

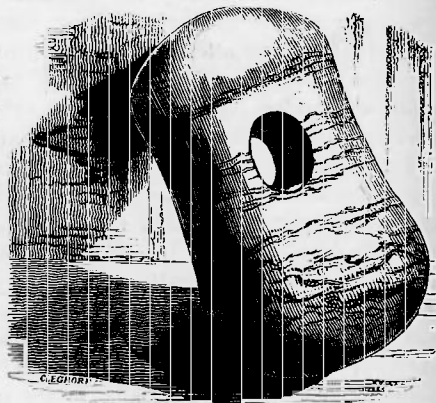
Notices of New Publications.

SOME ACCOUNT OF THE TERRITORY OR DOMINION OF FARNEY, IN THE PROVINCE AND EARLDOM OF ULSTER. By Evelyn Philip Shirley, Esq., M.A., one of the Knights of the Shire for the County of Monaghan. Pickering, 4to.

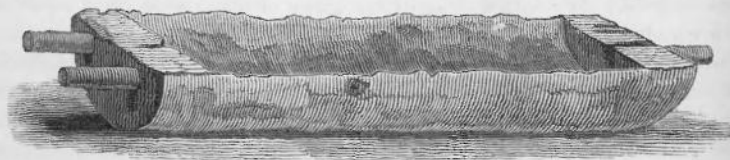
THE Barony of Farney, so termed from the ancient Irish designation, "the plain of the Alder-trees," the aboriginal growth which covered the low marshy lands and margins of standing waters in an extensive district of central Ireland, was a division of the ancient territory of Oriel, or M'Mahon's country, which was subdivided into five baronies in the reign of Elizabeth. Mr. Shirley has collected from the most ancient records the annals of Donegal and of Ulster, commencing as early as the fourth century; the few scattered evidences relating to the habits of the earlier inhabitants, records which tell only of rapine and bloodshed, of internal strife and lawless aggressions. The existence of earthen forts, or *Lis*, crowning every eminence in the district of Farney, to the number of 220 and upwards, as also of the curious remains of abodes of petty chieftains, placed for security on natural or artificial islands in the numerous loughs of that country, and termed *Crannoges*, bear a striking testimony to the truth of the "Annals of the Four Masters," and other early memorials of Irish history, upon which attention has as yet been insufficiently bestowed. Amongst these a curious record exists in relation to the rights of the tribes and chiefs of the district, and the privileges claimed by the king and people of Oriel: it is found in the "Book of Lecan," compiled about the twelfth century. The subsidies payable by the monarch of Island to the king of Oriel, and other subordinate *reguli*, and their liabilities to their inferior chieftains, are therein detailed: the chief of Farney appears to have been entitled to six *loricas*, and as many cups, shields, swords, women-slaves and chess-boards. The introduction of the game of chess at so early a period, in a country torn by rapine and disorder, might have been questioned, although Mr. Petrie is possessed of two chess-men discovered in Ireland, considered to be of no less ancient a date than the eleventh century, but the fact appears to be established by the curious record now for the first time published. The indefatigable research of Mr. Shirley has brought to light many curious memorials relating to the occurrences of the period antecedent to the Norman invasion, as well as of succeeding centuries; and the history of Farney, although properly forming a monograph of a limited district, may be viewed by general readers with interest as a faithful picture of the civil strife and fatal disunion by which the prosperity of this fertile land was blasted. The *Lis* of the primeval inhabitants gave place to the more scientifically constructed fortresses of de Courcy, and the Anglo-Norman occupants, but still was each man's hand upraised against his

neighbour, and the oppression of the more civilized invader tended only to aggravate miseries which had arisen from anarchy and barbarism.

It is, however, a remarkable fact, which can only be appreciated by examination of such collections of Irish antiquities, as the Museum of the Royal Irish Academy, that certain decorative arts, the craft of working in bronze and other metals, of producing elaborate ornaments of filagree or enamel, appear to have flourished in Ireland at a remote period, even amidst the aggravated miseries of that ill-fated country. These ornaments present great variety in form and design, and are for the most part marked by a peculiar character, distinguishing them from objects considered as of contemporary date, found in other countries of Europe. Several vestiges of the earliest period are yet to be traced in the barony of Farney, such as the remains of Druidical circles, trenches with a double row of great stones, about 40 feet in length, to which the popular name of the "Giants' graves" has been applied, and various stones of memorial, with which certain traditions are connected. The nail or hammer-head, formed of hard-stone, one of the best specimens which have been found in Ireland, and of which a representation, reduced to one half of the original size, is here presented to our readers, is remarkable on account of its peculiar form, and the skilful precision with which so hard a substance has been fashioned and polished. This object was found in a bog near the banks of Lough Fea^a.



In another of those great treasuries of remains illustrative of the habits of the primitive inhabitants of the country, a curious boat, formed of the hol-



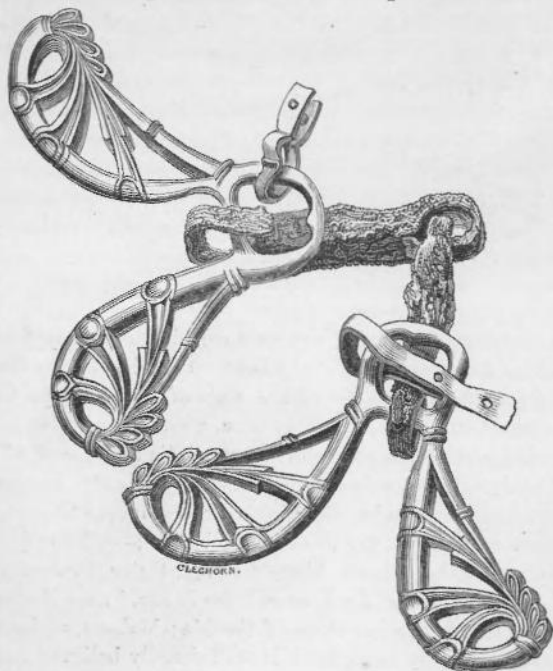
lowed trunk of an oak tree, was found; it measured 12 feet in length, and 3 feet in breadth, and was furnished with handles at the extremities, evidently for facility of transport from one lough to another, in a district where so

^a Hatchet-shaped weapons, or implements formed of flint or other hard stone, are of frequent occurrence; but the form of the specimen above represented is very

uncommon. See Remarks on Stone Axes and Hammers, by Bishop Lyttleton and Pegge, *Archæol.*, vol. ii. pp. 118, 124.

large a portion of the surface was covered by waters, which, as it has been observed, served to secure the insulated dwelling-places of the chieftains of Monaghan from hostile surprise.

The numerous objects formed of bronze, which have been found in Ireland, display remarkable skill in the art of casting and working that metal. The beautiful specimen, of which a representation is here given,



was found at a fort in the Chase at Lough Fea; it is a bridle, the bit being formed of iron, in which respect it is unique; several bridles of bronze, with elegantly foliated ornaments of similar design, have been found in Ireland, but in no other instance in a perfect state, with the bit of iron.

Another curious specimen of skill in the working of metals was discovered in the barony of Farney, in the year 1834. It is a vessel in the form of a caldron, made of six plates of hammered bronze, riveted together with pins of the same metal, the heads of which are shaped into points, and serve to ornament the exterior surface of the vessel. Its dimensions are 60 inches in circumference, at the widest part, by $11\frac{1}{2}$ inches in height. The culinary vessels found in Ireland have usually three feet, being intended for use on an open hearth; the caldron here represented was obviously adapted only for suspension over the fire. It was found twelve feet below the surface of a bog. (See woodcut in the next page.)

Amongst the ancient customs of the Irish, illustrated by Mr. Shirley's careful researches, the remarkable usage observed at the election of a chief-



Bronze Caldron found in Farney.

tain, by the ceremony of placing him on a certain stone, may deserve especial notice. This usage appears to have been retained so late as the sixteenth century^b. Spencer, in his *View of the state of Ireland*, says that "They use to place him that shalbe their captaine, upon a stone alwayes reserved for that purpose, and placed commonly upon a hill: in some of which I have seen formed and ingraven a foot, which they say was the measure of their first captaines foot, whereon hee standing, receives an oath to preserve all the auncient former customes of the countrey inviolable;—after which, descending from the stone, he turneth himself round, thrice forward and thrice backward." On the hill of *Lech*, or of "the Stone," near Monaghan, may still be seen the inauguration stone of the Mac-Mahons, under which the golden chair of the kings of Ireland is traditionally believed to have been deposited: the impression of a foot was effaced by the owner of the farm within the present century. The usages observed at the installation of chiefs are noticed at great length in "the Customs of Hy-Fiachrach," given in the valuable series of publications by the Irish Archæological Society; but this custom of the Mac-Mahon sept has not been noticed. Possibly the singular stone, marked with the print of a gigantic foot, traditionally attributed to Fingal, and still to be seen in the neighbourhood of Oban, in Argyllshire, may be the vestige of some similar inaugural custom.

We must refer our readers to the pages of Mr. Shirley's interesting work for the detailed account of the superiority assumed by the O'Neils over the Mac-Mahon sept, and the settlement of Monaghan by Sir William Fitzwilliam, in 1590, compiled from the valuable evidences which are preserved in the State Paper Office. The history of Farney, under the various measures devised during the reign of Elizabeth, for the amelioration of the distracted state of the country, the relation of the expedition of the earl of

^b Ross Mac-Mahon, as appears by Sir William Drury's despatch, Feb. 1578-9, was chosen chief of his sept, by this customary ceremonial. See p. 73.

Essex, and events of subsequent times, are carefully detailed, and illustrated by documents drawn from sources of information hitherto almost unexamined.

At the close of the volume an alphabetical list of names of the townlands of the barony is given, which may well serve to shew the value of such minor evidences, too frequently neglected by topographers. The popular name of some close, of an ancient track-way, or of some remote dell or eminence, traditionally preserved, or noticed in the title-deeds of estates, may often supply a link in the chain of evidence which has in vain been sought elsewhere by the local historian.

THE CHURCHES OF THE ARCHDEACONRY OF NORTHAMPTON. Published by the Architectural Society of that Archdeaconry.—Number 1. HIGHAM FERRERS.



The Churchyard Cross, with the Bede house and Vicarage, Higham Ferrers.

THE subject of this work can hardly be considered as one of mere local interest. The county of Northampton comprises specimens illustrative of the progress of Ecclesiastical architecture in England from the rudest and earliest efforts to the last decline of the art. Within sight of each other are the supposed Saxon tower of Earl's Barton and the beautiful Perpendicular church of Whiston, of the sixteenth century; and within a short distance of these, in the district which is now undergoing the careful survey of the Northamptonshire Architectural Society, are some of the finest examples known of the intermediate styles. Many of these churches are remarkable for a fine outline; and some of them have details of a richness and delicacy of execution not easily surpassed. Although they are mostly parochial,

they present much variety of character. The central tower is not a common feature, but of western towers we meet with almost every variety: the broach spire, of which Raunds is a magnificent example; the steeple, with the parapet, pinnacles, and flying buttresses, as at Higham and Rushden; the octagonal lantern, seen at Fotheringhay, Lowick, and Irthlingborough; the square tower, plain, embattled, or finished with a rich capping of pinnacles, as at Tichmarsh, present themselves to the eye in succession. One of the only four round churches in the kingdom belongs to this county. As we look into the interiors, we find in some of the churches new and interesting features. The pierced straining arch occurs in more than one instance, with excellent effect. There are also a few bell-gables, which might be copied to advantage. The late Norman belfry at Northborough, and the three-arched gable at Peakirk, may be noticed. It should be remembered also, that the county of Rutland is comprised within the arch-deaconry, and consequently forms part of the plan of this work. We need scarcely observe, that it is equally celebrated for fine churches with its neighbour.

The church which has been selected for the first number of the series is in some respects one of the most curious and interesting. Its double nave and chancel form an arrangement almost unique; and the tower and spire, though restored in the seventeenth century, after partial destruction, may be regarded as authentic, and they are very beautiful specimens of the style in which they were originally built. At the entrance, under the tower, "the inner doorway is double, being divided by a shaft or pier, an arrangement not uncommon in cathedral or conventual churches in this style, but rarely met with in parochial buildings. The heads of the two openings are low segmental arches having their architraves, as well as the jambs on each side, richly ornamented with foliage and small figures: within is a small shaft or rather bowtell, with a distinct base, but running uninterruptedly into the architrave without any capital. Between the jamb mouldings of the two openings, in the centre of the pier formed by them, is a small shaft which blossoms, as it were, into a rich capital of foliage without any astragal; this supports a large square abacus, the upper moulding of which is continued as a string-course over the heads of the two arches, and supports the base of a flat trefoil-headed niche; the statue is gone, and the lower part consequently left quite bare, but the upper part is diapered. The remainder of the tympanum on each side the niche is filled with circles containing sculptures of events in sacred history, five on each side: the interstices are filled with foliage."

Mr. Freeman, to whom the description of this church has been entrusted, notices carefully the junction of the old work with that of the later restorations, and the difference of the masonry; this is a matter which, in every case, demands our strictest attention, as it may often enable us to supply tests of authenticity; and the modes of construction by which old work is made available, even in the carrying out of new designs, are not among the least interesting subjects. The researches of Professor



F. Mackenzie.

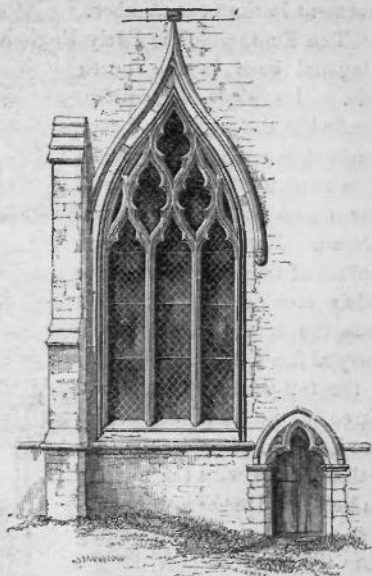
J.H. Le Keux.

CHANCEL OF HIGHAM FERRERS CHURCH.
[LOOKING WEST]

Published by John Henry Parker, Oxford, March 1st 1846.

Willis at Canterbury and Winchester have opened a new field to the architectural antiquary. It may be doubted whether the bulging of the spire is a mark, as Mr. Freeman supposes, of the lateness of its erection. Several spires, especially in Lincolnshire, are so much sugar-loaved, that we must look upon them as so designed and constructed originally, as no possible alteration could account for their present form. Of these we may notice Caythorpe in Lincolnshire.

The Decorated windows in this church are principally of the reticulated character, which is nowhere uncommon, and is very prevalent in Northamptonshire. This kind of Decorated window is the one most successfully imitated in the present day. Some of the windows have ogee heads, a feature somewhat peculiar to this district. Of the porch, "the outer doorway has shafts with good moulded capitals, and very beautiful foliated terminations to the label; the inner doorway, though mutilated, is a good example of the style, and from the use of the square abacus, although there is no other vestige of Norman character about it, would appear to be early in the style, and therefore, in all probability, the most ancient feature of the church. It has four shafts to the jambs, and the architrave is well, although not very richly, moulded. The gable of this porch is not low, but has been higher than at present, as appears from the gablet, which is adapted to a considerably higher pitch than now exists."



Window and Priest's Door.

The church of Higham Ferrers is rich in monumental brasses, and has an example of tile-pavement, which is valuable, from the few which remain of original arrangement. "The steps which led to the High Altar remain, they are covered with indented and encaustic tiles, laid in various patterns, one of these being a lozenge formed by a square black tile, scored in squares, as a centre, surrounded by four narrow yellow bordering tiles, having a small black one at each angle. Another part of the steps is laid down with lozenge-shaped tiles.

"The tiles used here are different from those generally met with; the device or pattern is generally pressed into the soft clay, and the impression so produced is filled up with a light-coloured clay previous to the tile being glazed; but in these the *outline* only of the pattern is pressed into the clay, and the whole surface is glazed over of one uniform colour.

"In the upright part of the steps, or risers, as they are called, three

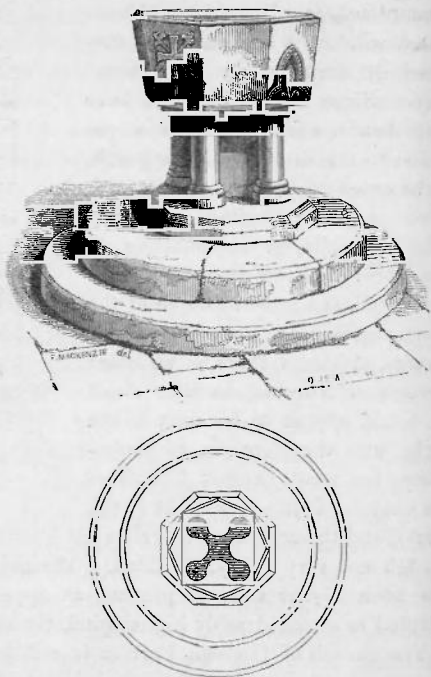
patterns of coloured tiles (a lion passant and two heraldick antelopes) are used, but these are formed like the rest, the outline of the figure is indented, and the figure itself painted on the surface before glazing. These tiles are used with two other kinds in a regular alternation as follows:—a painted tile, a square black tile divided with indented lines into nine squares, the centre one being yellow, a narrow yellow bordering tile with two indented flowers, the black tile as before, and lastly a painted tile.” We understand that the Society propose to give an engraving of this remarkable pavement in the next number.

“The Font, which is Early English, stands on two circular steps and an octagonal base in the north aisle. Its shaft is square, rounded at the angles, and very deeply depressed at the sides, so as to give the appearance of four shafts around a central column. Both the bases and capitals of these quasi shafts are rudely moulded, and on them rests the octagonal bason, of unequal faces, and a little wider at the top than at the bottom. Three of the faces are sculptured, that facing east with a Maltese cross, with the top of a staff attached to the lower member, and foliated rays issuing from the centre.”

The very careful and accurate description of the church is followed by three or four pages called the “Architectural History” of it, much of which must be considered as Mr. Freeman’s theory rather than as authenticated “history,” and we could have wished that some other title

had been chosen for this essay. For instance, Mr. Freeman asserts as matter of “history,” that “about 1340 further alterations were made. . . . Another north aisle was added, the pointed windows of the original aisle being removed into the north wall, but to adapt them to its smaller height, they were converted into square-headed ones.” This statement is opposed to the evidence of the building itself: the sections of the mouldings of the capitals in this aisle, given in p. 15, are of earlier character than any of the others, rather than later, and the alleged alteration of the windows is very improbable.

The other buildings worth notice are the chapel, westward of the church,



The Font. Higham Ferrers.

now used as a school. The bede-house, which stands to the south of the church, and has some fine late Perpendicular work, with a beautiful bell-niche at the west end, and the college, the front of which is seen in the street. These works are by Archbishop Chichele.

We hope this first number fairly represents the future character of the work. From the beauty and variety of the subjects on which those who have undertaken it are engaged, there need, at no point, be a falling off of interest in the matter; while the names of Mackenzie, Le Keux, and Jewitt are a sufficient guarantee that the artists will do justice to the subjects. We are indebted to the Society for the specimen plate and woodcuts, which will enable the Members of the Institute to judge of their execution. The faithful and accurate description which Mr. Freeman has given of Higham Ferrers church, will be an excellent guide to his companions in the same field; and it is to be hoped that the exertions of this and other Societies will shortly enable the ecclesiastical antiquary to form a clear estimate of the local merits and peculiarities of our medieval architecture.

THE MONASTIC RUINS OF YORKSHIRE. Parts I. and II. Folio.
R. SUNTER, York.

ALL that we have just said in approbation of the first brochure of the Northamptonshire Architectural Society, is applicable to this work, which is one of the most elaborate of the numerous publications occasioned by the present taste for and general study of Ecclesiology. The monastic ruins of Yorkshire are among the most valuable examples of art remaining in this country, and, owing to the sequestered sites of most of them, have preserved a freshness and sharpness of detail which we seek in vain among similar remains in the midland and southern counties. Although lithography is not generally successful in rendering details with clearness and fidelity, the drawings in this work, executed by Mr. G. Hawkins, are certainly equal to any specimens of that process which have fallen under our notice; the architectural features of the several buildings are represented with great accuracy and clearness, and the general views present faithful pictures of some of the most picturesque spots in the kingdom. The letter-press, written by the Rev. E. Churton, is appropriate to the subject; wisely avoiding minute antiquarian detail, which the more curious reader may find in the works of Dugdale and Burton, the Rev. author has furnished a pleasing and instructive narrative of the history of each building illustrated. We wish this publication every success, and trust the enterprising publisher will receive the encouragement he deserves.

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HE character of this work is already so well established that it is needless to recommend it to the attention of the members of the Institute. The object of the present notice is therefore to make its value and importance better known to those who have not had access to the original work ; to examine the data upon which Mr. Petrie has ventured to differ from the opinions received among well informed antiquaries on some particular points in his essay ;

and to shew the light that has been thrown by his work upon the history of architecture.

The first hundred pages of Mr. Petrie's work are occupied with an examination of the erroneous theories of previous writers with respect to the origin and uses of the round towers. This examination is conducted with much tact and skill, and exhibits great learning and research. He is completely successful in the task he undertook of demolishing all previous theories, whether of the Danish, or Phœnician, or Eastern, or Pagan uses of the round towers, and he satisfactorily proves that whatever their exact ages may be, they are certainly Christian. To use his own words, he has fully established,

“1. That not even the shadow of an historical authority has been adduced to show that the Irish were acquainted with the art of constructing an arch, or with the use of lime cement, anterior to the introduction of Christianity into the country ; and further, that though we have innumerable remains of buildings, of ages antecedent to that period, in no one of them has an arch, or lime cement, been found.

“2. That in no one building in Ireland assigned to pagan times, either by historical evidence or popular tradition, have been found either the form or features usual in the round towers, or characteristics that would indicate the possession of sufficient architectural skill in their builders to construct such edifices.

"3. That, previously to General Vallancey,—a writer remarkable for the daring rashness of his theories, for his looseness in the use of authorities, and for his want of acquaintance with medieval antiquities,—no writer had ever attributed to the round towers any other than a Christian, or, at least, a medieval origin.

"4. And lastly, that the evidences and arguments tendered in support of this theory by Vallancey and his followers,—excepting those of the late Mr. O'Brien and Sir William Betham, which I have not thought deserving of notice,—have been proved to be of no weight or importance.

"In addition to these facts, the four which follow will be proved in the descriptive notices of the ancient churches and towers which will constitute the third part of this inquiry.

"1. That the towers are *never* found unconnected with ancient ecclesiastical foundations.

"2. That their architectural styles exhibit no features or peculiarities not equally found in the original churches with which they are locally connected, when such remain.

"3. That on several of them Christian emblems are observable; and that others display, in their details, a style of architecture universally acknowledged to belong to Christian times.

"4. That they possess, invariably, architectural features not found in any buildings in Ireland ascertained to be of pagan times.

"For the present, however, I must assume these additional facts as proved, and will proceed to establish the conclusions as to their uses originally stated; namely, I. that they were intended to serve as belfries; and, II. as keeps, or places of strength, in which the sacred utensils, books, relics, and other valuables, were deposited, and into which the ecclesiastics to whom they belonged could retire for security, in cases of sudden predatory attack.

"These uses will, I think, appear obvious to a great extent, from their peculiarities of construction, which it will be proper, in the first place, to describe. These towers, then,—as will be seen from the annexed characteristic illustration, representing the perfect tower on Devenish Island in Lough Erne,—are rotund, cylindrical structures, usually tapering upwards, and varying in height from fifty to perhaps one hundred and fifty feet; and in external circumference, at the base, from forty to sixty feet, or somewhat more. They have usually a circular, projecting base, consisting of one, two, or three steps, or plinths, and are finished at the top with a conical roof of stone, which, frequently, as there is every reason to believe, terminated with a cross formed of a single stone. The wall, towards the base, is never less than three feet in thickness, but is usually more, and occasionally five feet, being always in accordance with the general proportions of the building. In the interior they are divided into stories, varying in number from four to eight, as the height of the tower permitted, and usually about twelve feet in height. These stories are marked either by projecting belts of stone, set-offs or ledges, or holes in the wall to receive



ROUND TOWER ON DEVENISH ISLAND.

joists, on which rested the floors, which were almost always of wood. In the uppermost of these stories the wall is perforated by two, four, five, six, or eight apertures, but most usually four, which sometimes face the cardinal points, and sometimes not. The lowest story, or rather its place, is sometimes composed of solid masonry, and when not so, it has never any aperture to light it. In the second story the wall is usually perforated by the entrance doorway, which is generally from eight to thirty feet from the ground, and only large enough to admit a single person at a time. The intermediate stories are each lighted by a single aperture, placed variously, and usually of very small size, though in several instances, that directly over the doorway is of a size little less than that of the doorway, and would appear to be intended as a second entrance.

“In their masonic construction they present a considerable variety: but the generality of them are built in that kind of careful masonry called spawled rubble, in which small stones, shaped by the hammer, in default of suitable stones at hand, are placed in every interstice of the larger stones,

so that very little mortar appears to be intermixed in the body of the wall; and thus the outside of spawled masonry, especially, presents an almost uninterrupted surface of stone, supplementary splinters being carefully inserted in the joints of the undried wall. Such, also, is the style of masonry of the most ancient churches; but it should be added that, in the interior of the walls of both, grouting is abundantly used. In some instances, however, the towers present a surface of ashlar masonry,—but rarely laid in courses perfectly regular,—both externally and internally, though more usually on the exterior only; and, in a few instances, the lower portion of the towers exhibits less of regularity than the upper parts.

“In their architectural features an equal diversity of style is observable; and of these the doorway is the most remarkable. When the tower is of rubble masonry, the doorways seldom present any decorations, and are either quadrangular, and covered with a lintel, of a single stone of great size, or semicircular-headed, either by the construction of a regular arch, or the cutting of a single stone. There are, however, two instances of very richly decorated doorways in towers of this description, namely, those of Kildare and Timahoe. In the more regularly constructed towers the doorways are always arched semicircularly, and are usually ornamented with architraves, or bands, on their external faces. The upper apertures but very rarely present any decorations, and are most usually of a quadrangular form. They are, however, sometimes semicircular-headed, and still oftener present the triangular or straight-sided arch. I should further add, that in the construction of these apertures very frequent examples occur of that kind of masonry, consisting of long and short stones alternately, now generally considered by antiquaries as a characteristic of Saxon architecture in England.

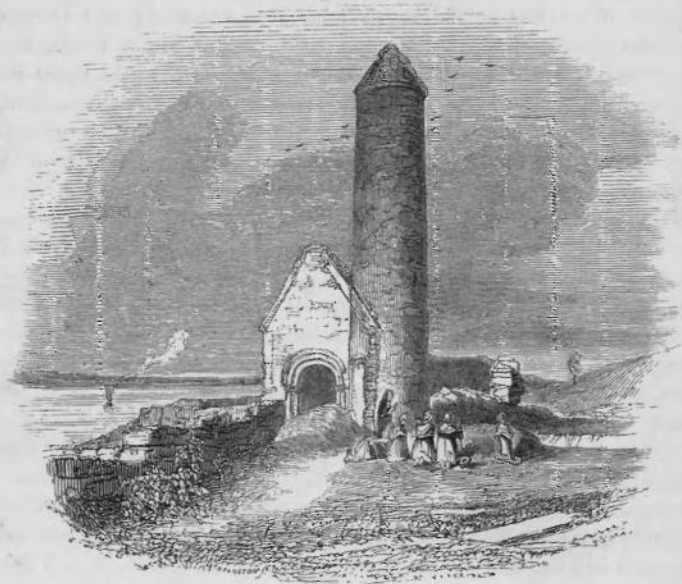
“The preceding description will, I trust, be sufficient to satisfy the reader that the round towers were not ill-adapted to the double purpose of belfries and castles, for which I have to prove they were chiefly designed; and keeping this double purpose in view, it will, I think, satisfactorily account for those peculiarities in their structure, which would be unnecessary if they had been constructed for either purpose alone. For example, if they had been erected to serve the purpose of belfries only, there would be no necessity for making their doorways so small, or placing them at so great a distance from the ground; while, on the other hand, if they had been intended solely for ecclesiastical castles, they need not have been of such slender proportions and great altitude.” pp. 353—7.

This is an admirable summary of the whole work, and all that remains is to fill up the skeleton with examples. It is clear that the round towers must not be considered by themselves, but always in connection with the churches to which they are attached.

One more example must suffice to shew this connection.

“This tower, (Clonmacnoise,) as well as the church with which it is connected, is wholly built of ashlar masonry, of a fine sandstone, laid in horizontal courses, and is of unusually small size; its height, including the conical roof,

being but fifty-six feet, its circumference thirty-nine feet, and the thickness of its wall, three feet. Its interior exhibits rests for five floors, each story, as usual, being lighted by a small aperture, except the uppermost, which, it is remarkable, has but two openings, one facing the north, and the other the south. These openings are also remarkable for their small size; and, in form, some are rectangular, and others semicircular-headed." pp. 411—12.



FINEEN'S CHURCH AT CLONMACNOISE

This is also the only instance in which the apertures are recessed, and Mr. Petrie observes "that it is a building *obviously of much later date* than the generality of the round towers, and presents an equally singular peculiarity in the construction of its roof, as compared with those of the other towers, namely, its masonry being of that description called herring-bone, or rather herring-bone ashlar, and the only instance of such construction which these buildings now exhibit." (p. 411.) Yet in another part of the work we find Mr. Petrie contending for the high antiquity of this tower, setting aside the strong evidence which would fix it at the end of the twelfth century, the Registry of Clonmacnoise, and the opinion of Archbishop Usher and Sir James Ware; and endeavouring to prove *by tradition* that it is some centuries older, although the utmost that the incidental notices he has so ingeniously collected can prove, is that there was a church on this site at an earlier period,—the old and often exploded, but constantly recurring, fallacy, of confounding the date of the original foundation with that of the existing structure; and this appears to be the great blemish of Mr. Petrie's work throughout; he has demolished all his predecessors, but

is not content to let the result of his own labours rest on the basis of probability, and a comparison with similar buildings in other parts of Europe of the periods to which he assigns several of these interesting structures. We may follow him safely as a guide to a great extent, but must draw back from some of his conclusions, especially when he endeavours to prove that the chevron and other well known ornaments usually considered as Norman, were in use in Ireland long and long before the conquest of England by the Normans. The evidence which he brings forward on this head is by no means conclusive, or satisfactory. In this particular Mr. Petrie seems not to have escaped from the usual prejudices of his countrymen, in no one instance will the evidence on this subject bear sifting; but as this is the only weak point in the book, it is not necessary to dwell upon it farther, and the examination of each particular instance would occupy more space than our limits will afford.

With this protest we pass on to the more pleasing task of shewing that Mr. Petrie has brought to light a large class of buildings in Ireland of a period more remote than any that are known to exist in England, and has established their date with much research and ingenuity, in a manner which leaves nothing to be desired, and upon evidence which appears quite irresistible. In other cases, where the evidence is of more doubtful character, he states it clearly and candidly, and though he has an evident leaning to one side, generally that which gives the greatest antiquity to the structure in question, he endeavours rather to lead than to drag his readers along with him.

"It must be admitted that the opinion expressed by Sir James Ware, as founded on the authority of St. Bernard's Life of St. Malachy, that the Irish first began to build with stone and mortar in the twelfth century, would, on a casual examination of the question, seem to be of great weight, and extremely difficult to controvert; for it would appear, from ancient authorities of the highest character, that the custom of building both houses and churches with oak timber and wattles was a peculiar characteristic of the Scotie race, who were the ruling people in Ireland from the introduction of Christianity till the Anglo-Norman Invasion in the twelfth century. Thus we have the authority of Venerable Bede that Finian, who had been a monk of the monastery of Iona, on becoming bishop of Lindisfarne, 'built a church for his episcopal see, not of stone, but altogether of sawn wood covered with reeds, after the Scotie [that is, the Irish] manner.'

"... fecit Ecclesiam Episcopali sedi congruam, quam tamen *more Scottorum*, non de lapide, sed de robore secto, totam composuit atque harundine textit."—*Beda, Hist. Eccl.*, lib. iii. c. 25.

"In like manner, in Tirechan's Annotations on the Life of St. Patrick, preserved in the Book of Armagh, a MS. supposed to be of the seventh century, we find it stated, that 'when Patrick went up to the place which is called Foirrgea of the sons of Awley, to divide it among the sons of Awley, he built there a quadrangular church of moist earth, because wood was not near at hand.'

“‘Et ecce Patricius perrexit ad agrum qui dicitur Foirrgea filiorum Amolngid ad dividendum inter filios Amolngid, et fecit ibi æclesiam terrenam de humo quadratam quia non prope erat silva.’”—Fol. 14, b. 2.

“And lastly, in the Life of the virgin St. Monnenna, compiled by Conchubran in the twelfth century, as quoted by Usher, it is similarly stated that she founded a monastery which was made of smooth timber, according to the fashion of the Scotie nations, who were not accustomed to erect stone walls, or get them erected.

“‘E lapide enim sacras ædes efficere, tam Scotis quàm Britonibus morem fuisse insolitum, ex Bedà quoq; didicimus. Inde; in S. *Monennæ* monasterio Ecclesiam constructam fuisse notat Conchubranus *tabulis de dolatis, juxta morem Scoticarum gentium: eo quod macerias Scoti non solent facere, nec factas habere.*’—*Primordia*, p. 737.

“I have given these passages in full—and I believe they are all that have been found to sustain the opinions alluded to—in order that the reader may have the whole of the evidences unfavourable to the antiquity of our ecclesiastical remains fairly placed before him; and I confess it does not surprise me that, considering how little attention has hitherto been paid to our existing architectural monuments, the learned in the sister countries should have adopted the conclusion which such evidences should naturally lead to; or even that the learned and judicious Dr. Lanigan, who was anxious to uphold the antiquity of those monuments, should have expressed his adoption of a similar conclusion in the following words:

“‘Prior to those of the twelfth century we find very few monuments of ecclesiastical architecture in Ireland. This is not to be wondered at, because the general fashion of the country was to erect their buildings of wood, a fashion, which in great part continues to this day in several parts of Europe. As consequently their churches also were usually built of wood, it cannot be expected that there should be any remains of such churches at present.’”—*Eccl. Hist.*, vol. iv. pp. 391, 392.

“It is by no means my wish to deny that the houses built by the Scotie race in Ireland were usually of wood, or that very many of the churches erected by that people, immediately after their conversion to Christianity, were not of the same perishable material. I have already proved these facts in my Essay on the Ancient Military Architecture of Ireland anterior to the Anglo-Norman Conquest. But I have also shewn, in that Essay, that the earlier colonists in the country, the Firbolg and Tuatha De Danann tribes, which our historians bring hither from Greece at a very remote period, were accustomed to build, not only their fortresses but even their dome-roofed houses and sepulchres, of stone without cement, and in the style now usually called Cyclopean and Pelasgic. I have also shewn that this custom, as applied to their forts and houses, was continued in those parts of Ireland in which those ancient settlers remained, even after the introduction of Christianity, and, as I shall presently shew, was adopted by the Christians in their religious structures.” pp. 122—24.

Many examples of these remarkable structures are given in Mr. Petrie’s

work, one, of which the evidence appears very complete, is "the house of St. Finan Cam, who flourished in the sixth century, and is situated on Church Island in Lough Lee or Curraun Lough, on the boundary of the baronies of Iveragh and Dunkerrin, in the county of Kerry, and four miles to the north of Derrynane Abbey, which derives its name from that saint. This structure, though nearly circular on the outside, is quadrangular on



HOUSE OF ST. FINAN CAM, circa A.D. 560.

the inside, and measures sixteen feet six inches in length, from north to south, and fifteen feet one inch from east to west, and the wall is seven feet thick at the base, and at present but nine feet nine inches in height; the doorway is on the north side, and measures on the outside four feet three inches in height, and in width two feet nine inches at top, and three feet at bottom. There are three stones forming the covering of this doorway, of which the external one is five feet eight inches in length, one foot four inches in height, and one foot eight inches in breadth; and the internal one is five feet two inches in length, and two feet nine inches in breadth." pp. 127—8.

"In the remote barony of Kerry called Corcaguiny, and particularly in the neighbourhood of Smerwick Harbour, where the remains of stone fortresses and circular stone houses are most numerous spread through the valleys and on the mountains, we meet with several ancient oratories, exhibiting only an imperfect development of the Roman mode of construction, being built of uncemented stones admirably fitted to each other, and their lateral walls converging from the base to their apex in curved lines;—indeed their end walls, though in a much lesser degree, converge also. Another feature in these edifices worthy of notice, as exhibiting a characteristic which they have in common with the pagan monuments, is, that none of them evince an acquaintance with the principle of the arch, and

that, except in one instance, that of Gallerus, their doorways are extremely low, as in the pagan forts and houses.

“As an example of these most interesting structures, which, the historian of Kerry truly says, ‘may possibly challenge even the round towers as to point of antiquity,’ I annex a view of the oratory at Gallerus, the most beautifully constructed and perfectly preserved of those ancient structures now remaining; and views of similar oratories will be found in the succeeding part of this work.



ORATORY OF GALLERUS.

“This oratory, which is wholly built of the green stone of the district, is externally twenty-three feet long by ten broad, and is sixteen feet high on the outside to the apex of the pyramid. The doorway, which is placed, as is usual in all our ancient churches, in its west-end wall, is five feet seven inches high, two feet four inches wide at the base, and one foot nine inches at the top; and the walls are four feet in thickness at the base. It is lighted by a single window in its east side, and each of the gables was terminated by small stone crosses, only the sockets of which now remain.

“That these oratories,—though not, as Dr. Smith supposes, the first edifices of stone that were erected in Ireland,—were the first erected for Christian uses, is, I think, extremely probable; and I am strongly inclined to believe that they may be even more ancient than the period assigned for the conversion of the Irish generally by their great apostle Patrick. I should state, in proof of this antiquity, that adjacent to each of these oratories may be seen the remains of the circular stone houses, which were the habitations of their founders; and, what is of more importance, that their

graves are marked by upright pillar-stones, sometimes bearing inscriptions in the Ogham character, as found on monuments presumed to be pagan, and in other instances, as at the oratory of Gallerus, with an inscription in the Græco-Roman or Byzantine character of the fourth or fifth century, of which the annexed is an accurate copy.



This inscription is not perfectly legible in all its letters, but is sufficiently so to preserve the name of the ecclesiastic, viz.

‘THE STONE OF COLUM SON OF . . . MEL.’

“It is greatly to be regretted that any part of this inscription should be imperfect, but we have a well-preserved and most interesting example of the whole alphabet of this character on a pillar-stone now used as a grave-stone in the church-yard of Kilmalkedar, about a mile distant from the former, and where there are the remains of a similar oratory. Of this inscription I also annex a copy :” p. 131.



Of the doorways, windows, and other details of these buildings we have a copious selection.

“The next example, which I have to submit to the reader, is of somewhat later date, being the doorway of the church of St. Fechin, at Fore, in the county of Westmeath, erected, as we may conclude, within the first half of the seventh century, as the saint died of the memorable plague, which raged in Ireland in the year 664.

“This magnificent doorway, which the late eminent antiquarian traveller, Mr. Edward Dodwell, declared to me, was as perfectly Cyclopean in its character, as any specimen he had seen in Greece, is constructed altogether of six stones, including the lintel, which is about six feet in length, and two in height, the stones being all of the thickness of the wall, which is three feet. This doorway, like that of the Lady’s Church at Glendalough, has a plain architrave over it, which is, however, not continued along its sides; and above this, there is a projecting tablet, in the centre of which is sculp-

tured in relief a plain cross within a circle. This cross is thus alluded to in the ancient Life of St. Fechin, translated from the Irish, and published by Colgan in his *Acta Sanctorum*, at the 22nd January, cap. 23, p. 135.



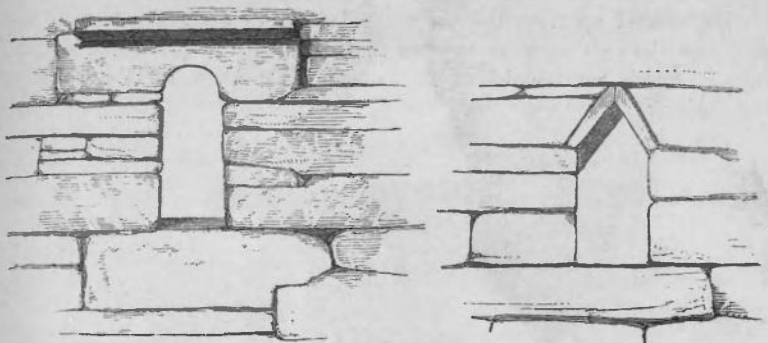
DOORWAY OF THE CHURCH OF ST FECHIN, circa A.D. 650.

“ ‘Dum S. Fechinus rediret Fouariam, ibique consisteret, venit ad eum ante FORES ECCLESIAE, VBI CRUX POSITA EST, quidam à talo vsque ad verticem lepra percussus.’ ”

“ Though this doorway, like hundreds of the same kind in Ireland, has attracted no attention in modern times, the singularity of its massive structure was a matter of surprise to an intelligent writer of the seventeenth century, Sir Henry Piers. p. 172.

“ I have next to speak of the windows. In these features, which are always of a single light, the same simple forms are found, which characterize the doorways, namely, the inclined sides, and the horizontal and semi-circular heads; the horizontal head, however, so common in the doorways, is but of comparatively rare occurrence in the windows; while, on the other hand, the pointed head formed by the meeting of two right lines, which is so rare, if not unknown, in the most ancient doorways, is of very frequent

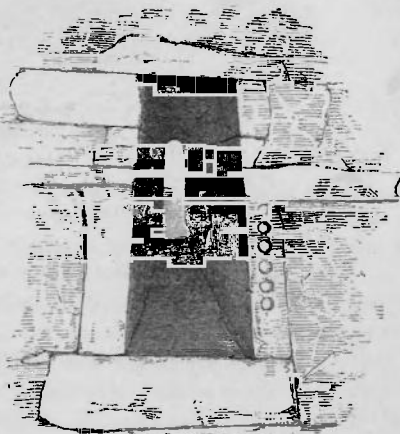
occurrence. I may observe also, that the horizontal-headed window and the triangular-headed one, are usually found in the south wall of the chancel, and very rarely in the east wall, which usually contains a semicircular-headed window, the arch of which is often cut out of a single stone, as in the annexed example in the church of the Trinity, at Glendalough. p. 179.



WINDOWS OF THE CHURCH OF THE TRINITY AT GLENDALOUGH.

“A semicircular-headed window in the east end of St. Mac Dara’s church, on the island called Cruach Mic Dara, off the coast of Connamara; and a semicircular-headed window, quadrangular on the inside, in the east end of St. Cronan’s church, at Termoncronan, in the parish of Carron, barony of Burren, and county of Clare:

“The same mode of construction is observable in the windows of the ancient oratories, which are built without cement, in the neighbourhood of Dingle, in the county of Kerry, as in the east and only window in the oratory at Gallerus, of which an external view has been already given. p. 182.



Window of St. Cronan's Church.

“As an example of the general appearance of these primitive structures, when of inferior size, I annex an engraving of the very ancient church called Tempull Ceannanach, on Inis Meadhoin, or the Middle Island, of Aran, in the Bay of Galway. This little church,—which would be in perfect preservation if its stone roof remained,—measures on the inside but sixteen feet six inches in length, and twelve feet six inches in breadth; and its walls, which are three feet in thickness, are built in a style quite

Cyclopean, the stones being throughout of great size, and one of them not less than eighteen feet in length,—which is the entire external breadth of the church,—and three feet in thickness.

“The ancient churches are not, however, always so wholly unadorned: in many instances they present flat rectangular projections, or pilasters, of plain masonry at all their angles; and these projections are, in some instances, carried up from the perpendicular angles along the faces of the gables to the very apex, as appears in the annexed engraving of St. Mac Dara’s church, on the island of Cruach Mhic Dara, off the coast of Connamara:



ST MAC DARA'S CHURCH

“This little church is, in its internal measurement, but fifteen feet in length, and eleven feet in breadth; and its walls, which are two feet eight inches in thickness, are built, like those of the church of St. Ceannanach already described, of stones of great size, and its roof of the same material. The circular stone house of this saint, built in the same style but without cement, still remains, but greatly dilapidated: it is an oval of twenty-four feet by eighteen, and the walls are seven feet in thickness.” p. 186.

One remarkable peculiarity will be observed in the greater part of the doorways in these ancient structures, they are built after the Egyptian fashion, narrower at the top than at the bottom: this peculiarity of construction Mr. Petrie considers as evidence of the very high antiquity of the structures in which it occurs, and he labours with much ingenuity to prove that the ornaments upon them are of earlier character than the twelfth century, the period to which he evidently feels that they would naturally be assigned. Without entering into this controversy, it may be observed that this peculiarity scarcely amounts to more than one of those *provincialisms* which we find prevailing in so many other instances, such as the churches near the Rhine, which were long supposed to belong to

a very high antiquity, but which M. De Lassus has proved to be of the very end of the twelfth century.

"The opinions which I have thus ventured to express as to the age of the doorway of the round tower of Kildare, and consequently as to the antiquity, in Ireland, of the style of architecture which it exhibits, will, I think, receive additional support from the agreement of many of its ornaments with those seen in the better preserved, if not more beautiful, doorway of the round tower of Timahoe, in the Queen's County,—a doorway



DOORWAY OF THE ROUND TOWER OF TIMAHOE

which seems to be of coteremporaneous erection, and which, like that of Kildare, exhibits many peculiarities, that I do not recollect to have found in buildings of the Norman times, either in England or Ireland. The general appearance of this doorway will be seen in the above sketch:

"The strongest evidence *in favour of the antiquity* of this doorway may, however, be drawn from the construction and general style of the tower, as *in the fine-jointed character of the ashlar work* in the doorway and windows; and still more in the straightsided arches of all the windows, which, with the exception of a small quadrangular one, perfectly agree in style with those of the most ancient churches and round towers in Ireland, and with those of the churches in England now considered as Saxon." p. 235.

Mr. Petrie gives a profusion of illustrations of the details of the church of the monastery at Glendalough, all of which have very much the look of twelfth century work, though he endeavours to prove them much older; yet they correspond so nearly with the details of the church of Cormac, that

we cannot understand why the one should be considered some centuries earlier than the other. Neither can we reconcile Mr. Petrie's endeavour to prove the very early date of some of *the latest* of these structures, with his previous admissions respecting the general custom of the Scotie race to build of wood. The rude buildings of unhewn stone, and those of Cyclopean masonry may belong to any period, but *fine-jointed masonry* was not used in England before the twelfth century, and so far from this being evidence *in favour* of their antiquity, it is, so far as it goes, the very reverse.

"The next example, which I have to adduce, is a church of probably somewhat later date than that of Freshford, and whose age is definitely fixed by the most satisfactory historical evidence. It is the beautiful and well-known stone-roofed church on the rock of Cashel, called Cormac's Chapel, one of the most curious and perfect churches in the Norman style in the British empire. The erection of this church is popularly but erroneously ascribed to the celebrated king-bishop Cormac Mac Cullenan, who

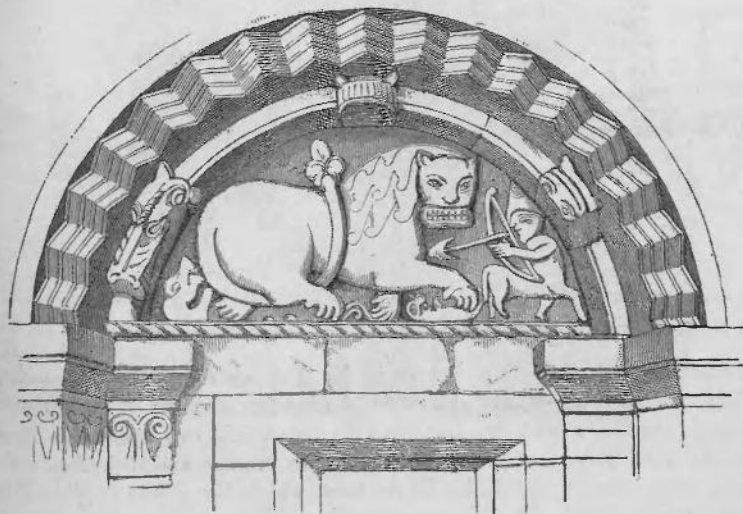


CHURCH OF CORMAC, A.D. 1134.

was killed in the battle of Bealach Mughna, in the year 908; and it is remarkable that this tradition has been received as true by several antiquaries, whose acquaintance with Anglo-Norman architecture should have led them to a different conclusion. Dr. Ledwich, indeed, who sees nothing Danish in the architecture of this church, supposes it to have been erected

in the tenth or beginning of the eleventh century, by some of Cormac's successors in Cashel; but he adds, that it was 'prior to the introduction of the Norman and Gothic styles, for in every respect it is purely Saxon.' Dr. Milner, from whose reputation as a writer on architectural antiquities, we might expect a sounder opinion, declares that 'the present cathedral bears intrinsic marks of the age assigned to its erection, namely, the twelfth; as does Cormac's church, now called Cormac's hall, of the tenth.'—*Milner's Letters*, p. 131. And lastly, Mr. Brewer, somewhat more cautiously indeed, expresses a similar opinion of the age of this building; 'This edifice is said to have been erected in the tenth century; and from its architectural character few will be inclined to call in question its pretension to so high a date of antiquity.'—*Beauties of Ireland*, vol. i., Introduction, p. cxiii.

"A reference, however, to the authentic Irish Annals would have shown those gentlemen that such opinions were wholly erroneous, and that this church did not owe its erection to the celebrated Cormac Mac Cullenan, who flourished in the tenth century, but to a later Cormac, in the twelfth, namely, Cormac Mac Carthy, who was also king of Munster, and of the same tribe with the former. In the Munster Annals, or, as they are generally called, the Annals of Innisfallen, the foundation of this church is recorded." p. 283.



NORTH DOORWAY OF THE CHURCH OF CORMAC.

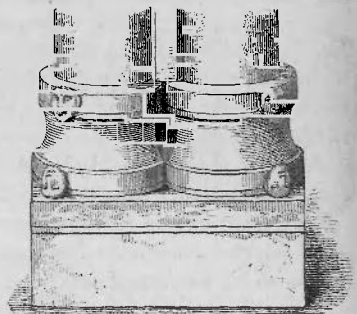
Its consecration in 1134 is also mentioned in this and other cotemporary records.

"The north doorway, which was obviously the grand entrance, is of greater size, and is considerably richer in its decorations. It is ornamented on each side with five separate columns and a double column, supporting

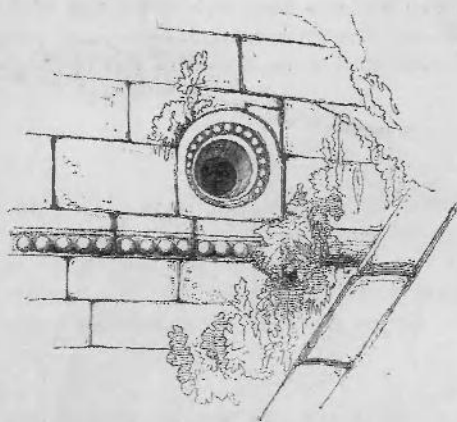
concentric and receding arch-mouldings, and has a richly decorated pediment over its external arch. The basso relievo on the lintel of this doorway represents a helmeted centaur, shooting with an arrow at a lion, which appears to tear some smaller animal beneath its feet." P. 290.

The peculiar kind of double base which occurs in this chapel is found also in several of these Irish buildings, and may be regarded as another provincialism.

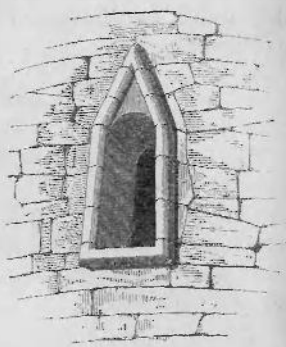
The two following illustrations will serve as examples of the most peculiar of the windows, the first representing one of the small round windows at the east end of the croft over the chancel of Cormac's church; and the second, one of the windows in the round tower of Timahoe.



Base from Cormac's Church.



Window of Cormac's Church.



Window in the Round Tower of Timahoe

Another very interesting feature in Mr. Petrie's valuable work consists of the number of examples with which he has furnished us of early tombstones, sometimes with inscriptions only, of which two specimens have already been given; others ornamented with crosses, and with the interlaced work usually called the Runic knot, which Mr. Petrie considers to have been in use in Ireland long anterior to the irruption of the Danes. These ornaments Mr. Petrie supposes to have been most used "during the ninth and tenth centuries, after which I have seen no example of it on such monuments." He gives examples also of several other figures of similar character, though not exactly the same, one of the most interesting of which is "the tombstone of the celebrated Suibine Mac Maelhumai, one of the three Irishmen who visited Alfred the Great in the year 891, and whose death is

recorded in the Saxon Chronicle and by Florence of Worcester at the year 892," and in the Irish annals about the same period.



TOMBSTONE OF SUIBINE MAC MAELHUMAI. A.D. 892.

We cannot conclude this notice of Mr. Petrie's very valuable work without congratulating him that this labour of his life has not been in vain, that he has rendered good service to his country, and contributed an interesting chapter to the general history of architecture. We take this opportunity also of thanking him for the use of the woodcuts he has kindly lent us for this article.

A CHART ILLUSTRATING THE ARCHITECTURE OF WESTMINSTER ABBEY.

By F. BEDFORD, JUN. London, W. W. Robinson.

THIS is one of the best, if not the very best, of the Pictorial Charts of Gothic Architecture, of which we have lately had so many; the lithography is beautifully executed, and the drawing on the whole is creditable: this cannot often be said of these publications, which have enjoyed much greater popularity of late than their merits in general warrant. They are all intended as royal roads to knowledge, and of course the knowledge conveyed by them is of the most superficial character. When confined to a particular building, as in this instance, there is less objection to them; they are a great improvement on the old guide books. Such lithographic drawings as these of Mr. Bedford's are vastly superior to the generality of the plates to be found in the local Guides, and for the purpose of mementos they are really valuable.

ANCIENT AND MODERN ARCHITECTURE; consisting of Views, Plans, Elevations, Sections, and Details of the most remarkable Edifices in the World: Chronologically arranged by JULES GAILHABAUD. Second Series. With Archæological and Descriptive Notices, by E. Breton, Girault de Prangey, Langlois, A. Lenoir, Raoul Rochette, L. Vaudoyer, etc. The Translations revised by F. Arundale, and T. L. Donaldson, Prof. Arch. Univ. Coll. London. London: Firmin Didot and Co., 1846. Folio.

Mr. Gailhabaud's second volume presents a marked improvement on his first. It contains examples selected from the Egyptian, the supposed Pelasgian, Celtic, Grecian, Roman, Early Italian, Byzantine, Gothic, Renaissance, and modern styles. The plates are well executed, particularly as regards details. Among the best of them are the general view, elevations, and details of the remarkable temple of Aroëris at Edfu in Egypt, the amphitheatre at Pola, the church of St. Miniato near Florence, a remarkable specimen of the Byzantine style, the cupola of which was embellished by Luca della Robbia and his brothers with representations of the four Evangelists, and the Holy Ghost, a performance which Vasari mentions with praise. Five elaborate plates illustrate that splendid relic of Arab magnificence, the mosque of Cordova, and four are devoted to the interesting church of St. Francis at Assisi, a celebrated example of the pointed style in Italy, of the thirteenth century, which has been attributed, but erroneously, to Niccola Pisano. Vasari's statement, that it was designed by a German architect who was brought into Italy by Frederic II., is borne out by the character of the fabric, more Tedesque than Italian. The elevation of the cathedral of Bale seems to be slightly out of proportion, and the details are not so satisfactorily made out as could be desired, a remark which is certainly not applicable to the fine plate of the church of St. Louis at Paris, a curious example of the meretricious style of the time of Louis the Thirteenth. This work may be fairly recommended to the architectural student, who will derive much assistance from the clever descriptive notices which accompany the plates.

THE ANTIQUITIES OF GAINFORD IN THE COUNTY OF DURHAM: comprising the Baronial and Ecclesiastical History of that Place and of Barnardcastle: with Descriptive Notices of Raby Castle, Staindrop Church, Denton, and many other objects of Antiquity in their vicinity. By John Richard Walbran, Honorary Member of the Society of Antiquaries of Newcastle-upon-Tyne; and Local Secretary of the Archæological Institute of Great Britain and Ireland. Ripon: W. Harrison. London: J. B. Nichols and Son; Simpkin, Marshall, and Co. 1846.

This work, of which only the first part is before us, will make Mr. Walbran creditably known as an accurate, and not inelegant, contributor to the stores of English topography; it is to be hoped there is sufficient taste in the district which he has selected for illustration, and its neigh-

bourhood, to encourage him to complete a publication so well begun. The village of Gainford, on the north bank of the river Tees, was given to the see of Durham in the ninth century, by Egred, bishop of Lindisfarne, and according to a passage in Simeon of Durham, it was the site of a monastery founded by Eda or Edwine, a Northumbrian chief, "who had exchanged his helmet for a cowl," and was buried in its church in 801. It did not remain long an appanage of the bishops of Durham; having been mortgaged in the time of bishop Aldune (998—1018) to the earl of Northumberland, whose successors, according to Simeon, would never restore it to the Church. We have no other account of it until it was granted by William Rufus about 1093 to Guy Baliol, and it remained with his descendents until the reign of Edward the First. The possession of Gainford by the Baliols naturally induced Mr. Walbran to investigate the history of that powerful family, and among other results of his labour is an eloquent defence of that historically ill-used individual, John Baliol, king of Scotland, which has especially attracted our notice. As we propose to defer any general examination of the work until its completion, which may be looked for at no distant time, we have great pleasure on the present occasion in extracting the author's estimate of the character of the so called *fainéant* king, of unfortunate memory; it is a favourable specimen of Mr. Walbran's earnest style of composition.

"The character of John Baliol, like that of most other unfortunate and unsuccessful princes, has been open to much unjust and ungenerous animadversion. He has been accused of betraying the liberties of his subjects, and personally of exhibiting a cowardly and unmagnanimous demeanour. Yet,—since with the majority, whether judging of the present or the past, success is hailed as virtue, while misfortune is branded as crime—it may be well to consider, if even here ineffectually and thus obscurely, how far interested were his accusers; and what justice in that chivalrous day would be meted by uncongenial minds, to one, who it seems was more meek and beneficent than impetuous and warlike; more inclined to the society of clerks than of knights; more conversant with the powers of reason, than of the sword. The accumulated obscurity of six centuries is but a dense medium wherein to view the stronger shades of character, moulded by circumstances and causes on which no actual light is thrown; and which can only be faintly illumined by records and documents, framed cautiously and systematically for legal or diplomatic purposes. Something of this character may, however, be inferred from those few but important recorded actions, which must have been dictated by something more than casual circumstances, or inconsiderate inclination. If anything of hereditary qualities was transmitted from his parents, and fostered and directed by them to the formation of his disposition, he had a father who was liberal-minded and brave, and a mother whose piety and benevolence were the admiration of her own, and the benefit of succeeding ages. Of the pursuits of his early days we have no particular record; but, since he was not then apparently destined to enjoy the great military inheritance to which he at

length succeeded on the decease of his elder brothers, the rich and powerful Dervorguil might not inaptly extend to him her protection and her home; and to his mental and spiritual nurture she, who then contributed to the direction of so many, would, we may be assured, never be careless or indifferent. The foundation of a chapel at Piercebridge; the confirmation of his parents' Collegiate Institution at Oxford, that was disregarded by his brothers; his selection of an especial number of dignified clergy to act among his assessors, on his competition for the crown—even these incidents may indicate to many, and demonstrate to some, that he was influenced by the dictation, if not of purely religious, yet of serious and moral emotions: a tendency to which, the place of his education, and the doctrinal system of his tutors, might not ineffectually minister. A mild and christian-like spirit is discernible in those extant diplomatic compositions, which, if not written by his hand, or under his immediate dictation, must have proceeded in spirit from his suggestion, and in substance must have met his approval. In his eloquent renunciation of his homage he emphatically objects first to the outrages committed against morality and religion. His appeal to the French king breathes the same admirable spirit; and it may also be remarked that, at a time when justice dictated, and circumstances commanded the renunciation of his solemn fealty, he sought and awaited the dispensation of him, who, he was taught to believe, could effectually blot out on earth what was registered in heaven. Between his temperament and his talent there might be, and probably was some disparity; but the greater part, if not the whole of the obloquy that has been cast upon him, seems to have been propagated by ascribing to his personal cowardice those humiliating submissions, which the estates of the realm had, by their indiscriminate and unconditional acknowledgment of Edward's paramount authority, attached to the tenure of his crown. A principle was thus represented in, and necessarily carried out by, his person, that has ever since been humiliating to the people of Scotland;—a section of whom, in his own day, clamoured against him from interested and treasonable partizanship; and others, since, because they found it more convenient to make their humiliation a personal rather than a national act; and to cast the blame on the one man, who, with a pardonable and natural deference of patriotism, received a splendid and undoubted, but otherwise unattainable inheritance, with diminished lustre, rather than on the regent representatives of the realm, who, unpatriotically, and with no defensible motive at all, consented to its surrender under no definite condition. It was not virtually from his election and consequent submission that the kingdom was involved in centuries of commotion and aggression. Every other competitor, even the “immortal” Bruce, made the same submission, swore the same fealty, and declared they would, if they might, receive the crown on the same condition as he. Edward's end was to be gained, and would have been gained, with each. He seemed to threaten like the furies of Æschylus,

ἐγὼ δὲ μὴ τυχοῦσα τῆς δίκης
Βαρεία χώρα τηδ' ὀμλήσω πάλιν.

“The means might have been more protracted; the end more certain and

severe. The relinquishment of the treaty of Northampton, founded on an alliance invalid and unconsummated, could not diminish the liberty or security of Scotland, which had then acknowledged itself a fief of England; nor did the memorable appearance of its king before the English parliament produce any national or unreasonable concession. We may be both just and generous in ascribing that appearance, wherein he deferred his royal dignity to what appeared a religious obligation, from a desire to conciliate and temporise, when he too well knew that treason would be in his camp, as interest was in his council. He might indeed lack that brutal spirit that impelled Bruce to imbrue his hands in his kinsman's blood before the altar of his God; and that regal magnanimity that condemned Wallace to his doom: yet, courage was never wanting when its presence would have been successful; nor ceased he to resist until all resistance was unavailing. The appellation, too, from whence his cowardice has been imputed, or more probably, suspected, was, with an unamiable feeling easy to understand, applied to him only *after* the adornments of royalty were removed from him; and at best can be deemed but of doubtful interpretation. But, whatever was his capability or his disposition, it will tax our credulity but little to believe that, in an age when the effusion of human blood was but lightly regarded, he was guiltless of the foul crimes that stain so many of his contemporaries. That, from malice to his king, and by treason to his country, he never sought, like Bruce, to wade through slaughter to a throne, nor like Edward, in the exercise of his sovereign authority, to shut the gates of mercy on mankind.

"When the imagination would invest with its airy forms the heroic characters of the past, it may not inaptly linger long on the last days of this 'dim, discrowned king.' Divested of the emblems of the sovereignty he had enjoyed; defeated in his expectation of transferring his sceptre to a posterity that should maintain his name among the potentates of the earth; separated by distance and by death from the associates of his youth, and the partners of his expectations; oppressed by bodily suffering, and unsoothed by domestic attention—how often, in that solitary and benighted gloom, as the old man sat in the chateau of his humbler, but happier forefathers, how often must

'Memories of power and pride, which long ago,
Like dim processions of a dream, had sunk
In twilight depths away'—

memories of ingratitude, or contumely, or treachery, have compassed him round about; and mingled emotions of discontent, and disappointment, and despair, have bounded painfully and bitterly through his heart—a heart, that gladdened only by the light of day, might have found—in the mighty magnificence of nature—in the lone path of the hoary forest—in the impetuosity of the mountain torrent—in the declining sun, that lingered like itself o'er his far-off realm—a dignifying solace and a joy, which neither the worm within, nor the foe without, could alike diminish or destroy. It was the last scene of a sad drama, that needed but the pen of Drayton, or Marlowe, or Shakespeare; and now lacks but the pencil of one master hand, to excite that immortal interest and sympathy they have won for more trifling scenes, and more unworthy men."

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- ROMISCHE TYPOGRAPHIE in Rom. 8vo. Leipzig, 1844, 1s. 6d.
- ATLAS VON HELLAS, UND SEINER COLONIEN, by Kiepert, edited by Karl Ritter, with 24 beautifully executed Maps.—This is by far the most valuable work on ancient geography which has yet been published. Folio, £1 11s. 6d.
- URLICH'S ROMISCHE TYPOGRAPHIE IN LEIPZIG. 8vo. Stuttgart, 1845, 4s.
- DICTIONNAIRE DE L'ARCHITECTURE DU MOYEN AGE CONTENANT TOUS LES TERMES TECHNIQUES, &c. &c., par A. Berty. 1 vol. 8vo. with 300 woodcuts. Paris, Déache.
- HISTORISCH ARCHÆOLOGISCHE ABHANDLUNG UEBER UNTER-ITALISCHE KELTISCHE GEFÄSSE, by A. Jahn. 4to. Berlin, 3s.
- HEIDNISCHE ALTERTHUMER DER GEGEND VON UELZEN IM EHEMALIGEN BARDENGAUE, by G. O. C. Estorff. Hanover, fol. £1 4s.
- GESCHICHTE DER ROEMISCHEN ALTERTHUEMER, by J. C. F. Baehr. 2 vo's. 8vo. Carlsruhe. 1845. £1.
- ZEITSCHRIFT FÜR ALTERTHUMSWISSENSCHAFT, herausg. v. L. Cæsar u. T. Bergk. New Series. Vol. iii., 12 parts 4to. Marburg. 1845. £1 4s.
- DIE MYTHOLOGIE DER GRIECHEN, ROMER, ÄGYPTER, GERMANEN U. SLAWEN, &c. Vol. 1—11. 8vo. Frankfort, 1843-5, by K. Schwenck, 7s. 6d.
- ZEITSCHRIFT FÜR DEUTSCHES ALTERTHUM, herausg. v. M. Haupt. Vol. 1—5. 8vo. Leipzig, 1841—5, each 12s.
- LEITFADEN ZUR NORDISCHEN ALTERTHUMSKUNDE, 8vo. Kiøbenhavn, 1837. 2s. 6d.
- ZEITSCHRIFT FÜR GESCHICHTSWISSENSCHAFT, herausg. v. Boeckh. J. u. W. Grimm, Pertz, Ranke, u. Schmidt. Vols. 1—4. 8vo. Berlin, 1844-5. £2 14s.
- GRONLAND'S HISTORISKE MINDESMÆRKER (historical monuments of Greenland). Vols. 1, 2. 8vo. Kiøbenhavn, 1838. 18s.
- DENKMALE DES MITTELALTERS, S. GALLEN'S ALTD. SPRACHSCHATZE. Vols. 1—3. p. 1—3. 8vo. St. Gall. 1842-5. Herausg. eg. H. Hattemer. £1 11s. 6d.
- DIE ORNAMENTIK DES MITTELALTERS. Vols. 1—11. 12 parts 4to. By C. Heideloff. Nurnberg, 1841-5. £3 3s.

- OSKISCHEN STUDIEN, v. Dr. Theod. Mommsen, Berlin, 8vo. 1845, pp. 116.
- BULLETTINO DELL' ISTITUTO DI CORRISPONDENZA ARCHEOLOGICA, per l' anno 1846. Roma, 8vo. 1846. Jan. to May, parts 1—5.
- MONUMENTS ANCIENS, RECUEILLIES EN BELGIQUE, per L. Haghe de Tournai, 1845. Bruxelles, imp. folio.
- ARCHAEOLOGISCHE ZEITUNG, herausg. v. Edward Gerhard. 12th leif. Nos. 34—36. Oct., Nov., Dec., 1845. Berlin, 1845, 4to.
- ZWOELF BAS-RELIEFS GRIECHISCHER ERFINDUNG AUS PALAZZO SPADA, DEM CAPITOLISCHEN MUSEUM ET VILLA ALBANI, herausg. durch das Institut für Arch. corrisp. Rom. gedr. C. Salviucci, fol. 1845.
- DE ROMEISCHE BEELDEN EN GEDENKSTEENEN VAN ZEELAND, mit 19 Pl. Middelburg 1845. v. Janssen. 8vo.
- JAHRBUCHER DES VEREINS VON ALTERTHUMSFREUNDEN IM RHEINLANDE. Bonn. part 8, 8vo. 1846.
- NEUE MITTHEILUNGEN DES THURINGISCH-SACHSISCHEN VEREINS. VII. Band. 3 Heft. Halle 1845.
- DIE ROMISCHEN INSCRIFTEN IN BADEN, v. Rappenecker. Mannheim, 1845.
- EIN ROMEISCHE TEGEL VORZIEN VAN LATEYNSCH CURSIEF SCHRIFT. St. Giavenhage, 1844. v. Janssen.
- TASCHENBUCH FÜR GESCHICHTE UND ALTERTHUM IN SÜDDEUTSCHLAND. 42 Jahrgang. Freiburg, 1844.
- ROMEINSCHE, GERMAANSCH E OF GALLISCHE OUDHEDEN IN NEDERLAND, BELGIE, EEN GEDEELTE DER AANGRENZENDE LANDEN. Leyden, 1845, with 2 Maps.

Philology.

- REVUE DE PHILOGIE, DE LITERATURE ET D'HISTOIRE ANCIENNES, PUBLIEE par Lion Renier. Paris, Klincksieck, 1845. 8vo.
- LES INSCRIPTIONS PHENICIENS, PUNIQUES, NUMIDIQUES, EXPLIQUEES par une methode incontestable, par le general Duviol. Paris, 1846, 8vo.
- INSCRIPTIONES GRÆCÆ INEDITÆ, collegit ediditque L. Rossius. Fasc. 1—3. Berlin, 1836-1845. £1 4s.
- ERSCH. I. G. BIBLIOGRAPHISCHES HANDBUCH DER PHILOGISCHEN LITERATUR, herausg. v. C. A. Geisler, 8vo. Leipsig, 1845. 12s.
- DIE MUNTZEN DER HERZOG VON ALEMANNIEN, by Baron Frantz de Pfaffenhoffen. Carlsruhe, 1845. 8vo. with 5 plates.
- NOTE SUR UN DENIER INEDIT DE MANASSES I., ARCHEVEQUE DE REIMS, par M. Duquenelle, Reims, 1845, 8vo.
- DESCRIPTION DE MONNAIES DU XIV SIECLE, DECOUVERTES A BUISSONCOURT, par M. G. Rolin, 1845, 8vo.
- NOTICE SUR QUELQUES MEDAILLES ANTIQUES ET QUELQUES MONNAIES DU MOYEN AGE INEDITES, RARES, OU D'INTERET LOCAL, par M. le Baron Chaudru de Crazannes. Castel-Sarrasin, 1845, in 8vo.
- RECHERCHES SUR LES MONNAIES DES DUCS HEREDITAIRES DE LORRAINE, by F. de Sauley. 1 vol. 4to. 36 plates.
- NUMISMATIQUE DE LA GAULE NARBONNAISE, par M. de la Saussage. 1 vol. 4to. 23 copper plates.
- HANDBUCH ZUM VERSTANDNISS DER NAMENSZIFFERN, &c. AUF MUNTZEN, by Schmidt. Dresden, 8vo. 1840.
- WAPPENBUCH, Book of Arms, containing numerous coats of arms printed in colours, by Con. v. Grünberg. Folio. Parts 1—3. Halle, 1843-5. £3.
- DIE BRACTEATEN DER SCHWEIZ, v. Dr. H. Meyer, mit drei Muntztaf. 1846.
- MUNTZ U. ANTIKEN—KABINET ZU WIEN, v. I. Arneth, mit vier Kupfertafeln, Wien, 8vo. 1845.

Notices of New Publications.

ORIGINAL CHARTERS, AND MATERIALS FOR A HISTORY OF NEATH AND ITS ABBEY, with illustrations, now first collected by GEORGE GRANT FRANCIS, F.S.A., Hon. Secretary for South Wales to the Archæological Institute, &c. Swansea, *not published*, 8vo. 1845.

NUMEROUS are the sources of information valuable to the historian and the archæologist, still left in obscure neglect in the principality of Wales; the labours of a few zealous investigators have scarcely sufficed to enumerate, or call attention to the various ancient remains which present themselves at every step in that interesting country. The recently established periodical, indeed, devoted exclusively to the illustration of the antiquities of Wales, must be hailed as a presage of a spirit of more earnest and careful research in that fertile, although neglected, field of enquiry^a. Much commendation is due to the intelligent labours of those, who, like Mr. Grant Francis and Mr. Dillwyn, have toiled with little hitherto of the tide of public opinion in their favour, and to whose zealous endeavours we are indebted for various valuable contributions to local or personal history.

The materials for a History of Neath and its Abbey form an important addition to the collections, connected with the antiquities of Glamorgan-shire, put forth by Mr. Francis, and they hold out an encouragement to anticipate the extension of his researches in so interesting a locality. The mass of curious facts and traditions, still unsearched, and almost inaccessible in MSS., to which the taste and attention of recent times has but imperfectly been drawn, constitutes only a portion of the vestiges of antiquity in Wales. An important monument, in connexion with the political and civil institutions of that country, has recently been given to the public, in the ably edited compilation of its Ancient Laws, one of the most valuable productions which have appeared under the auspices of the Commission on the Public Records. The appearance of such authentic materials would encourage the hope that some writer competent to the task, may, ere long, be stimulated to undertake that desideratum in our historical literature, the ancient Annals of Wales and its Marches. The neglected traditions regarding those, whose labours and sufferings aided in the diffusion of Christianity in early times, are full of interest, as tending to throw light upon the establishment of the faith in these kingdoms, by the ministration of men whose memory has been regarded as holy, although their sainted names may not be enregistered on the calendar of Rome. Some materials towards Welsh

^a Archæologia Cambrensis, a record of the Antiquities, Historical, Genealogical, Topographical, and Architectural, of Wales and its Marches. London, 8vo. Pickering. Two quarterly parts, with a Supplement, have already appeared.

Hagiography have, indeed, been collected by Mr. Rees, but much remains for investigation. Many evidences might, doubtless, be elicited by a careful survey of those early sculptured and inscribed memorials, crosses reared by the way-side or in the cemetery, still attesting in their simple yet impressive character, the existence of a pure faith established in those remote parts of our island at a very early period. We may hope that Mr. Westwood, whose accurate and skilful pencil, united with an intimate acquaintance with the distinctive character of ornament at different periods, well qualify him for the task, may shortly carry out the investigation of these curious memorials, so happily commenced^b.

The remains of a later period, the monastic structures and churches of Wales, are replete with interest, but thither more especially should the investigator of military architecture resort. The picturesque and instructive examples of the Edwardian castle, in the northern counties, with their varied details, yet uniform principles of constructive adaptation, are well known; whilst in South Wales, at Pembroke and Manorbeer, at Ogmore, Neath, Caerphilly, and Cydweli, the enquirer may find specimens of successive periods, and trace advancing perfection in the science of military defences, in vain to be sought in other parts of the realm. These, indeed, reared by the hands of the Norman conqueror, may not be the objects of hoar antiquity to which the first care of the Welsh archæologist will be addressed, but they supply admirable illustrations of a neglected subject of enquiry, intimately connected not merely with the history of architecture, but with the usages of daily life, the character and habitual feelings of former times.

Neath is generally admitted to have been the *NIDUM* of Antoninus, and the "via Julia maritima," as also the *Sarn Helen*, lead towards the town. It is, however, remarkable that no coins, or vestiges of the Roman period, have been hitherto found there, although many traces of Roman occupation have been noticed on each side of Neath. Amongst these the inscribed stones discovered at Port Talbot and at Pyle, on the road to *BOVIUM*, deserve notice, and Mr. Francis has kindly communicated the fac-similes, carefully designed by himself. The latter, rescued by his hands from destruction, and deposited amongst the antiquities in the Royal Institution at Swansea, has been explained as bearing the name of Victorinus, one of the thirty tyrants, slain A. U. C. 1019. The inscription at Port Talbot, preserved in the Harbour Office, bears on one side the name of Maximian, which occurs also in an inscription found in Cumberland, given by Horsley^c. On the other side appears a sepulchral memorial, probably of later date, written, as on other early slabs existing in Wales and in Cornwall, in a perpendicular direction. Coins of both these emperors are of frequent occurrence in this country, and a number of coins of Victorinus were found near Neath in 1836^d.

The remains of the castle of Neath, erected, as it is supposed, by Richard de Granavilla, to whom, in the reign of Henry I., the lordship was allotted,

^b See representations of the crosses of Nevern and Carew, from drawings by Mr. Westwood, *Archæol. Journal*, iii. 70.

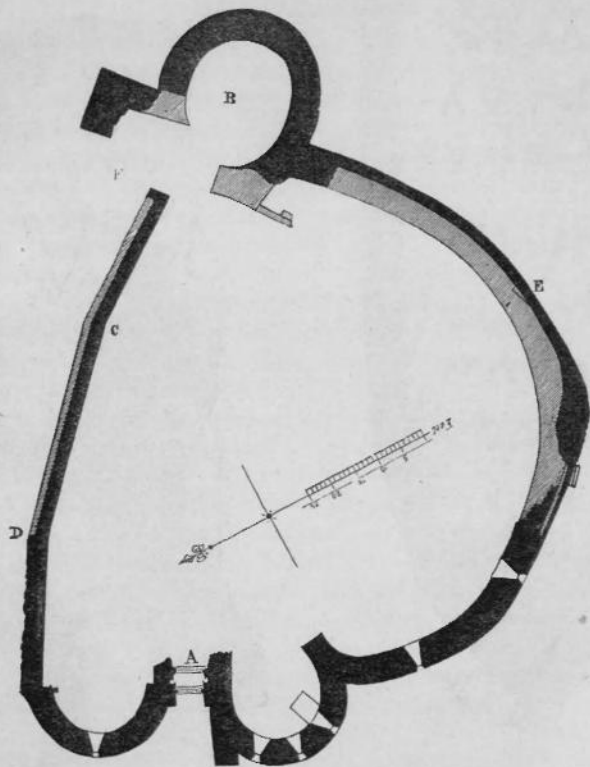
^c *Brit. Rom.*, p. 192, N. 40.

^d Dillwyn's Swansea, p. 56. *Numism. Journal*, i. 132.



INSCRIBED STONES FOUND BETWEEN NIDUM AND BOVIUM, ON THE LINE OF
THE VIA JULIA MARITIMA.

consist of a gateway flanked by two massive rounders, portions of the curtain walls, and of a tower which appears to have commanded an ancient passage across the river Neth*. The annexed plan, for the use of which



- | | |
|---|---|
| A. Principal Entrance portcullised. | D. Portion of the ancient wall. |
| B. Tower, supposed to have commanded an ancient ford or bridge. | E. Ancient wall, faced with modern work |
| C. Supposed to be a modern wall. | F. Supposed Sally port, or second entrance. |

we are indebted to the kindness of Mr. Francis, shews the general arrangement of the works, which were of no considerable extent. The principal bailey consisted of an area of irregular form, measuring in diameter about 85 feet in either direction. The remains of this structure, although less important than some of the fortresses of South Wales, may be examined, as likewise the ruins of the adjoining abbey, with no ordinary interest, on account of the curious record of the architect employed by the founder, as preserved in the Myvyrian Archæology. Richard de Granavilla, one of the twelve Norman knights who accompanied Fitz-hamon, assisting him in the

* Representations of the castle, as also of Neath abbey, as they appeared about 1725, have been preserved amongst Buck's

Views. A view of the castle gateway is given by Woolnoth, in his work on the Castles of England and Wales.



De Granville.



Despencer.



Montacute.



King John.

Clare.

Turberville.

Moubray.

ENCAUSTIC TILES

Discovered in the Conventual Church of Neath Abbey, Glamorganshire

conquest of Glamorganshire, returned to Wales about A.D. 1111. He had visited the Holy Sepulchre, and brought with him from Palestine a man eminent in the art of construction, named Lalys, to whose skill the most noted structures in the county, both of a sacred and military character, have been attributed. The relation adds that he built Lalyston, called after his name, and, that having gone to London, he became architect to Henry I., and taught his art to many of the Welsh and English^f. The remains of Neath abbey, founded, as Mr. Francis supposes, about the year 1129, are considerable: he has given an interesting plan of the conventual church and adjacent buildings. Their aspect is not of that picturesque character which attracts notice to many monastic ruins, but the vestiges of the structure, which, as Leland remarks, "semid to him the fairest abbay in all Wales," well merit attention. In the year 1803 some excavations were, with Lord Dynevor's permission, undertaken by the Rev. H. Knight, and part of the eastern end of the church having been cleared, a pavement of decorative tiles was brought to light, of which Mr. Francis has enabled us to submit a representation to our readers. This pavement cannot be regarded as coeval with the Norman founder; its character is that of the period, termed, in regard to architectural remains, Decorated: and it supplies a pleasing example of design in the general arrangement, which may be attributed to the times of Edw. II. Lewis Morganwg, a poet of the latter part of the reign of Hen. VII., has described in glowing terms the painted glass, the richly decorated ceiling, and floor "wrought of variegated stone," which were then to be seen in the abbey church. His ode, addressed to Lleision, abbot of Neath, is included amongst the collections printed by Mr. Francis. The tiles exhibit the single bearing of England, with those of Clare, earl of Gloucester, Turberville, and Mowbray, or, possibly, Fitz-hamon. John de Mowbray, lord of Gower, granted to the abbey a charter of confirmation, A.D. 1334, given by Mr. Francis from a document in the possession of Mr. Thomas Faulkner, and the connection of the Turberville family with the affairs of the monastery, about the same period, is clearly shewn. The patronage of the abbey was in the great family of the Clares, earls of Gloucester and lords of Glamorgan, and the three chevrons were, doubtless, displayed in various decorations. The arms attributed to de Granavilla, three rests, which appear on the common seal of the abbey, those also of Le Despenser and Montacute (?) have occurred on tiles, found at Neath by Mr. Dillwyn.



Seal of the Abbey of Neath.

^f See Sir Richard Hoare's Notices of Neath, in his edition of Giraldus, Itin. i. 162.

The materials for a history of Neath comprise many other memorials of interest to which we are here unable to advert. The ichnography of the town, taken in the reign of Elizabeth, from the original in Lord Dynevor's possession, may well deserve notice, as also the memorials extracted from the contemporary account of the progress of the duke of Beaufort, as Lord President, in 1684, and communicated from the archives at Badminton.

In conclusion, we can only express regret that Mr. Francis should not have been disposed to extend the impression of this interesting little volume to a number of copies, more in accordance with the growing taste and demand for such publications. The days are, we hope, passed, when a provision, limited by the Roxburghe standard, or even extended to fifty copies, as in the present case, can prove adequate to meet the desire to possess any volume of sterling materials connected with matters of national antiquity.

THE CHURCH IN THE CATACOMBS. A DESCRIPTION OF THE PRIMITIVE CHURCH OF ROME, ILLUSTRATED BY ITS SEPULCHRAL REMAINS. BY CHARLES MAITLAND, D.M. 8vo. pp. 312.

AMONGST the innumerable treasures of the Vatican, where the highest works of art in painting and sculpture are, in their respective departments, congregated, a series of inscribed sepulchral slabs, collected together and arranged in a long corridor at the entrance to the museum, many bearing upon them the impress of a rudely incised or sculptured symbol or figure, hardly seem to invite attention. They rather urge the visitor onwards, the more leisurely to view and examine the choicest sculptures of ancient pagan art, the Apollo and the Laocoon, or those wonderful productions of the Renaissance school, the frescoes of Buonaroti, besides a multitude of objects of every style of art and of all ages, with the endless repetition of which the mind and eye are sated and bewildered.

But the simple tablets which fill the Lapidarian Gallery, for such is this corridor called, possess a deeper and more enduring interest than at first sight is readily apparent. They comprise numerous monuments illustrative of the early Christian Church at Rome, memorials of many who sought a refuge from persecution in the subterranean labyrinths beneath or near that city, and who, having suffered much for the faith, at length 'rested in peace,' and were buried in the sepulchral recesses of the catacombs, simply commemorated, as the inscriptions or symbols on the tablets in some way or other indicate, in conjunction with their names, as members of the Christian Church.

The interesting volume Dr. Maitland has published, treats of these remains as bearing upon the history and practices of the early Church at Rome, especially during the third and fourth centuries. Our limits do not allow us to give that full notice which this work deserves, and to the merits of which our cursory extracts are insufficient to do justice. We shall proceed with a few passages we have selected, but we strongly recommend our readers to peruse the work itself.

The subterranean galleries which penetrate the soil surrounding the city of Rome, after having for four centuries served as a refuge and a sanctuary to the ancient Church, were nearly lost sight of during the disorder occasioned by barbarian invasions. As the knowledge of their windings could be preserved only by constant use, the principal entrances alone remained accessible; and even these were gradually neglected and blocked up by rubbish, with the exception of two or three, which were still resorted to, and decorated afresh from time to time. In the sixteenth century the whole range of catacombs was re-opened, and the entire contents, which had remained absolutely untouched, during more than a thousand years, were restored to the world at a time when the recent revival of letters enabled the learned to profit by the discovery.

The history of the catacombs, since their recovery from the oblivion in which they had remained during the dark ages, consists principally in a succession of controversies, provoked by the indiscriminate veneration paid to every object found in them. During the reign of Sextus the Fifth, who ascended the pontifical throne in 1585, some discussions having occurred respecting relics, the attention of antiquarians was strongly directed to the subject, and a diligent examination of the catacombs, then recently discovered, was undertaken. Foremost in this investigation was Bosio, whose posthumous works were edited by Severano, in the year 1632, under the title of *Roma Sotterranea*, including an original chapter by the editor. The same work translated into Latin, and still further enlarged, was republished by Aringhi.

The elaborate and valuable work of Aringhi, contains, amongst the numerous illustrations, plans of several of these catacombs. These evince them to consist of innumerable tortuous passages.

The number of graves contained in the catacombs is very great. In order to form a general estimate of them, we must remember that from the year A.D. 98, to some time after the year 400, (of both which periods, consular dates have been found in the cemeteries,) the whole Christian population of Rome was interred there.

Prudentius, the Christian poet, of the fourth century, whilst describing these cemeteries, observes:—

Many sepulchres marked with letters, display the name of the martyr, or else some anagram.

The consular epitaphs are our principal means of fixing the dates of graves and cemeteries. That belonging to A.D. 102, is the earliest that we possess, with the exception of one found by Boldetti, in St. Lucina's cemetery, of the year 98.

D M
P. LIBERIO VIXIT
ANI N. II. MENSES N. III
DIES N. VIII R ANICIO
FAVSTO ET VIRIO GALLO
COSS.

Publius Liberio lived two years, three months, and eight days. Anicius Faustus and Virius Gallus being consuls.

The following consulates have been copied without selection from the Christian inscriptions contained in the Vatican Library and Lapidarian Gallery; they shew the usual dates of the consular epitaphs.

Cæsarius and Albicus . . .	A.D. 397
Victor and Valentinianus . . .	369
Cl. Julianus Aug. and Sallustius .	363
Marcellinus and Probinus . . .	341
Datianus and Cerealis . . .	358
Valentinianus and Valens, Aug. III.	370

The mode of thus indicating a date has proved extremely valuable. We find also that palimpsest monuments are more ancient than is generally considered.

The employment of old pagan tombstones was common after the time of Constantine; but the usual custom in such cases was to reverse the marble and to engrave the Christian epitaph upon the opposite side. According to antiquarians, many stones have been discovered with unequivocal marks of paganism on one side, and of Christianity on the other: but of this there is now no opportunity left us of judging, as every catacomb tablet has been carefully plastered upon some wall or pillar.

The principal symbols found on these tablets are the ancient Christian monogram, the palm branch, the dove, and the fish. The expression *in Pace* is of frequent occurrence, often the only ostensible indication of the faith of the person commemorated.

Lamps of terra cotta are found abundantly in the catacombs; they are generally marked with the cross, with the likenesses of Peter and Paul, or with some other Christian symbol.

At p. 127, we are presented with the fac-simile of an inscription commemorative of a martyr, at the head of which appears the symbol of the cross.



Lannus, the martyr of Christ, rests here. He suffered under Dioclesian. (The sepulchre is) also for his successors (Boldetti). This fac-simile represents one of the very few epitaphs actually inscribed on the grave of a martyr, specifying him to be such. Its chief value lies in the letters E.P.S., shewing that the tomb had been legally appropriated to Lannus and his family after him—et posteris suis.

Dr. Maitland endeavours to disprove the notion suggested by Aringhi, that the implements marked upon the grave stones, or inclosed in the tombs, were the instruments by which the deceased had suffered martyrdom, and states that whilst "we have no historical evidence that it was the custom of the Church to bury instruments of torture or of death with the martyrs, the habit of designing the emblems of a trade or profession upon the tombstone, was, on the contrary, extremely common." The usage of representing

on tombs the symbols of profession and trade, was common in this country, during the fourteenth and fifteenth centuries. In Wales it lingered down to the seventeenth century.

As to the cups so often found inclosed in the tomb, or cemented to the rock outside, Dr. Maitland observes :—

The custom of depositing small vessels with the bodies of the dead, was common among pagans as well as Christians. Vessels of terra cotta, glass, alabaster, and ivory found in Christian tombs, have generally been considered as receptacles for blood, whilst those belonging to pagans, though exactly similar, have been termed lachrymatories. Two important questions here present themselves :—1st. Were these vessels used by the Christians to contain blood? and 2ndly. Were they exclusively affixed to martyrs' graves?

He then proceeds somewhat at length to combat the notion commonly entertained, and to decide the questions raised, in the negative. Representations are given of two of these cups copied from Boldetti. The inscription on one of these is usually read *Sanguis Saturnini*, Dr. Maitland suggests it might be read *Sanctus Saturninus*. On this point the reader may form his own judgment from the representation.



In treating of ancient symbolism, Dr. M. thus writes :—

Perhaps the cause which most powerfully contributed to the adoption of Christian symbols was the ignorance of reading and writing then prevalent. . . . The symbols employed in the catacombs, exclusive of those supposed to belong to martyrdom, are of three kinds: the larger proportion of them refer to the profession of Christianity, its doctrines, and its graces: a second class, of a purely secular description, only indicate the trade of the deceased: and the remainder represent proper names. Of the first class, the cross, as the most generally met with, claims our early consideration.

It would be difficult to find a more complete revolution of feeling among mankind, than that which has taken place concerning the instrument of crucifixion: once the object of horror and a symbol of disgrace, it is now the blessed emblem of our faith; the sign of admission by baptism to all the benefits of Christian fellowship. . . . The change from cross to crucifix, in ancient monuments, is gradual: first occurs the simple cross; afterwards a lamb appears at the foot of it. In a third stage there is Christ clothed, on the cross with hands uplifted in prayer, but not nailed to it; in the fourth, Christ fastened

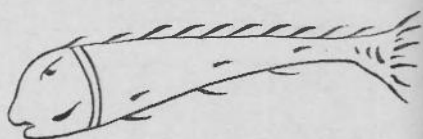
to the cross with four nails, still living, and with open eyes. He was not represented as dead till the tenth or eleventh century.

The lamb appearing at the foot of the cross is mentioned by Paulinus, who wrote about the year 400. Beneath the ensanguined cross stands Christ in the form of a snow-white lamb: as an innocent victim is the lamb consigned to unmerited death.

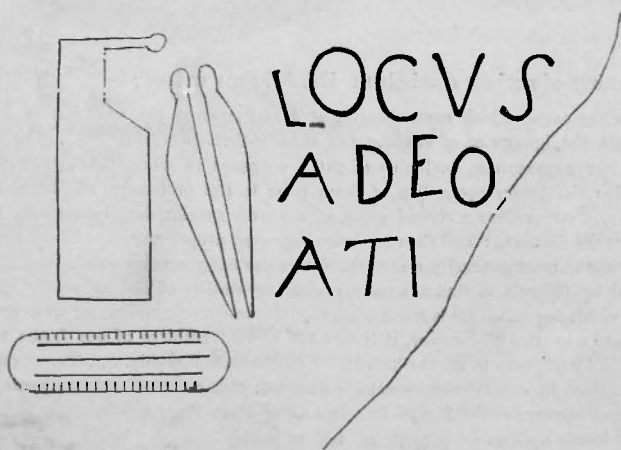
From the 82nd canon of the Quinisextan council, held A.D. 706, we learn at what time the change from the lamb to the victim in human form was generally adopted. "We ordain that the representation in human form of Christ our God, who takes away the sin of the world, be henceforward set up, and painted in the place of the ancient lamb."

In the medieval monuments in this country, the different symbols of faith thus enumerated are also to be found. Of sepulchral slabs, impressed with the cross, in a variety of forms, from the plain Greek or Calvary cross to the floriated cross of the most ornate description, we have innumerable examples. The '*Agnus Dei*' occurs but seldom on our ancient sepulchral monuments, still more rarely does the crucifix appear on such. We have met with two instances only, the one in Bredon church, Worcestershire, of which an illustration is given in a former number of the Journal; the other in the priory church at Brecon. Both these are sculptured monuments of the fourteenth century.

The fish was a symbol expressive of the name of Christ; . . . the phonetic sign of this word, the actual fish, was an emblem whose meaning was entirely concealed from the uninitiated. . . . Sometimes the word *Iχθys* was expressed at length, . . . at other times the fish itself was figured, as recommended by Clement of Alexandria. The specimen here given is from the Lapidarian Gallery.



The symbols of trade, figured upon grave-stones, were long regarded by antiquarians as indicating the instrument by which the deceased had suffered martyrdom. . . . The dates of some contradict the supposition. The tomb-stone of Adeodatus (Lap. Gall.) expresses tolerably well the implements of a wool-comber. They consist of a pair of shears, a comb, and a plate of metal, with a rounded handle.



The rebuses, which occur on monuments of the fifteenth and sixteenth centuries in this country, have their antitypes in the phonetic figures on some of the ancient Christian monuments at Rome, thus: 'the tomb of Dracontius exhibits a dragon; that of Onager an ass.'

The author has great pleasure in being able to contribute, to the small number of phonetics already published, the annexed, from the Lapidarian Gallery. A fragment only has been copied, the entire inscription being long—

PONTIVS · LEO · S · EBIV
ET PONTIA · M
FECERVNT · FI

—Pontius Leo, and Pontia Maxima his wife. The former while living, bought this tomb. Their sons set up this.

Two well-known instances are those of Doliens and Porcella.

IVLIO FILIO PATER DOLIENS.

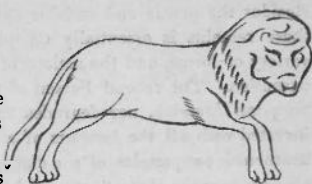
Doliens the father, to Julius his son.

Dolium is the Latin for cask; Porcella signifies a little pig, as in the next:

PORCELLA HIC DORMIT
IN F QVIXIT ANN. III. M.X.

D. XIII.

Here sleeps Porcella in peace. She lived three years, ten months, and thirteen days.



Anciently the symbolic manner in which the Almighty Father was indicated, was by the image of a hand issuing from a cloud, and two instances of this appear among the catacomb sculptures, of which Dr. M. gives illustrations. In the Vetera Monumenta of Ciampini more early examples from mosaics are given of this symbol. It occurs in this country over the sculptured rood, a work of the twelfth century, on the south side of Romsey abbey church, but it was not till the fifteenth century that the usage of representing the first person of the Holy Trinity in human form became at all prevalent: we then find it on sculptured bosses, in painted glass, on ecclesiastical seals, and, as at Chacombe, Northamptonshire, and Great Tew, Oxfordshire, on sepulchral brasses. Milman attributes to the French the introduction of this representation, so early as the ninth century, an illuminated bible, supposed of that age, being his authority; but M. De Caumont, the learned antiquary of Normandy, was unable to find sculptured representations of the Trinity, with the Almighty Father thus personified, of an earlier era than the fifteenth century.

Whatever difference of opinion there may be as to the theological tone in which Dr. Maitland's remarks are written, and on this we offer no comment, his work is well worthy of a careful perusal, and possesses more than a mere transient interest. He has undoubtedly done much service in affording to many—few of whom have ever heard of the thirty years labours of Bosio, or of the folio tomes of Aringhi—a full, descriptive, and critical account, bearing evident marks of much labour and learning, of the

catacombs of Rome and their sepulchral deposits, and we cannot do better than conclude our notice with the remarks which finish his introductory chapter.

Perhaps it may safely be asserted that the ancient Church appears in the Lapidarian Gallery in a somewhat more favourable light than in the writings of the fathers and historians. It may be that the sepulchral tablet is more congenial to the display of pious feeling than the controversial epistle, or even the much-needed episcopal rebuke. Besides the gentle and amiable spirit every where breathed, the distinctive character of these remains is essentially *Christian*: the name of Christ is repeated in an endless variety of forms, and the actions of His life are figured in every degree of rudeness of execution. The second Person of the Trinity is neither viewed in the Jewish light of a temporal Messiah, nor degraded to the Socinian estimate of a mere example, but is invested with all the honours of a Redeemer. On this subject there is no reserve, no heathenish suppression of the distinguishing feature of our religion: on stones innumerable appears the Good Shepherd, bearing on His shoulders the recovered sheep, by which many an illiterate believer expressed his sense of personal salvation. One, according to his epitaph, "sleeps in Christ;" another is buried with a prayer that "she may live in the Lord Jesus." But most of all, the cross, in its simplest form, is employed to testify the faith of the deceased: and whatever ignorance may have prevailed regarding the letter of Holy Writ, or the more mysterious doctrines contained in it, there seems to have been no want of apprehension of that sacrifice, "whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven."

Notices of New Publications.

THE HISTORY OF THE MONASTERY FOUNDED AT TYNEMOUTH, IN THE DIOCESE OF DURHAM, TO THE HONOUR OF GOD, UNDER THE INVOCATION OF THE BLESSED VIRGIN MARY AND S. OSWIN, KING AND MARTYR. By William Sidney Gibson, Esq., Barrister-at-Law, F.S.A., etc. Vol. I. Pickering. 1846. 4to.

DURING the last three years several important and costly works have appeared on the history of ancient monastic foundations in England, together with minor essays on the same subject. The volume before us is the most attractive of these contributions to English ecclesiastical history. It is profusely decorated with coloured initial letters by the accurate pencil of Mr. Shaw, chiefly copied from catholic examples of different periods. Besides the objections, in point of taste, which may be justly urged against this style of embellishment, which has so widely prevailed of late, we may observe that not the least of the evils resulting from its adoption is that its expense unavoidably places works like the present, and others which might be named, beyond the reach of ordinary book-buyers, at once restricting the general usefulness of the publication, and limiting the reputation of the author, who in all such cases seems, unavoidably, to rely for success as much upon the ability of the artist he may employ, as upon his own literary merits. In the present instance, moreover, we would gladly have seen a larger expenditure on the delineations of the ruins of the priory, which belong to a most interesting period of architecture, and are but poorly exhibited, both as to general effect and to details, in the etchings by Mr. Richardson.

Having thus discharged our conscience by protesting against a fashion which is equally erroneous in principle and injurious in effect, we gladly turn from the decorations to the text of Mr. Gibson's work, on which he has bestowed much zealous labour united with varied and extensive research.

The ruins of Tynemouth priory, a succursal cell to the great abbey of St. Alban, are conspicuous on the lofty promontory north of the mouth of the river Tyne, a site from which the local name is obviously derived. This admirable and commanding position could scarcely have been left unoccupied by the Romans. Yet there is no evidence to justify a positive conclusion on the subject. Camden supposed Tynemouth to be the *TUNNOCELUM* of the "Notitia," an opinion rejected by Horsley, who claimed that distinction for Solway Frith. In short, the Roman historians mention no station which can be satisfactorily identified with the spot. Two memorials of Roman dominion have been discovered among the ruins—a votive altar and an inscribed tablet. The inscription upon the former shews that it was

dedicated to Jupiter by Ælius Rufus, "præfectus cohortis quartæ Lin-



Votive Altar found at Tynemouth.

gonum;" but, although it was found among the remains of the supposed buildings of the earlier monastery, to the north of the existing ruins, there is no proof whatever that it was *in situ*, or that it may not have been transferred thither in remote times from the adjoining station of SEGEDUNUM, Wall's End, which is known to have been garrisoned by the cohort named in the dedication^a. The inscription on the tablet is imperfect and doubtful



Inscribed Tablet found at Tynemouth.

^a Reference has already been made to the frequent removal, in Northumberland, of Roman remains from their original

position, for building purposes. See Archaeological Journal, vol. ii. p. 210.

at the beginning, and, as usually happens in such instances, it has received very contrary interpretations. Brand supposed it to commemorate the construction of a harbour and temple by Caius Julius Verus Maximinus of the sixth legion^b, while the Rev. John Hodgson, the late accomplished historian of Northumberland, believed it to refer to the erection of a cippus on a base, and a temple. Either reading is unsatisfactory, and it is not easy to offer a solution of the difficulty. Thus much is certain, there is nothing, the harbour theory being rejected, to identify this inscription with the place of its discovery. However, there is much probability in the conjecture that, during the Roman occupation of Britain, Tynemouth may have been a military post, subordinate in importance to SEGEDUNUM, the most easterly of the known garrisons on the wall of Severus.

Nothing certain is known of the history of Tynemouth until the close of the eighth century. It may be possible, as Mr. Gibson seems to believe, that soon after the conversion of the northern parts to Christianity, it obtained a reputation for local sanctity; but in the entire absence of evidence, it is useless to discuss the question. Yet one or two points raised by the author require observation. It is improbable, as he is disposed to think, that Tynemouth was the monastery of the holy Abbess Virca, mentioned in Beda's life of St. Cuthbert, as the words of that writer present this objection, that the house referred to, if situated *near* the mouth of Tyne^c, must have stood on the *southern* bank of the river. The legend of St. Oswin, patron of the foundation, was not written until five centuries after his death, and like many legends it is obnoxious to criticism in respect both of events and dates: but even admitting the fact therein stated, that Oswin was buried in the oratory of the Virgin Mary, at the mouth of the river Tyne, A.D. 651, we are not told whether on the north or south side^d; it must be also admitted that the earliest *genuine* mention of the place, anterior to this legend of the twelfth century, is a notice, in the Saxon Chronicle, that Osred, king of Northumbria, was interred at Tynemouth A.D. 792. From this, indeed, it may be fairly inferred that at the close of the eighth century a church, and possibly a convent, existed there, but beyond the slight record of Osred's burial, there is not an iota of evidence,

^b See his explanation of the Tynemouth inscriptions, and representations of the three sculptured sides of the altar, *Archæologia*, vol. viii. p. 326, and Gough's *Camden*, vol. iii. p. 514. These interesting memorials, discovered in 1783 by Major Durnford, were presented to the Society of Antiquaries of London, with a fragment of an early stone cross, found amongst the ruins with the altars. Mr. Gibson does not appear to have been aware of the existence of this relic; and on recent enquiry regarding the preservation of these remains amongst the valuable collections

of the Society, we were informed that they had been long since consigned to the vault serving as a storehouse, under the great court at Somerset-house.

^c "Est denique monasterium non longe ab ostio Tini fluminis ad meridiem situm," &c.

^d Oswin is *said* to have been born at a town called Urfa, south of the Tyne, and opposite to the site of the monastery, now known as South Shields. Is it not at least probable he may have been interred at his birth-place?

not even a respectable tradition, to guide us in the investigation of the history of the spot previously to that date.

Whatever may have been the character or extent of the religious house at Tynemouth in which Osred was interred in 792, it would appear that, owing to successive ravages of the Danish pirates, to which, from its situation, it was particularly exposed, or to some other cause, the place was ruined and deserted when the relics of St. Oswin are said to have been discovered, A.D. 1065. No great weight can be attached to the story of the refoundation of the building by Tosti, earl of Northumberland: under any circumstances that chief could have done little more than commence the good work, as he was slain in the year following the discovery of the martyr's remains. The next authentic notice, then, of Tynemouth, after the Saxon Chronicle, is in the charter whereby Waltheof, earl of Northumberland, granted "the church of St. Mary in Tinemuthe, together with the body of St. Oswin, king and martyr, which rests in the same church," to the monks of Jarrow.

By this concession, which Mr. Gibson supposes to have been made circa A.D. 1075, Tynemouth eventually became a dependency of the church of Durham: for on the removal of the brethren of Jarrow and Weremouth to that monastery, Alberic, earl of Northumberland, confirmed Waltheof's gift, to the church of St. Cuthbert and its occupants, for ever. Confirmations, however, even though well attested, were not unfrequently set aside, in the unsettled times at the close of the eleventh century. Robert de Mowbray, who succeeded Alberic in the earldom of Northumberland, restored the monastery of Tynemouth, expelled the monks of St. Cuthbert, and granted it to the abbat of St. Alban's, who with a truly mundane disregard of the solemn warnings of the monks of Durham, "to forbear from seizing the property of others," sent his people to dwell there; and Tynemouth remained a cell to St. Alban's until it fell with the maternal house at the Dissolution. In this sketch of the early history of the priory we have not followed Mr. Gibson into the pleasant but unprofitable regions of conjecture.

The annals of the priory subsequent to its union with St. Alban's offer no very remarkable incidents. Like other religious establishments it largely increased its possessions during the twelfth century, a period favourable beyond any other, before or after, to the growth of monastic institutions. The chapter of St. Alban's used it as a conveniently remote prison for its refractory or guilty members, and in early times an exile from the pleasant fields and temperate climate of Hertfordshire to a rugged rock exposed to the storms of the German ocean, and in the dangerous vicinity of the Scots, must have been a severe penalty. In one respect however the history of this priory becomes important, and that is when considered in its relations with the neighbouring town of Newcastle; to this part of the subject Mr. Gibson has given less attention than could have been desired.

No people who had to depend on commerce for their existence, could have been more unfortunately situated than were the burgesses of Newcastle in medieval days. The rapid Tyne rolled by their quay as it were in mockery, they had no property in its navigable course. The right of the bishop of Durham to the water south of the mid-stream was recognised, and the limit of his franchise northwards marked by a stone tower which divided Tyne bridge in the centre, the cost of maintaining the southern half of which was defrayed by the episcopal exchequer. On the other hand the abbat of St. Alban's claimed under the foundation charter of Robert de Mowbray all the liberties and customs in the river Tyne which that nobleman had possessed, and confidently maintained that at the date of his grant the river was divided "between the said earl and the bishop of Durham." This was under any circumstances a doubtful title, particularly as Mowbray's grant had disappeared at a very early period, for as the abbat piously observed in the suit temp. Edward the First, "where that charter is, God knoweth." However, under this insufficient title the monks of Tynemouth challenged a right to the water of the river *north* of the mid-stream. Although their claim to levy tolls on shipping is not expressly noticed in any of the documents cited by Mr. Gibson, there is no doubt that, at various periods, they endeavoured to assert such a privilege; and, what was even of more consequence to the burgesses, the prior of Tynemouth, with his brother of Durham, had endeavoured to forestal the trade of Newcastle by enlarging the little villages called the "Sheles," at the mouth of the river, which were originally, as the name implies, clusters of wooden huts, or "logges," inhabited by fishermen; he built large fishing smacks for trading purposes, thereby indirectly defrauding the borough of its prisage, and moreover he baked "other people's bread" in his ovens, whereby the burgesses lost their furnace^e dues.

Thus placed between two fires, it is not surprising that the townspeople should have appealed to the crown in self-defence; and it cannot be said, as Mr. Gibson appears to think, that, because they claimed legal protection against acts and pretensions which vitally affected their prosperity, they were either "jealous" or "encroaching" neighbours of the monks. The result of proceedings in parliament, on this subject, under Edward the First, was a judgment in favour of the burgesses; the question had been already raised though not decided in the reign of Henry the Third; and it was only finally adjusted by the Dissolution. However, time has justified the foresight of the monks in attempting to create a town at the mouth of this

^e Mr. Gibson has mistaken the signification of this word. It meant the profit arising from baking the bread of the burgesses and of the dwellers within the *bannieu* or franchise of the town, who were all obliged to resort to the municipal ovens; and thus arose an important item in the

corporation revenue. In the same way lords of sokes situated within boroughs or cities had their seignorial ovens. The rue Four-Saint-Honore in Paris preserves to this day the memory of the *four-bannale* of the ancient bishops of that city.

important river, and the primitive appellation of the log-huts of the fishermen of the priors of Tynemouth and Durham is now borne by two flourishing towns—North and South Shields—which send vessels to all parts of the globe. This prolonged and interesting contest between secular and ecclesiastical merchants may be further illustrated by other records than those printed by Mr. Gibson, who has our thanks nevertheless for what he has contributed towards it.

Before parting with Mr. Gibson, and our space admonishes us that we must now do so, we would say a few words touching his remarks upon the Society of Antiquaries of Newcastle on Tyne, against whom he has launched a severe philippic. It is true, as he observes, that Society has of late years given few proofs of its vitality; it may be even admitted that it has not made its existence felt; but in passing these strictures on it Mr. Gibson has not taken into consideration how many of its once most active supporters have been overtaken by death, or enfeebled by age. The places of those who have finally departed or merely retired from the scene cannot be readily supplied, at a time when a more precise method in conducting archæological enquiries is expected, and more especially amidst that activity of professional and commercial rivalry which distinguishes the state of society in Newcastle, in common with other northern towns, leading more to considerations of the present and future than to retrospection. Still that, although it may be somewhat dormant, the Society is rich in the material wherewith to pursue its former course of usefulness, the members of the Archæological Institute can testify, who received much valuable assistance from its council on the occasion of the recent meeting at York. Why does not Mr. Gibson, who, although a stranger, has already shewn himself so fully alive to the antiquarian wants of the north, step forward and co-operate with them, instead of railing, because his own particular taste is for monuments of a later time, at the unrivalled collection of relics of the Roman occupation of England which, in our opinion, so gracefully and appropriately decorate the approach to the Society's room—an edifice which is built where the wall of Severus once stood? He may be assured his assistance would be duly estimated whatever the shape it might assume.

It is impossible to speak too highly of most of the illustrations of this work. The fac-similes of charters are especially worthy of remark, as among the best ever executed. The grant of Edgar the son of Gospatric cannot be surpassed for truthful character.

The seal of the priory, at least the only one of which an impression has been preserved, is of Decorated character, though late. The Virgin and Child are represented in one compartment, and St. Oswin, regally attired, in the other. Mr. Gibson observes that it is difficult to appropriate the large head which is represented between the two ogee canopies; it is evidently intended for a female, and from the presence



SECOND GREAT SEAL OF EDWARD III.

of an etoile on either side would seem to be also designed for the Virgin. The annexed cut, kindly furnished by the author, is from an impression very inferior to that appended to the deed of surrender, still preserved in the Augmentation Office, of which likewise, and of the signatures, the volume contains a lithographed copy, admirably finished, the seal being of the colour of the wax original.

Besides the seal of Edward the Second, Mr. Gibson has engraved the second great seal of Edward the Third. As we are not aware that it has ever been given before, except in Sandford, we gladly use the permission of the author to present it to our readers, whom we may refer for some interesting particulars connected with it, to Professor Willis's paper on the "History of the Great Seals of England," in the second volume of the *Archæological Journal*.



Seal of the Priory of Tynemouth.

THE LIVES OF THE LORD CHANCELLORS AND KEEPERS OF THE GREAT SEAL OF ENGLAND, FROM THE EARLIEST TIMES TILL THE REIGN OF KING GEORGE IV. By John Lord Campbell, A.M., &c. Second Edition. 3 vols. 8vo. Murray, 1846.

As Lord Campbell's work has already attained the dignity of a second edition, and may, possibly, reach a third, it will be rendering a useful service to the noble author and his readers, to call attention to some omissions, and many errors in that portion of it which falls within the scope of an archæological review.

It is unnecessary to follow his lordship into the question of the derivation of the word "chancellor," since he has neither cast any new light upon a point which has been frequently discussed, nor supplied any fresh material for conjecture. The noble author has been equally unsuccessful in his observations upon the duties of the office in early times, a part of his work remarkably full of contradictory positions. We shall also pass by his notices of the chancellors during the Anglo-Saxon period, from the pluviose St. Swithin to the notary Swardus, who is most preposterously elevated to the dignity of vice-chancellor under Edward the Confessor.

Notwithstanding Lord Campbell's researches, and the admirable word-painting of Sir Francis Palgrave, we can no more recognise the chancellor, assisted by the masters in chancery, sitting in the Wittenagemot, as "law lords," than modern travellers can discern Jove and his attendant deities assembled on mount Olympus.

To begin, then, with Lord Campbell's Life of Thomas à Becket, first in point of eminence of the chancellors after the Conquest, respecting whose career and acts we possess most authentic and minute information. In the account of his parentage and birth in the city of London, we are not told that the locality of the house in which he was born is to this day very accurately marked by the hall of the Mercers' company in Cheapside, once the site of a hospital dedicated to his memory :—on that spot stood his paternal home, as we know from the will of Agnes, the martyr's sister ; his father, Gilbert à Becket, was a parishioner of St. Mary Colechurch ; and in the font of that church the future chancellor was baptized, as tradition asserted St. Edmund the king and martyr had been before him.

Speaking of the council of Northampton, by which Becket was sentenced, Lord Campbell remarks "it lasted a good many days, the court sitting on Sundays as well as week-days." Not so *many* days. That assembly was opened on Tuesday the 13th of October, 1164, and on the evening of Tuesday the 20th, at the latest, the chancellor fled, in disguise, to Sandwich^a, whence he sailed for Gravelines, landing there on the 2nd of November ; but if the latter date be correct, his sentence must have been given on Sunday the 18th of October, and such is the opinion of Dr. Lingard. However, the dates of the *Quadrilogus*, with which Fitz-Stephen here agrees, are inconsistent ; yet under any circumstances the council did not last more than a week, and its sittings, perhaps, did not exceed five days ; so the laborious Sundays of Lord Campbell's narrative are reduced to *one*. This vagueness of statement is a remarkable feature of the author's style, and cannot be sufficiently reprehended. Another instance of it is the observation, that the archbishop suffered in the fifty-third year of his age ; yet according to the dates supplied by Lord Campbell, he was born in 1119, and slain on the 29th of December, 1170, and therefore could not have been in more than his fifty-first year. But his lordship's dates are, in general, as loosely ascertained as his facts ; thus he ascribes the coronation of King Henry the younger to the year 1169, whereas it took place on the 14th of June, 1170 ; and in the same manner refers the reconciliatory interview between Henry and Becket to "a meadow near the town of Fereitville, on the borders of Touraine." Freteval is the proper orthography of the name, but that is unimportant, since it was not there, but at *Mont-Louis*, between Amboise and Tours, that the king met the archbishop. Lord Campbell must have been thinking of the treaty of Freteval between Henry and Louis of

^a Taking a circuitous route, by Lincoln and Boston.

France in 1161. Thierry has committed the same error in his history of the Norman Conquest.

From Becket we may pass, for the intervening chancellors are not worth a comment, to William Longchamp, bishop of Ely, the celebrated minister of Richard the First, and would add to the notice of him by Lord Campbell a fact which has hitherto been unpublished, viz. that it was about the times of Richard that "Chancery-lane" acquired its ominous name. There is extant a deed by which Longchamp demised certain messuages in the "Chancellor's-lane," heretofore the "New-street." Lord Campbell, it should be observed, has most successfully identified chancellor Longchamp with the minstrel Blondel, who is said to have serenaded Richard in his prison-house: according to his lordship the chancellor's song began, "O Richard, O mon Roy," &c. Unfortunately the authorities for this interesting discovery are omitted. It is difficult to imagine how the author fell into the singular error of dating the apocryphal letter of the Old Man of the Mountain at *Messina*, above all other places. Credulous as people undoubtedly were in those times, such a blunder could never have passed unnoticed. There is the less excuse for Lord Campbell, as the letter is printed in the *Fœdera*, and also translated by Thierry, to whom his lordship acknowledges many obligations.

We should by no means be disposed to attribute undue importance to these errata, but like inadvertencies mark almost every page of that division of this work to which our observations must be restricted, and necessarily impair the value of its authority. Even after Lord Campbell has arrived, in the course of his narrative, at that period of English history when a writer, not averse to the labour of research, might well abandon conjecture for certainty, we find him yielding to an imaginatory version of clearly-recorded facts, and ingeniously, though, as we believe, unintentionally, distorting those facts for the purpose of introducing the notice of an individual who has no more title to appear in this memorial of English chancellors and keepers of the Great Seal, than Friar Bacon has to be accounted the inventor of the steam-engine: we allude to Eleanor, consort of Henry the Third, whose life has been written by Lord Campbell, as a "Lady Keeper of the Great Seal." According to his lordship's account "she held the office nearly a whole year, performing all its duties, as well judicial as ministerial." We propose to shew that such was not the case, and that Lord Campbell wrote under a misapprehension of certain very simple facts.

His lordship's first position is that Henry, "in the prospect of his going into Gascony in 1253," entrusted her with the custody of the great seal, "and the queen was left in the full exercise of her authority as lady keeper."

To this we reply that the credible testimony of a contemporary annalist entirely disproves the statement. The queen and Richard earl of Cornwall, were appointed "custodes" of the realm, and Matthew Paris informs us

that the king wrote to them as such, that if any rich abbey or bishopric should fall vacant during his absence they were to keep the same for him : although, ultimately, he gave express authority to the earl and William de Kilkenny to confer ecclesiastical benefices^b. But Lord Campbell cites a document which he terms "a commission," to support his case, as proving that the great seal was committed to the queen's keeping. We object in the first place that the document relied on is *not* a commission, but letters patent, conveying a general notification of an act done, and secondly that instead of corroborating his lordship's assumption the instrument in question shews its fallacy, and confirms also the narrative of Matthew Paris.

This patent recites that the king, about to set out for Gascony, had committed his great seal to the custody of the queen, "under our privy seal and the seals of our beloved brother and liege-subject Richard earl of Cornwall, and of certain others of our council;" the condition of such trust being that if anything should be sealed in the king's name with *any other* seal than that, which might tend to the detriment of the king or his realm, it should be of no moment and wholly void. It must be sufficiently obvious from the circumstance of the great seal being *under* the king's privy seal, and the seals of others of his council, that it was sealed up in its pouch, and that the queen could not use it without the intervention of the council, and, therefore, that she was not *de facto* keeper of the seal in the usual sense of that phrase. The seal was rather in the hands of commissioners : but had they any power to use it? As the privy seal was upon it, the just inference would seem to be that it was the king's intention the pouch should not be opened at all during his absence. This view is supported by the next correction of Lord Campbell's narrative, which it is our unpleasant duty to make. His lordship says, "the sealing of writs and common instruments was left, *under her direction*, to Kilkenny, archdeacon of Coventry." It would naturally be supposed from these words that Lord Campbell had good authority for a fact so circumstantially stated; yet there is not the shadow of a foundation for it; and the authority which he cites, and on which he must be held to depend, contradicts him in every particular. The seal which the queen, in obedience to the king's precept, delivered to Kilkenny, was not the great seal, but the seal of the exchequer, which the king states in his letter he had deputed to be used "*in place of our great seal which we will cause to be shut up* until our return from the parts [of Gascony] aforesaid^c." Although Lord Campbell prints that which purports to be a copy of this writ, the words we have distinguished by *italics* are left out in his work; yet even despite this remarkable omission, which we cannot suppose to be otherwise than accidental, or to have arisen from his copying at second-hand from some very careless compiler, it will be seen

^b Pat. 37 Hen. III. m. 4.

^c "Loco magni sigilli nostri quod claudi faciemus usque ad reditum nostrum de

partibus predictis." Pat. 37 Henry III. m. 5.

that his statements are incorrect; it was the exchequer seal which was entrusted to Kilkenny, to be used in place of the great seal, and instead of acting *under the queen's direction*, he was appointed absolutely and without restriction, to bear and use it until the king's return to England!

His lordship proceeds—"She sat as judge in the *Aula Regia*, beginning her sittings on the morrow of the Nativity of the blessed Virgin Mary. These sittings were interrupted by the accouchement of the judge." We decline to enter into the knotty question of the constitution and jurisdiction of the *Aula Regia*, but if Lord Campbell intends his readers to believe that Queen Eleanor sat therein individually as keeper of the great seal, and with any equitable jurisdiction, it must be observed that he is entirely mistaken. He quotes as his authority a Plea roll^d of the 37th year of Henry the Third; the title of the first rotulet of which is "Pleas before the lady the queen and the council of the lord the king," &c. Just the sort of title that might be expected when the king was out of the realm; those pleas which, had he been present, would be described as "*coram Rege*," were now recorded as heard before his council, and the queen having been nominated, as already stated, one of the guardians of the kingdom, took her place in the council by virtue of such appointment^e. Moreover, had his lordship examined this Plea roll, he would have found that after the first rotulet, or skin, the queen's name is not again mentioned—the proceedings are thenceforward described simply as "*coram consilio*." Her majesty was not present after the sittings on the morrow of the Nativity of the Virgin, that was the 9th of September, and her accouchement did not take place until the 25th of November; so much for the marvellous story of her sittings being interrupted by that interesting event. We confess it seems to us very surprising that Lord Campbell, who must know that in the middle of the reign of Henry the Third, the jurisdiction of the chancellor was already defined and distinguished from the common law, should quote an ordinary Plea roll as a proof of purely imaginary sittings in equity. We need scarcely, after the preceding observations, take the further trouble of contradicting the assertion that after her favourable recovery the "lady keeper" resumed her place in the *Aula Regia*.

There are so many errors in this little bit of romance by Lord Campbell, that we can do no more than cursorily allude to them. The story of the queen commencing "an unextinguishable feud with the citizens of London," about the dues at Queenhithe, is a monstrous absurdity. Those dues were payable long before Eleanor's time, and the citizens farmed them under

^d Lord Campbell cites this document, wrongly, as *Rot. Thes.*

^e Henry sailed from Portsmouth on the 6th of August, and all patents and writs subsequent to that date were prepared "*coram consilio*," and tested by the Queen and Richard earl of Cornwall. "Memorandum quod sexto die Augusti anno regni

regis Henrici filii Regis Johannis xxxvij°. transfretavit idem dominus rex usque Wasconiam, et facte fuerunt he subsequentes littere patentes coram consilio ipsius domini regis in Anglia, et continueate usque ad annum ipsius regis xxxvijij." Pat. 37 Hen. III. m. 2.

the queen consort, by charter. Lord Campbell might just as well have said that Queenhithe took its name from her majesty. With respect to her claim to "Queengold" we would refer his lordship to Prynne's essay, for further information on that point, and to his assertion that "the city of London had hitherto been a sort of free republic in a despotic kingdom, and its privileges had been respected in times of general oppression," we reply that, whatever it may have been in theory, it had been no such thing in fact; but that during no reign, from first to last, were its privileges so utterly disregarded as during the times of Henry the Third; that monarch suspended the franchise of the citizens again and again on the most trifling pretexts. Then Lord Campbell states that the queen made a speech to the parliament, assembled in the beginning of 1254, and pressed for a supply. We find no record of this oratorical effort; in fact Matthew Paris expressly says that the king's prolocutor and "messenger" made the speech in question.

In the notice of the chancellorship of William de Kilkenny, who was promoted to the office, according to Lord Campbell, on the *resignation* of Queen Eleanor, his lordship sets out with a singular mistake, attributing the dictation of a speech delivered by Henry in April, 1253, to "lord chancellor Kilkenny," who, according to his own shewing, was not appointed till 1254. We cannot moreover find any authority for this statement, which is not borne out by Matthew Paris.

The length to which this notice has extended obliges us to pass over other and equally grave errors. In conclusion we would observe that it has seldom been our lot to find so many inaccuracies in notes, extracts, and references, as in Lord Campbell's work; there is scarcely a Latin quotation correct; for this it must be presumed his lordship is not amenable to criticism, his amanuensis must be censured; yet such carelessness could not fail to detract very materially from the reputation of any writer less above the suspicion of ignorance than we gladly admit Lord Campbell to be.

mitted himself by expressing them, contributed to make his work more really valuable from the extreme accuracy and caution which it every where exhibits. Whatever the causes may have been, the fact is certain that he did produce a most valuable and well-considered system, and that few sciences can boast of so good an elementary treatise, more especially as a first essay on the subject; and though nearly forty years have now passed over since he first published his system in the form of lectures to crowded audiences at the Literary Institution at Liverpool, and though he lived to issue four editions of his work, each adding fresh examples in support of his views, yet no one has been able to correct any material point of his system, and it is surprising to notice how very little information has really been added to the mass which he collected with such extraordinary diligence.

It is much to be regretted that some of the active and zealous young men who so enthusiastically pursue this now fashionable study, do not imitate the industry of the humble quaker in collecting facts, and consider how much they are indebted to him for all they know of the subject, instead of taking every opportunity of expressing their contempt for his labours. Whether his nomenclature is the best that could have been invented is not now the question; his divisions of the styles are so clear and true, and the precision with which he has discriminated their characteristic features is so inimitable, that his work must always remain the basis on which all others treating of the same subject must necessarily build. This is the only excuse that can be offered for what otherwise would be the gross plagiarism manifested in all the treatises that have subsequently appeared, extending frequently to extracting many successive pages verbatim, without acknowledgment^a, and in all to the free use of his facts, his arguments, and his conclusions, without the addition of more than a mere fraction to the information he had collected. That his nomenclature presents some anomalies is not disputed, but it has been so long established, and is so generally understood by all classes, that any attempt to change it now is merely to drive us back to the chaos from which his genius has happily delivered us. We now have a language which is understood alike by employers, architects, builders, and workmen; if we attempt to change it, we shall have each of these classes using a different language, a very Babel let loose again. Nor has any better system or better nomenclature been proposed. The objections which present themselves at first sight to the new nomenclature are at least as great as those that are complained of in the established one.

Mr. Boid, in his "History of all the principal Styles of Architecture," published in 1830^b, adopted the plan of calling the three styles of Gothic merely First, Second, and Third, in order to avoid as much as possible the

^a See "Aunt Elinor's Lectures on Architecture," which however is a useful little book for children.

^b This slight and superficial work has

already passed into merited oblivion. The idea was a good one, but the execution of it very indifferent.

use of technical language in a popular work. This was perhaps more sensible than the general abuse of Rickman's technical terms with which every one has been wearied of late. But this judicious avoiding of technical language is widely different from the plan proposed by the Ecclesiologist in 1846, of adopting "First, Middle, and Third Pointed," as a new technical language, and doing away with the name of "Gothic" altogether as inappropriate, overlooking the fact that this name is applied, in the same manner as we apply it, in every language in Europe.

It is easy to shew that the objections to this proposed new nomenclature are at least as great as any that apply to Rickman's terms. In the first place the transition from Norman, or what Mr. Bloxam calls the "Semi-Norman Style," is unquestionably the "*First Pointed Style*." It is not a Gothic style, but it is Pointed. Secondly, to describe a church as having "First Pointed round-headed doorways," and "Middle Pointed square-headed windows," is more absurd than anything in Rickman. Yet such examples do occur, and that not by ones or twos, but by tens and hundreds. In some districts almost every church will be found with either Early English round-headed doorways, and sometimes pier-arches also, or with Decorated square-headed windows. In other words, it was a very common practice in the thirteenth century to use round arches with all the details of pure Gothic work, and in the fourteenth century it was still more common to use square-headed windows, often with very beautiful mouldings and details, and tracery.

Thirdly, It would be very possible to build a thoroughly good Gothic church taken entirely from fine ancient examples without a single pointed arch throughout. This is fatal to the scheme; it proves that the pointed arch is not an essential feature but an accident of that style, which by the common consent of all Europe is called Gothic, and whatever the origin of the name may have been, any attempt to change it is now too late. Another serious objection to the proposed "new nomenclature" is its vagueness and want of precision, no one can say where the first style begins or ends. Mr. Paley's Manual was expected to supply this deficiency, but it is very far from doing so. The impression which his book leaves is favourable to the writer; it is written in a good spirit, a pleasing style, and a gentlemanly tone, and contains a good deal of original observation which shews that the subject is not new to the author, though here and there he falls into the usual errors of inexperienced writers on this subject. But no one can help seeing that his own good sense and sound judgment would have led him to continue the use of the established nomenclature which every body understands, and which continually creeps in as it were unawares, and in spite of his wish to please his injudicious friends by adopting their crotchet. The natural consequence of this is that his book is very confused and more calculated to puzzle than to assist a beginner, and that the author is not able to do justice to himself and his own knowledge. He

begins his second chapter with the remark that "To suggest new methods of arrangement and new terms to express them, *perhaps* only tends to perplex and confuse the elements of the science; and some of those already proposed are sufficiently appropriate." But he has not firmness enough to act on this sensible opinion, being overruled by external influence, and proceeds to divide the Romanesque into four styles, and the "Gothic" into seven more: where each begins and ends it is in vain to attempt to make out, for as these distinctions are in a great degree imaginary and have no real existence, examples will continually occur in which two of his styles are so blended together in work that is evidently coterminous, that any effort to separate them must be futile, and hence we suppose arises the confusion which we find in his attempt to distinguish them. Mr. Rickman's styles are so perfectly natural and true that any attempt to upset them and make fresh divisions is certain to fail when a large number of examples come to be examined in different districts. Rules which may seem good in one county will entirely fail in another. Mr. Rickman's divisions may naturally be subdivided into early and late in each style, and he always allowed for the transition from one style to another occupying a considerable period; of course many buildings being entirely of this transitional character. If the study were made more easy by multiplying names, each of these changes might have a separate name, but as we have always observed that the more names and the more divisions are made, so much the more are beginners puzzled, we deprecate their use especially in these manuals for beginners.

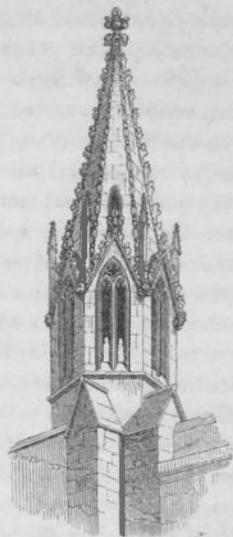
There is a clearness and simplicity about Mr. Rickman's system which renders it peculiarly easy to understand and to remember. A learner by his method, will be able to discriminate the style and age of a building in half the time that he could do so by Mr. Paley's or the Ecclesiologist's. Mr. Bloxam has had the good sense to retain Mr. Rickman's divisions of the styles and nomenclature, and his book continues to be the best manual for an archæologist. He is too fond of viewing all old buildings which present any anomalies as necessarily Anglo-Saxon, and he has introduced two new styles, the "Semi-Norman" and the "Debased," neither of which are properly styles at all; but on the whole his book is sensible and useful. The early editions were little more than "Rickman made easy," his language thrown into question and answer, and illustrated by Mr. Jewitt's beautiful woodcuts. The later editions however contain a good deal of original research, though too much confined to the "Anglo-Saxon style." On this subject Mr. Paley follows him implicitly, far too implicitly as we think, but we must reserve that question for another opportunity, and return for the present to Mr. Paley. His book is illustrated by some very pretty woodcuts by Williams, which are creditable to the artist, but do not exhibit the same accuracy or the same knowledge of the subject with Mr. Jewitt's; the artist has evidently engraved many of the drawings without understand-

ing them, hence they are more pretty than valuable, but this remark applies to a part only.

The very material question, "What constitutes a distinct style of architecture," does not appear to have been much considered either by Mr. Bloxam or by Mr. Paley. A little reflection would shew that *it must have certain characteristic features not possessed by any other style*, and by which it may be distinguished. Apply this obvious test to Mr. Rickman's styles. The Early English style is distinguished by its characteristic mouldings, and by the general use of lancet-shaped windows. The latter feature is the popular one, but not to be depended on by itself; the mouldings however are invariable, and a never-failing test by which it may be distinguished from any other style in this country, and from the corresponding styles of other countries, the Early French, Early German, or Early Flemish: each country has its own distinct style, of which the mouldings are the only sure test. The Decorated English style is distinguished also by its characteristic mouldings, and by the geometrical or flowing form of the tracery of the windows. The second feature is again the popular one, but not alone to be relied upon, but the two together form the test. The same remarks apply more particularly to the Perpendicular style, and although in this style the vertical lines of tracery are more to be depended on, they are not by themselves the test. Let any of the proposed new styles be tried by similar tests, and no accurate definition of them can be given. Mr. Bloxam's Anglo-Saxon style has no really characteristic features; every one of those which are popularly so considered may be found in later work also. It is probable that some of the buildings of this class do belong to the Saxon period, but they have not sufficient distinct character to form a separate style. The "Semi-Norman style" is open to the same objection: the buildings of this class are very numerous, and it may be a convenient division as a period of transition, but it has no peculiar features of its own; these buildings belong partly to one style and partly to another, intermixed in every possible variety of form and feature. The "Debased style" is open to the same objections; the buildings of the seventeenth century are often debased enough, but all the characteristics of a separate style are wanting. The proposed new styles of the Ecclesiologist and Mr. Paley are open to the same objections, they are equally incapable of any exact definition. If Mr. Rickman's definitions are to be applied to the First Pointed, Middle Pointed, and Third Pointed, the mere change of name has been already objected to. Mr. Paley's twelve styles are still more objectionable, from the endless confusion the use of them must cause.

1. 2. The Saxon period is too obscure for us to be able to define any style, still less to divide it into two.
4. The period of transition is not a style.
6. "Late or Florid First Pointed, 1240 to 1270." This wants the clear lines of definition; the pure Early English style continued throughout this period, without any marked difference in the mouldings, and although

the windows become larger and have foliated circles, &c. in the head, yet this difference alone is not sufficient to form a separate style. 7. "Geometric Middle Pointed," and 8. "Complete Middle Pointed." Between these two supposed styles no real line of distinction can be drawn, either in the mouldings or the tracery. It is true that the geometrical forms of tracery are *generally* earlier than the flowing forms, but by no means always; they are often continued to a late period in the Decorated style, and sometimes in the same building the windows have their tracery geometrical and flowing alternately, without any other distinction, the mouldings and details being the same, and the two evidently built at the same time. This is fatal to the attempt to divide the Decorated into two styles. 9. "Third Pointed," 10. "Florid Third Pointed." The length of time over which the Perpendicular style extended, makes it more desirable to divide it into early and late, but no line of distinction can be drawn, at least none sufficiently marked for common use; very early Perpendicular buildings have frequently been mistaken for very late ones, by persons supposed to be good judges. It is allowed by all that there was a continual progress, a gradual change in all the styles, but this was not always simultaneous, there were new fashions and old fashions at all periods: however numerous we may make the styles, we must still allow for a transition period between one and the other, so that the only result of such numerous divisions must be increased confusion, and consequent difficulty, to students and persons who have not time to study the subject very deeply.



Howden, Yorkshire.

Mr. Paley *may* be able to make all these nice distinctions himself, but few will be able to follow him, and those who have studied the subject a much longer time, and perhaps quite as deeply as Mr. Paley, do not agree with him as to the expediency of these divisions, nor yet as to the precise point where each should begin and end, neither will history bear him out as to the dates which he has assumed. He acknowledges that, "With respect to the dates of each it is quite impossible to lay down more than a very general scheme," and quotes with approbation these sensible observations. "Professor Willis is of opinion that in each style we must presume the existence of *Imitation* and *Transition* specimens, and that at the same period of time, and in the same country, buildings may have been in progress, some in the old style, some in the new, others in every possible gradation between them. For when any new style is invented in the

country where it appears, we shall inevitably trace it in transition; wherever it is brought in complete, and adopted in works of considerable magnitude, it becomes as it were a rival, and is likely to be more or less closely followed by the native architects; though many of these, through preference of their old fashion or ignorance of the new, may go on building in a style half a century behind others. Thus it must be expected that many perplexing anomalies will occur to us in attempting to assign dates, which in fact would be inexplicable on any other theory. Still on the whole each country had its characteristic development^c."

All this is very true and very important within due limitations, but is it not a fatal objection to such minute subdivision of styles?—If we are to make three separate styles in each century, and also to acknowledge that one builder may be half a century behind others at the same time, how are we ever to remember the succession of styles, or judge of the age of a building which may have been built in the "style before the last." The simple old-fashioned plan of describing buildings by the reigns of the different Kings, is far less objectionable than all these new styles. The style of Henry the Third or of Edward the Third is more easy to remember and as well defined as these new distinctions. Mr. Rickman's broad divisions are natural, easy, and obvious, and those who wish for more minute divisions may readily make them by adding early or late in the style, or the name of the king in whose reign that division was most in use.

With regard to foreign countries, it must be borne in mind that Normandy and a considerable part of France formed part of the English dominions at the time the change of style took place, and many of the finest French cathedrals are acknowledged by the French themselves to have been "built by the English," that is by the Anglo-Normans. In other foreign countries the distinction is far greater, and sufficiently great to make it desirable to distinguish them by the names of their respective countries. Mr. Paley observes that "both the Early English and the Third Pointed, or Perpendicular, are peculiar to our country. The corresponding or synchronous continental styles are the geometrical Decorated, and the Flamboyant. But at Norrez and Ardenne, near Caen, Professor Whewell found as perfect and genuine 'Early English' churches as our country can supply." The chapel of the seminary at Bayeux is another example of pure and good Early English work; though even in these buildings the mouldings partake of a French character.

The following remarks on symbolism are proofs of Mr. Paley's good sense, when he has firmness enough to use it, and free himself from the

^c This is not sufficiently attended to by modern architects; even Mr. Pugin has set the dangerous example of *foreignising* in his churches and their decorations. True it is that in the middle ages improvements were frequently borrowed from the conti-

nent. But this is worse than needless now, for we have better ancient models of our own to follow than can be procured from abroad. This is admitted by Mr. Petitt, "Remarks," &c. vol. i. p. 13.—See Rickman, p. 37.

influence of his ingenious but fanciful friends. "Much as has been said on the subject of symbolism^d, and undiscovered laws of Gothic architecture, we are strongly disposed to attribute the almost unattainable perfection of the medieval buildings to the unerring judgment, fine taste, and intuitive feeling of the artists, who built religiously, not coerced by utilitarian employers, and, above all, devoted exclusively to the one style prevalent in their day, without so much as the knowledge of any other, and without any care to imitate their predecessors in anything."

The use of corbel-heads in ascertaining the date of a building by the costume of the head-dress has often been pointed out: the difficulty is in knowing accurately the exact period during which a particular head-dress continued in use. For instance, Mr. Paley says, "It may be useful to observe, that the head-dress of a square form is a certain evidence of the transition, and fixes the date of a building to about the year 1375. The nave and chancel of Ryhall church, Rutland, are of this style, and marked by this peculiar dripstone termination." But unfortunately at p. 297 this head-dress is described, and the date of 1420 assigned to it. And at p. 176 the same square-topped head-dress is engraved, and said to be of the time of Edward the Third, side by side with another female head, having the chin-cloth or wimple, which was worn in the time of Edward the First. This confusion very much destroys the utility of corbel-heads as a guide for beginners in an elementary work which this is evidently intended to be, but for which purpose it is not suited. There is much to please in the book, but it is calculated only for advanced students. The concluding chapter on Monumental Brasses is from the pen of C. R. Manning, Esq., of Benet College, and is a very good concise account of this interesting class of monuments. We cannot take leave of Mr. Paley without thanking him for the pleasure his book has afforded us on the whole, though we have been obliged to differ from him on many points, and regret that its general utility should be so much impeded by attempts at originality without sufficient consideration.

Of Mr. Bloxam's book we have already said that the later editions are greatly improved, and we repeat that it now forms the best manual for archæologists in this interesting branch of study. Our objections to the two new styles which he has introduced are rather of extent than of kind; we think he goes too far, that the differences do not amount to a separate Style, though we do not deny that there are considerable differences between these buildings and the regular Styles.

On the Saxon question we think that neither he nor any of his followers have paid sufficient attention to the masonry and construction of these build-

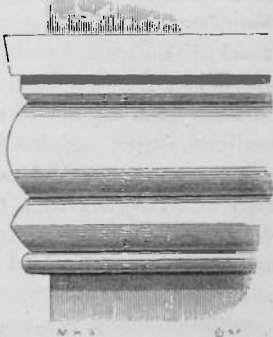
^d See chap. iv. of Mr. Poole's "Churches, their Structure, Arrangement, and Decoration." The philosophizing theories of the late translators of Durandus, and Mr.

Lewis's treatise on this subject, seem to have much of fanciful and questionable conjecture, amidst some undoubted truth.

ings; nor has much additional light been thrown on the subject since the researches of Mr. Rickman and Mr. Twopeny, neither of whom considered the anomalies which they were the first to notice as having sufficient character to form a separate Style.

It is true that in some of these buildings the masonry is rude enough, and the construction is more that of carpenters than of masons; and it is probable that these examples are really of the Saxon period; but in other instances, such as Daglingworth, the masonry is better than that of the transepts of Winchester, and quite as good as that of the tower rebuilt after it had fallen "from imperfect construction^e." The fineness of the joints between the stones in ashlar work is a ready test by which to judge of the quality and probable age of the masonry: and thus tried, many of the supposed Saxon structures must be considered to have been built after 1100, when, as Mr. Bloxam himself shews (p. 101) from William of Malmesbury (lib. v.), fine-jointed masonry was first used in England by Roger bishop of Salisbury.

In other instances the rude cubical masses found in the place of capitals to the chancel-arch, which have been assumed as characteristics of this supposed style, have every appearance of being simply the blocks put up by the masons for the purpose of having the capitals carved out of them, but by some accident, or want of funds, left unfinished; for instance, at Wittering the arches between the nave and aisle have regular Norman capitals, any one of which might have been carved out of the rude blocks left at the chancel-arch. And Mr. Bloxam states (p. 113) that it was very customary to carve the capitals after the blocks were fixed in their places, as the crypt at Canterbury clearly proves, for they are there to be found in almost every stage of their progress, and some of the sculpture must have been done long after they were erected. In the later styles he also notices the same thing. "We sometimes meet with square CORBEL BLOCKS, and other work of an intended decorative description, the design for the sculpture of which has never been carried into effect." As at Crick, Northamptonshire, &c. p. 231. We have only to apply this remark to Norman works, and one class of the anomalies supposed to be Saxon disappears. Others, such as the capital or impost of St. Benet's, Cambridge, have much more the appearance of late Norman or transition works, than of the Saxon age.



St. Benet's, Cambridge.

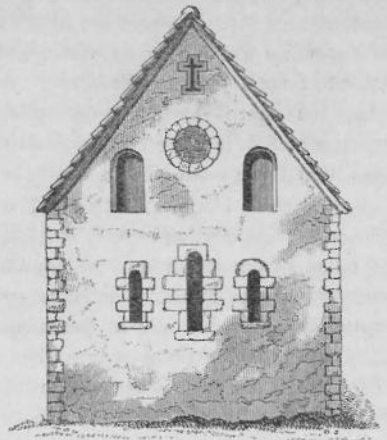
^e It is worthy of remark that cotemporary writers mention the fall of a great number of towers immediately after they were built in the early Norman period, and as the great superiority of the Norman

masonry is acknowledged, the probability is that any buildings which exhibit better masonry, with finer joints than we find in early Norman work, are of later rather than earlier date.

We cannot understand upon what ground Mr. Bloxam considers the ruined church in the castle at Dover as some centuries older than Darent church, Kent, which is a good example of early Norman work, and has quite as early a character as the ruins at Dover; though these have some Roman remains worked up in them belonging to an earlier building, the present structure has nothing to distinguish it from work of the twelfth century.

It is worthy of remark that many of these structures are mixed up with late Norman and transition work, in a manner that seems almost unaccountable if the Saxon theory were admitted. Daglingworth has a lancet window in the chancel in the original wall without any appearance of insertion, and the same thing occurs also at Wittering, and in several other instances. These objections to the theory should be fairly stated and examined.

After all, this supposed style is a very immaterial point, of no practical importance, though very interesting for archæological discussion. Mr. Bloxam's description of the characteristic features of the regular styles is good and clear, and his illustrations extremely beautiful, and as good as their small size will admit, though we could have wished the drawings to have been more correct in some instances. The manner in which Mr. Jewitt has preserved the spirit of Early English foliage in the capitals from York and Durham is highly creditable to his skill. The foliage from Salisbury and Lincoln is also beautifully engraved, and Mr. Bloxam's description of it is good and accurate. "Sculptured foliage of this era is much used in capitals, brackets, corbels, bosses, and crockets, and is generally called *stiff*-leaved, a term not applying so much to the formality of design or execution, which are frequently very elegant, and done with much freedom of hand, as to designate a kind of crisp foliage in which the *stiff stems* as well as the leaves are used in the composition. In this it chiefly differs from the later styles, where we see an approximation to nature, and the foliage appears of a much thinner and more flexible texture, evincing a greater freedom both in conception and execution. This is particularly observable where the thick stems rise from the mouldings and support the foliage above. Among the forms of foliage the trefoil is most predominant, and very characteristic of the style." (See the cuts opposite.)



Darent Church, Kent.

EARLY ENGLISH CAPITALS AND FOLIAGE.



DURHAM CATHEDRAL



YORK CATHEDRAL



SALISBURY CATHEDRAL



LINCOLN CATHEDRAL

DECORATED FOLIAGE

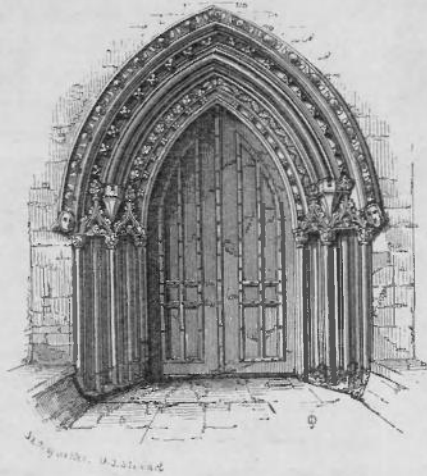


YORK CATHEDRAL.



“The foliage of Decorated capitals may generally be distinguished from those of Early English by its not rising from the neck-moulding with stiff stems, but being carried round the bell in something of a wreath-like form. The foliage itself, whether of capitals, finials, crockets, bosses, or other ornamental accessories, exhibits much of natural freedom, and we frequently find the oak, the ivy, the hazel, the vine, the fern, &c. very beautifully and

closely copied from the natural leaves ; the oak in particular seems to have been an especial favourite. The leaves are luxuriantly expanded, gracefully disposed, and sculptured with great boldness and freedom ; they are sufficiently distinct from the foliage of the succeeding style, which, though frequently most elaborate, has still in general a certain formality of outline which renders it very inferior in grace and beauty to the Decorated."



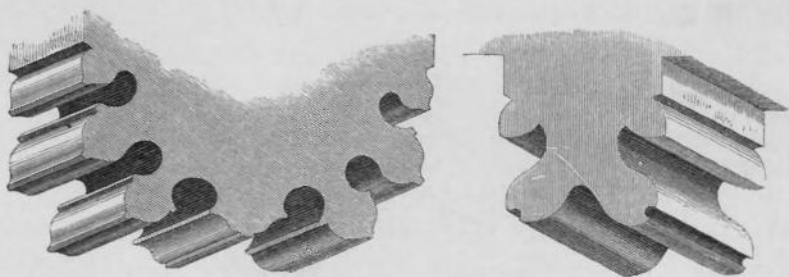
DECORATED DOOR, ADDERBURY CHURCH, OXFORDSHIRE.

"The north door of Adderbury is particularly fine; the jambs are finished with rich crocketed canopies, from which the arch springs; the dripstone is ornamented with a moulding resembling a fir-cone, and within this is a beautiful modification of the tooth-ornament, which is here converted into a knot of ivy-leaves and other foliage: the inner mouldings are ornamented with the oak and vine leaves, and within this is the four-leaved flower. Many doorways are without shafts, and the jambs are composed of a series of quarter round and semi-cylindrical mouldings, which have often a square-edged fillet running vertically up the face, and these are all continuous with the architrave mouldings."

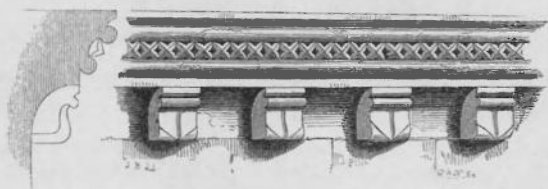


The Decorated roof at Adderbury is a very good specimen, and especially useful at this time, when timber roofs of the earlier styles are much wanted, by calling attention to the existence of many of them unnoticed in our country churches, where they are daily being destroyed under the influence of the present mania for the restoration of our old churches, which is only another name for the total destruction of their

original character; and more mischief is being done under this delusion than ever the Puritans did with their axes and their hammers: they left evidence against themselves of the mischief they had done, but our modern "restorers" leave nothing by which we can tell what they have destroyed: their first step is to obliterate every vestige of the old work, before they begin to build up their own "improvement."



EARLY ENGLISH MOULDINGS, TEMPLE CHURCH, LONDON.



EARLY ENGLISH CORBEL TABLE, BEVERLEY MINSTER.

We have scarcely allowed space to notice Mr. Barr's unpretending and useful little book, but not much will be required, his own description of it disarms criticism. "This little work is intended to serve merely as an introduction to the study of the ecclesiastical edifices of this country, and at the same time to afford a simple and practical guide to those who are engaged in the erection or restoration of churches." These purposes it is well calculated to serve. The first half of the book is occupied in describing the different parts of an Anglican church as they should be, and though some may be disposed to cavil at the quiet manner in which Mr. Barr assumes that his views of what they ought to be are unquestionable, we are disposed to think he is right; an elementary work should not be controversial. The latter half describes the styles, dividing them into centuries to avoid the use of technical terms. His descriptions of the characteristics of each century are concise and clear, and his selection of woodcuts, especially of the mouldings, very well suited to render them familiar to the eye. Perhaps if he had been content to refer to the

"Glossary of Architecture," instead of borrowing from it, he would have been less open to the charge of appearing in borrowed plumes. The number of his original cuts would have been sufficient to give his work a very respectable appearance, some of them being as good as any in the other works before us; for instance, the Norman arcade at St. Peter's, Northampton, which we have borrowed at p. 379; the Early English corbel-table at Beverley (see p. 391); the Decorated pinnacle at Howden (see p. 384); and the Perpendicular tower at Dundry.



PERPENDICULAR TOWER, DUNDRY, NEAR BRISTOL.

NOTE.—In the "Notices of the Priory of Southwick," p. 222 of this volume, the seal of the prior of Chertsey was accidentally inserted instead of the Southwick seal, which will be given in a future number.

RECENT ARCHAEOLOGICAL PUBLICATIONS.

FRENCH.

- DICTIONNAIRE DES ABBREVIATIONS LATINES ET FRANÇAISES, USITEES DANS LES INSCRIPTIONS, LES MANUSCRITS, ET LES CHARTES DU MOYEN AGE, &c.** Par L. A. Chassant, Bibliothecaire à Evreux, et auteur d'une PALEOGRAPHIE DES Chartes. [This is a portable 12mo. founded on the Lexicon of Walther and the Lists of Abbreviations in the Benedictine folios, and of which the Plates have been all engraved by the author himself.]
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[W. B.]

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