

Notices of Archaeological Publications.

LEABHAR COMUNN NAM FIOR GHAEIL (BOOK OF THE CLUB OF TRUE HIGHLANDERS). By C. N. MC INTYRE NORTH, Architect. London: R. Smythson, Brooke Street, Holborn. Printed for the Author.

Many a native of the Land of Brown Heath and Shaggy Wood will certainly receive with thankfulness this "Record of the dress, arms, customs, arts, and science of the Highlanders," which the enthusiastic and intelligent industry of the chief of the Club of True Highlanders has brought together. Mr. North tells us in his prefatory letter that he has principally endeavoured—"Firstly, to supplement the valuable contributions to the History of the Highlands and Highland manners which have been made by Logan the historian, Menzies, Imlah, McDonald, and other members of the Club of True Highlanders; by carefully collecting the various references which, until lately, were scattered about in numerous and, in many cases, rare and costly volumes. Secondly, to weed out and detect the various mistakes, mis-statements, and errors that have gradually been accepted, without question, from so-called authorities. Thirdly, to preserve the exact form and presentment of arms, armour, musical instruments, dress, agricultural implements and other relics, by careful measured details," &c.

With the history of the formation of the Club in the early part of this century, its permanent establishment in London, its social gatherings when the pibroch "wakes its wild voice anew," its high intent of relief to the distressed, and its general history up to the present time—all of which are set forth in the Chief's rather lengthy introductory chapter—it is not to our purpose to deal, we therefore come at once to Chapter I. which treats of Ancient Celtic Life.

In his introductory remarks the Author somewhat casts scorn upon the evidences of the intelligence of the man of the later Stone Age. We are disposed to stand up for the long-headed Neolithic Man. He could grind and polish a stone into a weapon and he made earthen vessels. The researches that have been made in the graves of these men with the *dolicho-cephalic* heads, as well as in the round barrows of the round-headed men of the early Bronze Age who succeeded and partly supplemented them, have been carried out in the most systematic, painstaking, and steady manner, indeed few subjects have been so ably treated, and it has been clearly shown that the Neolithic Man had considerable sagacity and was no mere hunter of beasts; that he cultivated the ground to a certain extent; that he had a belief in a future state, and that he was not a persistent cannibal. The physique and manners of the *brachy-cephalic* man have been similarly clearly revealed, and it would appear that Mr. North is not thoroughly aware of the labours of Evans, Greenwell, Rolleston, and Thurnam; he acknowledges, however, that he stands at this period of his work "like a mist-bewildered traveller on the brae side."

The imaginary sketch of the Celtic race, about the beginning of the

Christian era, written in what men call "the popular style," and implying an amount of civilization we were hardly prepared for, is followed by a technical and popular description of the town of Bailemuirn, of which a restored view is given.

We have been already somewhat startled by the effigy, on Plate V. of a Druid in full costume, and we are now quite dazzled by the serious amount of "the investiture of the tanist by the Druids." We must confess that our respect for the Druid is not now as it was in our childish days; we do not venerate him as Mr. North does, so we are glad when "the parting benediction was given, the Druid was assisted to his carriage, and as the sacred procession set off on its return journey a chant was raised by the bards, each verse of which was followed by a chorus in which all joined."

The sections devoted to the review, the sports, the feast, the preparations for war, the surprise of the town, the pitched battle, the destruction of the crannogs, the storming of the fort, and the burial of the hero are written in the same popular manner, and certainly contain much interesting matter, well illustrated by large representations of weapons and objects of personal use. We hear a good deal more about the Druids, their colleges, curses, oracles, sacrifices and omens, and we get an account of a visit to the Druid Fintan, an unpleasant monster, who, it is satisfactory to find from a *note*, is not the saint of the same name. The great wickerwork elephant, filled with living men, the terror of many a youthful mind, is of course duly fired, and we presently pass for a while, with relief, from the regions of fiction so attractive to antiquaries of the last century.

In the chapter on Celtic buildings, which is illustrated by plans and sections, Mr. North notices the stone houses, and, while he repudiates the wild imaginings of Keene as to the age of the Round Towers, he thinks Petrie is disposed to make them too late. We see nothing in the details of the Tower of Brechin, or in that of Abernethy, that suggests an earlier date than the end of the eleventh century, and it would appear that the round form was ruled by the nature of the material, or possibly necessitated by the great height, and was in no way associated with any mystic reference to the circle. Some of the Round Towers of East Anglia, formerly pronounced "Saxon," are, in fact, as late as the middle of the twelfth century.

We need not follow Mr. North into his speculations upon the creed of the Celtic race. We certainly cannot accept the Round Towers as emblems of Phallic worship, we care but little for the opinions of O'Brien, and we are sceptical about the adoration of serpents, and many other details of Celtic cult not heretofore dreamt of in our philosophy.

Mr. North's chapter on the ancient musical instruments of the Celts is very well carried out and admirably illustrated with representations of horns and harps. From the nature of the materials of which they were usually made, the horns, both for music and drinking, are profusely ornamented, but they exhibit little variety in their shapes. With the harps it is quite otherwise, and we have an interesting series of illustrations of this essentially Celtic instrument from early times, showing the variations of its character and the elegance of its form and details. Conspicuous for the latter qualities is the "Queen Mary Harp," a beautiful instrument, apparently of the latter part of the fifteenth

century. We notice the survival of interlaced "Celtic" work side by side with late "Gothic" details in harps of this period.

The next chapter, devoted to the Ancient Scale, Ancient Musical Notation, Song, &c., is illustrated with pieces of music and cannot fail to be very welcome to the numerous lovers of the simple, wild, or plaintive music, the "deep sorrows" of the harp. Any effort which tends to the preservation of these ancient melodies cannot but be commended, and we thoroughly agree with Mr. North that "if they are to be preserved *they must* be left in their native purity."

With Mr. North's chapter on political economy it is scarcely within our province to deal, though many interesting matters are incidentally touched upon and illustrated, such, for instance, as husbandry with representations of ploughs, &c.

The second volume treats (Chapters I. and II.) of the Highland dress, tracing it from early times down to its suppression in 1746. The ban was happily removed in 1782. Mr. North also gives a curious and elaborate analysis of the fifty-four tartans, showing the predominance of the different colours in each, and their arrangement, from the simplicity of the Menzies plaid to the complicated pattern of that of the Ogilvie clan.

An admirable military chapter follows with a series of capital illustrations of swords, claymores, targets, sporrans, dirks, axes, and other implements of war, including a useful plate of sword-cutlers' marks. This chapter is perhaps the most valuable part of the book, but we suspect that Mr. North's heart was most of all in the subject of Chapter IV—the Pipes, though he reasonably rejoices that he is not called upon to describe all the instruments mentioned as follows in "The Complaynt of Scotland," 1548, "fyrst had *ane drone* bagpipe; the nyxt had *ane pipe* made of *ane bleddir*, and of *ane reid*; the third playir on *ane trumpet*; the feyerd on *ane cornepipe*; the fyfth playit on *ane pipe* maid of *ane grait horne*; the sext playit on *ane recorder*; the seoint plait on *ane fiddil*; and the last plait on *ane quhissel*."

We need hardly say that this chapter on bagpipes and their music is extremely well done and fully illustrated with detailed drawings of these picturesque instruments, including the "Mc Donald Pipes," which are apparently dated 1509, and many pieces of March, Reel and Highland Fling music. From the Pipes it is but a step to the Dance, and we must commend the clear descriptions of these bewildering movements, and specially the very ingenious diagrams which elucidate the intricacies of the Sword Dance, the Highland Fling, and the Strathspey Reel.

A Chapter on Highland Sports terminates the book, which is well worthy of the complete index which we are much disappointed not to find. So important an addition would have been a valuable conclusion to a work which treats of subjects and objects which are the priceless heritage of the Celtic race.

AN ESSAY ON THE HISTORY OF ENGLISH CHURCH ARCHITECTURE.
By GEORGE GILBERT SCOTT, F.S.A. London: Simpkin, Marshall & Co.

THIS is a book which cannot be passed over unnoticed, in the long bed-roll of works relating to the study of architecture which this century has witnessed. The name of George Gilbert Scott is a talisman in itself; and the erudition of the son, whatever we may think of the

principles he has espoused, is not unworthy of the fame of the father. Mr. Scott's point of view is sufficiently indicated by his title. His work is an essay on English Church Architecture "prior to the separation of England from the Roman Obedience;" and, accordingly, in his illustration of the interior of Christ Church, Hants, a large double-page wood engraving, fifteen inches by nine inches, we have the rood beam restored with a gigantic floriated cross in the middle, accompanied by saints and kneeling figures of priest and bishop. In like manner, in his preface, Mr. Scott, whilst he admits the differences that have arisen between the ecclesiological traditions of Great Britain, Italy and the East, feels himself bound to assert as an historical fact, the existence of that unity of ecclesiastical organization under one head, for which, as a theory, such enormous sacrifices were made, such unsurpassed efforts exerted, so much political genius invoked, and such terrible suffering inflicted. To the abandonment of Catholic principles at the Reformation, Mr. Scott traces many social disasters; amongst the rest, an unrestrained struggle of classes, accompanied by a degradation in the quality of art workmanship. We may observe, however, that it is one thing to study in a spirit of absorbing interest of sympathy the conditions under which great architectural works were produced, another thing to hope or to believe that such conditions can ever again subsist in the history of our country. Mr. Scott's architectural review is divided into five periods:—1, The period before the conversion of the English to Christianity; 2, The era from the mission of Augustine to the Norman Conquest; 3, The Norman style; 4, The Pointed style to the commencement of the fourteenth century; and 5, Thence to the Reformation. The first epoch, it need scarcely be said, is illustrated by no examples; indeed, a period of English church architecture before the Conversion of the English is, in itself, a misnomer. What Mr. Scott means to do, and does, is to give a description of the principal basilicas at Rome, illustrated by six handsome plates of elevations and ground plans, as a preliminary introduction to his second period, which extends from St. Augustine to the Conquest. Here English buildings begin to make their appearance—the first cathedral at Canterbury taking the lead. The plan of this church, having regard to Eadmer's narrative, is very fully discussed by Mr. Scott. He differs from Prof. Willis to this extent, that he assigns nine, instead of eight pairs of piers, to the space between the nave and the aisles; and he places the two flanking towers considerably further to the east. He considers that what Augustine found was an aisled basilica, without transepts, with apse towards the west, and portico with towers at the east end. He supposes that the eastern end was removed and the church extended in that direction, with an apse for the monks, which, as time went on, became the high altar of the church. The older type he finds in the western, the newer in the eastern, apse. Passing from Canterbury and the other first churches mentioned in Bæda, we next have a view of Bradford-on-Avon; and two ground plans, one of Bradford church, the other of the confessional crypt, at Wing, near Aylesbury. The former is a view from the north-east; but the shading of the picture is such as to make it look like a view from the south-west. In fact, it is evident the engraver can have known nothing about the points of the compass. The Wing plans are interesting from the circumstance that the crypt has been recently excavated. "I have lately,"

says Mr. Scott, "been permitted, by the courtesy of the vicar, the Rev. P. T. Ouvry to reopen it, and the plan here given shows the result of the exploration." We next have a plan of Brixworth, and Mr. Scott sums up this, perhaps the most interesting chapter in his work, by describing the different sources from which, he imagines, the form of our parish churches has originated. Amongst the characteristics of churches built under the influence of Roman example, he notices, 1, the apsidal termination; 2, the confessional crypt; 3, the wide, high, chancel arch. English churches, on the other hand, generally exhibit 1, a square end; 2, transepts lower than and subordinate to the nave; 3, a central tower; 4, a high western tower; and 5, a low narrow chancel opening. To account for these latter peculiarities, which cannot have come from Italy, Mr. Scott propounds a singular theory. He suggests that when the Romans left Britain, St. Patrick crossed over to Ireland, taking with him the type of church architecture which then existed in Britain. In Ireland this type was preserved, though in a debased form. In this way we get evidence of what was the type of Christian church in Britain, which type, Mr. Scott thinks, was partly imitated by the Saxons when they arrived in this country, and was superadded by them to other elements imported from Rome. For ourselves we confess we think it far more likely that the non-Italian elements in Saxon church architecture were indigenous, than that they were copied from the British, or re-imported from Ireland. This chapter is illustrated by a very remarkable effort, namely, the attempt to reproduce from description (for as we understand there are no remains extant) the plan of two basilicas described in the writings of Paulinus, a bishop of Nola, near Naples, in about A.D. 400. One of them, that of St. Felix, was erected, it seems by Paulinus himself, at Nola, the other at Trieste. This is followed by the better known treatise of Vitruvius on the same subject. Mr. Scott's remaining chapters are illustrated by engravings of portions of Netley, Tintern, Salisbury, St. Alban's, Christchurch, and other examples, and the disquisitions abound in points of interest, not to say of controversy, arranged, it must be confessed, somewhat indiscriminately. Neither an elaborate treatise on the shape of the chasuble, nor a drawing and description of mosaics in the church of St. George, Thessalonica, arise very obviously out of an essay on English Church Architecture. Still these are interesting objects in the museum of curiosities contained in the volume. With regard to much of Mr. Scott's treatise it is impossible to use the language of criticism. Miraculous legends in Bæda, and the history of Geoffrey of Monmouth are matters of religious and historical faith, not of literary judgment. They cannot be reviewed; they must be accepted in silence. They are however interesting as illustration of a great subject from an unusual stand-point; and assist to a comprehension of those wonderful works of mediæval genius, which are an unceasing subject of our curiosity, and from the contemplation of which we never retire without a suspicion that we have not yet penetrated all their secrets, or fully read the message they have to convey.

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CALENDAR OF DOCUMENTS RELATING TO SCOTLAND PRESERVED IN
HER MAJESTY'S PUBLIC RECORD OFFICE, LONDON. Edited by
JOSEPH BAIN, F.S.A. Scot.

With the prospect, during this summer, of making a visit to the Border City, many members of the Institute will be rubbing up their knowledge of the very puzzling history of that district, and we would warn against reliance on the generally received county historians of Cumberland and Westmoreland. The ponderous and costly tomes of Hutchinson, of Burn and Nicolson, and of Lysons, are all, more or less, based upon two manuscripts by two persons, both named Denton, who wrote in the time of Queen Elizabeth, and who have been exposed in the pages of this *Journal* by the late Mr. Hodgson Hinde (vol. xvi, p. 217). To these two Dentons it is due that William the Conqueror constantly crops up in local guide books, in the speeches of local members of Parliament, and in other places, as the founder of the Cumberland and Westmoreland feudal baronies. This is not the place to deal with these errors; our readers cannot do better than refer to Mr. Hodgson Hinde's paper, and to his preface to the Cumberland and Westmoreland Pipe Rolls published for the Society of Antiquaries of Newcastle-upon-Tyne.

In the absence of any such survey, as is contained for most English counties in Domesday Book, any addition to the published records of the district of Carlisle is most welcome, and we are delighted to find that Mr. Bain has interpreted his instruction in such a manner as to include in the Calendar all documents which have reference to the Strathclyde and Bernician districts. He may be quite sure that the English archæologist will thoroughly approve of the principles that Mr. Bain has laid down in his preface and the manner in which he has carried them out. We may, too, congratulate ourselves as Englishmen on the successful whitewashing which Mr. Bain, in his preface, applies to Edward I. The "Hammer of the Scots" has been accused by patriotic writers on Scottish history of having burnt the national muniments of Scotland, which he had caused to be placed in the English Exchequer. Mr. Bain goes into the matter, and the conclusion he comes at is, that nothing but an inventory of the Scottish muniments ever reached the English Exchequer, and he expresses a "regret that Edward I did not carry off the whole of the ancient Records [of Scotland] as popularly supposed." The more modern Records of Scotland were carried to England by order of Oliver Cromwell, but were, after the Restoration, sent back by sea, packed in hogsheads. No less than eighty-five of these were lost on the voyage, and the rest were let rot or waste, until

about 1800. Whether patriot Scots will quite appreciate this shifting of blame from the shoulders of Edward I and Oliver Cromwell to their own is doubtful. Mr. Bain will probably hear more of this, nor can they quite appreciate his remark that the forged charter of homage by Malcolm Canmore is "not so very far wide of the truth."

Mr. Bain's preface gives a very comprehensive summary of what is to be gathered from the documents he has so ably calendared, but they are a rich mine, which it will take long for archæologists to exhaust. The student of place names, of personal names, the genealogist, those curious in costume, or in ancient cookery, will all find *pabulum* as well as the historian, local and general, and the black letter lawyer.

On one point we take issue with the editor; he identifies, but very hesitatingly, Alicia de Romeli as the "Countess of Coupland." She was the youngest of the three daughters and coheirresses of William Fitz Duncan, Earl of Moray, son of Duncan II, King of Scotland. William Fitz Duncan had one only son, "the boy of Egremund," who was drowned in the Wharfe, so that his three sisters, Cicely, Annabel, and Alicia, became their father's coheirs. Cicely married first Alexander Fitz Gerald, and second William Le Gros, Earl of Albemarle, and the barony of Skipton was her share; Annabel married Reginald de Lucy, and should have got Allerdale above Derwent (or Copeland); Alicia married Gilbert Pipard and got Allerdale below Derwent (or Cocker-mouth). Mr. Hodgson Hinde takes Annabel to be the Countess of Copeland, but Mr. W. Jackson, F.S.A.,¹ has shown that the Earl of Albemarle usurped Copeland, and cites charters in which Cicely is styled Countess of Albemarle and Lady (Domina) of Copeland. On the death of the Earl of Albemarle his only daughter Hawise became Countess of Albemarle in her own right. There were thus two Countesses of Albemarle, and the elder one probably got known as Countess of Copeland by way of distinction. Thus the title would not appear in Dugdale.

COINS OF THE JEWS. By FREDERIC W. MADDEN, M.R.A.S. With 279 Woodcuts and a Plate of Alphabets. (Trübner & Co., 4to., 1881.)

Mr. Madden's present volume is, as he says in his preface, virtually a second enlarged and thoroughly revised edition of his work, "History of the Jewish Coinage and Money in the Old and New Testament," which appeared in 1864. The author, who has devoted his lifetime to this special study, considers that after a lapse of nearly twenty years, during which time so many new discoveries have been made in the field of Jewish inscriptions, and so many important contributions to Jewish numismatics have been published in books, monographs, and more especially various periodicals, it is only just to write a history of Jewish coins based upon the latest researches. Indeed, in 1864 Assyrian studies were only in their very infancy, two important palaeographical documents viz., the Moabite stone and the Siloam inscription had not then been discovered, and above all the volumes on the history of the Jews during the second Temple and the wars under Bar-Cochab, by Prof. Graetz and M. Derenbourg, were not yet at the disposal of Mr. Madden. And to judge from the numerous monographs and essays concerning Jewish coins, the bibliography of which is given by the author at the end of the

¹ *Journal*, Cumberland and Westmoreland Antiquarian Society, vol. vi, p. 154-156.

volume as far down as 1879, we think that he was perfectly justified in issuing his second edition in the series of "The International Numismata Orientalia." This volume of 329 pages in quarto does not merely contain an enumeration of Jewish coins, as the title page says, but also of the coins, Roman as well as Arabic, relating to the History of the Holy Land down to 700 A.D., and in the introductions to the various chapters Mr. Madden gives an epitome of the political history of the Jews as far as it bears on the dates of the coins which he is going to describe. That the author has taken advantage of every publication concerning his subject can be seen from the numerous and exhaustive foot notes to his text. Of course it must be expected that in a work of such magnitude, embracing a period of 1000 years, some minor points have been overlooked, and more especially by a writer, who unfortunately has to live in a place where no great library is at his disposal. And if we draw attention to such omissions, which are not numerous, it is simply for the benefit of a subsequent edition of the book. Let us now come to the work itself.

Mr. Madden begins with the chapter, headed "Early use of silver and gold as medium of exchange and commerce amongst the Hebrews before the exile." Of course, the chief documents for this subject are in the Bible, which the author compares with the coins or Jewel-currency of Assyrian, Egyptian and Phœnician nations. More information on Rabbinical tradition regarding ornaments and coins the author could have found in Dr. Herzfeld's History of Jewish trade (in German.) The *Kesitah* (Gen. xxxiii, 19; Job xlii, 2, A. V., piece of money) seems to be an ornament (so used in Aramaic) in the shape of a lamb; and it is therefore rendered in the ancient versions by "sheep." The difficulty about the word *Nehushtekh* in Ezekiel, xvi, 36 (A. V., because thy filthiness was poured out), which is rendered in the Vulgate by *quia effusum est aes tuum*, where Mr. Madden observes rightly: "This is a very impossible interpretation, as brass or copper was the latest metal introduced into Greece for money," disappears by reading with the old Hebrew MS. at St. Petersburg (published by Dr. Strack), *hospekh* instead of the masoretical *hishshaphekh*; and translating "because thou hast uncovered thy shame" (*Nehosheth* as lower part is to be found in the Mishnah, *Kelim*, ch. 8). Next comes a chapter on the invention of coined money and the materials employed for money. The chapter on Writing which follows is most interesting, and as complete as possible. Mr. Madden here explains the three opinions as to the origin of the so-called Phœnician alphabet: Firstly, that it is derived from Egypt; secondly, that it originated in Babylon; thirdly, that it was produced from an early pictorial alphabet at home. He gives no definite opinion of his own, although it is now almost universally accepted that the Phœnician alphabet was derived from the Egyptian Hieroglyphics. The comparative table, in twenty-nine columns, gives a very good idea of the various alphabets, viz., Egyptian, Phœnician, Ancient Greek (we miss here the alphabet of the Cypriote inscriptions), Palmyrene, Old Hebrew, Samaritan, and square Hebrew. In the last group the Crimean alphabet of the first century B.C. must be omitted. It has been clearly proved by Dr. Harkavy that the tomb inscriptions in the Crimea have been tampered with and that they cannot be earlier than the thirteenth century, A.D. The alphabet of the Siloam inscription

was discovered when Mr. Madden's book was ready for publication, and he could only just mention it in a note at the beginning of his book. The following chapters, which treat of the money employed by the Jews after their return from Babylon to the Second Revolt under Simon Bar-Cochab, are masterly. Here no one is so well-informed as our author, be it from publications or from private communications. He has spared no trouble to get the best information on every point. After disposing of the money employed by the Jews before the Maccabean period, which have no Hebrew inscriptions, Mr. Madden proceeds to give methodically and chronologically descriptions of the coins struck by the Maccabean princes Simon, John Hyrcanus I, Judas Aristobulus, Alexander Jannaeus, Alexandra, John Hyrcanus II and Antigonus. In these coins we find after the name of the Maccabean prince the words *kakkohen haggadol v'hr hayehudim*—"the high priest and the *hbr* of the Jews." The letters *hbr* could be read *heber*, "society" (it is not quite certain that it has that meaning in the Old Testament) or *haber*, "companion," "friend." In the Mishnah (*Pirge Aboth*, i, 7) it is employed as a title of a learned man (in connection with *Rab*, "master") and is still used so amongst the Hebrew-speaking Jews. The interpretation of the word *hbr* might therefore be "the high-priest and the *haber* (a political or a learned title) of the Jews," or "the high-priest and the society (Senate) of the Jews." Mr. Madden inclines to the latter interpretation. One would expect, however, for "Senate," the feminine word *hebrah*, analogous to *Kennissah* "synagogue." Moreover, on the later coins, we find *hbr* without the conjunctive *v* "and," which would be better suited for a title of the high-priest than of the Jews. "Senate," has, however, in its favour, the inscription on coins of John Hyrcanus I, where we read *Rosh v'hr hayehudim*, "head of the Senate of the Jews," although one could translate it without violating grammar, "head, *hbr*, of the Jews." The chapters on the coins with Hebrew inscriptions are interrupted for the sake of chronology, by the explanation of the coins of the Idumean princes, and those struck by the Procurators of Judaea. This is followed by the description of the money during the first and the second Revolt of the Jews, with the interruption of a chapter on Roman coins struck in Palestine and Rome, commemorating the capture of Jerusalem. In the coins of the two revolts many points remain still doubtful. Most of them have the names of Eleazar the priest (which Messrs. Conder, in their Handbook of the Bible, misread for Eliashib the Priest) on the obverse, and first to the third year of the Redemption of Israel on the reverse. Others have Eleazar the priest and Simon; others have Jerusalem and the year of the Redemption of Israel; many have Simeon the Prince of Israel and the year of the Redemption of Israel; finally, the year and "Deliverance of Zion." Those Mr. Madden takes as having been struck in the first revolt under Vespasian. Who Eleazar and Simon were can only be conjectured; however, we believe that "Simeon the Prince of Israel" can neither be the son of Gamaliel I nor the son of Gamaliel II, this family scarcely having allowed themselves to be dragged into the revolutionary party. The coins bearing the inscriptions of Simon and year of the deliverance of Jerusalem and sometimes of Israel, belong, according to Mr. Madden, to the second revolt under Bar-Cochab. It is difficult with the documents at our disposal to give a decisive opinion as to which of these coins

are of the first or the second revolt. Neither the names nor palaeography are of any assistance; it is even doubtful whether Bar-Cochab ever entered Jerusalem. Perhaps something might be said about the two words, *geullath* "Redemption" and *Heruth* "Freedom" (more literal than "deliverance"), the former being a biblical word and the latter only used in Rabbinical language. Anyhow Mr. Madden has laid before his readers all the documents with the various views of writers on the matter, by which the reader can form an independent opinion. The last chapter of Mr. Madden's book treats of the Imperial coins struck at Jerusalem and Arab coins. The appendices contain the following paragraphs:—Weights, money in the New Testament, the Talmudic writings on the coinage of the first and second revolts (we agree here with his happy emendation in the Jerusalem Talmud in reading *Neroniyoth* instead of the unintelligible *Seboroniyoth*, and translating "money of Nero;" the next word must consequently be a corruption of *Hadriniyoth* "money by Hadrian"), counterfeit Jewish coins, and finally the list of works and papers in connexion with Jewish numismatics published since 1849, to which allusion has been made above. The index with which the volume concludes is complete as to the ancient sources; modern authors are left out as they are so often quoted. The engraving of the coins is very clearly made, and generally the whole work is well got up. Unless some important discoveries are made in a group of Jewish coins which are still missing, or of better copies of the time of the two revolts, we believe that Mr. Madden's work will remain an authority for a long time. We recommend Mr. Madden's book without hesitation to all biblical scholars, and we hope that some of the Societies, let us say, for instance, that for Promoting Christian Knowledge will sooner or later produce, with Mr. Madden's assistance, this important work in a compressed and popular form. It would be of great use to students, inasmuch as most of the Handbooks to the Bible are very inaccurate in the subject of Jewish coinage.

THE ANCIENT BRONZE IMPLEMENTS OF BRITAIN AND IRELAND. By JOHN EVANS, D.C.L., LL.D. Longman, 1881.

Though to all, the phrase "age of Brass," as a familiar form of speech, has descended from the writings of the early poets, yet as now understood the "Bronze age" is a recent invention. Very many writers have been collecting facts and setting forth opinions as to the source and origin of bronze; the amount in use, and skill in working, to which it reached in this country; and the duration of the time its "age" lasted. But it is in Mr. Evans' work that the student will find such an account as will enable him to understand what others have done, as well as abundant materials for the exercise of his own judgment; it is the first account and no sketch.

The book is an arrangement and description of those "bronze antiquities which belong to the period when stone was gradually falling into disuse for cutting purposes,¹ and iron was either practically unknown in this country or had been but partially adopted for tools and weapons."

¹ The cutting power of bronze is very limited; it is difficult to believe that it could be of use as a razor, though that is

the name given to some instruments in this work.

Necessarily the contact or overlap of the Stone age at one end, and that of the Iron at the other is included in the account. It is to be noted that there is no evidence that copper was employed in a pure state in this country for useful purposes.

The plan of this book is to trace the development of the simplest wedge-shaped implement through various stages into that of the most advanced and latest form; other objects, ornaments, &c., are similarly compared, and great ingenuity is shewn in demonstrating the almost child-like steps in the process of improvement; it is an interesting revelation of the intelligence of the bronze-using men.

Mr. Evans divides the "age" into three main stages.

The first is characterised by flat or slightly flanged celts; these, although found along with weapons formed of stone, and in shape resembling the stone hache, shew no signs of being such direct imitations of stone as would have probably been the case had they originated here;¹ indeed, the earliest and rudest celts, in form and ornament shew a treatment purely metallic. With these flat celts are coupled the knife-daggers, whose associations and extreme thinness (denoting a scarcity of metal) point in the same direction. The tang (or smaller end, as in the neolithic hache of like shape) is undoubtedly the earliest form of attachment to a handle, and although for some forms another method was employed; for this purpose the tang was always in use.

The second stage is characterized by more heavy dagger blades and the flanged celts and tanged spear heads and daggers.

The third by palstaves and socketed celts and many forms of tools and weapons; this is the stage to which the bronze sword and socketed spear-head belong. The latest developments in bronze implements of all kinds shew a great and rapid advance in civilisation, which advance reached its climax in the age which had received the name of "late celtic;" this, however, is also the commencing of the *early* iron age, and therefore is, to a certain extent, beyond the aim of the author.

It is pointed out "how complete a series of links in the chain of development of the bronze industry is here to be found, though many of them bear undoubted marks of foreign influence." Besides leaving us in no doubt that bronze was not invented here, Mr. Evans shews himself clearly of opinion that all the more important types originated abroad, and that each was derived thence separately and independently; this is dwelt on specially with regard to the flat celt, palstave, socketed celt, knife dagger, halberd blade, and sword. He shows that throughout the whole period the metal was scarce and precious, and could not be wasted on javelin or arrow-heads (which left the owner's hand) and which therefore continued to be of stone. He is of opinion that there were fixed foundries for the metal, but gives no evidence for any such, which is very significant.

Of a list of 110 "hoards" presumably of itinerant merchants or founders, mostly belonging to the *close* of the bronze period, but four of them are placed in Cornwall, and none of these present any special difference from those in other parts of Britain and Ireland. Again, only one mould used for casting is mentioned as obtained from Cornwall, though many have been found in our Islands, and that *one* was for a buckle of late celtic age.

¹ It is doubtful if actual casts from stone implements have been found anywhere.

This does not look as if Cornwall was the centre of the British manufacture in bronze, although it was certainly the home of its constituent metals.

From the introduction of the use of bronze into this country to the cessation of its use for cutting instruments in the second or third century B.C. (iron is supposed by the author to have been in use in the southern part of Britain at least, in the fourth or fifth century B.C.) "eight or ten centuries" are allotted. This calculation is based on the length of time required for development and on general grounds, and it is found to be "in accordance with what we know of its use in the south of Europe," the earliest date is therefore about 1500 B.C. Mr. Evans has, however, doubts whether this is early enough, for if the date adopted for the commencement of the Phœnician trade or intercourse be also 1500 B.C., the knowledge of tin and probably of copper must date back to an earlier epoch, as he finds it hard to imagine the Phœnicians¹ or those who traded with them landing in Britain and spontaneously discovering tin. Why not? It seems to us very probable that some foreigner did it for the Britons (perhaps voyaging in search of gold, &c.) as the evidence, at present, is against the Britons having done it for themselves. It is likely that the tin was not made into bronze, but exported *pure* in accordance with history and the evidence of the ingots. Copper could be got elsewhere in plenty and the tin alone would be lighter to carry, of course an important point when the distance was great. Besides it is likely that the secret would be kept from the Britons for obvious reasons.

The earliest ornamentation proper to bronze seems to have come of the beating out of flat celts to re-form and sharpen the cutting edge, whereby the superfluous hammered metal extended at the outer points of the edge into curves or even spiral turns. The beating of the sides to form flanges was also conducted with taste. Ultimately punching, grinding, and engraving contributed to the ornamentation, examples of which are plentifully given.

Mr. Evans is enabled to give examples by which it is seen that the marks of the overlapping of the wings in the winged celt as preserved in the cast of the socketed celt, together with the marks of rivets and binding cords, after being conventionalised into ornament, are of very great value in the chronology and local derivation of bronze working. Personal ornaments, such as pins, brooches, earrings, torques, &c., he says, are neither abundant, nor as a rule highly artistic, and in their *origin not our own*.

The work is a most delightful one, and in arrangement is the same as the author's "Stone Implements" to which it is the natural sequence. We wish in conclusion, that he would give us the history of British gold, of which little is known, but of which Mr. Evans is so well able to tell the tale, and the more so as he hints in this book the probability that the use of gold long preceded that of bronze with the Britons and was their earliest metallurgic effort.

¹ Mr. Evans finds no Phœnician element in the forms or ornament of our bronze and seems altogether to doubt the Phœnician connexion. He, however,

detects in various ways Etruscan influence, while he points out close resemblances between our early celts and those of Italy and the Mediterranean.

Notices of Archaeological Publications.

OLD CHURCH PLATE IN THE DIOCESE OF CARLISLE. (Cumberland and Westmoreland Antiquarian and Archæological Society's Transactions). Thurnam and Sons, Carlisle.

This excellent book must be welcomed as well for its own sake as for what it may lead to by its example. Already has the Kent Archæological Society issued a circular to every incumbent in that important home county as the first step towards issuing a similar volume to that which is now under notice, and it may be confidently expected that at no distant day other county archæological societies will follow the lead given by the united Cumberland and Westmoreland Society, under the able guidance of Mr. R. S. Ferguson. It is hardly to be supposed that every county will be able to find such an expert, as well as enthusiastic, trio of labourers as Miss Goodwin, Mr. R. S. Ferguson, and Rev. H. Whitehead; but it is clear that every rural-deanery, with the help of Mr. Cripps's book, can render a good account of its possessions in the way of ancient church-plate; and one that will be of very considerable and general interest. The Cumberland Fells have produced many an interesting piece, but possibly not more than other wealthier districts will prove to possess on careful examination; and we echo the opinion expressed by the three Archdeacons of Kent in commending the enquiry to their clergy, that the work will be valuable and interesting.

Of the nineteen rural-deaneries in the Diocese of Carlisle Miss Goodwin has undertaken no less than four; Mr. R. S. Ferguson three, besides a share of two others; and Rev. H. Whitehead also three; but all the associated authors have supplied exhaustive accounts of the districts they have enquired into.

It will be of interest to note the chief objects of importance that have come to light. Of pre-reformation plate Miss Goodwin was fortunate enough to discover a chalice, much resembling the well-known Nettlecombe example, at Old-Hutton. Then come some very rude and curious Elizabethan cups from various villages in the neighbourhood of Carlisle, so rude as to resemble blacksmith's work rather than silversmith's, and bearing marks that probably indicate that they were made in the border city itself. There are the usual proportion of Elizabethan cups of London make bearing the invariable band of foliage around the bowl; and it is worthy of remark that a large number of them are of 1571, the very year of stringent visitation articles on the subject of communion vessels by Archbishop Grindal, of York.

A little later on, we come to more than one example of the tall-standing cup that, once gracing some lord's table, has been devoted by him to the service of the church. One such is at Appleby, another at Holm Cultram, a third at Westward, and a fourth at Ambleside. The cut of the hand-



The Ambleside Cup and Cover.

some cup at Ambleside, here given, is a fine example of the class. Many are known to exist in other parts of the country. Mr. Cripps notes similar pieces at Bodmin, at Odcombe in Somersetshire, at Linton in Kent, and other places. That gentleman is also of opinion that many of them were destined originally for church-plate, and were not taken from the sideboard of the lord or squire; founding his belief on the fact that in some cases the hall marks are of the same year as the presentation of the pieces to their respective parishes.

After this, we come to other, less important but still interesting, specimens, many of them of the Queen Anne period; and of these, outlines in lithography have been freely given, which will highly interest the student of old plate.

Lastly, we are glad to observe that the ancient pewter vessels of the diocese have received, as they deserve, not less careful notice than the silver plate; and that their marks have been as carefully recorded. It is a melancholy sight to see, in the windows of London silversmiths, of late years, scores of vessels which should never have been parted with, and which surely would never have been parted with, had their interest and value been understood. If we turn over the pages of our county archaeological societies' transactions we shall find village churches, their windows, doors, arcades, screens, porches, painted glass and bells, all lovingly dwelt on, but hardly ever a line devoted to the ancient communion plate. It is not of any less interest than the other points, which have probably attracted more notice only because they have been better understood. It will, henceforth, be treasured and valued as it deserves, thanks to the thoroughness and ability with which Mr. Ferguson and his colleagues have led off the enquiry, and partly to Mr. Cripps, whose book upon plate evidently suggested it.

THE PRINCIPLES OF GOTHIC ECCLESIASTICAL ARCHITECTURE. By MATTHEW HOLBECH BLOXAM. Eleventh Edition. George Bell & Sons.

A COMPANION TO THE PRINCIPLES OF GOTHIC ECCLESIASTICAL ARCHITECTURE. Same Author and Publisher.

It seems to be something almost akin to impiety for any antiquary on the under side of his grand climacteric to undertake to criticise *Bloxam's Gothic Architecture*, for which of us is there who did not draw his first ideas of the history of the English architecture from one or other of the book's many editions? The first appeared in May, 1829, now fifty-three years ago, and was a little catechism of seventy-nine pages. We now have the eleventh in three volumes and over a thousand much fuller pages than the former ones. The tenth edition appeared in 1859, and it gave the result of the then newest studies of the subject. A good deal has been done, as the pages of the *Archæological Journal* bear witness in the twenty-three years from that time to this; but we do not find the evidence of it in the new book. The position is still very much that of the old *Ecclesiological Society*. We have much and valuable information about the *parts* of churches—their doors, windows, pillars, arches, altars, fonts, screens, and sedilia; but very little about the churches themselves—nothing to explain how they came to be what we find them, and scarcely anything of the distinctions of churches of different kinds. This fault unfortunately takes off much from the value of the book as a text book

for beginners, but the large number of examples quoted and the many excellent illustrations will be very welcome to more advanced students.

Mr. Bloxam has left the text of the tenth edition for the most part as it was, adding new matter now in single paragraphs and now in whole chapters. The consequence is, that sometimes an old statement allowed to stand is modified by a new one inserted in another place, and things are spoken of as *recent* which were so a quarter of a century ago. These are indeed not serious faults, and take off rather from the symmetry than from the real value of the book. But as another edition is likely soon to be wanted, and we hope the author will not hesitate to give it if it is, it would be well then to take the opportunity of correcting them.

The first volume is really the "Bloxam" of our youth, being the history of English church architecture from its first beginnings to the seventeenth century; and within its lines it must hold the same high place now that it ever did. It is altered from the tenth edition only by the occasional insertion of a few lines. At the end we have again the "centenary of ancient terms," from which, by the by, the word *poyntyl* ought to be expunged. It is in all the glossaries, but is only found in one passage in the fifteenth century poem of *Pierce the Plowman's Crede*, and it is now known that the MSS. read *peynt til*, the ordinary ancient term for what are now called encaustic tiles. The mistake comes from a misprint in the edition of 1553, which has been copied in later ones till Professor Skeat edited the poem from the MSS. for the *Early English Text Society*. The word has always been a difficulty, and it has even been explained into *pantiles*¹; the use of which for paving purposes would have been a striking example of the "liberty of the Gothic style," of which we used to hear so much.

The greater part of the second volume is filled by a chapter on the internal arrangement of churches previous to the Reformation, which now fills 233 pages, each full of valuable matter. We can only notice a few things, and we are sure Mr. Bloxam will understand that if we rather dwell upon some in which we do not agree with him, it is not from any wish to find fault; but because the appearance of his book gives the opportunity to have a word again on questions often discussed before.

There can be little doubt that the galleries inside porches, of which several examples are mentioned on page 15, were connected with the ceremonies of Palm Sunday, and were occupied by the children, who sang the hymn *Gloria laus et honor*, and perhaps, too, by the "prophet," who figured in some churches in a fantastical costume in the times when, as some new gospeller—we forget who—says, upon Palm Sunday they played the fool sadly.

On page 20 we are reminded of the font at Youlgrave with the curious little basin at its side, which is generally called a chrismatory. We cannot understand how it could be used as such. Is it not rather a holy water stock, which, by a caprice not to be commended, has been made to project from the bowl of the font just as in other cases it does from a wall or a pillar?

Ought not the word *rood sellar*, of which several examples are given on page 40, to be *rood sollar* in each case? The word is found in that form on a brass at Burford (Oxon) and elsewhere. Concerning roods and rood-lofts Mr. Bloxam has a great deal of interesting information, and

¹ Ellis's *Specimens of the Early English Poets*, i, 164.

we especially note a remarkable piece of evidence on page 43 as to the preservation of the ancient rood in Llanrwyst Church as late as 1684. We should like to know whether anything can be learned of it after that time, and what became of it at last. We can scarcely hope that it still lies hid where the Duke of Beaufort then saw it, but it is worth looking for. Will some of our members who are near go and do it? The passage quoted is not very clear to one who does not know the building, but it seems to point out the roof near the entrance to the chancel as the first place to be searched, or perhaps it may be the rood-loft itself. If they fail the steeple and any other possible depository of lumber should be searched, for it is hard that so singular an object, after having survived the days of Edward VI., Elizabeth, and the Commonwealth should be lost through the indifference of later times. The only English example we know of the figure from the great rood remaining is that from Cartmel Fell Chapel, which was sent to the temporary museum at our recent Carlisle meeting. The example from Bettys Gwerful Goch which Mr. Bloxam describe is curious, but does not appear to have belonged to the screen.

We do not understand why Mr. Bloxam should, on page 44, confine chancel stalls to those parish churches "connected in some measure with conventual or monastic foundations." They are found in richly furnished churches, which never had any such connexion even by the impropriation of their tythes, as for example at Sall, in Norfolk.

To the high altars of Arundel and Forthampton, mentioned on page 77 as the only ones remaining *in situ*, should be added that at Peterchurch, Herefordshire, mentioned at page 140, and those at St. Mary Magdalen's Chapel, and the chapel of the Maison Dieu, at Ripon.

Are the altar candlesticks at Clapton in Gordano, of one of which a cut is given on page 83, really earlier than the seventeenth century? They look more like that than the fifteenth; and their ecclesiastical interest will not be lessened by lowering their date.

It is a mistake to say that more than two lights were never placed upon the altar. No doubt, two or even one was most common, but there is plenty of evidence of the use of larger numbers in some cathedrals and other places. Some may be found in our thirty-fifth volume, page 387.

We have always doubted whether the often quoted "Sepulchre gilt with gold," which Master Canyng gave to the vicar and churchwardens of St. Mary Redcliffe in 1470 had anything to do with the Easter ceremonies in church. Its heaven of timber and stained cloths, and its hell with "Divils to the number of 13"; its "image of God Almighty rising out of the same sepulchre, with all the ordinance that longeth thereto, that is to say, a lathe made of timber and the iron work thereto," its four pair of wings and four wigs for as many angels, and all the rest of it, read more like a list of the machinery and properties of some pageant in a mystery play than anything connected with the regular services of the church.

At page 127, we are introduced to the old and still unsolved problem of the "low side windows." Mr. Bloxam considers them to be confessional windows, for which they seem to be curiously ill-contrived, and which some certainly could not have been. But without going so far as to say that none may ever have been put to that use, we contend that the passage quoted from Bedyll's letter to Cromwell is nothing to the point as regards parish churches. It was written from the monastery of Sion,

with respect to certain "howses of utterward confession" which were proposed to be "mured up" and done away, not to please the secular clergy, jealous of the interference of the friars, but because they were suspected of having been used to encourage men to stand fast in their refusal of the new doctrine of the royal supremacy, which the government was then trying to enforce. The action of Bedyll and his fellows was, in short, exactly analogous to that of the police agents of a modern despotism in suppressing a liberal newspaper.

Mr. Bloxam has much to tell about *ankers* and *anker-holds*; but we think he goes too far in assuming that all habitable chambers connected with churches have been for the use of *ankers*. It is far more likely that many were the lodgings of a clerk, or even of the parson himself.

The latter part of the second volume is taken up with a chapter on monastic arrangement, which we wish had not appeared, as it is much behind our present knowledge of the subject. There cannot now be any reasonable doubt amongst antiquaries as to the distribution of the main buildings of an abbey of any of the more ancient orders. Yet here in the plan of Kirkstall which is given, we find the monks' dormitory put west of the cloister, where in this case it would be entirely cut off from the cloister by an intervening lane. The buttery is called the *locutorium* or common room. What is really the western necessarium is supposed to be the infirmary, and the real infirmary is called the guest house.

The third volume has a new title, and becomes the *Companion*, as we have given it in the heading, but is really at least as much as the second, an expansion of the old work. It begins with a chapter on the vestments used in the Church of England up to the reign of Edward VI. This is illustrated by a most interesting and valuable collection of cuts, chiefly representing monumental effigies. Amongst them are two of deacons, one from Avon Dassett Church in the dalmatic, and one most curious example from Furness Abbey in the albe without the dalmatic, which the Cistercians were forbidden to use. We should like to say more on this subject, but must pass on.

The next chapter is on the changes in the internal arrangement of churches subsequent to the reign of Edward VI, a most interesting subject, on which a great deal remains still to be learned. The ecclesiology of the period between the accession of Elizabeth and death of Charles I is still most obscure. It was not all Puritan destruction. In many places good men were doing good work which is now too often destroyed by stupid "restorers," who from the depth of their own barbarism regard everything as a "barbarous innovation" which is not adorned with mediæval mouldings, real or fictitious. The manner of performing the services varied then in different places far more than it does even now, and the traces of such variation where they exist are most interesting. We doubt whether such an arrangement as that which Mr. Bloxam figures from Langley chapel, Salop—where the altar is a little table away from the wall with desks all round it—ought properly to be described as *Puritan*, for the desks are meant for kneeling. The real Puritan arrangement would be a much larger table with benches to sit on at its sides, such as does or did lately exist at the Austin friars' church, London, held by the congregation which John Alasco founded. The peculiar shortness of seventeenth century English altars is less likely to be a sign of Puritanism than of the reverse.

The third chapter on "the vestments prescribed by the church in and from the reign of King Edward VI" really covers more than its title indicates. For besides the rather simple question of the vestments *prescribed* we have discussed also the much more complicated one of those actually *used*. And although we cannot agree with him in all his conclusions we must give our testimony to the fairness which Mr. Bloxam has handled what happens to be now more than a mere archaeological controversy. We will only speak of two points here. It is surely a mistake to argue, as is done on page 229, that by the rubric prefixed to the Mass in the prayer-book of 1549 the stole and the maniple were discarded. The rubric directs the priest to put on the vesture appointed. But where appointed? Evidently, by some earlier authority, either the ancient service books or in the rubric accompanying the "order of communion" set forth the year before, which retains all the ancient ornaments. And the mention only of the principal vestments in the new rubric clearly does not exclude the minor ones. Again, we cannot agree with Mr. Bloxam that the chasuble was not used after the time of Mary. Its appearance on the effigy of Archbishop Sandys seems to be quite conclusive the other way.

Last of all we have a chapter on sepulchral monuments, always a favourite subject with Mr. Bloxam, and one on which none are better able to teach than he. But our comments have already run to too great a length. We will therefore only at parting call attention to the excellent portrait of the author, which is prefixed as the gift of a friend to the first volume. We are sure that many of our members will be glad to possess the book for the sake of that engraving alone. It shews us our old friend as we have known him at our meetings for many years, and as we still hope to know him for years yet to come.

J.T.M.

DIARIES AND LETTERS OF PHILIP HENRY, M.A., OF BROAD OAK, FLINTSHIRE, A.D. 1631-1696. Edited by MATTHEW HENRY LEE, M.A., Vicar of Hanmer. London: Kegan, Paul, Trench and Co., 1882.

Few of our readers we imagine have ever heard of Philip Henry. His son Matthew Henry, if not a famous person, is one whose name is widely known. Theological writers of the school to which he belonged, though they may never reach the highest level of popularity, have a more lasting honour than those whose works appeal to less permanent feelings. Matthew Henry's Commentary has been much read both for purposes of devotion and instruction; few who have used those learned and devout volumes have realized that much in them that they most value was due to the commentator's father. That this was so there can be no doubt. Matthew Henry was the son of a holy and learned man whose life was spent in good works. His care for his children was admirable, and we find from his diaries that in a dissolute age his house was a model of the Christian virtues. That he was narrow-minded is true; his conscience was troubled about a multitude of things which no sensible man would be moved by now, but in this he was not singular. Living in a time of revolution, when almost all earnest men took sides with extreme bitterness, he seems to have passed a harmless and useful life without giving offence to anyone except those who were determined to see evil in every act of one who would not conform to the national religion as established by Charles II's act of uniformity. The interest of

the diaries here given is of a very varied nature. The historian will find in them materials from which to sketch a most life-like story of one of the best of the Nonconforming clergy. The genealogist who is interested in Flintshire pedigrees will discover in them a mine of information, from which to draw evidence when wills and parish-registers fail him, and the student of local manners will come upon much that he will find of interest. Philip Henry was not an amusing diarist. The pages contain more than is needful of Henry's inner man, but this is well worth reading for the sake of the useful and strange facts that are blended with it. We know for instance that in pre-reformation times it was a custom to decorate churches with flowers. The practice has been revived of late, but it will be new to many persons that the usage existed during the common-wealth. Henry, of course, strongly disapproved of this. Under July 4, 1657, he tells us that "a company of vayne people in the parish of Worthen[bury] mett together on y^e evening of the Sabbath to dresse the church with Flowers. I foresaw before it might bee an occasion of sin to them and an offence to others, and therefore did something to prevent it, but not so much as I might; done it was, Lord, lay it not to o^r charge. They were quickly taken downe, but it had beene better if y^e had never bin set up; a report was rays'd y^t I had consented to it, the Lord knows I did not." In 1661 the churchyard cross of the same parish was repaired. This was evidently a matter of serious heart-searching to the pious Nonconformist "Lord I mourn for that which I cannot help." Such a man would, of course, object to the use of the cross in the baptismal office. There are several passages which induce us to believe that this was one of the chief reasons which compelled him to refuse to conform. The more extreme of the puritans are reported to have objected to bell-ringing. There were but few bells destroyed during the troubled period of the civil war, and there are, as campanologists know, some few dated during the common-wealth. Henry seems not to have objected to them to call folk together for worship, but he tells us that bell-ringing "for pleasure" is a sin.

There is a fair amount of folk-lore scattered through the volume. We are gravely told that at Spalding-Bourne and several other places on one occasion it rained wheat, and that at another time Col. Norton, a gentleman living near Portsmouth, had a crop of wheat which grew up without sowing. From Devonshire he had heard, and believed, that a bell had tolled for three hours together as a death warning. It is curious to find that a man who had a troubled conscience, when a church was decorated or a cross repaired, should not have expressed indignation when a charm was used for a religious purpose, which would assuredly have offended the better spirits, in the darkest period of the middle ages. A woman who had led a bad life was terrified by a clergyman's public exhortation preparatory to the administration of the Holy Communion. "The minister, Mr. Jones, being sent for, told her hee did not mean her, why should she take it to herself, gave her an Amulet, viz., some verses of John I. written in a paper to hang about her neck, as also certayn herbes to drive the Devil out of her." It would be interesting to know when Saint John's Gospel was first used for magical purposes. The reason why is obvious. It is a superstition which has spread over the whole of the western church, and has been condemned in almost every country in Europe.

The book is well edited, and the notes are, with some few exceptions, excellent. There is also a very serviceable index.

THE OGAM INSCRIBED MONUMENTS OF THE GAEDHIL IN THE BRITISH ISLANDS, with a Dissertation on the Ogam Character, &c. Illustrated with Fifty Photographic Plates. By the late RICHARD ROLT BRASH, M.R.I.A., &c. Edited by G. M. ATKINSON. (London : G. Bell and Sons).

Important papers on this subject will be found in the *Archæological Journal*, v. xviii, p. 175, by the late Sir E. Smirke, treating on the Fardel Monument now in the British Museum, and Colonel A. Lane Fox, gave his observations vol. xxiv, p. 123, on three monuments from Agalish presented by him to the British Museum. Since that time the subject has received much attention, and the work before us gives the results of the life-long labour of one earnest student towards its elucidation, and gives a record of his observations. This book brings together in a convenient form all the monuments known at the time of its publication inscribed with this character, and affords facilities for studying the subject. Chapters are devoted to the claim of an early literature in Ireland; the legendary and manuscriptic evidence of the use of the Ogam character; and a record of all the then known inscribed stones, with interpretations. The author visited and verified a large number, and gives his authorities for the other inscriptions. He has tried to do for the Ogam character what Boeckh did for the Greek and Gruter, Mommsen and Hübner for the Latin, McCaul for the Britanno-Roman, Fabretti for the Umbrian, Sabine, Oscan, and Volscian, and Stephens for the Runes. Notwithstanding the many allusions to the character in Irish MSS., it seems strange that Mr. Edmund Lhuyd, the author of *Archæologia Britannica*, was the first to direct attention to an Ogam inscribed monument about the year 1705, and it appears that it was owing to the zeal of a small band of gentlemen in the south of Ireland, headed by the late Mr. J. Windels, that the study has revived; General Vallencey had previously helped it. In 1848 Professor Graves, now Lord Bishop of Limerick, brought his learned acumen to bear on the subject, and demonstrating by the key-word and its applicability to decipher the inscriptions, he put us in a fair way to elucidate their mysteries. As to the age and interpretation of these monuments, archæologists and philologists will differ. Imperfections from atmospheric influences, ignorance in transcribing, and of the grammatic construction, offer great obstructions to the formation of a correct judgment. Mr. Brash repudiates their Christian origin, notwithstanding the large number of monuments found on Christian sites and converted by being inscribed with a cross. This symbol, he shows, in many cases, is inscribed on what was during the Ogam period the base of the stone, and refers to Ogam inscribed stones being built into the walls of some of the oldest Christian edifices, which stones, and all such found in raths or places outside a later Christian influence, are not so marked, nor is there on any monument as yet found, any recognized Christian formula. "The inscriptions being almost exclusively sepulchral, the legends are of that short simple expressive type usually found on the Archaic monuments of the most ancient peoples." It may be mentioned that the form of the characters and the formula of the inscriptions are identical on the monuments found in Ireland, England and Wales. On the Lunnasting stone from Shetland we find an inscription resembling some of the forms of character given amongst the scales from the Irish manuscript Book of Ballymote; its purport is still unknown.

The kindred forms of character and systems branching like trees, open up a wide field of inquiry. The investigation of Captain R. F. Burton seems to confirm the conjecture hazarded as to the eastern home or origin of the Ogam character, and some of Ibn Wahshih's characters. Whether it will confirm Mr. Brash's conclusions and identify the tribe of the Gaedhil that introduced this system to our Islands readers must judge for themselves.

The work is published as a tribute of affection, prompted by the loving and laudable wish of Mr. Brash's widow, that no part of his labour should perish. The preface gives all details necessary to form an opinion on the life and aims of the author. The plates will be found useful, and will afford others facilities for comparison. Although much has been written on this subject, each new find opens up a field for fresh inquiries, so that the subject may be said to be as yet only in its infancy.

THE SOLUTION OF THE PYRAMID PROBLEM, OR PYRAMID DISCOVERIES: WITH A NEW THEORY AS TO THEIR ANCIENT USE. By Robert Ballard, M.I.C.E., &c. (New York : Wiley and Sons, 1882.)

The grammar of the title page promises something rather unusual in the contents, and the promise is well fulfilled. The three pyramids of Gizeh are here boldly called by their builders' names, and we read of "a line due east from Mycerinus," and of "building Cheops." After this we are hardly startled at reading that "The Pentangle or five pointed star . . . has been a blazing pointer to grand and noble truths, and a solemn emblem of important duties." But what duties?

The pith of the theory involved may be most characteristically given in the author's words. "I declare that the pyramids of Gizeh in all their polished glory, before the destroyer stripped them of their beautiful garments, were in every respect adapted to flash around clearly defined lines of sight upon which the lands of the nation could be accurately threaded." In fact the author supposes that the pyramids were all built for land surveying marks, and were observed on by means of a cumbrous apparatus, or, as he modestly says, "a reasonable sized model occupying a circle of six or seven feet diameter, such as a couple of men could carry."

The disproportionate labour of building such piles for merely surveying purposes does not seem to have struck his mind; for a very elementary calculation would have shewn, that the materials of the three pyramids would suffice to cover all the cultivated land from which they were visible, with piles of masonry 10 feet each way, at the rate of 3000 to the square mile. Hence a thousandth of the labour if spent in land marks would have secured the supposed requirements with infinitely more accuracy. The common idea is accepted of the effacement of boundaries by the high Nile; this is far from true, as the rudest marks are undisturbed by the imperceptibly slow rise and fall of the water over the broad valley.

The theory of the positions of the pyramids here stated is moreover incompatible with the actual facts; and a cubit is assumed to have been used, that is absolutely unknown in any part of the pyramids; all of them being built with the ordinary cubit of 20·6 inches.

It is unfortunate that so much elaboration and geometrical ingenuity should have been spent on another of the family of baseless theories; and without consulting the standard works which describe the pyramids, Howard Vyse's 'Pyramids of Gizeh,' Lepsius' map in the "Denkmäler," or Professor Smyth's second volume of "Life and work at the Great Pyramid."