has a pleasant antiquarian flavour; and some brightly written sketches of "The Parson on his Travels" in Belgium, Genoa, Rapallo, and elsewhere, conclude an entertaining volume, which is illustrated by twenty photographic plates of the parson himself, his rectory and garden, of other gardens, village antiquities, title-pages of old books, and the like. Mr. Ditchfield's ready pen has given us a book, not to be read straight through, but to be read in, to be tasted and enjoyed.

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SOUTH PEMBROKESHIRE: SOME OF ITS HISTORY AND RECORDS. By Mary B. Mirehouse. London: *David Nutt*, 1910. Large 8vo., pp. viii, 79. Price 7s. 6d. net.

In this handsomely produced volume, printed in good, bold type on excellent paper with ample margins, Miss Mirehouse tells in her first chapter something of the history of South Pembrokeshire

from the time of Rhodri Mawr (843) and Hubba the Viking, who spent the winter of 877 in Milford Haven, to the French invasion of 1792, when three French men-of-war and a lugger anchored near Fishguard, and landed "1,400 men and two women," who helped themselves liberally to provisions, but did little damage. This is a mere outline sketch, filling thirty-three pages of large type, but it is readable and well done. The second chapter collects records of various special places and families of the district, of local rather than general interest. The third and last chapter—"Of Names, Customs, and Provincialisms"—is all too brief. The best thing in the book is the list of provincialisms, which with explanations and illustrations fills the last three or four pages.

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THE LIBRARIES, MUSEUMS AND ART GALLERIES YEAR-BOOK, 1910-11. Edited by A. J. Philip. Two plates. London: *Scott, Greenwood and Son*, 1910. Demy 8vo., pp. 282. Price 5s. net.

This very useful book is a third edition of Greenwood's well-known *British Library Year-Book*. It has been enlarged and revised, full use having been made, by permission, of the official publications of the Library Association. It contains, besides a readable introduction, lists of adoptions of the Libraries Acts, of Public Libraries assessed for the payment of rates, and of special collections; an alphabetical index to libraries, curators, and assistants; lists of libraries opening on Sundays or on Bank Holidays; and many other useful details, as well as the chief section—the alphabetical list of the Libraries, Museums and Art Galleries, in the United Kingdom. This last list gives historical and statistical details of each library, etc., and has evidently been compiled with great care, and may be regarded as authoritative. A short section of technical interest follows, in which the libraries are classed according to the method of classification in use, from which it would appear that the Dewey (Decimal System), invented by the American librarian whose name it bears, meets with the most favour. The volume forms a valuable work of reference which is likely to be widely welcomed.

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Mr. J. Harris Stone, the author of the article on "The Leaning Pillars of the Church of Santa Maria de Sar, Santiago," printed in this number of the *Antiquary*, has issued through the Central Publishing Company, 358, Strand, an attractive booklet entitled *The Piccadilly of the Sea: St. Margaret's Bay* (price 6d. net). The "Piccadilly of the Sea" is the great marine highway, used by the shipping of all nations, on which the lofty South Foreland and the snug Kentish Bay of St. Margaret's look out. Mr. Harris Stone well describes the many attractions of this pleasantly retired spot, and also some of the interesting old churches in the immediate neighbourhood. The little book is freely illustrated. (We are kindly allowed to reproduce one of the illustrations (see p. 439). It shows the massive tower of the fine Norman church of St. Margaret's-at-Cliffe. Mr. Stone remarks that "Its west door is famous, while

the gargoyles *inside* are almost unique. There is a noticeable clerestory. The carving inside and out is very perfect and beautiful. The church dates from the time of Stephen, and was originally endowed from St. Martin's Priory, Dover, in 1296. It is small, but perfectly proportioned, though the length of the chancel is rather unusual. It was restored in 1869. The curfew is rung every night at 8 p.m. between November 1 and March. Its revival in 1696—for it had fallen into disuse—is due to a shepherd, who, being injured by a fall over the cliffs,

medieval books and manuscripts, while occasionally the extant remains of ancient buildings are turned to good account. The descriptive letterpress is accurate and to the point. For educational purposes especially these portfolios should be found of great service. The idea is excellent, and has been well carried out. Mr. Barfield may be congratulated on a distinct success.

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The Viking Club issue in pamphlet form, through Messrs. Curtis and Beamish, Ltd., of Coventry, two



Photo by J. Harris Stone.

PARISH CHURCH, ST. MARGARET'S-AT-CLIFFE.

left five roods of land to be held by whoever would in the future undertake to ring the curfew."

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We give a warm welcome to two more portfolios (Nos. V. and VI.) of *Historical Illustrations* (Messrs. Longmans, Green and Co.; price 2s. 6d. net each portfolio), drawn and described by Mr. T. C. Barfield, depicting English folk and English life in the Middle Ages. No. V. illustrates the fourteenth and fifteenth centuries, and No. VI. the fifteenth. As before, the drawings are founded on the best authorities, such as

papers reprinted from their *Miscellany*: one is the *Gróttasqngur*, edited and translated by Professor Magnússon (price 1s. 6d. net), with introduction and notes and two facsimiles; the other is an illustrated paper on *The Rev. Alexander Pope, Reay, Caithness*, distinguished alike as pastor and antiquary, by the Rev. D. Beaton of Wick (price 6d. net).

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The September issue of the *Home Counties Magazine* is full of good things: Mr. F. E. Tyler writes of the

"Bear Gardens at Southwark and Old Bank-Side." Under "Some East Kent Parish History" are many interesting extracts from sixteenth and seventeenth century documents. There is a good article on "Poplar Chapel," built in 1652 and still standing, by Mr. William Foster. Mr. A. D. Cheney describes "An Ancient House at Westernhanger," and the other contents are varied and all readable. The part is well and freely illustrated. The October number of the *Musical Antiquary* begins a new volume. The outstanding article is a valuable study of "The Utrecht Psalter and its Bearing on the History of Musical Instruments," by Miss K. Schlesinger. Another good paper is "James Oswald, Dr. Burney, and 'The Temple of Apollo,'" by Mr. Frank Kidson. Among the other contents are a useful "Index of Tunes in the Ballad-Operas," by Mr. Barclay Squire, and an account of "Some Early Scottish Composers." The *Architectural Review*, October, is magnificently illustrated, as usual. The fine frontispiece is from an etching by Mr. H. Ansell, of Dieppe. "The Gardens of Great Tangley Manor, near Guildford," and a paper on "Newcastle House, Lincoln's Inn Fields," will specially attract readers with antiquarian tastes. The October number of the *Essex Review* concludes the nineteenth volume of one of the best of the local periodicals. An illustrated account of "The Boy Bishops of Berden," describes a curious revival. Dr. Andrew Clark extracts some interesting notes touching "Great Dunmow Revels, 1526-1543," from the early Churchwardens' Account-Book of the parish; and the number is otherwise thoroughly readable. *Northampton Notes and Queries*, March, has some interesting eighteenth-century letters, churchwardens' accounts, and other local notes. The *East Anglian*, September, contains, *inter alia*, an account of "A Coroner's Inquest in Cambridgeshire, A.D. 1344." We have also received *Travel and Exploration*, October, full of readable travel papers and admirable illustrations, as usual, and *Rivista d'Italia*, September, a note on which appears under "At the Sign of the Owl," p. 431, *ante*.



## Correspondence.

### DEMONIACAL POSSESSION.

TO THE EDITOR.

A GIRL at Gaddesden in Hertfordshire, in 1663, is stated to have suffered acutely from this form of insanity, and, while under its influence, reproduced, in a somewhat different form, the ravings of a certain type of Puritan, the mind in this case apparently acting as a phonographic cylinder, recording, but less accurately of course, the phrases used.

A case of this nature was brought to my knowledge not long since, when a young woman, pure-minded and devout, suffering from temporary dementia (which

caused her to be placed under mild restraint at home), was in the habit of pouring forth a torrent of blasphemous, indecent, and revolting expressions. That she was wholly ignorant of the terms used was apparent to everyone, and she ultimately recovered, and has never had a recurrence of the malady.

Has this mental phenomenon ever been satisfactorily explained? If so, reference to sources of information would be welcome.

W. B. GERISH.

### AN ANCIENT DOOR-SCRAPER.

TO THE EDITOR.

On a recent visit to Ingoldmells, Lincolnshire, to see the church and its interesting brass, representing "William Palmer wyth ye Styllt," my attention was attracted by a very unusual shoe-scraper of stone built into the brick wall of a house in the village, beside the front door, a few inches above the ground.

It has the appearance of a mediæval Gothic arched recess, carved from one block of stone, a piscina possibly, or other Church furniture of the kind, which has been adapted for its present use by fastening a bar of metal horizontally across the front of it. Not having the materials with me to sketch and measure it, I have made a note of its appearance from memory.

The house is in a row of several, adjacent to, and a few paces west of, the churchyard, and the object in question is in full view from the road, over a garden fence.

Perhaps one of your readers may think it worth examining and describing in your columns, if it is not already recorded.

HUGH SADLER.

14, Kilburn Square, N.W.

P.S.—It is on record in the *Antiquary*, 1891 (vol. xxiii., p. 274), that a monumental brass bearing a rhymed English epitaph in fifteenth-century lettering was found doing duty as a "door-scraper" at a house at Royston.

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

It would be well if those proposing to submit MSS. would first write to the Editor, 62, Paternoster Row, London, stating the subject and manner of treatment.

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.

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 FOR 1911

*An Illustrated Magazine Devoted to the Study of the Past.*

**Published Monthly. Price 6d., Post Free 6s. per Annum.**

During 1911, the thirty-second year of the ANTIQUARY'S existence, all sides of the life of the past will be illustrated, as heretofore. Arrangements have been made for the appearance of the following articles, among others :

- The Rev. C. H. Evelyn White, F.S.A., sends an illustrated paper on **SOME MONUMENTAL STONES DISCOVERED AT RAMPTON, CAMBRIDGE.**
- The promised article on **CARDIGANSHIRE ANTIQUITIES**, by Professor Edward Anwyl, M.A.; and an important paper, illustrated, on **A LATE CELTIC CEMETERY AT WELWYN, HERTS**, by Mr. R. T. Andrews, will appear in early numbers.
- Dr. T. B. F. Eminson sends two papers, one on **THE HOLMES OF THE MANOR OF SCOTTER IN THE LINDSEY VALE OF THE TRENT**, with a map, and a companion on **THE HOWES OF THE MANOR OF SCOTTER.**
- The Rev. C. W. Whistler, M.R.C.S., and Mr. Albany F. Major will jointly write on **THE SAXON CONQUEST OF WEST SOMERSET.**
- THE CELTIC CHARACTERISTICS OF THE PEOPLE OF GALICIA, SPAIN, and ON A BALLOWAL CAIRN AT ST. JUST, AND INVERTED URNS**, illustrated, are the titles of two papers by Mr. J. Harris Stone, M.A.; while Mr. D. MacRitchie, F.S.A. Scot., will discuss **THE ARCHITECTURE OF THE SCOTTISH SOUTHERNS.**
- Miss E. C. Vansittart will give the fruits of personal observation in an article on **SOME ROMAN FESTIVALS AND CUSTOMS: ANCIENT AND MODERN.**
- The Curator of the Brighton Museum, Mr. H. S. Toms, promises papers on **A LATE CELTIC CINERARY URN FOUND NEAR BRIGHTON**, illustrated, and **ANCIENT CULTIVATIONS.**
- Mr. H. M. White writes on **PLACE-NAMES AND ROMAN SITES**, and Mr. V. B. Crowther-Beynon, M.A., F.S.A., hopes to contribute.
- The Rev. J. B. McGovern will write on **THE POPES OF DANTE: A HISTORICAL INVESTIGATION.**
- A paper on **WYNKYN DE WORDE'S TRACT: "WEDNESDAYES FASTE," 1532**, is sent by Mr. W. E. A. Axon, LL.D.; and a contribution is promised by Sir Edward Brabrook, C.B., Dir.S.A.
- A full paper on **HARTLEPOOL, and THE CHURCH OF ST. HILDA**, illustrated by the author, is from the pen of Mr. J. Tavenor-Perry; while Mr. F. R. Fairbank, M.D., F.S.A., sends an illustrated article on **THE CROSIER AND CROSS STAFF.**
- Among some papers, illustrated, written from personal observation by Mr. J. Harris Stone, M.A., will be **THE OLD CLOTHES IRON PILGRIM CROSS ON THE ROOF OF SANTIAGO CATHEDRAL, GALICIA**, with photographs specially taken by the author, and **THE SWINGING OF THE GREAT CENSER IN SANTIAGO CATHEDRAL.**
- Mr. O. H. Leeney sends an illustrated descriptive article on **BISHOPSTONE CHURCH, SUSSEX**; Mr. George Bailey supplies one or two further illustrated accounts of **SOME CURIOUS CARVINGS FOUND IN OLD CHURCHES**; and The Rev. H. Pentin, M.A., F.S.A. Scot., writes on the **MILTON ABBEY CROMWELLIAN CHURCH ACCOUNTS.**
- Social life of the past will find illustration in a paper by Mr. Percy G. Stone, F.S.A., on **THE OLD LEDGER BOOK OF NEWPORT, ISLE OF WIGHT**, illustrated; and in some illustrated **NOTES ON THE OLDER EASTBOURNE**, by Mr. J. C. Wright.
- Dr. J. C. Bridge, M.A., F.S.A., promises articles on **RHUDDLAN CASTLE and IN THE PASTON COUNTRY**, illustrated.
- AN EPISODE IN THE HISTORY OF PENSURST** will be related by Mr. J. Tavenor-Perry; and **A COMPARATIVE ACCOUNT OF THE BORDER PELE TOWERS** is expected from the pen of Mr. J. F. Curwen, F.S.A.
- Mr. Arthur Hussey will continue his papers on **THE HOSPITALS OF KENT**—one on **THE HOSPITAL OF ST. JAMES, NEAR CANTERBURY**, will appear in an early number.
- Mr. S. H. Scott writes on **THE "PETITE NOBLESSE" OF THE CONTINENT**; and The Rev. W. G. D. Fletcher, M.A., F.S.A., promises to contribute.
- Several papers will be given, entitled **SOME "BY-GONES" FROM CAMBRIDGESHIRE AND ADJACENT COUNTIES**, written by Mr. G. Montagu Benton, B.A., with illustrations and occasional notes by Mr. W. B. Redfern, D.L.
- A short article on **SIR MARMADUKE WHITE-CHURCH OF LOUGHBRICKLAND, CO. DOWN**, is sent by Captain R. Linn, of Christchurch, New Zealand; and Mr. J. Holden MacMichael will supply further instalments of his **LONDON SIGNS AND THEIR ASSOCIATIONS.**

*All the usual features of the ANTIQUARY will be maintained. The latest discoveries and all current events of archaeological interest will be chronicled in the NOTES OF THE MONTH, while literary antiquarian chat will find place as heretofore AT THE SIGN OF THE OWL. Reports of the meetings of Archaeological Societies and notices of their publications will be given under ANTIQUARIAN NEWS; while all new publications of importance will be noticed in the section for REVIEWS. THE ANTIQUARY'S NOTE-BOOK will contain short notes and documents, and the CORRESPONDENCE page is always open to readers.*

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# The Antiquary.



DECEMBER, 1910.

## Notes of the Month.

OF the various schemes which have been put forward for the London Memorial to King Edward, the most attractive to readers of the *Antiquary* will probably be that, proposed by Lord Esher, for the building of a Museum for London Antiquities. The idea is to provide a museum dedicated to the historical record of London in matters of art, archaeology, decoration, costumes, and artistic manufacture, and standing to the Metropolis in the same relation as the Carnavalet Museum does to Paris. It is suggested that such a building, to be called by the name of the late King, and devoted to historic and artistic collections representative of the Metropolis of the Empire, would form an eminently suitable and worthy memorial of King Edward.

\* \* \*

In a letter to the Lord Mayor, Lord Esher remarked that Mr. Harcourt, the First Commissioner of Works, who supports the proposal, is in a position, "owing to the splendid munificence of an anonymous donor," to "take the first step in making a collection which would put London into friendly rivalry with Paris." The *Times* of November 7, reporting an interview with Lord Esher, says: "The desire of Lord Esher and the First Commissioner of Works is to have in London a museum of the character and fulfilling the function of the Musée Carnavalet in Paris, which contains a really wonderful collection connected with the archæological

VOL. VI.

history of that city, and what may be called the personal history of Parisians from the earliest times. There are to be found in the Carnavalet Museum vast collections of engravings and pictures, of all the objects of art that were ever made in Paris, of costumes, of autographs, of snuff-boxes and other articles, with pictorial representations of Parisian events. Lord Esher says: "All this kind of things we have got equally in this country, and they could equally be collected for London. I do not think that people realize what London has produced—take, merely as one instance, the Bow and Lambeth potteries—and what has been found, and is constantly being found, in the way of relics which illustrate some particular period or phase of the history and life of London. There are in private as well as in public possession many beautiful and interesting things which have a special connection with London, and it seems a pity that they should not all be brought together, just as the beautiful and interesting things relating to Paris have been collected under the roof of the Carnavalet Museum." As an illustration of the kind of thing which had been recovered, and for which the London Museum would provide an appropriate home, Lord Esher showed the representative of the *Times* a small case containing a velvet Tudor cap, in an almost perfect condition, and some old shoes, with latches, of the same period in a wonderful state of preservation. All these relics of bygone times were found in the London clay. There are many similar historically interesting records in private collections, and Lord Esher is convinced that their owners would be ready to surrender them to the London Museum if such a museum were in existence."

\* \* \*

We earnestly hope that this splendid and most appropriate form of memorial may be adopted. Lord Esher, we are told, "warmly espouses the scheme, because he knows it is one which would have enlisted the hearty interest and sympathy of King Edward, and with which it would have given His Majesty much pleasure and satisfaction to have his name associated." An excellent article by Mr. Laurence Gomme, F.S.A., equally well

3 K

known as the Clerk to the London County Council and as an able antiquary, on "What the London Museum might be," appeared in the *Evening News* of November 5. At the time of going to press no final decision had been arrived at by the General Committee of the London Memorial to King Edward.



There are now on exhibition in the Babylonian Room at the British Museum some well-made modern imitations of Babylonian antiquities. Among the most interesting are the so-called "Blau" forgeries, which were purchased in Babylonia by Dr. Blau, and which are said to have been discovered at Warka, the site of the ancient Sumerian city of Erech, in Southern Babylonia. They are flat, oblong pieces of a thin, jadelike green stone, and are inscribed on the reverse and obverse with what is "supposed" to be an inscription in archaic Babylonian, and also some human figures in various attitudes. That they are imitations there can hardly be any doubt, and the British Museum authorities have rightly labelled them as such. Along with these are exhibited some inscribed tablets which are also of modern date, and clearly demonstrate the skill with which the modern forger of antiquities can manufacture bogus remains of the past.



*Country Life*, November 5, contained the first of what promises to be a very interesting series of articles on "Relics and Rariora of the Road." The illustrations included old coach bills (eighteenth century), blunderbuss and coach-horns, mail-coach tokens, the title-page of a road-book of 1643, and one of Jacob van Langeren's quaint road charts from the same volume.



This year's work of excavation at Old Sarum finished at the end of October. Colonel Hawley, F.S.A., in an interesting report, describes the valuable discoveries which have been made. In the neighbourhood of the great tower were found the remains of a long chamber, probably the Chapel of St. Nicholas, mentioned in the *Liberate Roll* (30) Henry III., A.D. 1246. It is completely ruinous, but a portion of the altar still remains, also a prettily carved

corner at the west. Another chamber at the extreme north may have been the treasury, of which there is a record. Many traces of walls were also found, indicating the lie of the ancient buildings. Various pits, believed to be garderobe pits, yielded domestic rubbish, and in some cases pottery and glass. In one case some perfect vessels of pottery were found, and fragments of Venetian and other foreign glass, and a mass of glass fragments which, from their painting, appeared to have belonged to the chapel. Two other pits west of the great tower basement contained, among other interesting objects, a small gold ring with a single small emerald set, and a piece of gold lace on which the design showed lions and shields in alternation, the arms on the shields being decipherable. At the west and north corners of one of these pits five skeletons were met, possibly of criminals, who, after being executed close by, were buried in unconsecrated ground. In another garderobe pit, the largest yet found in England, were found two pairs of ankle manacles of iron, a glass flagon of blue mottled with red, a small clay crucible, and other odds and ends. One of the most notable of the discoveries was that of the chief well, its steining showing a perfect circle, 4 feet 11 inches in diameter.

Colonel Hawley is very severe on the "spoliators" who at one time or another have demolished the fragments of walls and buildings. They evidently, he says, "cared chiefly for the nicely squared blocks of greenstone which faced all the walls, and which they stripped off wherever they could. They also showed a fancy for the beautifully carved white stone of the doors and windows and of the columns, etc., which they must have hacked out recklessly, judging by the fragments left."



A remarkable Egyptian papyrus, or ancient scroll, has recently been presented to the nation by Mrs. Mary Greenfield, and added to the Egyptian collection of the British Museum. The papyrus, which is 122 feet long and 20½ inches wide, is described as a magnificent copy of the Theban Book of the Dead, to which is added a collection of addresses and hymns to Amen-Ra, the great God of Thebes. Although the papyrus

was written about 3,000 years ago for a certain Princess Nesi-ta-Nebasher, so bold and clear are the black-ink characters and vignette illustrations that it might have been written only a few days ago. A full description of the papyrus was given in the *Times* of October 25.



Mr. Edward A. Martin, F.G.S., contributed to the *Geographical Journal* for October a valuable paper, supplementing that printed in the *Journal* for August, 1909, entitled "Further Experiments on Dew-Ponds." It is impossible to summarize here the results of these very interesting experiments, but we wish to call attention to them, as they do much to put an end to what has been well called "arm-chair theorizing upon natural phenomena." Mr. Martin comes to the conclusion that dew has very little indeed to do with the maintenance of the so-called "Dew-Ponds," and that rain is the chief replenisher. It is quite certain that no one now can safely discuss the subject, much less theorize about it, without taking account of Mr. Martin's laborious and very detailed observations.



A very useful work is being done at Leytonstone by a local Ratepayers' Memorial Tablet Committee, of which the moving spirit is Mr. A. P. Wire. In the Leyton Central Public Reading Room there was unveiled, on October 8, a fine crayon portrait of Sir Thomas Roe. The portrait, which is suitably framed in oak, is life-size (head and shoulders), and bears the following inscription:

SIR THOMAS ROE.

Born at Leyton, 1580.

Died at Woodford, 1644.

English Ambassador to the Great Mogul, to the  
Grand Turk, and to the Court of Austria.

Motto on his Portrait in the National Portrait  
Gallery:

"TE COLVI VIRTUS VT REM; SED NOMEN  
INANE ES."

Drawn by Robt. John Goss from the Portrait by  
M. J. van Miereveldt, in the National  
Portrait Gallery.

On the frame is a tablet with the words:  
"Presented by the Ratepayers' Association."

Sir George Birdwood, M.D., K.C.I.E., unveiled the portrait, and spoke of the great advantage to the public of such memorials, congratulating the people of Leyton and the committee on honouring so great a man.

Mr. William Foster, of the India Office, author of *Sir Thomas Roe's Embassy to the East Indies*, gave an interesting account of Roe's career, and Mr. A. P. Wire explained his connection with the locality. No one having been able to identify the house where Roe was born or had lived, the memorial had taken the form of this portrait.



One of the most interesting discoveries announced for a long time is that of a panel of fifteenth-century Arras tapestry which Messrs. Puttick and Simpson found in October in an old Jacobean mansion in Cornwall. There is clearly no doubt that it is part of the series illustrating the Seven Deadly Sins which hangs in the Legate's Chamber at Hampton Court. Three of them are still at Hampton Court, so that the work of proving that the fourth is by the same hand has been no difficult matter. This is obviously one of those artistic treasures which should be made a national possession. A full description of the panel appeared in the *Globe* of October 26.



In the *Oxford Journal Illustrated*, November 2, Mr. Harry Paintin gave an interesting account of the dilapidated condition of, and proposed works of preservation at, the church of North or Ferry Hinksey, a village which, though situated within two miles of the centre of Oxford, is in consequence of its peculiar geographical position quite isolated from any main road. "The circuitous road that connects the village with Botley," says Mr. Paintin, "terminates in a cul-de-sac, which was the scene of Ruskin's brilliant but futile attempt at road-making in the early seventies. Through a combination of circumstances, which it would serve no good purpose to enumerate, the parish church of North Hinksey has become seriously dilapidated, the roofs of the tower and nave are no longer weather-proof, and the main walls are considerably out of the perpendicular. Dedicated, like that of the neighbouring church of South Hinksey, to St. Laurence, the present struc-



ture appears to have been erected in the closing years of the twelfth century, an era that witnessed that great transition from the hatchet-carved work of the Norman style to the light and graceful Early English, in which the chisel was employed with such singularly beautiful results. The main walls, the south doorway, the two narrow splayed lights in the north wall of nave, and the low-side or 'leper' window, may be safely assigned to that date.

window was inserted in the south wall near the tower, and a two-light window of the same character displaced an earlier example over the altar; a small window of identical design was added in the north wall near the junction of nave and choir. There are manifest indications that on the eve of the Reformation further modifications were contemplated, but the torpor and apathy that characterized the two succeeding centuries were fatal to any great effort in church repara-



NORTH HINKSEY CHURCH FROM THE SOUTH-EAST.

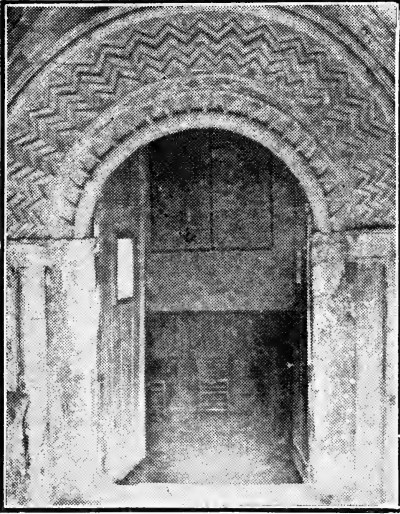
“The tower walls are no less than 4 feet in thickness, and this unusual width is continued through the entire height, which would appear to indicate that the walls were intended to carry a much greater weight than they support at present. With the exception of a shoulder-arch doorway—now closed—in the north wall of choir, and a somewhat late Decorated window near the porch, little alteration appears to have been made till the Perpendicular period, when a three-light flat-headed

tion, and the spasmodic attempts in this direction that were made late in the eighteenth and early in the nineteenth centuries were productive of incalculable damage or destruction.



“North Hinksey Church did not escape. In 1785—the date appears on the inner gable of porch—considerable modifications were made. The upper stage of the eastern gable was reconstructed in lath and plaster, the

porch was partly rebuilt, and it is probable that some attention was given to the roofs, the original pitch of which was fortunately retained. Definite traces of the architectural



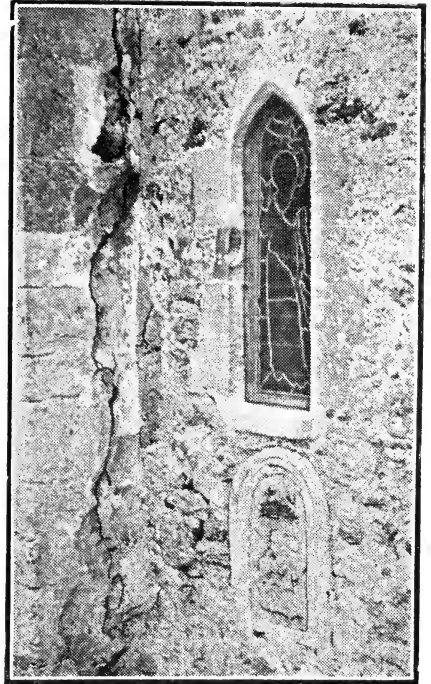
NORTH HINKSEY CHURCH: SOUTH DOORWAY.

revival that followed in the wake of the Oxford Movement are afforded by the chancel arch, with its flanking lights, which was probably erected in the forties. It is not known if this replaced work of a similar character, but it affords a conspicuous example of the non-adaptability of the Norman style for reproduction. Norman work, in its earlier stages especially, is essentially barbaric and irregular in character; and when these features are lacking, the life and spirit of the style is entirely lost. Like so many other churches—those of Cowley and the noble Norman church of St. Bartholomew-the-Great at Smithfield may be cited as typical examples—that at North Hinksey appears to have settled very considerably. This, however, is not really so, the great rise of the ground surrounding the fabric being entirely due to constant burials that have taken place during the past eight centuries. This fact renders the question of effective drainage of paramount importance, and this feature, together with the fractured condition of the

main walls, the unsatisfactory state of the roof, and the general decay into which the whole fabric has fallen, demands immediate and serious attention on the part of those responsible for the preservation of the building.



“The parishioners are neither numerous nor wealthy, but they have done ‘what they could,’ and it is gratifying to bear testimony to the laborious and unstinted efforts that have been made by those who, after hard and strenuous toil, have devoted long hours of work and supplied the necessary funds for the complete installation of a new and much-needed heating system. Carefully-drawn plans, in which provision has been made for



NORTH HINKSEY CHURCH: LOW-SIDE WINDOW, SHOWING DECAYED STONEMWORK.

the scrupulous preservation of every vestige of old work, have already been passed by the Oxford Diocesan Church Building Society,

and the work has the approval and sanction of the diocesan authorities, but without outside assistance it is impossible for the work to be carried out. The Vicar and churchwardens, therefore, confidently appeal to all interested in the preservation of this ancient 'Home of Prayer,' and subscriptions will be gratefully received by the Rev. O. Mills-Jones, North



NORTH HINKSEY CHURCHYARD CROSS.

Hinksey Vicarage, or at any of the local banks."



The illustration given on page 445 of the south doorway shows the rich late Norman work of the arch, and the earlier capitals and shafts. In the exterior view the dangerous condition of the eastern gable is manifest. The churchyard cross is possibly late thirteenth or early fourteenth century. At the angle of the step-base is shown a small section of the original head, which indicates the rich and unusual character of the work.

The head was probably removed and mutilated in the great pillage of 1547.\*



A meeting of the Roman Antiquities Committee of the Yorkshire Archaeological Society was held at Ilkley on Saturday afternoon, October 29, to consider the best steps to be taken to carry out excavations on the site of the Roman camp at Ilkley. In company of a number of Ilkley gentlemen, the committee inspected the site of the camp, which is situated behind the parish church, and at the meeting afterwards passed a resolution to urge upon the Council of the Yorkshire Archaeological Society the desirability of undertaking excavations in the spring of next year. A local committee was appointed to arouse interest.



Mr. J. D. Le Couteur sends us the following interesting note from the *Jersey Evening Post* of November 8: "One of the oldest houses in the town [St. Heliers] is being demolished. This is the house at the corner of Queen's Road and Rouge Bouillon, known as Rouge Bouillon House, and belonging to Mr. T. Pirouet. The place, which dates from the sixteenth century, was originally a farmhouse belonging to the La Cloche family, from which it passed some seventy years ago to another owner, and subsequently came into the hands of Mr. T. Pirouet, father of the present owner. During the sojourn of King Charles II. in Jersey, he on several occasions visited the La Cloche family at their manor-house at Augrèz, and on one occasion lunched at the farmhouse at Rouge Bouillon.

"Mr. Pirouet was loth to demolish the old place, but its condition had become such that it had been pronounced beyond repair, and so the place, which had undergone several modernizing restorations during the past hundred years, was condemned. In the course of demolition the workmen had come across many quaint carved stones, and a very fine open hearth on the first-floor, which had, however, been masoned up during the past half-century. Yesterday, while at work on one of the walls, a round leaden bullet was found embedded in the mortar between the joints of the masonry,

\* The illustrations are reproduced by permission of the *Oxford Journal Illustrated*.

and it has been handed over to Mr. Pirouet. This morning we were shown the bullet, which had marks showing where it had originally struck the sharp edges of the stonework. It is a bullet such as was in use in military guns some hundred and twenty years ago, and it is presumed that this must have been fired by a militiaman taking a pot-shot at a fugitive Frenchman attempting to gain the shelter of the old farm buildings. Mr. Pirouet also informed us that in the grounds on several occasions coins have been picked up, and one of these still in his possession, by a curious coincidence, is of the same date as King Charles's visit to the island.

"Mr. Pirouet intends erecting a modern house with gabled walls in the Queen Anne style on the site of the old house, which originally stood on grounds which extended on the one side as far as Upper Midvale Road, and on the other as far as King's Cliff, and Norfolk Terrace, Egerton Place, the houses in Almorah Road and on the east side of Queen's Road, are erected on what was still a century or so ago part of the farm of Rouge Bouillon."

Following the recent discovery in the Isle of Wight of a Roman villa at Combley, a commencement has been made with excavations in the Calbourne Newbarn Valley, near Newport, in connection with the supposed discovery of neolithic mines or pit-dwellings in this district. The work is being carried out by voluntary subscription, under the direction of Mr. Percy Stone, F.S.A., a well-known local geologist, and the services of Mr. Reginald A. Smith, Assistant-Keeper of the British and Mediæval Antiquities at the British Museum, have been secured in connection with it.

At Rhayader, Radnorshire, in October, a roadsman clearing away an ancient mound for road metal came across an interesting specimen of a perforated stone axe-hammer of greenish-grey Welsh granite, speckled all over with large silica spots. It was fixed point downwards in the soil in a position which suggested that its handle was held in the right hand of the individual buried there. There was no attempt at careful excavation

and observation, and consequently all possible traces of bones or vases have been obliterated. A few pieces of charcoal were found here and there in the cairn in positions which indicated subsequent interments, but the signs were not conclusive. The axe-hammer weighs 1 pound 5 ounces, and is  $6\frac{1}{2}$  inches long, and exactly 2 inches wide right across the widest part and including the handle hole. The hole itself is 1 inch in diameter, and was evidently drilled from both sides. The centre on the two surfaces are not exactly opposite. In the middle of the stone the hole is slightly narrower than at the surfaces. The implement is exactly the same shape as the modern hammer-and-cleave. It is highly polished.

Under the auspices of the Vienna Archæological Institute, extensive excavations have during last season been conducted at Ephesus. During the progress of the work a number of interesting bas-reliefs were brought to light, most of which had been buried into the walls of the temple. One of these reliefs represents the victory of one of the Roman Emperors over the Parthians in A.D. 164; probably the campaign here intended is that of Marcus Aurelius. The greater part of the Forum has been cleared, and some arches discovered dating probably from the third or fourth century B.C. Some small statuettes and a figure of Diana were also found. Most of the portable objects—such as the bas-reliefs, statues, and statuettes—have been sent to Vienna, where they will be added to the already fine collection of Greco-Roman antiquities in that city.



## East Yorkshire and the Pilgrimage of Grace.

BY THE REV. A. N. COOPER, M.A.,  
Vicar of Filey.

**T**O trace back to their source the tiny rivulets which make up a great river of discontent, is always a difficult task. The Pilgrimage of Grace, which is looked upon as the expression of the grief of the people at seeing their abbeys

closed and their ministers persecuted, really gathered up a great variety of discontents. Some of these were real, some of them had good cause of grievance at back of them, and some were laughable. Something will be said about these causes, but as, like the low murmurings of a populace, they are unattended to until someone expresses them, so we take Robert Aske as the person through whom popular grievances found expression, and we begin with him.

As storms are born upon the lonely mountain-tops, so the Pilgrimage of Grace, in the person of Robert Aske, was born in the loneliest village of the sparsely populated East Riding of Yorkshire. Aughton is a cul-de-sac. It is now given up to the breeding of Shire horses. Though there is an Aughton Hall, it is not the house in which Aske lived, but the church, dating from the time of the Normans, is the church in which he worshipped. There are no remains of Aughton Hall, but the site, in a croft near the church, is indicated by the irregularities in the ground. If the family home is lost the family tree is not, thanks to the industry of Robert Glover, Somerset Herald, who made sketches of the armorial glass in 1584, which may be viewed at length in the Harleian Manuscripts, 1394, page 313. From these we deduce the following:

Conan de Aske, son of that Roger de Aske who founded Marrick Priory, in Richmondshire, was settled on the lands from which he took his name at the time of the Domesday survey. A descendant of his became possessed of the Manor of Ows-thorpe, near Eastrington in Howdenshire, and it is no wonder he became allied to the best East Riding families. In the fifteenth century Aughton Hall was owned by one German Hay, who married a daughter of John Aske, named Alice, and in the marriage contract it was provided that in the event of Alice having no issue, Aughton Hall was to come to *her* heirs. German and Alice had no children, and on her death in 1410 it came under the terms of the above marriage settlement to her nephew, Richard Aske. Until the birth of the leader of the Pilgrimage of Grace in 1496, nothing occurred in the family history worth noting, beyond their marriages with such families as those of

Bigod of Settrington, Clifford of Londesborough, Ryther of Ryther, and suchlike. This shows the Askes to have been county people of high standing, and our Robert was the son of Sir Robert Aske, and his mother was Elizabeth, daughter of John, Lord Clifford. This may well be remembered, as it shows one distinction between the Pilgrimage of Grace and other popular risings. Unlike Wat Tyler's rebellion in opposition to the poll-tax, where the leadership of the gentry was never sought, the Pilgrims of Grace insisted on being commanded by the knights and squires in the district. The East Riding was particularly well represented, and among the gentry who gave in their adhesion were Sir Robert Constable, of Flamborough, Christopher Hildyard, of Winstead near Withernsea, Saltmarshe of Saltmarshe, Rudstone of Hayton, and the Earl of Poverty.

Robert Aske was forty years of age at the time of the rising, and was a barrister of considerable practice in London. He was the third son of his father, and as his eldest brother was married and had children, he was not likely to be troubled with dreams of succeeding to the family estates. His position, however, as the younger son of a good family and as a fairly successful barrister would put him above those restless spirits who are ready for any rebellion in the hope that in the general scramble they may pick up something. Of his religious opinions we know nothing beyond his adherence to the ante-Reformation state of things, and it may be noted that the North of England disliked Luther and reform more than the South. He was not inflamed with anger at the dissolution of the monasteries, but was forced into the part he played. Having spent the long vacation at Ellerker Hall, near Brough, he was returning to London and his practice, when he was stopped near Barton-on-Humber by a party of rebels, and made to take the oath of allegiance to their cause. Apparently he would have escaped if he could, but he was again caught by them at Wintringham, and that was how he first became connected with the Pilgrimage of Grace.

To us in Yorkshire there is, perhaps, no insurrection of olden times with which we

are so inclined to sympathize as the Pilgrimage of Grace, of which Robert Aske was the leader, and for which he suffered the extreme penalty of the law along with some of the noblest lives of the county. We know what real grievances fanned into a flame the smouldering discontent caused by the arbitrary rule of Henry VIII. We can picture to ourselves the loss to the poor caused by the dissolution of the monasteries. We are, indeed, prepared to allow that in many of the monasteries the high ideal of spiritual life was not maintained; yet we can feel for the inmates turned out, many of them in old age and in feeble health, to struggle or to starve, that the property dedicated to the service of religion might be seized by the King or his greedy and unscrupulous courtiers. Among these real grievances it is strange to find that Cromwell's expressed desire to establish regular registration of marriages, baptisms, and burials should find a place. The leaders of the insurrection got together 40,000 men under the pretext that the King designed to get all the gold of England into his hands, and that he would seize all unmarked cattle and all the ornaments of parish churches, and that they should be forced to pay for christenings, marriages, and burials (orders having been given for keeping registers thereof). In a list of grievances circulated at the time, the first is "that no infant shall receive the Blessed Sacrament of Baptism unless a tribute be paid to the King." What the leaders wanted was the restoration of the suppressed monasteries, and the calling of a Parliament at York. Besides the pious and the gentry, there was the great bulk of the populace, who were neither pious nor of gentle blood, and their principal demand was "that the King should expel from his Council all men of Vileyn blood, especially Cromwell, Rich and others who had risen from a humble station in Society." In every era of our history it may be noted that the lower classes have disliked the elevation of people of their own degree.

The King was much offended at the manifesto of the Pilgrims, and took upon himself the task of composing a reply in which he expressed his astonishment "that ignorant people should go about to instruct him in

theology, who somewhat had been noted to be learned in what the true faith should be." In this His Majesty, with all the pride of authorship, evidently desired to call to the memory of the educated among the Pilgrims his own book against Luther, which had procured for him from the Pope the title of Defender of the Faith. He also angrily complains of their presumption in wanting to amend his laws, as if, after being their King eight-and-twenty years, he did not know how to govern his realm. He rejected all their petitions, but offered to pardon them for appearing in arms against him, if they would give up their ringleaders, and concluded by bidding them admire the benignity of their Sovereign.

The general course of the Pilgrimage of Grace belongs to secular history, and can be read from opposite points of view in Froude and Lingard, perhaps most impartially in Strickland's *Queens of England*. It is known that Aske proved himself a skilful commander, so much so that he had the royal army at his mercy on the banks of the Don; and if he had fought instead of meeting in conference with the King's Generals, by whom he was befooled by promises which meant nothing, it is probable that he would have been victorious, the monks would have been restored to their houses, and the whole course of English history altered. It is known how the conditions of an armistice were agreed to, and the rebels separated. It is also known how, two months after, isolated attempts at insurrection were made by Lord Lumley's son at Scarborough, by Hallam at Hull, and by Sir Francis Bigod at Beverley. These attempts were discountenanced by Aske, Darcy, and Constable; but notwithstanding this they gave Henry an excuse for withdrawing his promise of pardon, and Aske was hanged in chains at York, Constable at Hull, while Darcy, though an old man of eighty who had seen much service under the Crown, was executed on Tower Hill. The common people fared equally badly. The King had written to Norfolk, "You must cause such dreadful executions upon a goodly number of the rebels, hanging them on trees, quartering them, and setting their heads and quarters in every town as shall be a fearful warning." In 1537 men and women

could be seen dangling from trees and gibbets in every village of the East Riding. Before his execution Lord Darcy had time to write the following prophetic letter: "Cromwell, thou art the very original and causer of all this mischief, and art likewise causer of the apprehension of us that be noblemen, and dost daily travel to bring us to our end and strike off our heads, and I trust that ere thou die, though thou wouldest procure all the noblemen's heads within the realm to be struck off, yet there shall one head remain that shall strike off thine head."

This article is concerned with the Pilgrimage only as far as it was concerned with the East Riding. First as to Aughton Castle, the nursery of the Aske family. The moat around it shows it to have been of great size, and the cellars run under the spacious lawn for a long distance. The disturbed state of those ages is shown in the secret passage which ran from Ellerton Priory to Aughton Castle, whence the inmates of one could fly to the other. An Aske was High Sheriff of Yorkshire in 1588, and probably resided at the Castle, but by the time the registers begin in 1612, the Askes have quite disappeared, nor is there any trace of a family of importance residing in the place. In 1714 we find one Conan Aske, resident in London, signing away the last vestige of interest he had in the family estate of Aughton. The land and Hall with the advowson of the living were, thirty years ago, in the possession of a family named Fletcher, whose steward, one Blanchard, has the credit of depopulating the village to a third of the size he found it.

In all religious movements the words of Scripture are fulfilled as to "the brother shall betray the brother to death," etc., for, in the family of Aske, the younger brother Robert led the rebels, while Christopher the second brother was strong for the King. The eldest brother John seems to have been one of those inoffensive persons who take no part at all in public affairs. It is not wonderful that Christopher's loyalty should have been suspected, owing to his relationship to Robert, and he had to explain his conduct, his narrative being preserved in the Rolls Office. The tower of Aughton Church is of the Tudor period, and is said to have been built by Christopher, while the porch is Norman,

and so is the font. Christopher Aske placed upon the tower the following inscription in old French:

"Cristofer le second filz de Robart Aske Chr oblierne doy A° D<sup>i</sup> 1536." "Chr" is the usual abbreviation for chevalier, or knight, and *doy* is the old antiquated first person of the present tense of the verb *devoir*. So the translation may be—"I, Christopher, the second son of Sir Robert Aske, knight, ought not to forget the year of our Lord 1536." Another translation the words are patient of—"I (the tower) ought not to forget Christopher the second son of Sir Robert Aske, knight, A° D<sup>i</sup> 1536."

Conspicuously carved on a buttress is an asker or newt (in Yorkshire we always call a newt an asker), and on the tower are seven large shields with quarterings of the family. Christopher's loyalty saved the family acres, for whereas the Constables forfeited thirty-six manors in the East Riding for their participation in the rebellion, the Manor of Aughton was saved to the Askes.

The Askes were connected with the nobility of the East Riding, and stood high in the estimation of the public. Aske's mother was a Clifford, a family which at that time had Londesborough Park, probably the finest estate in that part of the county. Clifford's brother had married a daughter of Charles Brandon, Duke of Suffolk, whose wife was Henry VIII.'s sister Mary. Considering how ruthlessly Henry behaved to his wives, to his aunt the Countess of Salisbury, and what he would have done to his cousin Cardinal Reginald Pole, if he could have got hold of him, perhaps Aske was wise in never flaunting his relationship as a plea for the royal mercy. Robert Aske had one sister married to William Ellerker of Ellerker, and another to William Stapleton of Beverley. Robert Aske never married, but among his collateral descendants was a great niece who married a Fairfax, and was the grandmother of Sir Thomas Fairfax the great Parliamentary General.

Sir Robert Constable, another East Riding magnate, living at Flamborough, was executed at Hull. He appears to have been the richest and, what is better, the man of the highest personal character connected with the Pilgrimage of Grace. Perhaps this was



the reason why he was so personally obnoxious to Henry VIII. The change which time brings was exemplified in his family as well as in the Askes', for the grandson of the high-principled Sir Robert first ruined himself by his extravagance, and was compelled to sell what remained of his estates. He sat in Parliament for many years, and performed great services for the Roundheads in the Civil War, and his signature may be seen on the death-warrant of Charles I. Perhaps it was fortunate for him that he did not survive to see the Restoration, but died in 1655.

Of Sir Richard Bulmer of Witton, who was executed at Tyburn, and Lady Bulmer, who was burnt at Smithfield, it may be said in the interests of historical accuracy that Sir Richard was not married, and the person who was burnt was Margaret Cheyne, who "passed" as Lady Bulmer. Probably the sentiment expressed by the polite Frenchman that the Almighty would hesitate before he damned a person of quality would have operated even with Henry, and would have spared a real live "lady" from the awful death of the flames.

Shipton Common, on which the rebels assembled on October 12, 1536, is now parcelled out into fields, but Skipwith Common, another place of assembly, remains the largest common in England, being about 800 acres in extent, and the happy hunting-ground of the naturalists of Yorkshire.

Who was that mysterious person "the Earl of Poverty"? Had it been in our day, it might be supposed to represent some nobleman sorely hit by Mr. Lloyd George's Budget. As it was, it is likely that it was one of those serio-comic personalities whom our fathers so delighted in. In *The Abbot* Sir Walter Scott has an interesting note on the licence granted by the Church in those days to mimic things ecclesiastical, though drawing the line at things holy. Thus he tells of an Abbot of Unreason, who, like the Lord of Misrule, turned all sorts of lawful authority into ridicule. This frolicsome person, with his retinue, entered the church, seized apparitors and suchlike officials, ducked them, and then, having steeped letters of excommunication in a bowl of wine, compelled them to drink. So it is possible that the Earl of Poverty mimicked some

great official, possibly Thomas Cromwell (Earl of Essex), and made good sport for the people, who, by the way, were described by the King as "but brutes and inexpert folk."

The suppression of the monasteries, putting aside the religious question, was a great loss to the poorer classes, who were helped by them in times of trouble. The small tenant farmers, labourers, and shopkeepers, initiated the rising, and that they were led by the knights and squires, who were not practically hurt by the suppression of the religious houses, is a proof of their disinterested fervour for religion, and their devotion to the old order of things.

Before his execution, Aske sent a letter to Cromwell which speaks well for his character, for he begs that his debts, a list of which he enclosed, might be paid out of his property, and begs that the King will be gracious to his elder brother John, who had been guilty of no offence. He also makes the pathetic appeal that he "may be full dead before he is dismembered."

Though the King showed himself a past-master of diplomacy in dealing with the Pilgrims, he proved at the same time he was singularly devoid of all honour and chivalry.

The revolution of Time has been exemplified in the descendants of two of the foremost participants in the Pilgrimage. The Duke of Norfolk, in Henry's day, was the barbarous executioner, and Sir Robert Constable the highest of his victims. This year I had the pleasure of being entertained at Filey by the Duke and Duchess of Norfolk, the Duchess being the representative of Sir Robert Constable, as the Duke was the lineal descendant of the exterminator of all who took part in the aforesaid Pilgrimage.



## Problems from Lesnes Abbey.

BY W. T. VINCENT,

President of the Woolwich Antiquarian Society.



SPECIAL account, with new features, of the recent discoveries in the excavation of the long-buried Abbey at Lesnes, near Woolwich, from a representative member of the Society which has had the good fortune to achieve such important results, may serve as an opportunity of submitting to the readers of the *Antiquary*, and so ventilating in most thorough fashion, some of the curious revelations and puzzling questions which have cropped up in the course of the work. It is desirable briefly to premise that Richard de Luci, who founded the Abbey A.D. 1178, and was one of its first Canons (not Abbot, as usually related), died in the following year; that he was buried either in the choir of the church or in the chapter-house (the authorities differ on the point);\* and that the buildings were probably finished during the next ten years by his eldest son, Godfrey de Luci, Bishop of Winchester, who also is supposed to have found a resting-place within the same sacred walls.†

The name of the first recorded Abbot is Fulc, a charter mentioned by Thorpe ‡ stating that Geoffry Fitzpeers granted certain pastures to Fulco, the Abbot, and the Convent of Lesnes in 1197. Mr. A. W. Clapham, Honorary Secretary of the Works Committee, who has taken a most prominent and useful part in the investigation, and has brought to light many valuable and interesting documents relating to the Abbey, is of opinion that it was during Abbot Fulc's rule that the institution, which was Augustinian, became affiliated to the Order of Arrouaise, Fulc being the only Abbot named in Gosse's list.§ The Arrouaisian Order was little

\* Both may be correct if we admit the possibility of later translation.

† Weever's *Funeral Monuments*, quoting an ancient Cottonian manuscript, mentions the abbey church as the burial-place of Bishop Godfrey, but a tomb in the retro choir at Winchester is also alleged to be his, and it has been surmised that one or the other is a cenotaph.

‡ *Registrum Roffense*, p. 641.

§ *Histoire de l'Abbaye et de l'Ancienne Congrégation des Chanoines Reguliers d'Arrouaise*. Par M. Gosse. Lille, 1780.

known in England, but Lesnes remained attached to it for very many years, as is proved by a Papal letter of 1411. That Fulc was actually the earliest of the Lesnes Abbots is, however, open to doubt, the period of years between 1178 and 1197, even if he reigned no longer, being an unusual stretch of office for one who must presumably have been of advanced age when promoted to such high rank. A remarkable unearthing of graveslabs in the chapter-house quite recently has afforded evidence which may help to elucidate this problem. Among the dishonoured graves, torn open and robbed of their crucifixes and other valuables, was a Purbeck slab beside the stone coffin to which it belonged, and bearing the following epitaph in plain Lombardic characters:

✠ ABBS : FULCO : BONVS : CELI : SIT : IN :  
ARCE : COLONVS  
✠ PROPITIETVR : EI : GRATIA : LARGA : DEI

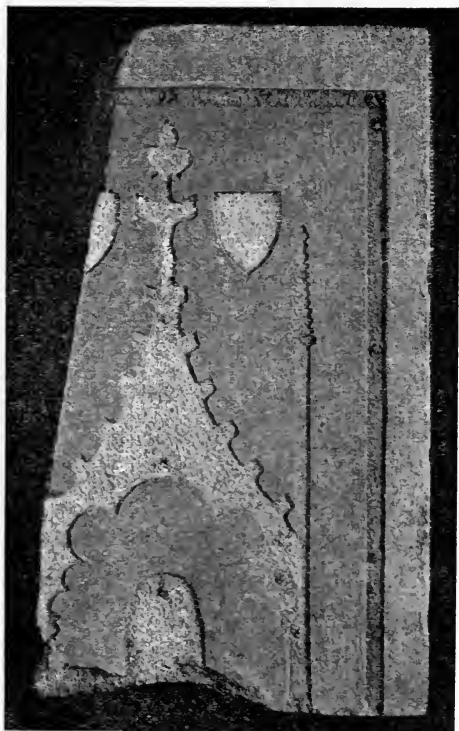
The bones within the coffin, which had been ruthlessly disturbed, were those of a tall man about fifty-six years old, an age which is rather against the probability of his having been nineteen years or more in the Abbot's chair. The position of the coffin is also significant. It was not in the place of particular honour due to a primordial patriarch, there being several others nearer the Abbot's seat, in front of all and central being the tomb of the founder's youngest daughter, Aveline de Luci, wife of Gilbert de Montfichet, as testified by the following inscription on the cover, also in Lombardic capitals:

✠ UIVAT : AVELINA : DEVS : ILLI : SIT :  
MEDICINA

The floor of the chapter-house being buried 8 feet below the surface under many tons of the ruined walls justifies the inference that the coffins were plundered soon after the dissolution of the Abbey in 1525.

So far only one interment has been revealed in the church, and this is presumably the coffin described by Weever as having been opened by Sir John Hippersley in 1620 under the north choir stalls, and, after examination, reburied near the same spot. When again disinterred during the present operations, only a few bones were in the interior leaden casket, which had been ripped open, and the stone cover had disappeared.

A disc of lead was in the coffin, and is conjectured to have been soldered over the face of the corpse after some sort of a lying-in-state, but no one who has yet seen this face-piece has been able to quote a similar example, and it may be worth while to inquire how far all the circumstances of this sepulture support the theory of Antiquary Weever that we have here in truth the



SEPULCHRAL SLAB, LESNES ABBEY.  
(Photo. by F. W. Nunn.)

burial-place of the great De Luci. By the side of the grave were a crowbar and mattock, which the spoilers left behind, and it may be supposed that they spared the lead only because they found booty more attractive. Not one of the stone coffins in the chapter-house contains any lead, but in one of them were considerable fragments of coarse, hairy cloth, which had evidently formed part of some garment in which the occupant was

buried. This, allowing for its great age, is in good condition, and it is being carefully preserved.

The Lady-chapel, which adjoins the church on the south side, is full of difficulties for the student of archæology, but its discovery has somewhat satisfied the cravings of the investigators to find and measure the full length of the church, which at the eastern end has been almost obliterated. The Lady-chapel is of large dimensions—50 feet in length by 30 feet in width—about the size of the church chancel, and its east wall stands 240 feet from the west door. The church nave is 66 feet wide, and 140 feet is the measurement across the transepts. At one time the south transept contained three chapels, as the north transept does still; but two of the south chapels have been absorbed in the Lady-chapel, and the third, if existing, has yet to be uncovered. There is too little left of the Lady-chapel to pronounce its date, but that it must have been comparatively late may be judged by its magnitude, and also by the poor character of its workmanship. In striking contrast with the bold Norman masonry and its deep foundations, the altar-steps and east wall of the chapel rest almost on the surface of the soil, with no foundations whatever. The east wall of the church, judging by a fragment which remains, was of the same faulty character, the chancel having probably been extended when the chapel was built, at a time, maybe, of low exchequer.\* A number of vaults are under the Lady-chapel, and several handsome slabs lay on the floor, but none *in situ*. Two of these bear the figures of ladies (*circa* 1400) with elaborate canopies, once inlaid with brass, of which all but a small remnant has been stripped away. An earlier slab inscribed

✠ ABBAS ELYAS ✠

with pastoral staff, was not far removed, and the vaults were found by casual observation to contain the scattered remains of both adults and children.

Into one of the vaults was ignominiously cast the stone effigy of a cross-legged knight,

\* A suggestion has been hazarded that the time may have been that of the "Black Death," which saddened and half ruined England in the latter part of the fourteenth century.

who, by his armour and bearings, is believed to be one of the Lucies of Newington in Kent, *circa* 1320. Three brothers of the Newington branch fought for Edward I. in the Scottish wars, and were at the siege of

of rendering them permanent is being anxiously sought. What is to be the destination of this early, rare, and interesting monument is another of the Lesnes Abbey problems.



SUNK CHAMBER, EAST END OF LADY-CHAPEL, LESNES ABBEY.

(Photo. by F. W. Nunn.)

Caerlaverock in A.D. 1300. It is hoped that, with the assistance of the *Antiquary* and its readers, the original of the effigy may be more precisely identified. The colours and gilding are perfectly fresh, and some method

But the paramount mystery of the Lady-chapel is the existence of a shallow cryptical chamber at the east end, which was either beneath or behind the high-altar. It is barely 2 feet 6 inches deep, and of very irregular

shape, but the floor is well paved with handsome tiles, and three narrow steps on the north side leading up to the church presbytery form the only outlet. The walls are of chalk blocks, rudely but soundly constructed, and the pit, or whatever it may be called, though scarcely 4 feet across, extends to nearly the width of the chapel. Architects and antiquaries are alike puzzled, and attempts at solving the enigma have gone no farther at present than to discard one after another all the various theories that have been advanced. Suggestions that it may have been a crypt or sepulchre, a punishment cell, or a store-room, have been by common consent eliminated; even the unworthy suspicion that it may have been a secret chamber for working fictitious miracles has been scouted. Suggestions in favour of a baptistery for adults, though one such is said to be seen in the church of Hastière, on the Meuse, are not regarded as tenable, and the only remaining hypotheses which are held to be at all feasible are that the place was either a strong-room clumsily constructed by the brotherhood for security of their sacred relics, or (supposing it to have been behind the altar) a passage to the church choir. At Wonesh, in Surrey, the church has a similar, but symmetrical, structure under the altar of the Lady-chapel communicating by steps with the chancel nave, and this is supposed to have been used as a treasury or reliquary; but there is no reliable evidence on the subject, and the problem is a problem still.

Three questions are frequently propounded by visitors: How came the Abbey ruins to be so deeply buried? Why were they not discovered earlier? How have they been discovered now? Brief explanations on these three points may, perhaps, allay a wider curiosity. There is no doubt that much of the Abbey was wilfully destroyed at the period of the Dissolution, or soon afterwards, by removing the keystones and by fire. Where the walls crumbled and fell most deeply the underlying masonry is best preserved, but the whole area has been long covered up smoothly by alluvium brought down by rainwash from the hills. Quite hidden and unsuspected in a large orchard and a meadow, no one seems to have searched for vestiges in the right places.

All that were visible above-ground were parts of the cloister walls and one flank of the refectory, which, being mistaken for the church, has continued to lead all investigators until now on a false scent. The present extensive revelations were almost accidental. A member of the Woolwich Antiquarian Society began some digging in the usual place, the cloister, and, finding nothing of consequence, went out into the orchard, and set to work about a huge buttress which had always been thought remarkable and strange. It proved to be the north-west corner projection of the Abbey church, and soon the whole secret was unfolded.

Finally, there are a few considerations as to the future, and the most pressing is the extension of the work. There is still a great deal which may be and ought to be done, but the funds are nearly exhausted. The committee has expended about £120, and is only kept slowly moving by scanty collections week after week, the chief support coming from visitors whose enthusiasm is excited by what they see. Even now the operations are branching out to the infirmary, which is partly displayed, and in another direction a stairway, which seems to descend to the cellarium, is being cleared of rubbish in the hope of dismissing a current tradition that it is one end of an underground passage leading to Plumstead Church, two miles off. These and some other investigations will probably be completed, but the £500 required for the whole enterprise is at present far out of sight. But what is to be the ultimate end? The owners of the property are most tolerant, but hold an undertaking from the committee to refill the excavations and restore the ground-level, for the land is scheduled for building, and is just on the London border, with a railway and tramcars dangerously near.\* What is ardently hoped is that some three acres of the site may be purchased and cleared, and then converted into a public park and museum, for which already there are vast accumulations of noble masonry, beautiful tiles, stained glass, and other antiquarian treasures.

\* Visitors should book to Abbey Wood Station, which is some ten miles from Cannon Street, and the Abbey is a quarter of a mile from the station.

## The London Signs and their Associations.

BY J. HOLDEN MACMICHAEL.

(Continued from p. 347.)



THE *Bricklayers' Arms* as a sign no doubt dates from the more general adoption of brick as a material in domestic architecture. The arms of the Company of Bricklayers and Tylers date from the year 1568, and are: Azure a chevron or, in chief a fleur-de-lis argent between two brick-axes, palewise of the second, in base a bundle of laths of the last. *Crest*: On a wreath a dexter arm embowed, vested, per pale or and azure, cuffed argent, holding in the hand proper a brick-axe or. *Motto*: "In God is all our trust." An Oxford Street Boniface possessing this sign about the beginning of last century observed that the sign-painter had omitted the motto. When his omission was rectified, it was found that the added letters were exactly like those which had previously been placed beneath the sign as an advertisement of the articles in which the landlord dealt, so that it read: "'In God is all our Trust,' for all Brandy, Rum, Usquebaugh, Gin and other spirituous liquors."

There are two tokens in the Beaufoy Collection (Nos. 19 and 30) of the Bricklayers' Company's Arms.

"WHEREAS I Martha Norfolk, Wife of Dan Norfolk, Bricklayer, at the *Bricklayers' Arms*, the upper End of Mark Lane near Fenchurch-street, have been troubled with the Cholick, Vapours, and a severe Giddiness for a Year, that my Life was despaired of; and after I had been with several Doctors, and an Out-Patient to the Hospital; but finding I grew rather worse than better, was recommended to Mr. Moore, at the Pestle and Mortar in Abchurch-Lane, by a Gentlewoman that said it had cost her 300*l.* to others for the CHOLICK before she went to Mr. Moore," etc.\*

This John Moore was the noted apothecary, "author of the celebrated worm-powder,"

\* *Postboy*, August 15-18, 1713.

to whom Pope addressed some stanzas beginning:

How much, egregious Moore, are we  
Deceiv'd by shows and forms!  
Whate'er we think, whate'er we see,  
All human kind are worms.

"L O S T on Thursday last, between the back Side of the Royal Exchange and the lower End of Hand-Alley, Bishopsgate-Street, two single border'd Mobs,\* with double Pokes,† laced, and two laced Handkerchiefs; one a broad Lace, the other a middling one. Whoever brings them to the *Bricklayers' Arms* in Hand-Alley shall have Fifteen Shillings Reward."‡

The *Bricklayers' Arms* at the junction of the Greenwich, Clapham, Camberwell, and Lambeth Roads was once a famous tavern and coach-office, but it is not of the antiquity often assigned to it.

The brick buildings of about the time the Company of Bricklayers was incorporated, namely, in 1568, may be distinguished by being chequered with glazed bricks of a colour darker than the rest of the face-work, which was generally of bricks of a deep red, hard, and tolerably well burnt. In the reign of Charles I., brick buildings were well executed under the direction of Inigo Jones. These buildings of red brick gave their name to isolated instances of the Red House which occur all over the country as well as in London, serving the purposes, by way of distinction, of the signboard. In the beginning of Charles I.'s reign the first house at Leeds (and it bears to this day, by way of eminence, the name of Red House) was constructed of brick.§

The *Britannia*, although as a sign of frequent occurrence, can claim no remarkable antiquity as such. We first find the figure of Britannia seated on a globe in the two patterns for national farthings which appeared in 1665, specimens of which are extant in

\* A woman's ordinary morning head-dress.

† Perhaps frills produced by use of the poking-stick.

‡ *Daily Advertiser*, July 10, 1742.

§ Whitaker's *Loidis and Elmete*, p. 79, quoted in Southey's *Common-Place Book*, first series, p. 533. In 1721 there were three "Brick Courts" and two "Brick Lanes" in London (*vide* W. Stow's *Stranger's Guide*).

both silver and copper. On the reverses of the large brass coins of the Roman Emperors, Britain is represented seated on a rock, although in one instance *she*\* is seated on an orb, buoyant on the waves (a coin of Antoninus Pius struck *anno* 140). It is well known how the copper currency about the year 1666 was first struck with a figure of Britannia upon the obverse, in compliment to Miss Stuart, one of Charles II.'s most memorable beauties, and it is said to have originally borne a striking resemblance to that lady. The device of the Bank of England, as it was founded in 1693-94, was a figure of Britannia seated, with a national shield at her side. The fire-plate, apparently, of the London Assurance, incorporated in 1720, was also a figure of Britannia seated, holding a spear in her left hand, with arms of the City the same side, on the right being a harp.

The *Britannia Hotel*, the site of which is now occupied by a portion of Bartholomew's Hospital, probably disappeared during the course of additions to that beneficent institution.†

The *Britannia* was the sign of a toyshop near Hungerford Market in the Strand, where Gamaliel Voice advertises attendance on those who desire "ARTIFICIAL TEETH—so fitted and set in that they may be taken out, and put in again by the Persons themselves," etc.‡

There was a *Britannia* Printing-Office in White Friars, Fleet Street.§ A *Britannia* Tavern in Fleet Street, in 1699, is mentioned in the late Mr. F. G. H. Price's *Signs of Old Fleet Street*.

The *Broad Arrow*.—So far as one knows, it is an unusual instance of the use of the "Broad Arrow" as a sign, which exists outside a grocer's post-office in the Uxbridge Road. The proprietor disowned any know-

\* When associated with a rock it is a male figure. Akerman describes it then as a male figure wearing trousers seated on a rock, his head covered, apparently, with the skin of some animal. In his right hand a standard, the emblem of a garrisoned province; in his left a javelin; by his side a large oval shield with a long spike in the centre. See, further, Akerman's *Coins of the Romans relating to Britain*, 1844, p. 30.

† *Journal of the British Archaeological Association*, June, 1893.

‡ *Weekly Journal*, July 7, 1722.

§ *Whitehall Evening Post*, March 13 and 16, 1756.

ledge of its purpose, but one of his predecessors must undoubtedly have been aware of its signifying a Government agency. Although it is a disputed point when the Broad Arrow assumed its present distinctive signification as a Government mark, there can be little doubt that its peculiar character as such was derived from the badge of Richard I.—a Pheon, or Broad R—the latter being either a corruption of "broad arrow" or an abbreviation of "Rex."\* The Pheon became a royal badge through being carried by the sergeant-at-arms before royalty, like the modern mace as borne before magistrates and the Speaker as an ensign of authority. The Pheon appears to have been a barbed fishing-spear or harpoon-head, having the inner edges of its flanges indented, these flanges or barbs constituting the difference between the Pheon and an ordinary arrow. It is not known exactly when the Broad Arrow received its present character and signification, but it was, I think, a mark of the Royal Household as early as 1386 (Richard II.). The Pheon occurs in the arms of Sidney Sussex College.

The *Brown Bear*, known in 1721 as the *Bear*, in Bow Street, disappeared apparently with "the wretched den" which served as the Bow Street Police Court, prior to the erection of the present one, and in relation to which the *Brown Bear* was an ante-chamber for litigants, who retired thither to settle differences over a drop of that which probably gave rise to them. In the life of Munden, the famous comic actor, who from 1790 to 1813 delighted the audiences of Covent Garden alternately with his mirth-exciting and heart-melting representations, it is told how, his house being broken into and robbed, he was recommended by Sir William Parsons and Mr. Justice Bond to go over to the *Brown Bear* and see Townshend, the most renowned of Bow Street officers, who would be found at the head of a table before a large company—all thieves—that Townshend would ask him to sit down, and that the man sitting on his right hand would be he who planned the robbery. He went and found the officer, with a rare lot of gaol-birds round him, carving a large sirloin of beef. "Perhaps you will take a snack with

\* Palliser's *Devices*.



us," says Townshend; "make way, Little Jemmy, for Mr. Munden." Little Jemmy was the culprit. He was afterwards hanged for a greater offence.\*

On May 12, 1721, John Moor, upholsterer in Paternoster Row, "by extravagancy reduced to Poverty, and by Poverty to Distraction and Despair, hanged himself at the *Bear* ale-house in Bow Street. The bearer was charged not to deliver two letters, one to the suicide's mother, and the other to a woman with whom he had been living, till an hour after his death. Verdict, Lunacy."†

In 1825 all the doors were secured at night at the *Brown Bear* by the waiter, to prevent guests leaving unless at the window, and their being intruded upon through their doors being unsecured in a strange place.‡

"Lost from the *Brown Bear*, next door to Mercers' Chapel, in Cheapside, a large broken silver candlestick, having on the bottom James Morris engraved; also two double silver scoles of sconces, and a small scole of a silver scone, etc."§

The *Brown Bill*.—This is mentioned as a sign in Nash's "Lenten Stuff," *Hindley's Reproductions of Old Authors*, vol. i., p. xvi. A brown bill was a kind of battle-axe or halbert.

The *Brownlow Arms*, No. 13, Betterton Street, is of some interest as a sign, in that it evidently commemorates the Sir John Brownlow, a parishioner of St. Giles in the reign of Charles II., whose house and gardens, says Cunningham, stood where Brownlow Street, Holborn, now stands.|| But Betterton Street was itself known also as Brownlow Street, Drury Lane, when Elmes compiled his *Topographical Dictionary* in 1831. Possibly it was to avoid the confusion of two streets near each other having the same name that Brownlow Street, Drury Lane, was changed to Betterton Street

\* Bentley's *Miscellany*, xiii. 149.

† *London Journal*, May 19, 1721.

‡ "Tavern Anecdotes."

§ *London Gazette*, October 5, 1693.

In Wheatley's *Cunningham* this is plainly shown to be an error on Cunningham's part, for a dispute which arose between the parishes of St. Giles and St. Martin, as to which included Sir John Brownlow's house, was decided in favour of the former. This would make it impossible that Brownlow Street in High Holborn was the site of the house.

in 1877. The fallen greatness of this neighbourhood as a fashionable residential quarter is exhibited by a statement in an old London Guide of 1721, that Brownlow Street, Drury Lane, was "built where a House formerly stood belonging to the Duke of Lenox."\* It is perhaps worthy of note that Sir Brownlow Cust, elevated to the Peerage in 1776 as Baron Brownlow, married, in 1770, Jocosacatherina, youngest daughter and co-heir of Sir Thomas Drury, Bart.†

The Brownlow arms are: Quarterly, first and fourth, ermine, on a chevron sable, three fountains proper for Cust; second and third argent, a lion rampant, gu., between three pheons, sa., for Egerton.

The *Brunswick Hotel* in Jermyn Street, Nos. 52 and 53, and the *Brunswick Tavern* in Blackwall, can have had no other origin than in the not entirely national acclamation with which the House of Hanover came to the English Throne. Three other Brunswick signs survive: In Hooper Square, East; in Brunswick Square, Blackfriars Road, S.E.; and at 140, Old Kent Road. The Brunswick Theatre in Wellclose Square, Whitechapel, had not been opened three days before it fell in during a rehearsal, and ten persons were killed and several seriously injured.

The *Brunswick Tavern* at Blackwall, long famous under the name of Lovegrove's for its whitebait dinners, was closed somewhere late in the eighties of the last century; and it will be noted with interest, by those who regret, however inevitably, the departure from our shores of the manhood of the country, that the Brunswick is now, or was a few years ago, an emigrant depot for steerage passengers to New Zealand. Cunningham gives an appetizing account of the way in which whitebait should be cooked and served.‡

At the *Brunswick Hotel* in Jermyn Street, Louis Napoleon took up his residence, under the assumed name of the Comte d'Arenenburg, on his escape from captivity in the fortress of Ham in May, 1846.§

The *Brush*, in the parish of St. Mary

\* *The Stranger's Guide, or Traveller's Directory*, 1721.

† *Vide* Burke's *Peerage*.

‡ *Vide* Blackwall (Cunningham's *London*).

§ *Old and New London*.

Colechurch, near Mercers' Hall, is mentioned in 1650.\*

The *Buchanan's Head*.—Timbs, in his *Curiosties of London*, seems to be responsible for a misstatement concerning the situation of this sign, which has been repeated by both Mr. Wheatley, in his *London*, and by Larwood and Hotten. Timbs says that Tonson's house—141, Strand (the Shakespeare's Head)—“was successively occupied by the publishers, Andrew Millar, Alderman Thomas Cadell, and Cadell and Davies”; and that “Millar, being a Scotchman, adopted the sign of Buchanan's Head, a painting of which continued in one of the window-panes to our day.” But I find that from 1728 to 1733 Andrew Millar was certainly at the Buchanan's Head “against St. Clement's Church”; † and that J. and R. Tonson are described in one instance as being “in the Strand” in 1737; ‡ and in another, so late as 1741, as “near Katherine Street.” § Some further evidence is necessary, therefore, to show that Millar was ever in that part of the Strand described as “opposite to Catherine Street,” at all. Nicholls, in his *Literary Anecdotes*, certainly does not give any such impression. He, in fact, makes no mention of Millar having hung out his sign in this part of the Strand, and only says “he lived some years facing St. Clement's Church.” || Unless it was before the Gaiety Theatre was built, I do not see how there could have been any tavern opposite No. 141, Strand, in Millar's time. He is said by Nicholls to have been, “not extravagant, but contented with an occasional regale of humble port at an opposite Tavern.” Probably this was “Short's,” or whatever corresponded to Short's in those days, which would be more or less opposite to Milford Lane. Besides, if Millar had had his most successful days as a publisher in the parish of St. Mary-le-Strand, surely he would not have been

buried, as he was, with his widow and three children, in St. Clement's Churchyard.

It may be shown, however, that Millar really did depose Tonson's sign of the Shakespeare's Head at No. 141, Strand, and substitute that of the Buchanan's Head. But whether we take up a position at or near either spot, we stand on classic sign-board ground, for here, beckoning to Bookland, were the painted shades of Boerhaave, Garrick, Gay, Addison, Dryden, Sheridan Knowles, and Kean, all of whose heads stood for signs hereabouts. That of Buchanan was represented by a painting of the scholar's head.\*

The following announcement relates to Millar's house: “The Cambrick Chamber is removed from St. Martin's-le-Grand to Mr. Thomas Alkins, up one pair of stairs at the sign of the *Buchanan's Head*, a Bookseller's shop where there is to be sold all sorts of fine cambricks, fine Lawns, and good Hollands by the Importer, at reasonable rates.” † At this sign Millar published David Mallet's *Eurydice*, a tragedy; Thomson's *Sophonisba*, a tragedy, and—

“The SEASONS, a Hymn, a *Poem*, to the Memory of Sir Isaac Newton; And *Britannia*, a *Poem*, by the same Author, in 8vo. Pr. bound 7s. N.B. There's a few printed on Royal paper, in 4to. for the Curious, with fine Cuts. Price bound one Guinea.” ‡

With all Dr. Johnson's antipathy to Scotchmen, it is well known that both his publishers, Millar and Strahan, hied from Caledonia, and that of the former he once said: “I respect Millar, sir; he has raised the price of literature”—generous praise! Millar also published medical works—a natural consequence, no doubt, of his being a publisher, since in the annals of the Æsculapian art so many brilliant names occur as those of his fellow-country-men.

\* Timbs. Among the *Heads of the Most Illustrious Persons of Great Britain, with a Brief Account of their Lives and Characters*, by Thomas Birch, M.A., F.R.S., was one George Buchanan.

† Advertisement of 1723, quoted in Diprose's *St. Clement Danes*, 1868, 4to., p. 280.

‡ *Grub Street Journal*, March 4, 1731; and *Country Journal*, April 17, 1731.

(To be continued.)

\* *Topographical Record*, vol. iv., p. 35.

† See the *Craftsman*, February 2, 1728; *Grub Street Journal*, March 4, 1731; *Craftsman* (or *Country Journal*), April 17, 1731; *London Evening Post*, April 29, 1732; and *ibid.*, May 10, 1733.

‡ *St. James's Evening Post*, December 1, 1737.

§ *Daily Advertiser*, November 26, 1741.

|| *Literary Anecdotes*, vol. vi., p. 443, note.

## Amsterdam and Rembrandt Harmensz van Rhyen.

By J. F. SCHELTEMA, M.A.

There Rembrandt made his darkness equal light.  
BYRON: *Don Juan*, Can. xiii.



AMSTERDAM, with the exception, perhaps, of Rotterdam, is the mud-diast town in Holland, which means a good deal. Dutch cleanliness, in many respects a *réputation usurpée*, certainly does not apply to the streets, the public thoroughfares, and under a sky so ultra-wet, in an atmosphere so hyper-humid, little pleasure attaches to moving about, visiting quarters of the town either new, hideously modern and perfectly uninteresting, or old-fashioned—not in the grand old style, but narrow and mean, haunts of low life in lowest forms. There is no fun in wading through slushy lanes and alleys, bounded by sloppy buildings, whose outlines are lost in vistas of drizzling mist—no fun apart from antiquarian or historical pursuits. And yet, very inferior of stature and artistically poor where modernized, Amsterdam hides treasures of the first magnitude in the squalor of her seemingly most uninviting precincts, like those striking effects of light and colour charmed out of shade and darkness by the great painter she attracted from Leyden and the third centennial of whose birth she celebrated in 1906. A trifle more celebration of his wonderful gifts during his lifetime would, surely, have been a better and nobler thing.

The great achievements of a people in art, as in all branches of thought, active and passive, are invariably the work of a small minority pitting themselves against a large majority, who maintain conventional rights at all cost. Two great, most remarkable men, a painter and a poet, struggled at Amsterdam in their small minority of number, about the time when Baruch Spinoza was leaving or had already left: Rembrandt Harmensz van Rhyen and Joost van den Vondel. Both well acquainted with the Burgomaster Six, we do not know to what extent they were acquainted with each other. Both have come down to us as magnificent dreamers, putting the beauty revealed to them in

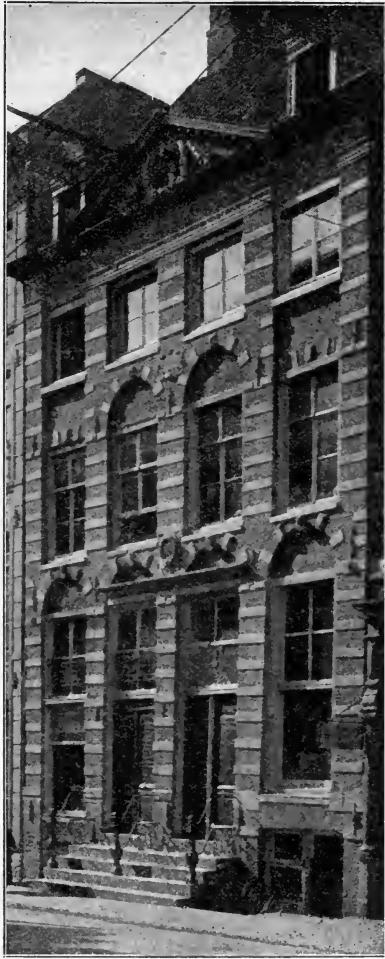
words of highest inspiration or in fulness of brilliant form, shining forth from dense obscurity. Both were artists in the truest sense: the poet from Cologne, *mirabile dictu*, the most national of Dutch poets; the painter from Leyden the least national of Dutch painters—it is a remark I owe to Fromentin (*Les Maîtres d'Autrefois*): *Le moins hollandais des peintres hollandais*, because *un rêveur*, altogether *un homme à part*.

Never more apart, spiritually and socially, than after his creditors had chased him from the house of his prosperity in the St. Anthonies Brèestraat (more commonly called Joden, *i.e.* Jews' Brèestraat), financially bankrupt, concealing his misery, poor and forgotten, on the Rozengracht. It seems as if the darkness which settled over his aged labours still hangs over that house of sorrow. Since Dr. P. Scheltema, keeper of the archives of the province of North Holland and the city of Amsterdam, about 1852 established beyond doubt the site of the building, now transformed into a museum, No. 4, St. Anthonies Brèestraat, where Rembrandt spent the years from 1640 to 1656, a memorial tablet marks that historical spot. Another tablet draws the attention of the passer-by to the place where he died, whence he was carried to rest in the Westerkerk (West Church) near by, the carillon of whose lofty tower, Lange Jan (Long John), must have rung out to him the hours of many a troubled, wakeful night.

It is not a nice neighbourhood and was never less nice than now; the whilom canal, one of those old picturesque Amsterdam canals, in the so-called Jordaan (*Jardin*—most of the canals and streets in that district formerly bore, and still bear, the names of flowers), being filled up, forming a wide avenue, a sort of *boulevard extérieur*, largely inhabited by the lower classes. It remains an open question whether such transformations improve the sanitary condition of the town; most decidedly, however, they do not improve its general aspect. Amsterdam tries hard, and not unsuccessfully, to lose the characteristics which were the pride of her burghers and once made her so fascinating to the stranger within her gates.

On the Rozengracht, then, a vulgarized, *ci-devant* Amsterdam canal of such descrip-

tion, stands the house where Rembrandt died, bearing the number 184, in no wise different from many of the other houses to the right and to the left, doubtless equally



THE HOUSE, NO. 4, ST. ANTHONIES BRËESTRAAT, WHERE REMBRANDT LIVED FROM 1640 TO 1656.

old, if less venerable. Here it was, among other domestic occurrences, that Rembrandt lost Hendrikje Stoffels, the mother of his daughter Cornelia. After the death of Saskia, in 1642, the wife of his youth, bringing in-

spiration for his Judith, his Susanna, his Bathsheba, his Odalisk, a steady decline had come in the grade of his matrimonial aspirations, together with a decline in his social standing. Here, also, his invention began to fail; in his manner, namely: his method had become fixed. He ventured no more in new paths: with greater assurance, less experimental handling of his brush. The preoccupation, however, of trying new effects in light and shade remained always; whatever happened around him, Rembrandt worked on steadily, unflagging, ever alert under the spell of his visions. Heaven had endowed him with a fine, jealous, all-absorbing passion for his art, indefatigable and strenuous in pleasure and in pain, in comparative affluence and in sore distress; there was no help for it—his feeling, sentiment, affection, were wholly concentrated in his insatiable desire for reproducing the real inwardness of life's intense glory, which he saw everywhere.

And where he went for observation we still may go, in part almost under the same conditions as those of his time. Especially the quarter of the town round the St. Anthonies Brëestraat fortunately escaped the quasi-improvements of the last decades, and surely the climatic, atmospheric influences have not changed. We can see the same tardy light of morning stealing through heavy clouds along the waterside, the same watery light of evening dying away in hazy dimness behind the ancient buildings of the Oude Schans, the Zwanenburgwal, in the nooks and corners of Uilenburg and Rapenburg. There, Rembrandt gathered his harvest of the choicest chiaroscuro; and if the Dutch school of the present day possessed another master of the brush, able and ready to catch such contrasts, to seize nature on the quick in revelry of light and shade, he might find there exactly what he wanted, and find it in plenty, set before him in a scenery almost stationary for centuries. The Rozengracht is sadly damaged, but even in that neighbourhood, on Leliegracht and Bloemgracht and Singel near the Westerkerk, things are in their general arrangement to a certain extent as Rembrandt left them. After the destruction of the quaint charms of the Rozengracht, some accident of fate happily arrested the spoiler's hand in those parts of

Amsterdam where her most artistic son lived and worked and died.



THE HOUSE, NO. 184, ROZENGRACHT, WHERE REMBRANDT DIED, OCTOBER 4, 1669.

We still can find the St. Antonies Waag, put to many uses in a long and venerable

existence, at one time *Theatrum Anatomicum*, scene of Professor Nicolaas Tulp's Anatomical Lesson (1632), now in the Mauritshuis at the Hague; and of Professor Joan Deyman's Anatomical Lesson (1656), injured by fire in 1723, and in 1882 brought back from London to Amsterdam, where so much as was not destroyed, the strongly foreshortened corpse on the dissecting-table, is to be seen in a room of the Rijks Museum, exclusively devoted to anatomical pieces: de Keyser, Troost, Backer, Pieters, Elias, Jan de Baen (dead bodies of the brothers de Witt on the gallows), etc. In the Staalstraat, not far from the English Episcopal Church, the Staalmeesters or Waardijns van Lakenen met, the clothmakers to the directors of whose guild Rembrandt furnished that remarkably energetic painting, a marvel of expression in all its simplicity, commonly called the *Syndics*.

In these lines, however, I do not propose to speak of the great master's work, but of my pilgrimage to the place where he took shelter (No. 184, Rozengracht) when dark clouds gathered round him, advanced in years, still restlessly and faithfully to follow his own, his exclusive ideal of the beautiful as he found it in true, real life, the life surrounding him, crowding him, closing him in, crushing him to death. Few mourners followed him to his final habitat in the Westerkerk; no monument marks his grave; only a memorial tablet on the nearest pillar, modelled after the signboard of the building in the background of the *Night Watch*, which bears the names of Captain Frans Banning Cocq's arquebusiers—an idea we are indebted for to Professor Dr. J. Six.

Leaving the chilly Westerkerk and following the Rozengracht, at the side opposite No. 184, an old significant landmark catches the eye, rebuilt according to the primitive designs, *'t Lootsje*, since 1575 a place of refuge for the thirsty, famous up to this day. The climate of Holland calls occasionally for remedies of the kind dispensed by Lucas Bols, the founder, and his heirs through centuries, against sadness of heart and wet feet, as I could not refrain from thinking when, having reached the top of Rembrandt's stoop, looking down upon mud in all directions, I rang the bell,

announcing a visitor to Mrs. Sluyter, wife of the furniture-maker who advertises his name and trade over the whole breadth of the building: *Meubelfabriek van H. E. Sluyter*.

His bell is only one of several bells; to be entirely correct, I should say that the Sluyter bell is the lowest of four bells. More families than one live now on the different floors of Rembrandt's house, and the three other bells are marked in the order of their owners' increasing height of station: *Wed.* (widow) *Sonflieth*, *Rose* and *Bosdriesz*. Still another family occupies the basement, under the

afraid, the youngster talking of Rembrandt as if it were only a few weeks since the great man lived under his father's roof, and showing an amazing familiarity with the illustrious painter's habits, modes of life, goings out and comings in. My readers will appreciate the delicacy which forbade my listening to speculations anent Rembrandt's possible relations with 't *Lootsje*, where Master Sluyter supposed the solitary old painter went for his *borrel*, his dram before dinner. But I recommend this abundant source of information to less scrupulous travellers of a



MEMORIAL TABLET IN THE WESTERKERK, NEAR REMBRANDT'S GRAVE.

stoop, but for my purpose I had to deal with the Sluyters.

At my first visit the ringing of the bell, or, rather, the loud barking of a dog, furiously suspicious of strange callers, was responded to by a *jufvrouw*, the furniture-maker's spouse, quite willing to show me over the premises, but chary of detail.

At my second visit, wanting another opportunity for looking round, I had to do with the furniture-maker's eldest, a boy of sixteen or seventeen, on the contrary full of details, most of them not highly authentic, I am

literary turn of mind, who may feel inclined, on account of the Rembrandt revival, to gain fame by absolutely new and most astounding particulars upon a topic of so much interest.

A little, low-storied side-room, connected through an alcove with a slightly larger back-room, which opens into a kitchen—this, then, accounting for alterations, necessary in the run of time, was the principal part of Rembrandt's habitation for the last thirteen years of a laborious existence! A gloomy interior, full of sombre shadows and disappearing half-tints as in his paintings, in his

life. "Physic things of melancholic hue and quality," yet the abode of a visionary who never took up the commonest piece of everyday matter without transforming it into purest gold, worshipping beauty in perfect truth of realism; the reputed materialist in thought and action, revealing himself as an idealist of the highest caste, always in the power of his exalted imagination. This gave him solace in domestic troubles, in the sordid care of getting his due, a mere pittance often, for work that will stand superior, unequalled to the end of time. This gave him the tranquillity necessary for his titanic labours, until his self-imposed task slipped away from him, and eternal rest came, a few months after the death of his son Titus.

Here he lived and thought and dreamed. But where in this dismal house of desolation was the place he worked; where he gave material birth to his dreams; where, among other famous paintings, he finished what is now considered to be his conception of the story of Boaz and Ruth, the so-called Jewish Bride? Compare the gorgeous colouring of that canvas, its lavish, resplendent light, with the depressing aspect of the cheerless, diminutive courtyard he got his light from, flanked in his day by a row of uninviting, miserably poor one story houses, reached by the Roo-Molensteeg (Red Mill Lane). With another lane, the Foelie-Slagersgang, they disappeared, except one, rebuilt and enlarged, to make place for Mr. Sluyter's workshop and a factory connected with one of the principal industries of Amsterdam—diamond polishing.

The diminutive courtyard which remained, walled in, paved with *klinkers*, Dutch bricks, may have seen a good many things which, perhaps, it is better not to know: *est modus in rebus*—even in biography. Most interesting of all and most tell-tale of Rembrandt's time is the passage with entrance from the Rozengracht under the stoop and running underneath the house to its full depth, once the public thoroughfare to the region behind. Rembrandt must have used it as we see it now; must have touched these very walls of grimy appearance when returning home and entering privately by the back-door. The Roo-Molensteeg, with its surroundings, gives a piece of scenery in low life, perhaps helpful

for analyzing the mysterious whys and wherefores which make up our scanty knowledge of that extraordinary man who, like all of his kind, had to suffer in direct ratio of his greatness, of his tremendous isolation, by reason of his special genius standing alone in his own country, in all countries, in all ages.

Jufvrouw Sluyter, now in possession of the house, owned by her husband, did not aim at any solution of such an enigma, and her eldest son, the precocious youth, being altogether too ready with *his* views, based on traditions manufactured for the occasion, I took my leave, both times in a spirit of discontent, and went my way through the dirty streets of Amsterdam—that strange town, picturesque, even beautiful, in its remains of a victorious past, full of power, won by substantial trade, now growing ever more commonplace in the weakening opulence of unsubstantial modern high finance.

P.S.—Since the writing of this article, the house of Rembrandt on the Rozengracht, Amsterdam, has been "renovated," with the deplorable result that nothing is left to remind posterity of the great man who once lived and laboured in it, and was carried from it to his grave, but a tablet with an unreadable inscription. Mr. Sluyter, its present owner, wishing to add a shop for the sale of his furniture to the factory already on the premises, burnt out on a former occasion, removed the old stoop with the quaint old passage underneath, leading to the equally old backyard, and generally changed the distribution of the apartments of the lower stories. This work of destruction rather than reconstruction, begun in March, 1910, was almost completed when I revisited the place on July 27, unpleasantly surprised by such an act of vandalism in a city only four years ago ringing with Rembrandt's name at the grand festival held to celebrate the third centenary of the master's birth. An attempt to save the venerable building went clearly beyond the ambition of the local Rembrandt admirers who, with noisy display of worshipful appreciation, constantly arrange and rearrange and lately succeeded in sadly disarranging the Night Watch, the Syndics, etc., making them play hide-and-seek throughout



the Rijks Museum. Speaking of this, it should be mentioned that Professor Joan Deyman's Anatomical Lesson now hangs in the room which serves as an approach (inadequate, dingy and mean!) to those wonderful pictures, and where other marvels, created by the same brush, are tumbled together in the poorest imaginable light, apparently with no excuse save the intention to keep the Rembrandts apart, as much at least as stipulations of bequests, etc., permit, in imitation of the Louvre (Rembrandt, Rubens, Van Dyck), the Museo del Prado (Velasquez), and wherever this new fad exercises its tyranny.



## Some Precursors of Dante.

BY THE REV. J. B. MCGOVERN.

(Continued from p. 414.)

**T**HE two Books of Enoch, however, demand more than a passing allusion. The first, entitled *The Book of Enoch*, and generally known as the Ethiopic Enoch, was discovered in Abyssinia in 1773, was first published in 1821 by Archbishop Lawrence, and was again, and more ably, edited thirty years later by Professor Dillmann. Finally, in 1893, Dr. R. H. Charles, Professor of Biblical Greek, Trinity College, Dublin, issued his standard edition, "translated from Professor Dillmann's Ethiopic text, emended and revised in accordance with hitherto uncollated Ethiopic MSS.," etc. The book comprises six sections, or 108 chapters, of varying matter and age, from 170 B.C. to 64 B.C. Dr. Wright calls it "a strange medley, which many of the early Fathers looked upon as almost an inspired production, and derived not a few of their curious opinions directly from that source, and the Jews of the first century probably derived many of their common expressions concerning the future state from it." Its influence is also distinctly traceable in the New Testament, in the similarity between the angelological and demonological phraseology of Christ and His Apostles and that of

Section II. (*The Similitudes*), or chapters xxxvii. to lxxi., and notably in the quotation in St. Jude's Epistle, verses 14, 15. Very striking also are the analogies between Rev. vi. 9, 10, and this passage from Section I. (chap. xxii.):

"And I saw the spirits of the children of men who were dead, and their voice penetrated to the heaven and complained;"

Also between Rev. xxii. 1 and the division marking off the abode of these and other souls of the righteous (same chapter):

"The souls of the righteous are thus separated: there is a spring of water and light above it."

As to the nature of the heaven and hell of this book, Mr. Dods sums it up succinctly thus:

"The site of heaven and its imagery vary in the different sections of the work; and as for hell, Enoch does not go far beyond a chaos of fire, chains of iron, scourges, and such commonplaces of physical torture."

And as a vivid specimen of visionary and descriptive writing I may adduce the following from chapter ciii.:

"And I saw there something like a viewless cloud; for by reason of its depth I could not look thereon, and I saw a flame of fire burning brightly, and there circled (these things) like shining mountains, and they swept to and fro. And I asked one of the holy angels who was with me, and said, 'What is this shining thing? for it is not heaven, but only the flame of a burning fire, and the voice of crying and weeping, and lamentation and strong pain.' And he said unto me, 'This place which thou seest, here are cast the spirits of sinners and blasphemers and of those who work wickedness, and of those who pervert everything that God does through the mouth of the prophets, even the things that shall be," etc.

Secondly, an entirely different book, though bearing a somewhat similar name, is the *Book of the Secrets of Enoch*, termed by Professor Charles the Slavonic Enoch, who assigns it to any year from A.D. 1 to 50. It is therefore post-Christian, though Jewish, and was first (in modern times, a Greek version being current in the first three centuries A.D.) brought into prominence in 1892 by a Russian scholar named Kosak. Mr. W. R. Morfill, M.A.,

Oxford University Reader in Russian, translated it from a Slavonic version later, and Professor Charles edited it afresh in 1896. Dr. Wright is of opinion that "it may have been originally written in Hebrew." As to the contents of this book, its topography and eschatology are remarkably Dantean in scope and treatment. "We have," says Professor Charles (Introduction, p. xxxvi), "so far as I am aware, the most elaborate account of the seven heavens that exists in any writing or in any language," containing, adds Mr. Dods, "even closer parallels to the later Christian vision-writers" than others of its class. The same incongruous jumbling of heaven and hell is observable (chap. xlii.) as in the Chinese vision, an idea, observes Mr. Dods again, which is "not foreign to Hebrew thought, especially in its earlier stages; but this is the first mention in an apocalypse of such an apparent contradiction." This latter statement is both inaccurate (in face of the above notable instance) and contradictory, since its author, conscious of this, admits in the next sentence that "One or two vague pagan systems, such as those of Er, Scipio, or Thespasius, seem to allow of a similar though much less definite interpretation, but the presence of anything wicked in heaven is of very infrequent occurrence," and then, again inconsistently, charges Enoch with using words in a later passage (chap. xl. 12) "which seem to imply the more usual topography, and therefore to be inconsistent with the present passage."

Other striking features of this book are—the millennium, and the pre-existence of souls (chap. xxiii. 5), a somewhat sensuous paradise (chap. viii.), and a non-resurrection of the body (chap. xxii.). A brief description of hell (chap. xlii.) may be appended as a sample of its style:

"I saw those who keep the keys and are the guardians of the gates of hell, standing, like great serpents, and their faces were like quenched lamps, and their eyes were fiery, and their teeth were sharp, and they were stripped to the waist. And I said before their faces, 'Would that I had not seen you, nor heard of your doings, and that those of my race had never come to you.' Now they have only sinned a little in this life, and always suffer in the eternal life."

Lastly, as Enoch, Job, and other Old Testament worthies, had apocalypses ascribed to them by inventive minds, neither did Moses escape similar attentions. Three such are known: *The Apocalypse of Moses* in Greek; *The Assumption of Moses* (between 7 B.C. and A.D. 30), "extant only," says Dr. Wright, "in a Latin translation, discovered fifty years ago by Ceriani in a manuscript" (sixth century) "in the Ambrosian Library of Milan," and translated and copiously edited by Professor Charles in 1897; and *The Revelation of Moses*, first translated and published in the *Journal of the Royal Asiatic Society* for 1893 by Dr. Gaster, who regards it as pre-Christian—an opinion which is not shared by many critics. It is, however, *facile princeps* in importance amongst Hebrew writings of this class, than which Bishop Casartelli considers it to be "a more striking analogy." Two recensions of this work are extant—one comprising sixty-eight sections, the other consisting of only nine. As to their contents, my summary can only be allusive. Moses is conducted by the Angel of the Presence through a sevenfold heaven, in which, intermingled with many glories, he beholds some absurdities. Thus, the first heaven is perforated with windows each guarded by an angel—"the window of prayer, the window of crying, the window of joy, the window of satiation, the window of famine," etc. Then, the fifth heaven contains an angel "half of fire and half of snow, and the snow is above the fire without extinguishing it"; and the Angel of Death is represented as having "a countenance totally different from those of the other angels, for he was ugly, and his height of 540 years' journey, and he was girded forty times round his waist. From the sole of the foot unto the head he was full of fiery eyes, and whosoever looked at him fell down in dread." And small wonder!

As for Paradise proper, "the reward of the pious," it seems to be distinct from, though adjoining, these heavens. "The Tree of Life grows here," says Mr. Dods, "and there is altogether a very distinct flavour of the New Testament apocalypse," adding an inference which, in my judgment, is entirely uncalled for from a Christian pen: "Moses can hardly

have been the borrower. A short quotation will illustrate this resemblance: "Moses looked up and saw seventy thrones fixed, one next to another, all made of precious stones, or emerald, sapphire and diamond and precious pearls, and the foot of each was of gold and fine gold. Around each throne stood seventy angels."

There are equally striking resemblances, or coincidences of construction, between St. John's canonical Apocalypse and most apocryphal visions, but there can be no reverent suggestion of borrowing, apart from quotation or allusion, by an inspired from a purely imaginative seer.

But to resume: In this Paradise Abraham occupies the chief throne; "the scholars who study the law for the sake of heaven" sit on thrones of pearls; the pious and just on others of precious stones and rubies, penitents on gold, and the wicked, who, "through the merits of pious sons, obtain 'a portion of heavenly bliss,'" on thrones of copper. Further, Moses "beheld a spring of living water welling forth from underneath the Tree of Life and dividing itself into four streams, and it comes from under the throne of glory, and they encompass the Paradise from one end to the other. And under each throne there flow four rivers, one of honey, the second of milk, the third of wine, and the fourth of pure balsam. These all pass beneath the feet of the just, who are seated upon thrones."

The Hell of this vision is Danteian in its minuteness and ferocity, but without Dante's sense of proportion and gradation of punishment, and very clearly influenced subsequent visionaries. The angel Gabriel conducts Moses through its horrors, on their entrance to which "the fire of hell withdrew for 500 parasangs." In this fire the dreamer sees the tortured hanging by their offending members: the lustful by their eyes, the avaricious and slanderers by their ears or tongues, thieves, adulterers, and murderers by their hands, women by their breasts or hair, and perjurers and Sabbath-breakers by their feet, two of these latter having their "bodies covered with black worms, each worm 500 parasangs long." Another instance of these imaginative penalties is thus recorded:

"Moses went then to another place. There the sinners were lying on their faces; and he saw 2,000 scorpions swarming over them and stinging them and torturing them, and the sinners cried bitterly. Each scorpion has 70,000 mouths, and each mouth 70,000 stings, and each sting has 70,000 vesicles filled with poison and venom, and with these are the sinners imbued, and thus are they tortured, and their eyes are sunk in their sockets for fear and dread. These have wasted the money of others; they have taken bribery, and elevated themselves above others; they have put their neighbours publicly to shame; they have delivered up their brother Israelite to the Gentile; they have denied the oral law, and maintained that God did not create the world."

Two more examples must close what Mr. Dods rightly calls an "unsavoury" catalogue. A pit of "miry clay," knee-deep, contained some whose teeth were broken with fiery stones from morning to evening, and renewed again in the night "to the length of a parasang," to be rebroken on the morrow. Also (the last curious infliction witnessed by Moses) others (adulterers, sodomites, idolaters, cursers of parents, and murderers) "were punished by fire, being half in fire and half in snow, with worms crawling up and down their bodies, and a fiery collar round their necks, and having no rest, except on Sabbath days and festival days. All the other days they are tortured in hell." The cessation of torture on the Sabbath and feast days, and the introduction of snow as a punishment, are noteworthy eschatological variations, as is also the high ethical standard of the entire vision.

For full and interesting accounts of further Hebrew visions, such as *The Revelation of Rabbi Joshua ben Levi* and *The Ascension of Isaiah*, the reader must be referred to Dr. Gaster's translations, as also to Mr. Dods' volume for a brief synopsis (p. 125) of a Coptic vision, in which he adduces one detail with an observation apposite for my purpose:

"The souls of sinners are compelled to whirl about in the air for three days with the angels who fetch them at death, before they are carried off to everlasting torment. It is

certainly strange to find so early one of Dante's most familiar conceptions, doubly immortalized by its connection with the pathetic story of Francesca da Polenta."

#### A PERSIAN DANTE.

For all the information garnered in this section I am entirely indebted to a very recondite paper by the learned Irânian scholar, Bishop Casartelli, of Salford, read before the Manchester Dante Society, and since fitly incorporated in the *Dastur Hoshang Memorial Volume* (pp. 258-273), entitled "A Persian Dante." Following upon an expression of surprise that no allusion is made "by Professor\* Marcus Dods, in his small and scholarly volume, to what is, at least in my estimation, one of the most striking and interesting of Oriental apocalyptic compositions, bearing an unmistakable likeness to the immortal Vision of the great Florentine poet," he opens his paper thus:

"The short Pahlavi religious tractate known as the Artâ Virâf Nâmâk, or Book of Artâ Virâf (as we might say, 'St. Virâf'), has for centuries been a favourite work with all classes of the Parsi community. . . . This popularity of the Vision is shown by the fact that, besides the original Pahlavi text, which exists in two or three considerably divergent recensions, translations exist into both Sanscrit and Gujerâti, besides several Persian versions, both in prose and poetry. These poetical versions are quite modern, and were composed respectively in A.D. 1530-31, 1532-33, and 1679. One of these Persian verse translations was evidently known to the celebrated English scholar, Thomas Hyde, whose famous work, *Veterum Persarum Religionis Historia*, first appeared in 1700 (see Professor E. G. Browne's *Literary History of Persia*, vol. i., p. 43). The work itself was first made known to Western readers in 1816, however imperfectly, by J. A. Pope's English translation from one of the Persian versions published in 1816. The first edition, however, of the original text, and the first reliable and scholarly translation, was that prepared by Dastur Hoshangji Jamaspij Asa, and most elaborately edited

with notes, translation, and introduction, by Drs. Martin Haug and E. W. West, in 1872. A French translation by M. Barthélemy appeared in 1887, and a new edition of the Pahlavi text by a native scholar, Dastur Kaikhosrov Jamaspij, was published at Bombay in 1902. From the appearance of Pope's version, it has been a commonplace of writers on Persian literature that the story of Artâ Virâf presents striking points of similarity with the Vision of Dante recorded in the *Divina Commedia*. . . . Before any attempt to determine what historical relationship, if any, exists between the Persian and the Italian visions, it will be necessary to say a word as to the date of the former. In the very careful introductory essay prefixed to his edition, Haug comes to the conclusion that the author, whosoever he may have been, must have lived after the time of the celebrated Zoroastrian theologian, Âdârbâd Mâhrasband, the Minister of Shâpûr II. (A.D. 309-379), but before the downfall of the Sâssânian dynasty in the seventh century, for the book undoubtedly belongs to Sâssânian times. Thus its composition might fall in the fifth or sixth century A.D."

On the questions of derivation or influence, he observes:

"To us it is of little importance whether or not the anonymous writer of the Artâ Virâf Nâmâk was influenced, however distantly, by early Christian and Jewish visions, or even by the still earlier echoes from the Greek and Latin literatures; but it is of interest to determine its priority of date to the Irish legends, and to speculate whether it might possibly have exercised at least a remote influence either upon them or upon the Italian poet of the thirteenth century;" and, after lightly touching upon Dr. Gaster's view as to its indebtedness to older Hebrew visions, he adds his own weighty pronouncement:

"Even the Artâ Virâf Nâmâk may derive from some more ancient Irânian original now lost. To me, the greater elaborateness and the grotesque exaggerations of description in the Hebrew visions, as compared with the relative sobriety of the Artâ Virâf Nâmâk, are in favour of the originality of the latter."

However this may be, I must hasten to offer a condensation of Bishop Casartelli's

\* An evident slip of the pen, as that title belonged to the father of the author of *Forerunners of Dante*.

own masterly synopsis of the differences and resemblances between the great Persian and greater Italian visions.

To begin with the differences, Dante is sublimely poetic, whilst the Artâ Virâf is prosaic even to monotony. Then the arrangement of the respective journeys is inverted, though this is, of course, a matter of preferential treatment. In the next place, although in the Zoroastrian vision a certain order is maintained in heaven, the general sense of divisional proportion is curiously lacking. Thus, 83 out of a total of 101 chapters are occupied in the description of hell, with only nine reserved for heaven. Contrast this with Dante's exquisitely artistic structure in his tripartite division, each stage, or *cantica*, consisting of 33 cantos which, with the first (which is introductory to the whole poem), make exactly 100; and each canto containing an average of 136 lines, totalling, with almost numerical accuracy in each *cantica*, thus: *Inferno*, 4,720; *Purgatorio*, 4,755; *Paradiso*, 4,758. "Everything," says Scartazzini, "in this vast poem is, even to the minutest particular, proportioned, calculated, and weighed with the greatest accuracy, and the style is always adapted to the matter."

Again, another glory of Dante's first two *cantica* lies in the ordered and impartial gradation of penalties, but in Artâ Virâf's *Hell* "there is nowhere," says Haug, "any system or plan perceptible," although, as Bishop Casartelli remarks, "in a considerable number of cases there is an evident attempt to indicate a *lex talionis*—in other words, 'to make the punishment fit the crime.'"

Other noticeable divergencies are, briefly: Whereas the pages of the Italian's are studded with men and women who bear "a local habitation and a name," those of the Persian's are, with the exceptions, in hell, of Davânos (the Lazy Man), and in heaven of the Fravashis of a few distinguished personages, blameless of either; sufferers and rewarded are nameless; Dante visits Shadowland corporeally, Artâ Virâf does so in a trance only; the name and date of the one are indelibly blazoned in history, those of the other are absolutely unknown; finally, the difference of motif—that of Dante presents,

under a veil of allegory, religious and political drapery and personal record, a picture of those who in this life are struggling to emerge from a state of outward and spiritual misery to one of present and future happiness, and to induce them to attempt it, whilst the aim of Artâ Virâf's journey is simply to act and report as "an envoy from, and on behalf of, the whole religious community." But it is time to enumerate some of the more remarkable analogies between the two visions.

On their entry upon, and during the continuance of, their strange journeys, the two mortals are accompanied and guided by two inhabitants of the world of spirits—Dante by Virgil and Beatrice, Artâ Virâf by the Archangel Srôsh, the Spirit of Obedience, and Âtaro, the Genius of Fire, and the introduction of both to their respective hells is singularly alike.

"Srôsh the Pious and Âtaro the Angel took hold of my hand, and I went thence onwards unhurt. In that manner I beheld cold and heat, drought and stench, to such a degree as I never saw nor heard of in the world. And when I went farther, I also saw the greedy jaws of hell, like the most frightful pit, descending in a very narrow and fearful place; in darkness so gloomy that it is necessary to hold by the hand," etc.

Compare this with *Inferno*, iii. 19-30:

And after having of my hand *tâ'en hold*, etc.

Again, river-crossing\* is a notable feature of the two visions, Dante's, however, being performed by boat, and the Irânian's by the renowned Chinvat bridge, broadened for the transit of the just, and narrowed for that of the wicked.

Lastly, the punishments, justly characterized by Dr. Casartelli as "often ghastly and disgusting" in both, meted out to the lost are curiously identical in the two visions. The following will serve as instances:

*Gnawing of Human Skulls and Brains.*—Artâ Virâf found these horrible chastisements inflicted on fraudulent traders, dishonest rich, and unjust judges. So in *Inferno*, xxxii. 127-132.

*Serpents.*—Dante, *Inferno*, xxiv. 82-84. and Artâ Virâf, xix. 1-3: "I saw the soul of a

\* Dante's four infernal rivers were evidently borrowed from pagan sources.

man through the fundament of which soul a snake, as it were, like a beam, went in and came forth out of the mouth, and many other snakes ever seized all his limbs."

And, as final analogies, the Lucifer of the *Divina Commedia* finds his counterpart in Aharman, who is located in the darkest hell, so, as Virgil leads Dante to the serener atmosphere of purgatory, so do Srôsh and Âtaro bring Artâ Virâf "to the eternal light of the presence of Aûharmazd." The crimes and sins punished in the respective hells are also patently akin. "Some of the extremely cruel and almost grotesque torture," adds Bishop Casartelli, "described by Artâ Virâf being in all probability not the offspring of the writer's imagination, but reproducing actual tortures inflicted in ancient Persia, and even, to a large extent, practised there in modern times."

So much for the two hells, but the question arises, Does the Irânian system contain a counterpart to Dante's *Purgatorio*? Dr. Casartelli is emphatic in his negation. In one place he says: "There is no purgatory so-called in the Mazdean system," and in another: "Many writers, including Mr. Modi,\* see in the Hamistagân the analogue of the Christian purgatory. This is, however, scarcely tenable. It is true that, as in the Christian purgatory, the sufferings of these souls will eventually come to an end; but there is no idea of purgation by suffering, as in Dante's *Purgatorio*. The Pahlavi name is a plural of the adjective *hamistak*, meaning 'ever stationary,' and is no doubt derived from the idea of a balance, in which the two scales are exactly balanced, and so stationary. These spirits, therefore, in both the Irânian and the Irish version (Adamnan's), would seem more akin to those neutrals: *Che visser senza infamia e senza lodo.*"\*

The passage referred to is *Inferno*, iii. 36, and I have always thought that, logically, Dante should have placed these unfortunates, together with the neutral angels, in purgatory, as too ugly for heaven and too fair for hell. Nor do I altogether incline to Bishop Casartelli's reasoning. The matter may be doubtful (and *In dubiis libertas*), yet I think that an admiration of the Christian purgatory

is perceptible in the passage he quotes (chap. vi.):

"I came to a place and saw the spirits of several people who remained in the same position. And I asked the victorious Srôsh the Pious and Âtaro the Angel, 'Who are they? and why remain they here?' Srôsh the Pious and Âtaro the Angel said: 'They call this place Hamistagân, and these souls remain in this place till the resurrection, and they are the souls of those men whose good works and sins are equal . . . for every one whose good works are three scruples more than his sins, goes to heaven; they whose sin is in excess, go to hell; they in whom both are equal remain among these Hamistagân till the resurrection. Their punishment is cold or heat from the revolution of the atmosphere, and they have no other adversity."

Yet the Bishop admits that this doctrine of the Hamistagân is curiously like the Irish conception of limbo in the Vision of Adamnan (*Fis Adamnain*) as the place "at the hither side of the lightless land for those whose good and evil have been equal," and also, I may add, curiously akin both to Dante's blameless, praiseless spirits and to (*loc. cit.*, 37-42)—

Quel cattivo coro  
Degli angeli che non furon ribelli  
Nè fur fedeli a Dio, ma per sè fero.\*

Adamnan holds the scales more evenly than Dante, while the Bishop is hardly consistent in failing to see an Irânian purgatory in the Hamistagân, and yet comparing it with the limbo of Adamnan.

A word, in conclusion, as to the heavens of the two seers. Points of difference, as of resemblance, are also noteworthy here, and may be summarized thus:

Dante's *Paradiso* has ten heavens, the first eight represented by the planets of the ancients, the two last by the crystalline heaven and the empyrean. Artâ Virâf's has four, the first three consisting of the stars, the moon and the sun, the fourth of Garôtmán, the abode of Aûharmazd. Their astronomy is strangely alike. And, further, "brilliant light and glory," adds the Bishop, "are the characteristics of the heavens of both the

\* Frvad Jivanji Jamshedji Modi, a distinguished Parsi scholar.

† "Who lived without either reproach or praise."

\* "That wicked choir of angels who were neither rebels against nor faithful to God, but dwelt apart."

Persian and the Italian seers, and adorn the blessed souls who inhabit them. Both Dante and Artâ Virâf behold in their respective Paradises the soul of the first progenitor of the human race—Adam in the case of Dante, Gayôpard in the case of Artâ Virâf."

Remains the final question, Was Dante conversant with Artâ Virâf? Of necessity the reply must be conjectural, and possibly negative, since there is no evidence that the latter was known to mediæval Europe; yet, on the other hand, as Eastern ideas constantly filtered into Western systems of philosophy and theology, and as Dante furnishes ample proof of his skill in importing or absorbing all available information, a certain indebtedness to (not to say plagiarism from) the earlier vision can alone account for the extraordinary and numerous analogues existing in both. Unconscious and similar cerebration—a not unknown quantity in literature—is the only alternative solution of the puzzle.

(To be concluded.)



## At the Sign of the Owl.



THE report to the Historical Manuscripts Commission on manuscripts in the Welsh language at the British Museum has just been published. It is by Dr. J. Gwenogvryn Evans, and is of considerable value and interest. In his introduction, Dr. Evans states that the history of the greater number of the documents catalogued in the report, which is a voluminous document, is a brief one. Lewis Morris, as well as his brothers William and Richard, whose correspondence has been edited and recently published by Mr. J. H. Davies, M.A., began to copy Welsh manuscripts about 1725, and for forty years they were assiduous in copying and collecting. In course of time most of their manuscripts passed to the governors of the Welsh School, London. Owen Jones (1741—1814), the London furrier, who financed and part edited the *Myvyrian Archæology of Wales*, likewise

copied and collected Welsh manuscripts, which passed to the custody of the old Cymmrodorion Society. Neither of these bodies could give facilities to students to consult the documents in their charge, except by lending them, a practice which ended in some manuscripts getting astray. In those days Wales had no University College, no large public library, and the very idea of a national institution was unbegotten. Under the circumstances the custodians of the various collections naturally turned to the British Museum as the safest place to deposit their manuscripts. So in 1844 they were transferred to Bloomsbury.

The manuscripts of the Welsh Laws are both numerous and valuable. Of these the most important is an exceptionally accurate transcript of Peniarth MS. 29, and, notwithstanding its several lacunæ, it contains all those sections now missing in its original. It was possible by its means to complete the text of the most ancient recension of the Howelian laws which has survived in the Welsh language. Another manuscript is the oldest and best of the "Gwentian" code, the full text of which has been edited by the Rev. A. W. Wade Evans, M.A. In another manuscript there is a valuable copy of compositions by the earlier and better poets.

The report begins and ends with a Latin manuscript, each of great interest to the Cymric historian. The first has been used by Professor Zimmer for the *Monumenta Germaniæ Historica* (Berlin, 1894), and by Mr. Egerton Phillimore, who has, with scrupulous accuracy, edited the *Annales Cambria* in the *Cymmrodor* (volume ix.). The last manuscript was used for the *Lives of the Cambro-British Saints* (Llan-doverly, 1853), and for a list of "corrections" which appeared in the transactions of the "Cymmrodor" a few years ago.

Under the title of "An Archæological Quest" the *Glasgow Herald* of October 29 contained an important article on the history of the study of the Central American hieroglyphs. The writer thinks that their decipherment is now within reasonable distance of attainment. I quote his concluding paragraphs:



"Of all the inscriptions the most celebrated is that of the Tablet of the Cross at Palenque, concerning the elucidation of which some progress has been made by aid of the interpretation of the Mayan numeral system. It is known, for example, that it must be read from top to bottom, beginning at the right hand, and two columns at a time. If a fresh hypothesis may be ventured upon, it would appear that the agglutinative nature of the Mayan language is represented by the apparently inextricable figures which compose the tablet. But research has proved these figures to be by no means inextricable, and quite a number of them have been successfully deciphered, especially where they relate to the dates of various events, and it is not too much to hope that ere long these mysterious inscriptions will yield up their secrets to the unflagging research which American and German scholars have lavished upon them.

"It is a humiliating fact that British scholarship, which has been practically foremost in Egyptian and Assyrian research, has neglected this no less important field. The archæology of Central America presents difficulties to which the Egyptologist and Assyriologist are totally unaccustomed, and which are calculated to discourage even the most earnest students; and taking these facts into account, it is marvellous that so much has been accomplished in connection with it."

An attractive title has been chosen by Mr. P. B. M. Malabari, Deputy Registrar of the High Court, for a book which is the result of long and exhaustive study. His recently-issued *Bombay in the Making* is well introduced by Bombay's Governor, Sir George Sydenham Clarke. The main purpose of the work is to trace the origin and growth of judicial institutions in the Western Presidency, and, naturally, the author dwells for the most part on laws and their administration. Mr. Malabari makes successful use of a mass of detail especially engrossing to the legal mind, but of considerable general interest as well. For the very moderate sum of £10 yearly, the "finest harbour in the world" was ceded to the East India Company in 1669. The story of Bombay's earlier existence and of its subsequent development

and management is part of the history of Britain, seeing that administration by British hands has been its portion. "The fragile basis of British dominion in India," writes Sir George, "was the Factory." Bombay can now boast of "a vast trade of infinite value," and the Eastern Gate of India is still an "ample opening for progress."

Messrs. T. C. and E. C. Jack are issuing immediately volume i. of the important work by Mr. Edwin Foley entitled *Decorative Furniture*. The work is to be completed in two volumes, and will contain one hundred plates in colour in addition to over one thousand engravings in the text. It will be the most comprehensive work on old furniture hitherto attempted. A notice of Sections V. to VIII. appears on p. 479 of the present number of the *Antiquary*.

The Early English Text Society has decided, on Dr. Gollancz's proposal, to undertake the issue from time to time of a series of facsimiles of the great manuscripts of old English literature. The series is to form a memorial to the late director, Dr. Furnivall, the founder of the society. Dr. Gollancz has been appointed director of the society, and will be glad to receive further donations to the fund already started, if sent to him at King's College, London.

A Lincoln Record Society has been founded for the purpose of printing unedited documents relating to the Diocese and County of Lincoln. Canon Foster, who has been appointed editor, with the Bishop as president and Canon Bell as secretary, has received 133 promises of membership. At the meeting held at the Old Palace, Lincoln, when the society was formed, Canon Foster remarked that there was a great mass of material at Lincoln and in London and elsewhere relating to Church, parochial, manorial and family history in the diocese and the county. Until 1840 the diocese included the counties of Bedford, Buckingham, Huntingdon, Leicester, and part of Hertford. The subscription was fixed at a guinea per annum, in return for which the members will receive copies of the publications. It is proposed to issue Gervas Holles's

*Lincolnshire Church Notes* as one of the first volumes.

I note with regret the death, at the age of sixty, on November 6, at King's Lynn, of Mr. H. J. Hillen, who contributed a very interesting paper on "Kitty Witch Row, Great Yarmouth" to the *Antiquary* for May last. Mr. Hillen had devoted much time and labour to the investigation of the documentary history of the ancient borough of Lynn and of Norfolk county generally. Not very long ago he issued a history of King's Lynn in two volumes.

In a letter to the *Times* of November 10, Mr. Paget Toynbee remarked that, thanks to the munificence of Sir George Grey, "Cape Town can boast the possession of a manuscript of the *Divina Commedia*, one of the very few that have found a home outside Europe. This manuscript, which I inspected in the Grey Library at Cape Town some thirty years ago, formed part of the valuable collection of books and manuscripts presented by Sir George Grey on and after his retirement from the Governorship of the Colony. A like boast can be made by Bombay alone, I believe, among the cities of the British Empire overseas."

The Historical Literature Committee of the forthcoming Glasgow Scottish History Exhibition are to show a unique collection of burghal records, literature connected with Burns, Allan Ramsay, and Walter Scott, and examples of early Scottish printing. There will also be six historical pageants.

The Gypsy Lore Society has changed its address to 21A, Alfred Street, Liverpool. From a recently issued circular I gather that the society badly needs more members. The valuable *Journal* is issued at a loss, the present number of members—about 200—being insufficient to warrant the maintenance of the *Journal* on its present liberal scale. Fifty new members would much ease the position. Meanwhile an appeal has been issued for donations to put the Society's finances in a sounder position. The *Journal* covers so wide and so important a field, and is so well supported from the point of view of material, that

VOL. VI.

it deserves wider support than it has yet received in the shape of subscribing members. The honorary secretary is Mr. R. A. Scott Macfie, and his address is as above.

Dr. Albert Hellwig, of Bismarkstrasse 9, Berlin-Friedenau, Germany, has issued a leaflet asking for the collaboration of more helpers in the work of investigating criminal superstitions upon which he has been engaged for some years past. Copies of the leaflet can be obtained from Dr. Hellwig.

BIBLIOTHECARY.



## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

### PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

VOL. XXIII. of the Surrey Archæological Society's *Collections* contains an unusual number of papers of outstanding merit and importance. In the first paper, "Some Minor Features of the Chaldon Painting," that distinguished ecclesiologist, Mr. G. C. Druce, discusses, with much learning and many illustrations of the links between Christian and pagan art, certain details of the famous wall-painting in the little Surrey church of Chaldon. The paper is illustrated by eight plates. At the other end of the volume Dr. William Martin contributes an exhaustive study of "The Site of the Globe Playhouse of Shakespeare," with many illustrations. The evidence is marshalled and sifted carefully and thoroughly, and the site is fixed to the south of Park Street, Southwark, "along the line of the formerly existing Globe Alley . . . about 120 yards west from the south-east corner of east and west Park Street, and from 100 to 200 feet south of the Globe Memorial Bronze as erected by the Shakespeare Reading Society." The paper is a masterly study in London seventeenth-century topography. Other papers that deserve special mention are "Burningfold [a manor] in Dunsfold," by Mr. H. E. Malden, with "Notes on the Architecture of Burningfold," by Mr. P. M. Johnston; "On a Fourteenth-Century Rental of the Principal Manor of Godalming, with Some Remarks on Cotholders," by Mr. P. Woods; and "Notes on the Manor and Manor House of Walton-on-the-Hill," by Mr. W. P. D. Stebbing. An inventory of a Surrey farmer of 1637, early wooden tallies relating to Surrey, and inventories of Surrey church goods, *temp.* Edward VI., are among the other contents of a well-compacted volume. There are many illustrations.

The contents of the new issue, vol. vi., part i., of the *Transactions* of the Glasgow Archæological Society are decidedly varied. In a paper on "The Real Bannockburn" Mr. W. M. Mackenzie discusses the precise locality of the battle and some of the strategical details of the famous fight. A short series of "Notes on the Evolution of the Wine-Bottle," with two plates of sealed wine-bottles, by Mr. Rees Price, is followed, appropriately enough, by some interesting "Notes on a Small Collection of Quichs and Drinking-Cups and of Heart Brooches," by Mr. C. E. Whitelaw, also with two plates. A postscript to Scottish history is supplied by Mr. J. S. Samuel in the shape of an article of much interest on "Mary Stuart and Eric XIV. of Sweden," illustrated by three plates. Two of these plates are portraits of Mary Stuart, one at the age of four, both in the gallery of the Royal Castle of Gripsholm, Sweden. Both are remarkably fine reproductions, especially, perhaps, the older of the two. Dr. George Macdonald's "One of Dr. William Hunter's Bad Bargains" will interest numismatists. Dr. Ferguson sends a sixth supplement to his "Bibliographical Notes on Histories of Inventions and Books of Secrets." Other contributions are a too brief paper, illustrated, on "The Hilt of the Rapier and its Successors," by Mr. C. C. S. Parsons; "Walter Herries: a 'Darrien' Pamphleteer," by Mr. J. J. Spencer; and a sympathetic sketch of the life and work of the late J. D. G. Dalrymple, to whom the Society owed so much, by Mr. W. G. Black.

The new part of the *Journal* of the Royal Institution of Cornwall (vol. xviii., part i.) is a substantial volume of over 250 pages. Colonel C. Vivian gives an account of the "Defence of the Helford River, 1643-1646," by the Royalists, illustrated by two plans, and accompanied by many contemporary documents and a facsimile of a letter by Sir Ralph Hopton. The whole forms an important addition to the literature of the Civil War in the West of England. The story of an earlier conflict is told in a long instalment of a paper on "The Rebellion of Cornwall and Devon in 1549," by Mr. W. J. Black. The Rev. T. Taylor traces the family history of Francis Tregian, a Roman Catholic who was imprisoned for his faith in Queen Elizabeth's time; and an illustrated archæological paper on "King Arthur's Hall on Bodmin Moor and some Irish Circles," is supplied by Mr. A. L. Lewis. Among the other contents which come within our scope are contributions on "Cornish Place-Names," a suggestive little paper by Mr. H. Jenner; "The Parliamentary History of Truro," by Mr. P. Jennings; and notes from manuscripts in the Bodleian Library on Launceston Priory, translated and abstracted by Mr. O. B. Peter. The part represents much solid work, and its production is most creditable to the Cornish Royal Institution.

The new part of the *Old-Love Miscellany* of the Viking Club (vol. iii., part iv.) has the usual variety of contents. Folk-lore and folk-music, family history, old modes of life, fairy lore, old local travels, Pictish towers and place-names, are among the subjects of notes and short articles. The *Miscellany* is gathering together much that might otherwise be lost.

#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

The twenty-fourth ordinary general meeting of the EGYPT EXPLORATION FUND was held, with Professor A. H. Sayce presiding, in the rooms of the Royal Society at Burlington House on November 8. The hon. treasurer (Mr. H. A. Grueber) reported that in each section of the work active operations of excavation and research were carried out during the year. The assets of the fund and its branches amounted to £3,494, against £4,060 last year. The report of the hon. secretary stated, on the authority of Dr. Hunt, that the new volume of the Oxyrhynchus Papyri, which would form the annual memoir of the Græco-Roman branch for 1909-10, contained in the theological section two texts which called for special mention, one relating to the Old Testament, the other to the New. The first was a fragment of the old Latin version of the Book of Genesis. The *Vetus Itala*, or old Latin translation of the Bible, which was supposed to have been made in the second century, and was superseded by the Vulgate, had only been partially preserved, and, since the Oxyrhynchus fragment included several verses which were not otherwise extant, it was an acquisition of considerable value. The second fragment belonged to an apocryphal gospel. Of the new classical texts the most important was in a papyrus containing remains of the poems of Cercidas, a writer who had hitherto been hardly more than a name to them. He lived at Megalopolis in the latter part of the fourth century B.C., and wrote moralizing lyric poems in the Doric dialect. Another papyrus contained fragments of a satyric drama of the best period, possibly by Ion. The chief prose items were a short fragment of Hellenistic and some valuable Homeric scholia, in which were incorporated numerous citations, to a large extent novel, from various poets. Extant classical authors were represented by papyri containing portions of Bacchylides, Hesiod, Herodotus, Demosthenes, Isocrates, Cicero, and Virgil.

Professor Naville, in an interesting illustrated lecture on Abydos, said this year's work in his opinion changed considerably the point of view, and raised a question of primary importance—Was the name of predynastic or prehistoric given to the tombs found in great numbers during the last twenty years correct, or did they belong to a set of people who were not quite the same as the Pharaonic Egyptians? The name of predynastic or prehistoric tombs was considered now as so well established that nobody thought of questioning it. It was also declared with equal assurance that the prehistoric was necessarily older than the Egyptian culture, that it was its infancy, and that it disappeared with the spread of a more advanced civilization and different religious ideas. This favourite theory of the present day appeared to him not to tally with the facts derived from the excavations, and to be quite at variance with them. The cemetery seemed to prove the coexistence of the old African stock and of the Pharaonic Egyptians. Alluding to the other part of their work at Omm el Gaab, in the so-called royal tombs, he said one party going towards the tomb of Den discovered two important fragments, a potsherd and a piece of crystal vase, giving names which were data for the reconsti-

tution of the early dynasties. The work in the Royal tombs was the most important task for next winter. Abydos was certainly the place in Egypt where they might expect the most numerous and important finds about the early Kings. Would they be able to restore the series of the Kings of the first two dynasties, the beginning and the base of the history of Egypt? That was one of the results they were looking for in a thorough clearing of Omm el Gaab, and which it did not seem likely they would obtain anywhere else.

The annual dinner and meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY was held on October 24. The report and statement of accounts showed that the Society was in a sound condition, and was doing good work. In proposing the adoption of the Report, the President, Dr. J. Hambley Rowe, remarked that it was a curious circumstance that some of the leading lights of the learned societies of Bradford had been men who were not natives of the city. It would be interesting, he said, to look for the reason of such a condition of affairs. Bradford was a purely industrial and commercial town, and was not, he said, a town given to academics, as the membership of the learned societies showed. It seemed that these societies were the torches lighting up the Stygian gloom of the city. The fact that so many members were country born and bred raised a psychological question of some importance. Was there something about the herding of the people in towns that tended to stultify and lessen the desire for scholarship? He feared there was, and went on to complain that the wealthy men of the city did not support them as they should. He thought that the Press could do more in cultivating a love of history, and in this connection he praised the series of articles on ancient Yorkshire churches in the *Yorkshire Observer*, expressing the belief that such reading was far better than the reports of murder trials. He hoped that a series of articles on the county mansions and their associations would follow.

At a meeting on November 4 Professor Moorman lectured on "The Study of Yorkshire Place-Names."

The session of the CAMBRIDGE ANTIQUARIAN SOCIETY opened on October 17 with a lecture by Professor Flinders Petrie on the recent excavations at Mejdum and Memphis. On October 31 the Rev. M. A. S. Barnes lectured on "The Tombs of St. Peter and St. Paul."

A meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY was held on November 9, when Professor A. H. Sayce read a paper on "The Origin of the Phœnician Alphabet."

The first meeting of the session of the CHESTER ARCHÆOLOGICAL SOCIETY was held on October 25, when the Archdeacon of Chester read a paper on "Parkgate: an Old Cheshire Port." At the second meeting, on November 15, the paper was by Mr. James Hall, on "The Royal Charters and Grants to the City of Chester." The original charters are complete for 500 years. Mr. Hall explained what was meant by a charter, described some early undated examples,

and an Inspecimus of Henry III. It was pointed out that the Charter of Edward I. (1300) had been the governing instrument for 200 years. Other points discussed were the expansion of the city, 1354, the state of Chester in the fifteenth century, the "Magna Carta" of 1506, the seventeenth-century struggle for freedom. Lastly, Mr. Hall explained the value the Charters have for us now, and why they should be preserved. The lecture was illustrated by lantern slides prepared by the late Dr. Stolterfoth, and kindly lent by the Mayor and Corporation.

On October 27, at the LONDON AND ISLINGTON ANTIQUARIAN SOCIETY Mr. Aleck Abrahams read a paper on "The Historians of Islington." After mentioning the early writers who had dealt with Islington, he referred to the *History and Antiquities of Canonbury House*, by John Nichols. Then came the *History, Topography, and Antiquities of Islington*, by John Nelson, who was born in 1779, and died about 1835. He was the author of the first important *History of Islington*. There were 118 copies subscribed for, and some time after a new edition of 50 copies was issued, but it was not successful. The lecturer next gave some particulars of the history of the parish by Samuel Lewis, junr., which he considered to be the best local history ever published. Interesting particulars were given of Thomas E. Tomlins, a solicitor, who wrote *A Perambulation of Islington*. In 1864 appeared *The Northern Heights of London*, by William Howitt. Other historians mentioned were Samuel Lysons, William Smith, Thomas Cromwell (who wrote *Walks Through Islington*), and Thomas Corell. Lastly, the lecturer referred to an unpublished history of Islington by John Nicholl, which is believed to have been compiled between 1845 and 1865.

The members of the LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY inspected the Iron-mongers' Almshouses in Kingsland Road, Shoreditch, on Saturday, October 29, and afterwards visited Shoreditch Church and the barracks of the 3rd London Brigade Royal Field Artillery in Leonard Street. At the almshouses Mr. Nicholl, of the Iron-mongers' Company, gave a brief history of the foundation, describing how the almshouses were built out of property left by Sir Robert Geffery, once Lord Mayor of London. Each inhabitant of the almshouses was to have £6 a year and 15s. for a gown, but the £6 had now been increased to £30. In the little burial-ground were the tombs of Geffery and his wife, removed from St. Dionis Backchurch when that church was pulled down, and also the tomb of Thomas Betton, a great benefactor of the Company, who left money for the rescue of Christian slaves from the Turks. After a careful inspection of the almshouses, the company proceeded to Shoreditch Church, where the Vicar (the Rev. E. R. Ford) delivered an address. He ridiculed the idea that the name of the place had anything to do with Jane Shore, for there was a Sir John de Sorditch living there in the reign of Henry III. The present was the third church on the site, and its most interesting feature was the east window—one of four east windows

which the second church contained—a splendid specimen of Flemish glass by Daptista Sutton. The church was five years in being built. The stonemason in charge tried to reduce the men's wages, and they rebelled, and this, said the Vicar, was the first strike recorded in history. Irish labourers at cheap rates were imported, and their presence led to riots and bloodshed, and necessitated calling out the military from the Tower. Exhibiting the old registers, Mr. Ford called attention to the entries, referring to Richard and other members of the Burbage family, and to that of Thomas Cass, who died in 1588, "aged 207 years." This was the original entry, he said, for microscopic examination of the register showed that the words had not been tampered with.



The members of the EAST RIDING ANTIQUARIAN SOCIETY had an excursion into Holderness in October. Meeting at Hull they proceeded to Garton, then to Grimston Garth, and thence to Burton Constable. In the evening the annual dinner and general business meeting were held at the Station Hotel at Hull. On arriving at Garton the party was met by the Rev. A. Donovan, vicar, who read a paper on the church. A cross having the crucifixion on one side and the Virgin on the other proved very interesting. It had been unearthed in the churchyard, and possibly may have formed the top of a market cross. Light refreshments were served, after which the party was conducted to Grimston Garth by Mr. Donovan, junr. The house was inspected and the party shown the great moats which have evidently surrounded some buildings; but whether it was a baronial castle or not is a matter of doubt. All the memorials of the Grimston family are at Kilnwick, not at Garton. Tea was served at Burton Constable, the party being entertained by Major and Mrs. Chichester Constable. At the evening meeting Mr. T. Sheppard exhibited some of the recent additions to the Hull Museum, including an oak pile found under the concrete supporting the Roman wall recently unearthed in Milburn's Yard at York.



A meeting of the KERRY ARCHÆOLOGICAL SOCIETY was held in the Town Hall, Killarney, in October, the Earl of Kenmore presiding, when Dr. Windle spoke on the urgent importance of taking steps at the present time to preserve the existing monuments of antiquity, in view of the present transfer of property. He pointed out how rich the peninsula of Dingle is in antiquities, and named important remains in other parts of Kerry. Dr. Windle's remarks were most timely, and should bear fruit.



At a meeting of the WORCESTER ARCHÆOLOGICAL SOCIETY on October 27, the Rev. J. B. Wilson in the chair, Canon Wilson read three papers. The first consisted of notes on dials and circles on the south door jambs of Stoulton Church from materials supplied by the Rev. H. H. Kingsford, the Vicar. The second was on the sculptured rood in the Lady chapel of the Cathedral. The third was on some of the bosses in the Cathedral cloisters. The Canon observed that remarkably little notice was taken, in recent works on the Cathedral, of these sculptured

bosses. He dealt particularly with the Jesse-tree in the south cloister. After giving specimens of the erroneous descriptions or total omissions of these bosses in recent handbooks, he showed photographs of the whole series of the seven bosses in the south cloister, and in particular a slide of the central boss, showing the Coronation of the Virgin by the Three Persons of the Trinity. The peculiarities of the series were three, he said. It was peculiar in having two-root figures—*i.e.*, two recumbent figures, one at each end, from whose loins a stem rose. The one at the west was Jesse, and the next figure is David with his harp; but the figure at the west end is apparently a recumbent Bishop. It was peculiar again in having a Coronation of the Virgin as a climax of a Jesse-tree. One parallel he adduced from a fourteenth-century Psalter. Usually the climax of a Jesse was the figure of our Lord. A third peculiarity was the representation at that date of the Three Persons of the Trinity in human form. He showed that the Coronation of the Virgin was found in seals of the Priory from the thirteenth century downwards, and that this might account for the selection of the subject. The second rood and stem, on the eastern side, proceeded from a Bishop, and had in the series certainly one, possibly two, Bishops, one of whom carried the model of a church on his knee. This suggested that it represented a spiritual succession of Bishops and Kings, and very possibly represented Oswald and Edgar and Wulstan. In the north-east corner of the cloister is a remarkable boss, which probably represented the reign between Saints Oswald and Wulstan. This also had its parallel in the seals of the Priory. The date of the cloisters was shown to be prior to 1372. At the close of the lecture thanks were accorded to Canon Wilson.



## 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.]

OLD ENGLISH INSTRUMENTS OF MUSIC. By Francis W. Galpin, M.A. With 102 illustrations. London: Methuen and Co., Ltd., 1910. Demy 8vo., pp. xxvi, 327. Price 7s. 6d. net.

A glance at the contents of this new and most welcome volume of "The Antiquary's Books" at once suggests the oft-repeated description of King Nebuchadnezzar's orchestra in the Book of Daniel—"the cornet, flute, harp, sackbut, psaltery, and all kinds of musick." Musical instruments have been so extremely numerous and so varied in form and design and method of music-making in all ages, and in different parts of the world, that Mr. Galpin has been well advised in limiting his researches to those which were at one time or another in use in these islands,

and are now either disused and in many cases forgotten, or survive in altered and developed forms. The instruments here described and discussed are the rote, harp, gittern, citole, mandore, lute, psaltery, dulcimer, crowd (we wonder Mr. Galpin does not mention the familiar reference to "some blinde Crouder" in Sidney's beautiful *Apologie for Poetrie*), rebec, viol, organistrum, symphony, clavichord, virginal, recorder, flute, shawm, pipe, horn, cornett, trumpet, sackbut, organs (portative and positive), tabor, naker, cymbals, and chimes, with a final chapter on "The Consort," or orchestral combinations. The recital of these names will show how wide is the ground covered. Mr. Galpin's pages are full of sound learning, worn easily and well applied. The subject will interest musicians and archaeologists on its technical side, but it has many and wide bearings on ethnology, on domestic and social history, and on the general study of literature, for Mr. Galpin here elucidates not a few literary references which would otherwise be somewhat obscure. The very numerous illustrations are largely taken from medieval sources, and will be a source of great delight to every reader. They are most interesting in themselves, and they make the descriptions of design and so forth much more intelligible than they otherwise would be. The volume is one of the most attractive in the series to which it belongs.

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THE CORNWALL COAST. By Arthur L. Salmon. Many illustrations. London: *T. Fisher Unwin*, 1910. 8vo., pp. 384. Price 6s.

The County Coast Series began well with Mr. Dutt's book on the Norfolk and Suffolk coast, Mr. Sidney Heath's treatment of Dorset and South Devon was equally good, and the book before us is in some respects the best of the three. Mr. Salmon is fortunate in his subject, for what a beautiful and varied coast-line is that of the western peninsula. On the south side there are the softer beauties of the mouth of the Fal, the harbour at Fowey, and a score of other charming spots; while on the north there is the rugged grandeur of a rock-bound coast, marked here and there by outstanding and imposing headlands. Nor is it in natural beauty alone that the county is so rich. It is a land of legend and story, with a chain of historical associations reaching from the dimmest antiquity to the present day. And the long peninsula is so narrow—it is less than fifty miles wide where it joins Devon—that a writer on its coasts need leave hardly any part of the county untouched. Mr. Salmon writes brightly and well, though he should not refer to "Richard of Cirencester" as to a genuine authority. His style, indeed, is in refreshing contrast to a recent flippant piece of topographical book-making, relating to part of the same county, which we read not long ago. Those—and their name is legion—who are familiar with the Cornish coast will enjoy repeating their travels and excursions in Mr. Salmon's good company; while those who are not will surely be stimulated to take a ticket for the West at the earliest opportunity. The photographic plates are very good, and provide a gallery of quaint and charming views. Looe and Polferro and Fowey and St. Ives, and other places which might be named, are not

quite what they used to be, thirty years or so ago, when the reviewer saw them first; but they are still beautiful, and there is always the unchanging sea.

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OLD KENSINGTON PALACE, AND OTHER PAPERS. By Austin Dobson. Six illustrations. London: *Chatto and Windus*, 1910. 8vo., pp. vi, 316. Price 6s.

A new series of eighteenth-century sketches by Mr. Dobson is always welcome. The opening essay, which gives its name to the volume, is characteristic of the author's method and style. William III.—the "asthmatic skeleton"—found himself oppressed by the smoky atmosphere of Whitehall, as Charles II.'s sister had been before him, and gladly bought an airier abode at Kensington from the second Earl of Nottingham. How King William improved the new palace, and other changes that followed, together with various anecdotes and incidents connected with the place, can be read in Mr. Dobson's pleasant pages. Mr. Dobson knows his period through and through, but his essays are never over-weighted with information. His matter is well digested, and is so appetizingly set forth in an alluringly allusive and easy style that the reader ambles along thoroughly enjoying every line of every page, but scarcely conscious, as he reads, of the solid foundation of full and precise knowledge on which every page is based. Most of the papers deal with minor eighteenth-century figures—Sir John Hawkins, the "unclubbable"; George, Lord Lyttelton; Mr. Cradock, of Gumbley—a charming paper concerning a little-known personality—Whitehead, the Laureate; and Sir William Chambers, the architect, designer of Reynolds's house at Richmond, architect of the present Somerset House, and layer-out of the grounds at Kew Palace. There are also a pleasant account of the relations between Percy and Goldsmith, two French sketches—Madame Vigée-Lebrun and Cléry's Journal (a classic of the earlier days of the French Revolution)—and a make-weight in the shape of an appreciation of the Oxford Thackeray. May Mr. Dobson give us many more volumes of as pleasant and carefully wrought essays!

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OLD KEW, CHISWICK AND KENSINGTON. By Lloyd Sanders. Sixteen illustrations. London: *Methuen and Co.*, 1910. Demy 8vo., pp. xx, 302. Price 12s. 6d.

Here is good antiquary's work indeed! The literature of London topography is both wide and elusive, and much has to be done, for instance, in the western district of which Mr. Sanders writes, to check the statements of an earlier historian like Faulkner, invaluable as he was. Mr. Sanders is at once gay and painstaking. "When posterity comes to ask the Victorian and Edwardian epochs what they found by way of architecture, and what they left behind them, those ages, so illustrious in other respects, will be a good deal at a loss for an answer." And the Belgravians will feel a cold chill when they read of themselves on p. 236. But in dealing with the past of his district, he shows abundantly, here by the accurate checking of a printed Treasury paper with the original document at the Record Office, and there by the discovery of a royal rat-catcher's bill in the House of Lords manuscripts, how careful he has been about



the details of his narrative. His work falls, like its title, into three sections. The increasing attractiveness and accessibility of Kew Gardens should lead many to inquire in these pages as to the eighteenth-century history of that beautiful space—associations aptly typified by the amusing account, cited on p. 63, of Horace Walpole's adventure with Lady Browne in the Thames above Kew Bridge. It was a curious age, when "they built temples to friendship, to comings-of-age, to peace, to victory, to anything and anybody." About Chiswick Mr. Sanders writes well and freshly. His interesting identification of Chiswick Square as the Marquis of Worcester's house is a welcome addition to local lore, and one is glad to find a full statement as to Thackeray's association with Walpole House on the Mall, with a plausible explanation of the puzzling picture in *Vanity Fair*. It is much to be hoped that Mr. Sanders's volume will serve to influence the opinions of those seeking a desirable and healthy London locality for residence, for there is little doubt that the whole north riverside between Kew and Hammersmith Bridges, rich in historical associations, is likely to return to well-merited favour as a good region for the homes of Englishmen who can admire a noble river. Incidentally we are extremely sorry that Mr. Sanders should have omitted Hammersmith by his big skip from Chiswick to Kensington. He adds, indeed, to previous record by his interesting notes about Leigh Hunt, but there is much to say about a suburb which has sheltered, among others, such remarkable men as Sir Nicholas Crispe, Turner the painter, and William Morris. The account of Kensington seems excellent, and should stir the minds of many readers who live in the districts which knew York House and Campden House, as well as Holland House and Holly Lodge. The narrative concerning Kensington Palace is full of vivacious matter.

We have detected a small error in line 16 of p. 164 of an otherwise excellently printed book, but we hope that a new edition may include some rather better illustrations.—W. H. D.

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SPRINGS, STREAMS AND SPAS OF LONDON. By Alfred Stanley Foord. With twenty-seven illustrations. London: *T. Fisher Unwin*, 1910. Demy 8vo., pp. 352. Price 10s. 6d. net.

Much has been written at various times and in sundry places concerning the rivers and streams which once flowed visibly through London, and the springs and spas which were once popular resorts, but we know of no such comprehensive work on the subject as the volume before us. Mr. Foord here gives us a well-wrought book, full of information carefully collected and well arranged, concerning the waterways, the springs, and water-resorts, of the older London. It is probable that few Londoners could name all, or nearly all, the little rivers and streams which once flowed through the city or its immediate neighbourhood into the Thames from the north and from the south. On the north there were (and in most cases still are, though out of sight) the Wallbrook, Langbourne, Westbourne, Tybourne, Fleet or Holebourne or Turmill Brook (a significant name), the Kilburn stream, and others; on the south, the Effra River, the Falcon Brook, and the Neckinger,

are the streams here described. The chapter on the South London streams is rather meagre. The Wandale and the Ravensbourne are just mentioned; but though they touch the suburbs of London rather than London itself, they certainly deserve treatment among the streams of London. The Quaggy, a one-time affluent of the Ravensbourne, is not mentioned. The Wells from which to some extent the streams were fed, and the spas and places of resort which grew up in connection therewith, are here fully chronicled, and their histories and manifold associations are well set forth. A good deal of this has no doubt been done before in more than one publication, but it is certainly convenient to have these compact descriptions in one volume with a comprehensive treatment of London's water-resources. The third part of the book, which deals with the conduit system of London's water-supply, is perhaps the best and most useful part of the book. It would be difficult to find anywhere else so systematic and comprehensive an account of what was for centuries a most important feature of London life. The numerous illustrations are mostly from old prints, engravings, and drawings. They have been well selected, and add to the usefulness as well as the attractiveness of the book, which is handsomely produced. There is a fair index.

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THE SEA-KINGS OF CRETE. By Rev. James Baikie, F.R.A.S. With thirty-two plates from photographs. London: *A. and C. Black*, 1910. Large crown 8vo., pp. xiv, 274. Price 7s. 6d. net.

Every archæologist knows that the old theories of the origins of Greek civilization have been revolutionized by the discoveries, first of Schliemann at Mycenæ, and later, and most of all, of the explorers in Crete. The earlier revelations of Mycenaean culture have been followed by the marvellous discoveries and unfoldings of "Minoan" history and civilization by Dr. Arthur Evans and his helpers at Knossos—discoveries to which each year adds fresh wonders—by Professor Halbherr and others at Phæstos, and elsewhere. The details of the results of the last ten years' work in Crete are to be found in expensive and elaborate journals and annuals to which few but the initiated have access. The only book previously published which aimed at making those results known to a wider circle of readers was Prof. R. M. Burrows's excellent *Discoveries in Crete*, 1907. The handsome volume before us has much the same aim in view, but is written in more popular style. Mr. Baikie devotes a chapter or two to a statement of the old legends which hinted at the existence of a developed civilization and a remarkable sea-power in prehistoric Crete, and to an account of Schliemann and his wonderful labours at Mycenæ, Orchomenos, and Tiryns; but the bulk of the book is occupied by a careful setting forth of the development of Minoan history and culture as evidenced by the results of the Cretan explorations of the last ten years. It is a readable and absorbingly interesting account of the latest, and perhaps the greatest, romance of archæology. The admirable illustrations are all from photographs of parts of the sites laid bare at Knossos and elsewhere, and of the relics brought to light—pottery, ivory work, gold-



smiths' work, etc.—with one or two of Mycenæ scenes.

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THE BOOK OF THE DEAD. By H. M. Tirard. With an Introduction by Edouard Naville, D.C.L. With forty-seven illustrations. London: Society for Promoting Christian Knowledge, 1910. 8vo., pp. 170. Price 3s. 6d.

The Book of the Dead is known to Egyptologists as an amazing collection of texts, in which much seems confused and unmeaning and apparently contradictory, and much is a puzzling combination of metaphoric symbolism and unknown magic; but in which, also, may be traced quite clearly the fundamental conceptions of the ancient Egyptians respecting the future life and the welfare of the soul. In the neat volume before us Mrs. Tirard has performed a very useful service in presenting to English readers an ordered summary of the ideas and practices described and embodied in the Book of the Dead. Dr. Naville vouches the trustworthiness of the work. He remarks that the English public "will here find a profound knowledge of the Book of the Dead, a knowledge which excites our astonishment and admiration in a lady who is not an Egyptologist by profession. . . . Mrs. Tirard has succeeded very well in disentangling the fundamental ideas from the confused mass of material, which, though often appearing a mere medley of religion and magic, formed the spiritual goods and chattels which the Egyptian was supposed to carry with him into the other world." Mrs. Tirard's book is deeply interesting, and will give its readers a much clearer notion of the hopes and expectations, and ideas and thoughts, of the men of ancient Egypt concerning the future life, than they can hope to get elsewhere. There is a good index and many useful illustrations.

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Mr. Alfred Stapleton, 39, Burford Road, Nottingham, has issued in very limited numbers, of which only some forty copies are for sale, at 5s. net, a second edition of his well-known *All about the Merry Tales of Gotham*, originally published in 1900. Much superfluous matter has been pruned away, and the various sections have been rearranged and their contents revised, to the great improvement, we think, of the book. It is a handy little monograph which sets forth the tales themselves, and discusses ably such questions as their authorship and bibliography, the geographical situation of Gotham (Nottingham or Sussex), the origin of the traditions, and literary allusion to the tales. The booklet is freely illustrated, and deserves a wider circulation than the limited issue now made can give it. Copies can be obtained from the author.

\* \* \*

Messrs. T. C. and E. C. Jack, of Edinburgh, have issued Sections V. to VIII. (price 2s. 6d. net each) of *The Book of Decorative Furniture*, by Edwin Foley. We can only reiterate the praise we have given the earlier parts. The descriptions of the various classes of decorative furniture of successive periods in different European countries are accurate and concise, and there is a good chapter on "Collecting," while the plates are splendid examples of colour work. Besides very numerous and good cuts in the text—every page has one, and sometimes more—these four parts con-

tain a plate of constructional and decorative woods, and twenty-three plates in colour of various beautiful specimens of the furniture-maker's art. Where all are so good it is difficult to discriminate, but among the best, to our thinking, are plates of Mirror, Guéridons, and Table overlaid with Silver Plaques (Windsor Castle), Florentine Chimney-piece and Table in Coloured Mosaic, an Inlaid Jewel Casket of Walnut Wood (1630), and a Boule Coffret de Mariage. The parts will make a delectable volume.

\* \* \*

The October number of the *Scottish Historical Review* begins a new volume. Among the papers are "The History of Divorce in Scotland," by Lord Guthrie; a curious tracing of parallelisms between Scott's *Lady of the Lake* and Fairfax's rendering of Tasso (*Godfrey of Bullgione*), under the title of "Roderick Dhu: His Poetical Pedigree," by Dr. George Neilson; and the "First Historian of Cumberland," by Rev. James Wilson. The *Architectural Review*, November, besides much other interesting matter, finely illustrated, contains an authoritative article on the controversy concerning the south portico of St. George's Hall, Liverpool, by Mr. L. B. Budden; an illustrated account of Isaac Ware's eighteenth-century work at No. 6, Bloomsbury Square; and some more of Mr. Macartney's "Notes on Cambridge Colleges," with beautiful illustrations. *Travel and Exploration*, November, provides plenty of entertaining travel reading. Tripoli, New Zealand, India, Sicily and New Guinea, are among the places visited. The *East Anglian*, October, has extracts from the sixteenth-century churchwardens' accounts of Boxford, Suffolk; a remarkable breach of promise case (1539) from the Depositions in the Consistory Court of Ely; and another record matter. We have also received *Rivista d'Italia*, October, and a good catalogue of second-hand books, including many architectural works, from Messrs. W. N. Pitcher and Co., Cross Street, Manchester.



## Correspondence.

### EVESHAM ABBEY RELICS.

TO THE EDITOR.

IN reply to the letter of the Rev. J. B. McGovern in the October *Antiquary*, I should like to explain the method in which the Evesham Tower quarter-boys were worked. The explanation is simple. "The stationary halberds" perforce remained so; it was the whole figure which revolved on its disc, worked by a mechanical contrivance inside the bell-chamber, and by this means the halberd was brought into contact with the bell in the same manner as that in which Punch uses his stick upon his victims. If Mr. McGovern will kindly refer to my little book, or to p. 350 of the September *Antiquary*, he will see that each of the quarter-boys stands on a round disc, and that this disc is placed on a modern pedestal, upon which the figure will move, if worked in the necessary

manner. There is no evidence as to the form of the mechanical contrivance adopted in past days for the working of the quarter-boys, but there is evidence that this machinery was constantly out of order, and that for years it was not in use at all, although it was said that a sum of only £5 was required to put it into repair. Evidently, with past failures before them, no one thought it worth the trouble to go to this expense, and in 1845 we find the historian May writing that "we cannot but continue to urge upon the parishioners the propriety of removing that carved piece of absurdity, which, without any manner of purpose, has long been placed above the western dial-plate veiling the chaise tracery of the upper windows, and thus detracting from the aspect of the structure in the same degree that a portrait of an individual would suffer by concealing the eyes." A few years later the quarter-boys were removed from their position, and remained in the churchyard for some days, and finally were bought for the price of "a few pots of beer."

I would like to note that Mr. McGovern refers to a "curious monastic earthen bowl or washing-vessel" amongst the Evesham Abbey relics. This is an error. The vessel is of lead, and is a fifteenth-century bucket with the handles broken away.

Finally, the skull and thigh-bones are those of Abbot Henry of Worcester (died 1263); the archway bearing the name of Abbot Clement Lichfield is an early nineteenth-century copy of the porch-front still existing at the Old Evesham Grammar School; and there are three, and not two, stone coffins in the Abbey Manor grounds. It was in one of these coffins that the body and the many relics of Abbot Henry of Worcester were found.

I am sure Mr. McGovern will appreciate the spirit in which these corrections are made.

E. A. B. BARNARD.

Evesham,

October 21, 1910.

## STORY OF THE BATTLE OF EDINGTON.

TO THE EDITOR.

In a notice of my book, *The Story of the Battle of Edington*, appearing in the *Antiquary* of November, 1910, a critic attacks the accuracy of my statements, especially on the topography of the Lower Parret, and speaks of "glaring mistakes," etc., which may lead astray "unwary readers." Chief among my "glaring mistakes" he quotes the following: "In this connection we must note a strange mistake on p. 37, where Combwich is said to be *within* Cannington parish, whereas it is a hamlet of Otterhampton." As so much of importance turns upon the exact position and precise topography of Combwich, which I maintain with good proof to be identical with the famous Cynuit or Kinwith Castle, may I refer my critic to Collinson's *History of Somersetshire* (vol. i., p. 234), where, according to this great authority on the parishes of the county, Combwich is described as "a hamlet of Cannington," as I have stated? Also, may I refer him to Weaver's *Somerset Incumbents*, p. 324, under the parish of Cannington, where it is stated, "In this parish was the Chapel of Combwich, of which in 1468 John Cokes was capellanus" (Bishop Stillington's Register)? It is easy to see how my critic has been

led astray, through superficial and second-hand information, by the *modern* grouping of parishes. In any discussion upon such remote events as the "Battle of Cynuit Castle," or the "Battle of Edington," it is very necessary to go back to ancient divisions and ancient boundaries. So much for the worst of my "glaring mistakes." It is hardly worth while to allude to the great pack-road which led from east to west of the River Parret by way of Combwich Passage, the true significance of which in a plan of campaign was first demonstrated by myself about twelve years ago. I connected it carefully with an old "Herepath" I traced on the Quantocks many years ago, finding at least three distinct allusions to it in old twelfth-century charters (*Land of Quantock*, 1903, and *Proceedings of Somerset Archaeological Society*, 1897, Stoke Courcy Priory). My critic complains that I have misrepresented my own pack-road. It is quite certain that he would never have heard of it or connected it with Combwich or the Quantocks if I had not pointed out its original importance. My critic does not seem to be aware that my maps illustrating the Battle of Edington were, in no less than four cases, taken over from my *Land of Quantock*, published in 1903, when I was puzzling out the features of the Alfred campaign. Upon one point he is absolutely wrong, and this is when he says that the Polden Hills appear in my map at an extravagant angle to their real position. Further, is he absolutely sure that all that Thomas Chatterton said about the Danes was forged?

Your critic implies that I have ignored the co-operation of others. This is a statement made without the slightest foundation of fact. As a lifelong resident I have devoted much local study to the history of Somerset, and made this Alfred campaign of A.D. 878 a special subject of research, unassisted by any others. It is true that a year or so ago a certain number of amateurs came down in the summer "to dig up Hubba." The combined rôle of grave-digging and picknicking had its fascinations for them, and, most fortunately for a mound attacked, our learned and vigilant curator of the Taunton Museum was able to be present and do policeman's work. But to the amused residents it was quite clear that this Metropolitan picnic-party borrowed both shovels and ideas from the country, without being able to use either. Although, as local secretary of the Somerset Archaeological Society, I gave some help at first, I soon saw reason to dissociate myself from them. The real spade-work of local topography is not done during holiday excursions.

WILLIAM GRESWELL.

November 1, 1910.

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

It would be well if those proposing to submit MSS. would first write to the Editor, 62, Paternoster Row, London, stating the subject and manner of treatment.

**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.

# INDEX.

- Abinsdon, History of, Review of, 357.  
 Abrahams, A., Thomas Barker, 419.  
*Accidents of an Antiquary's Life*, Review of, 337.  
 Adelphi Terrace, The, 429.  
*Africa South of the Zambesi, History, etc.*, of, Review of, 358.  
 Alabaster Work, Exhibition of, 241.  
 Ambidexterity and Primitive Man, by H. J. D. Astley, 237, 340.  
 Amsterdam and Rembrandt, by J. F. Scheltema, 460.  
 Anglo-Saxon Brooch, by Sir C. Robinson, 268.  
 Antiquarian News, 33, 71, 111, 151, 191, 233, 272, 312, 353, 392, 432, 473.  
 Antiquary, Trials of an, 31.  
 Antiquary's Note-Book, The, 67, 147, 268, 348, 388.  
 Apperson, G. L., Edward Cocker and his "Arithmetick," 258.  
 Arabic Numerals, 234.  
*Archæologia Eliana*, Notice of, 432.  
 Archæology and Literature, 86.  
 Architecture of the Friars in England, by A. W. Clapham, 224, 248.  
 Letter on, 320.  
*Armour and Weapons*, Review of, 38.  
 Armour, Parish, 122.  
 Art Sale, 284.  
*Arts and Crafts of Ancient Egypt*, Review of, 195.  
 Assyrian Antiquities, 6, 82.  
 Astley, H. J. D., Ambidexterity and Primitive Man, 297, 340.  
 Babylonian Antiquities, 161, 165.  
 Bailey, G., Curious Carvings in Old Churches, 301.  
 Baker, J., In Mediaeval Gotland, 7.  
 Banbury, Reindeer Inn at, 81.  
 Barker, T., a Friend of Gilbert White, by A. Abrahams, 419.  
 Barnard, E. A. B., Letter by, 479.  
 Barrington, M., Retrospective Reviews, 57, 331.  
 Basing House, Excavations at, 44, 109, 234.  
 Bath, Demolitions at, 1.  
 Bell, A. M., Neolithic Hut-Circles of Jenefee, 87.  
 Bennett-Stanford, J., Letter by, 120.  
 Benton, G. M., Norman Font in St. Peter's, Cambridge, 368.  
 Sepulchral Monuments, Stapleford, 229.  
 Wall Decoration, Great Wilbraham Church, 67.  
 Berkshire Archæological Society, 237, 316, 435.  
*Berkshire, School History of*, Notice of, 159.  
 Bermondsey Abbey, 401.  
 Betham, G. K., Kanarese City of Kop, 92.  
 Biberon, A Historic, 284.  
 Biblical Archæology, Society of, 37, 72, 114, 156, 273, 475.  
 Bibliographical Society, 70, 71, 111.  
 Bindon Farm, Axmouth, by S. Heath, 147.  
 Birmingham Archæological Society, 316, 362.  
*Transactions*, 353.  
 Birmingham, The High Cross of, by J. Hill, 266.  
 Boat, Roman, found, 245, 283.  
 Bolland, W. C., The Morocco Ambassador of 1682, 129, 179.  
*Bologna*, Review of, 116.  
 Bondington, Bishop, 155.  
*Book of the Dead, The*, Review of, 479.  
*Book Prices Current*, Notices of, 109, 189, 269, 349, 429.  
 Bornean Folk-Lore, 83.  
 Bothal Church, 273.  
 Bradford, Ancient Streets of, 194.  
*Bradford Antiquary*, Notice of, 34.  
 Bradford Historical and Antiquarian Society, 194, 237, 475.  
 Bradshaw, Henry, Society, 31.  
 Branscombe Church, Devon, 1.  
*Brasses, English Church*, Review of, 277.  
*Brickwall in Sussex, History of, etc.*, Review of, 118.  
 Brighton Archæological Club, 35, 75, 155, 194, 274, 316, 355, 396, 434.  
 Bristol and Gloucestershire Archæological Society, 37, 114, 156, 273, 356, 406.  
*Bristol, Calendar of Charters, etc.*, of, Review of, 158.  
 British Academy Publications, 40.  
 British Archæological Association, 74, 314.  
 British Museum Acquisitions, 2, 6, 166, 207, 288, 325, 352, 402, 430, 442.  
*British Place-Names*, Review of, 118.  
 British School at Rome, 70, 85, 247, 316, 325.  
 Bronze Antiquities, 234, 246.  
 Bronze Bell, Ancient, 246, 287.  
 Burne, Miss C. S., on Folk-Lore, 86.  
 Butler, A. J., Death of, 150.  
 Byzantine Research Fund, 37.  
 Caerleon, 44.  
 Caerwent, 286, 324, 367.  
 Cambrian Archæological Association, 242, 392.  
 Cambridge Antiquarian Society, 35, 113, 237, 475.  
 Publications, 33, 272.  
 Cardiganshire Antiquarian Society, 316, 435.  
 Carmarthenshire Antiquarian Society, 275.  
 Carvings in Old Churches, Curious, by G. Bailey, 301.  
 Caslon, William, 392.  
 Casterley Camp, Wilts, 365.  
 Cat Lore, 143.  
 Central American Hieroglyphs, 472.  
 Chanbered Cairns, 115.  
 Charlemagne, Hymn written by, 149.  
 Charlton Church, 434.  
*Cheshire, Memorials of Old*, Review of, 399.  
*Chester*, Review of, 358.  
 Chester Archæological Society, 74, 113, 153, 275, 395, 475.  
*Journal*, 71.  
 Chippendale Work, 85.  
 Chipping Campden, 43.  
 Cholsley Church, 325.  
 Christchurch, Twynham, Mill at, 1.  
*Church Bells of Essex*, Review of, 158.  
*Church Bells of Warwickshire*, Review of, 359.  
*Church Dedications, Ancient, in Scotland*, Review of, 318.  
*Church Plate of Radnorshire*, Review of, 436.  
 Churchyard Cross at Hilton, by C. H. Evelyn-White, 167.  
 Cinerary Urns found, 324, 402.  
 Cist Burials, 115.  
*Civil War in Dorset, The Great*, Review of, 237.  
 Civil War, Sussex in the, 36.  
 Clapham, A. W., Architecture of the Friars in England, 224, 248.  
 Clark, J. W., Death of, 431.  
 Clarke, W. G., Old-Time Visitors to Theford, 304.  
 Clephan, R. C., Greek Ceramic and Plastic Arts, 328, 375, 415.  
 Clifton Antiquarian Club, 114.  
 Cocker and his "Arithmetick," by G. L. Apperson, 258.  
 Cockfight in 1514, 27.  
 Coins, Finds of, 84, 161, 202, 203, 235, 245, 286, 288, 327, 366, 367, 405.  
 Colchester Historical Record, The, 127.  
 Colchester Museum, 206, 283.  
 Collins, A. H., The Holy Maid of Kent, 213.  
*Comacines, The*, Review of, 357.  
*Complete Peasage, The*, Vol. 1., Review of, 436.  
 Conder, Colonel C. R., Death of, 87.  
 Congress of Archæological Societies, 314.  
 Cooper, A. N., East Yorkshire and the Pilgrimage of Grace, 417.  
 Copinger, W. A., Death of, 151.  
 Corbridge Excavations, 41, 74, 363, 396.  
 Cork Historical and Archæological Society, *Journal*, 112, 232, 353.  
 Cornish Earthworks, 86.  
*Cornwall Coast, The*, Review of, 477.  
 Cornwall, Royal Institution of, *Journal*, 474.  
 Correspondence, 80, 119, 160, 200, 280, 320, 400, 440, 479.  
 Cossio, A., The Landi Dante Codex, 209.  
 Country Schoolmaster of the Eighteenth Century, A., by J. C. Wright, 97.  
*Court Minutes of Surrey and Kent Sewer Commission*, Review of, 190.  
*Court Rolls of Tooting Beck*, Review of, 190.  
 Coventry School Library, 309.  
 Crete, Discoveries in, 361.  
*Crete, The Sea-Kings of*, Review of, 478.  
 Crocodile Symbolism, 6.  
 Cumberland, etc., Archæological Society, 236, 315, 396, 435.  
 Cutforth, T., Letter by, 160.  
 Cyclopean Structures in Scotland, 365.  
 Cyprus, Antiquities of, 192, 322, 367.  
 Dante Codex, The Landi, by A. Cossio, 209.  
 Letter on, 280.

- Darlington, Ancient Chests at, 165.  
 Dead, Preventing the Return of the, 83.  
*Decorative Furniture, Book of*, Notices of, 279, 360, 400, 479.  
 Deer-horn Pick, The Use of the, 153.  
 Demonic Possession, Letter on, 440.  
 Denmark, Finds in, 110.  
 Derbyshire Archæological Society, 316.  
 Deritend, Birmingham, Old Timbered House at, 363.  
*Dinanderie*, Review of, 424.  
*Domesday Tables*, Review of, 117.  
 Door-scraper, Ancient, Letter on, 440.  
 Dorset Field Club, 74, 154, 275, 396, 433.  
 Dorset, Normans in, 154.  
 Dowden, Bishop, Death of, 110.  
 Dowsing in Cambridgeshire Churches, 35.  
*Dunmow Fitch, Story of the*, Review of, 119.  
 Durham and Northumberland Archæological Society, 235, 273, 316, 355, 396.  
 Dymond, C. W., The "Gowk-Stane" near Edinburgh, 28.  
 Early English Proverbs, Review of, 196.  
 Earthworks, Cornish, 86; Sussex, 35.  
 East Anglia, Prehistoric Society of, 73, 114, 195, 316, 435.  
 East Herts Archæological Society, 273, 316, 355, 395.  
 Easthorpe Church, Essex, Discoveries at, 288.  
 East Riding Antiquarian Society, 194, 316, 393, 476.  
*East Yorkshire*, 112.  
 East Yorkshire and the Pilgrimage of Grace, by A. N. Cooper, 447.  
 Edinburgh Bibliographical Society, 111.  
*Edington, Story of the Battle of*, Review of, 437.  
 Letter on, 480.  
 Edward VII., King, Death of, 201.  
 Egypt: Exploration and Antiquities, 81, 281, 442, 474.  
 Egypt Exploration Fund, 474.  
 Eia, Manor of, Westminster, 112.  
 Emden "Silver Treasure," The, by J. B. Williams, 300.  
*English House, The Growth of the*, Review of, 39.  
*English Surnames in 1601, References to*, Review of, 319.  
 Ephesus, Discoveries at, 447.  
*Epitaphs*, Review of, 78.  
 Essex Archæological Society, 237, 274, 316, 396, 435.  
*Transactions*, 152, 432.  
 Ethelbert's Fatal Courtship, King, by P. W. Harrison, 334.  
*Etymologisk Ordbog*, Review of, 157.  
 Evesham Abbey Relics, 400, 479.  
 Evesham Quarter-Boys, 351, 400.  
 Excavations at Various Places, 5, 44, 46, 85, 122, 127, 156, 167, 192, 194, 203, 205, 208, 242, 243, 245, 272, 282, 286, 288, 313, 316, 324, 325, 326, 364, 402, 404, 405, 447.  
 Fairbank, F. R., The Episcopal Mitre, 99.  
 Fishwick, H., Lancashire Cock-fight in 1514, 27.  
*Folk-Lore of the Santal Parganas*, Review of, 76.  
 Fontevrault, The Abbey of, by J. Tavenor-Perry, 15.  
 Fontevrault, Tombs of, 364.  
 Fonts, Seven Sacrament, by A. C. Fryer, 11, 135, 293.  
 Fordham, Sir G., The Fordham Brass of Kelsall, 223.  
 Fothergill, G. A., Glendoick Sundial, 388.  
 Raby Castle Estate, 173.  
*Fountains Abbey, Ruins of*, Review of, 357.  
*Frequençy of City of London, Register of*, Notice of, 160.  
 Frescoes, see Wall-paintings.  
 Friends' Historical Society, Publications, 77, 152, 272, 313, 432.  
 Fryer, A. C., Seven Sacrament Fonts, 11, 135, 293.  
 Furnival, F. J., Death of, 311.  
 Games, Old Kentish, 4, 41, 84.  
 Gardner Print Collection, 149, 231.  
 Geffery's Almshouses, Shoreditch, 205, 475.  
*Genealogies of Carmarthenshire Sheriffs*, Review of, 399.  
*Genealogist's Legal Dictionary*, Review of, 79.  
 Genealogy and Social History, 191.  
 George V., King, Proclamation of, 201.  
 Gerish, W. B., Letters by, 120, 160, 440.  
 Glasgow Archæological Society, 35, 155, 236.  
*Transactions*, 474.  
 Glastonbury Antiquarian Society, 237.  
 Glastonbury, Lake Village near, 245, 354, 362.  
 Glendoick Sundial, by G. A. Fothergill, 388.  
 Gotland, In Mediæval, by J. Baker, 7.  
 "Gowk-stane," near Edinburgh, The, by C. W. Dymond, 28.  
 Great Wilbraham Church, 67.  
 Greek Antiquities, 1, 2, 46, 162.  
*Greek Sculptors, Six*, Review of, 197.  
 Greswell, W., Letter by, 480.  
 Gross, Professor Charles, Death of, 71.  
 Gun, Seventeenth-Century, found, 287.  
 Gypsy Lore Society, *Journal*, 70, 151, 270, 391, 473.  
 Halifax Antiquarian Society, 37, 114, 156, 193, 236, 316, 435.  
 Hampshire Archæological Society, 236, 366, 396.  
*Hampshire, School History of*, Review of, 79.  
 Hampstead Antiquarian Society, 356.  
 Hampton Court, Tudor Bridge at, 313.  
*Handwritings, Ancient*, Review of, 77.  
 Harrison, P. W., King Ethelbert's Fatal Courtship, 334.  
*Hastings Castle, History of*, Review of, 396.  
 Headington Village, 52.  
 Heath, S., Bindon Farm, Axmouth, 147.  
 Hellenic Society, 316.  
 Hems, H., Letter by, 119.  
*Heraldry Simplified*, Review of, 196.  
 Hertfordshire Biography, Letter on, 160.  
 Hexham Moot Hall, 126.  
 Highwaymen's Inns, by C. E. Thomas, 427.  
*Highways and Byways in Bucks*, Review of, 318.  
 Hill, J., The High Cross of Birmingham, 266.  
 Hillen, H. J., Death of, 473.  
 Kitty Witch Row, Yarmouth, 184.  
*Historical Illustrations*, Notices of, 239, 439.  
 Historical Manuscripts Commission, 471.  
 Historical Monuments Commission (England), 352, 422.  
 Historical Monuments Commission (Wales), 243, 321.  
 Holy Maid of Kent, The, by A. H. Collins, 213.  
 Hospitals of Kent, by A. Hussey, 139.  
*How to Use a Library*, Review of, 157.  
 Huck, T. W., Earliest Printed Maps, 251.  
 Hull Field Club, *Transactions*, 34.  
*Human Race, The*, Review of, 118.  
 Hume, Martin, Death of, 311.  
*Hundred Verses from Old Japan*, A., Review of, 116.  
 Hurstmonceaux Castle, 246.  
 Hussey, A., Hospitals of Kent, 139.  
 Islington Antiquarian Society, 475.  
 Japan, People of Yezo, 247.  
 Jericho, Discoveries at, 127.  
 Jersey, Note from, 446.  
 Jerusalem, Siege of, Relic of Roman, 311.  
 Jewitt, Orlando, and Headington Village, by W. H. Jewitt, 52.  
 Kent Archæological Society, 194, 355.  
 Ceramic and Plastic Arts, Greek, by R. C. Clephan, 328, 375, 415.  
 Kerry Archæological Society, 476.  
 Kitty Witch Row, Yarmouth, by H. J. Hillen, 184.  
 Kop, Kanarese City of, by G. K. Betham, 92.  
 Ladds, S. I., The Stukeley Brass, 146.  
 Lancashire and Cheshire Antiquarian Society, 193, 273, 395, 435.  
 Lancashire and Cheshire Historic Society, 113.  
 Lancashire Cock-fight in 1514, by H. Fishwick, 27.  
 Laver, H., Letter by, 80.  
*Leadwork, English*, Review of, 60.  
 Leaning Pillars of Church at Santiago, Spain, by J. H. Stone, 407.  
 Le Couteur, J. D., Letters by, 120, 446.  
 Leeds, E. T., The Wallingford Sword, 348.  
 Leicestershire Archæological Society, 115.  
 Leprosy, Mediæval, by W. S. Sparrow, 47.  
 Lesnes Abbey, Discoveries at, 364.  
 Lesnes Abbey, Problems from, by W. T. Vincent, 452.  
*Libraries etc., Year-Book*, Review of, 438.  
 Lille, The Cause of, Letter on, 120.  
 Lincoln Record Society, 472.  
 London and Middlesex Archæological Society, 314, 434, 475.  
 London Antiquities, 42, 85, 127, 162, 241, 245.  
 London Antiquities, Proposed Museum of, 441.  
 London Coffee-House, The, 80.  
 London Guildhall Crypt, 324.  
*London in the Nineteenth Century*, Review of, 78.  
 London Signs and their Associations, by J. H. MacMichael, 64, 219, 344, 456.  
 MacMichael, J. H., London Signs and their Associations, 64, 219, 344, 456.  
 Magazines, see Periodicals.  
 Malta, Excavations in, 325.  
 Mammoth Remains found, 5, 246.  
 Manchester, Relics of Old, 2.  
*Manor-Houses of England*, Review of, 107.  
 Maps, Earliest Printed, by T. W. Huck, 253.  
 Maps, Old, 150.  
 Marucchi, Professor, 32.  
 Martyrs temp. Queen Mary, Letter on, 120.  
*Masonic History, A Short*, Review of, 278.  
 Maumbury Rings, 124, 275, 323, 404.  
 Mazer Bowl, Stuart, 248.  
 McGovern, J. B., Precursors of Dante, 410, 465.  
 Letters by, 280, 400.  
*Medical Hospitals of England*, Review of, 77.  
 Merbø, Discoveries at, 81.  
 Michélis, A., Death of, 352.  
 Milan Ambrasia, 70.  
 Minster, Sheppey, by J. C. Norwood, 102.  
*Miscerords*, Review of, 337.  
 Mitre, The Episcopal, by F. R. Fairbank, 99.  
 Moab, Discoveries in, 207.  
 Morant Club, The, 310.

- Morocco Ambassador of 1682, The, by W. C. Bolland, 129, 179.
- Morris, J. A., Discoveries at the Priory, Shrewsbury, 257.
- Music, Old English Instruments of*, Review of, 476.
- Musical Instruments in Sculpture, 193.
- Nautical Antiquaries, Proposed Society of, 189.
- Neolithic Hut - Circles of Jeneffe, by A. M. Bell, 87.
- Newcastle Society of Antiquaries, 34, 113, 153, 195, 237, 274, 356, 394, 396, 433.
- Newstead, Roman Fort of, 35.
- Norfolk Archaeological Society, 275, 316.
- Norman Font, St. Peter's, Cambridge, by G. M. Benton, 368.
- Normans in Dorset, 154.
- North Hinksey Church, 443.
- North Munster Archaeological Society, *Journal*, 34, 192, 392.
- Norwood, J. C., Minister, Sheppey, 102.
- Notes of the Month, 1, 41, 81, 121, 161, 201, 241, 281, 321, 361, 401, 441.
- Nutt, A., Death of, 270.
- Old Kensington Palace*, Review of, 477.
- Old Kew, Chiswick, and Kensington*, Review of, 477.
- Oxford Antiquities, 3, 163.
- Ouse Bridge, York, 113.
- Owl, At the Sign of the, 31, 68, 108, 149, 188, 230, 269, 309, 349, 388, 429, 471.
- Oxford, Discoveries at, 206.
- Oxford Museum, History of the*, Review of, 39.
- Palatinate Boroughs of Durham, by E. Wooler, 380.
- Palestine Exploration, 45.
- Pamphlets and Booklets, Notices of, 40, 79, 160, 199, 239, 279, 360, 400, 438, 479.
- Pargetting at Nottingham, 285.
- Parish, How to Write the History of a*, Review of, 119.
- Parish Register, The*, Review of, 239.
- Parish Registers of England*, Review of, 276.
- Parson's Pleasance, The*, Review of, 438.
- "*Passel of Ould Traade, A.*" Review of, 199.
- Pattern Designing, Traditional Methods of*, Review of, 238.
- Paviors' Company, History of the*, Review of, 397.
- Pedigree, My*, Review of, 39.
- Peevage and Pedigree*, Review of, 317.
- Perera, E. W., Sinhalese Names, 371.
- Periodicals and Magazines, Notices of, 40, 119, 160, 200, 240, 280, 319, 360, 400, 439, 479.
- Peruvian Antiquities, 46.
- Phoenician Lamp found, 323.
- Photographic Records and Surveys, 203.
- Pompeii, Discoveries at, 202, 323.
- Pontigny, The Abbey of, by J. Tavenor-Perry, 170.
- Portraits in Painted Glass, Letter on, 120.
- Precursors of Dante, by J. B. McGovern, 419, 465.
- Prehistoric Antiquities and Remains, 44, 73, 114, 153, 164, 274, 431, 447.
- Prehistoric Archaeology of the Old Testament*, Review of, 78.
- Prehistoric Congress of France, 83.
- Primitive Paternity*, Review of, 275.
- Proceedings and Publications of Archaeological Societies, 33, 71, 111, 151, 191, 233, 272, 312, 353, 392, 432, 473.
- Production of the Printed Catalogue*, Review of, 400.
- Puddletown Church, Vandalism at, 121, 202.
- Pulpits, Open-Air, 80, 119, 160.
- Quakers in the Land's End District, by J. H. Stone, 20.
- Raby Castle Estate : Notes, etc., by G. A. Fothergill, 173.
- Rassam, H., Death of, 368.
- Ravenscroft, W., Letter by, 320.
- Reading Abbey, Relics of, 404.
- Record Interpreter, The*, Review of, 319.
- Record Office Discovery, 191.
- Records of City of Norwich*, Review of, 317.
- Records, Public, Royal Commission on, 432.
- Rector's Book, Clayworth, Notts*, Review of, 278.
- Red Hills Exploration, 152.
- Renaissance Sculpture, 85.
- Renaissance Tombs of Rome*, Review of, 399.
- Retrospective Reviews, 57, 331.
- Reviews, 37, 60, 75, 115, 143, 157, 195, 237, 261, 275, 317, 337, 356, 396, 424, 436.
- Rhinoceros remains found, 5.
- Rhodesia, Discovery in, 363.
- Richmond Castle, Yorks, 128.
- Richmondshire Churches*, Review of, 356.
- Robinson, Sir C., An Anglo-Saxon Brooch, 268.
- Roman Altars found, 363, 367.
- Roman Antiquities at Caerwent, 286, 324, 367.
- Chitchurch, 162.
- Colchester, 283.
- Corbridge, 417, 74, 363, 396.
- Juellinge, Denmark, 110.
- Lincoln, 327.
- Northern Spain, 242.
- Plaxtol, 192.
- Pulborough, 192.
- Ringsstead, 405.
- York, 128.
- Roman Art, 47.
- Roman Boats found, 162, 245, 283.
- Roman Causeway, Llanrwst, 245.
- Roman Coins found, 84, 245, 286, 288, 327, 367, 405.
- Roman Fort at Manchester, The*, Review of, 37.
- Roman Ink found, 5.
- Roman Studies, Society for Promotion of, 205, 241, 287.
- Roman Villas discovered, 406, 447.
- Roman Wall in Scotland, 122.
- Rome, Discoveries in and near, 149, 206, 367.
- Royal Archaeological Institute, 201, 234, 272, 314, 353, 432.
- Royal Society of Antiquaries of Ireland, 114, 166, 194, 235, 316, 435.
- Journal*, 72, 152, 233, 392.
- Rutland Archaeological Society, 245, 275, 316.
- Sadler, H., Letter by, 440.
- St. Louis Reliquary, 402.
- St. Paul's Ecclesiastical Society, *Transactions*, 111.
- Sale, Art, 284.
- Satum, Old, Excavations, 234, 366, 442.
- Scheltema, J. F., Amsterdam and Rembrandt, 460.
- Scotland and France, 69.
- Scottish Record Society, 150.
- Seals, Ancient Ecclesiastical, 404.
- Sepulchral Monuments, Stapleford, by G. M. Benton, 229.
- Seventeenth-Century Documents, Letter on, 120.
- Shakespeare's Birthplace, 405.
- Shakespearean Discoveries, 150.
- Shakespearean Stage, The*, Review of, 75.
- Shap Abbey, Destruction at, 401.
- Shaw Family, The, Letter on, 200.
- Shaw, R., Letter by, 200.
- Shrewsbury, Discoveries at the Priory, by J. A. Morris, 257.
- Shropshire Archaeological Society, 314, 356.
- Transactions*, 33.
- Sidney, Sir Philip*, Review of, 38.
- Signs and Symbols of Primordial Man*, Review of, 359.
- Silchester Excavations, Final Report, 313.
- Sinhalese Names, by E. W. Perera, 371.
- Slade Hall, Levenshulme, 273.
- Society of Antiquaries, 37, 72, 81, 112, 121, 152, 192, 201, 234, 241, 272, 313.
- Society of Antiquaries of Scotland, 34, 72, 115, 194, 234.
- Proceedings*, 151.
- Somerset Archaeological Society, 87, 354.
- Proceedings*, 191.
- Southampton, Short History of*, Review of, 398.
- South Devon and Dorset, Coast of*, Review of, 398.
- South Pembrokeshire*, Review of, 438.
- Sparrow, W. S., Medieval Leprosy, 47.
- Speed's History of Southampton*, Review of, 238.
- Spoons, "Matrimonial," 201.
- Springs, Streams, etc., of London*, Review of, 478.
- Staffordshire, Memorials of Old*, Review of, 77.
- Steyning Church, 394.
- Stock, Mr. Elliot's, his Library, 232.
- Stone Axe-hammer found, 447.
- Stone, J. H., Learning Pillars of Church at Santiago, Spain, 407.
- Quakers in the Land's End District, 20.
- Stukeley Brass, The, by S. I. Ladds, 146.
- Styles of Ornament*, Review of, 275.
- Suffolk Institute of Archaeology, 356, 396.
- Sunderland Antiquarian Society, 37, 115, 217, 435.
- Surrey Archaeological Society, 235, 315.
- Collections*, 473.
- Surrey, Rambles in*, Review of, 437.
- Surtees' Durham : Gateshead Section*, Review of, 158.
- Sussex Archaeological Society, 36, 193, 237, 394.
- Sussex Earthworks, 274, 434.
- Sussex, Memorials of Old*, Review of, 39.
- Sword-belts, 114.
- Sydney Libraries, New South Wales, 31, 230.
- Syriac Manuscripts discovered, 190.
- Tapestry, Fifteenth-Century, 443.
- Tavenor - Perry, J., Abbey of Fontevrault, The, 15.
- Abbey of Pontigny, The, 170.
- Shield of Venice, The, 288.
- Letter by, 120.
- Tea in 1750, 80.
- Tempera Painting, 194.
- Theberton, Chronicles of*, Review of, 276.
- Theford Castle Hill, 316.
- Theford, Old-Time Visitors to, by W. G. Clarke, 304.
- Thomas, C. E., Highwaymen's Inns, 427.
- Thornton Society, 154, 316, 367, 396.
- Transactions*, 312.
- Thorstein of the Mere*, Review of, 118.
- Tibetan Antiquities, 46, 84.
- Tintern Abbey, 362.
- Tiryns, Excavations at, 124.
- Tynemouth Priory, 394.
- Vandalism in Devon, 327; in Dorset, 121, 202.
- Venice, The Shield of, by J. Tavenor-Perry, 288.
- Viking Club Publications, 72, 112, 233, 272, 392, 439, 474.

- Viking Grave Mound, 194.  
 Village Life, Old, 53.  
 Vincent, W. T., Problems from Lesnes Abbey, 452.  
 Wall Decoration discovered at Colchester, 203.  
 Wallingford Sword, The, by E. T. Leeds, 348.  
 Wall-paintings, 4, 42, 67, 406.  
 Wallsend, Holy Cross Church, 154.  
 Wareham, Discoveries at, 243.  
 Welsh National Museum, 41.  
 Westminster Abbey, Review of, 76.  
 Westminster Abbey, The Undercroft, 242.  
 White, C. H. Evelyn, Churchyard Cross at Hilton, 167.  
 Whitgift Hospital, Croydon, 1, 84.  
 Wight, Isle of, Discoveries in, 82.  
 Williams, J. B., The Emden "Silver Treasure," 300.  
 Wilts Archaeological Society, 166, 316.  
 Wooden Monumental Effigies, Review of, 261.  
 Wooden Waterpipes, 84, 127.  
 Wooler, E., Palatinate Boroughs of Durham, 380.  
 Woolwich Antiquarian Society, 434.  
 Worcester Archaeological Society, 476.  
 Worcester Cathedral Library, 69, 110.  
 Worcester, Old House at, 246.  
 Wright, J. C., A Country Schoolmaster of the Eighteenth Century, 97.  
 Writing, Ancient, 270.  
 York Archaeological Society, 113, 156.  
 York Collections, 402.  
 York, St. Mary's Abbey, 156.  
 Yorkshire Archaeological Society, 115, 275, 316, 396, 446.  
 Yorkshire, Memorials of Old, Review of, 115.

## LIST OF ILLUSTRATIONS.

|                                                                                                                                    | PAGES        |                                                                                                                           | PAGES              |
|------------------------------------------------------------------------------------------------------------------------------------|--------------|---------------------------------------------------------------------------------------------------------------------------|--------------------|
| TOMBSTONE IN OTFORD CHURCH - - -                                                                                                   | 3            | COURT-AT-STREET CHAPEL, ALDINGTON, FROM WEST - - - - -                                                                    | 216                |
| FONTS WITH REPRESENTATIONS OF THE SEVEN SACRAMENTS : THIRTEEN ILLUSTRATIONS 11, 12, 13, 14, 135, 136, 137, 138, 293, 294, 295, 296 |              | COBB'S HALL, ALDINGTON : TWO ILLUSTRATIONS - - - - -                                                                      | 217, 218           |
| QUAKERS' BURIAL-GROUND, SENNEN : TWO ILLUSTRATIONS - - - - -                                                                       | 25, 26       | THE FORDHAM BRASS OF KELSHALL, HERTS EARLY SEPULCHRAL MONUMENTS IN STAPLEFORD CHURCH, CAMBS : TWO ILLUSTRATIONS - - - - - | 224                |
| THE "GOWK-STANE," NEAR EDINBURGH - - -                                                                                             | 29           | THE REMAINS OF ROCHE ABBEY - - - - -                                                                                      | 229, 230           |
| THE ORLE - - - - -                                                                                                                 | 38           | EARLIEST PRINTED MAPS : THREE ILLUSTRATIONS - - - - -                                                                     | 244                |
| GATEHOUSE, KIRTLING HALL, CAMBRIDGE-SHIRE - - - - -                                                                                | 40           | WOODEN MONUMENTAL EFFIGIES : FOUR ILLUSTRATIONS - - - - -                                                                 | 255, 256, 257      |
| JACOBÆAN PULPIT IN CHIPPING CAMPDEN CHURCH - - - - -                                                                               | 43           | AN ANGLO-SAXON BROOCH - - - - -                                                                                           | 262, 263, 264, 265 |
| HOUSE AT HEADINGTON, WHERE ORLANDO JEWITT, THE ENGRAVER, WORKED - - -                                                              | 55           | A CHRISOM CHILD : INSCRIBED SLAB, CROXALL PARGETTING DISCOVERED ON AN OLD NOTTINGHAM HOUSE - - - - -                      | 269                |
| HEADINGTON CROSS - - - - -                                                                                                         | 56           | CURIOUS CARVINGS IN OLD CHURCHES : TWO ILLUSTRATIONS - - - - -                                                            | 277                |
| LEAD PIPE HEAD, PETWORTH - - - - -                                                                                                 | 61           | KERAMIC AND PLASTIC ARTS OF ANCIENT GREEKS : SEVEN ILLUSTRATIONS 331, 376, 379, 415, 417, 418                             | 302, 303           |
| LEAD LANTERN, HORHAM HALL - - - - -                                                                                                | 62           | MISERICORDS : FOUR ILLUSTRATIONS - - -                                                                                    | 338, 339           |
| KNEELING BOY SLAVE, ENFIELD - - - - -                                                                                              | 63           | THE WALLINGFORD SWORD : UPPER GUARD - - -                                                                                 | 348                |
| WALL DECORATION, GREAT WILBRAHAM CHURCH : TWO ILLUSTRATIONS - - -                                                                  | 68           | EVESHAM BELLS : THE TOWER QUARTER-BOYS - - -                                                                              | 350                |
| A MÆDÆVAL LEIFER - - - - -                                                                                                         | 77           | FREScoes IN LOWER CHURCH, S. CLEMENTE, ROME - - - - -                                                                     | 358                |
| NEOLITHIC IMPLEMENTS FROM JENEFFE, NEAR LIÈGE : FIVE ILLUSTRATIONS - 88, 89, 90, 91                                                |              | NICHE IN COTTAGE PARLOUR WALL - - - - -                                                                                   | 364                |
| THE EPISCOPAL MITRE : THREE ILLUSTRATIONS - - - - -                                                                                | 99, 100, 101 | ST. PETER'S CHURCH, CAMBRIDGE : TWO ILLUSTRATIONS - - - - -                                                               | 369, 370           |
| JAPANESE LANDSCAPE - - - - -                                                                                                       | 117          | THE GLENDOICK SUNDIAL - - - - -                                                                                           | 380                |
| CAT LORE : SIX ILLUSTRATIONS 143, 144, 145, 146                                                                                    |              | BENCH END, EAST BUDLEIGH, DEVON - - -                                                                                     | 398                |
| BINDON FARM, AXMOUTH - - - - -                                                                                                     | 148          | INNER COURT ROOM, MERCHANTS' HALL, YORK                                                                                   | 403                |
| THE CHANCEL, LONG WITTENHAM CHURCH -                                                                                               | 159          | SANTA MARIA DE SAR, SANTIAGO, GALICIA : TWO ILLUSTRATIONS - - - - -                                                       | 408, 409           |
| END OF PALACE HALL OR CHAPEL, OTFORD -                                                                                             | 164          | DINANDERIE : THREE ILLUSTRATIONS 424, 425, 426                                                                            |                    |
| HILTON CHURCHYARD CROSS - - - - -                                                                                                  | 169          | ADELPHI TERRACE IN GARRICK'S TIME - - -                                                                                   | 430                |
| ROUND AND ABOUT THE RABY CASTLE ESTATE : SIX ILLUSTRATIONS 173, 174, 175, 176, 177, 178                                            |              | ST. MARGARET'S-AT-CLIFFE CHURCH, KENT -                                                                                   | 439                |
| KILTY WITCH ROW, YARMOUTH - - - - -                                                                                                | 187          | NORTH HINKSEY CHURCH : FOUR ILLUSTRATIONS - - - - -                                                                       | 444, 445, 446      |
| ST. BENEDICT'S PRIORY, NEAR TENNERDEN, KENT - - - - -                                                                              | 198          | LESNES ABBEY : TWO ILLUSTRATIONS - - -                                                                                    | 453, 454           |
| SIXTEENTH-CENTURY WALL DECORATION DISCOVERED AT COLCHESTER - - - - -                                                               | 204          | AMSTERDAM AND REMBRANDT : THREE ILLUSTRATIONS - - - - -                                                                   | 461, 462, 463      |
| ALDINGTON CHURCH, KENT, FROM THE SOUTH-EAST - - - - -                                                                              | 214          |                                                                                                                           |                    |
| PELICAN IN HER PIETY ON ALDINGTON PULPIT - - - - -                                                                                 | 215          |                                                                                                                           |                    |









