

# THE STUDY OF PALÆOGRAPHY IN ENGLAND SINCE 1873.<sup>1</sup>

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## Introduction.

PALÆOGRAPHY is the study of the writings of antiquity and the Middle Ages. Knowledge of the ancient writings is a necessary condition for numerous studies on ancient and modern philology and literature, of biblical exegesis, of mediæval history, of law and ecclesiastical history.

Apart from the services it renders to linguists, theologians, historians and jurists it is studied also for its own sake. It chooses its own ways of investigation and tries to solve problems which it has put. Its real aim is to investigate the origin and development of the different kinds of writing in their peculiar characteristics and their mutual relations. Taken as the history of the development of writing it forms however a fine but most important part of universal history of civilization. It indicates scarcely remarkable movements in the realm of intellect; relations, which in olden times existed between the different civilized centres, but which remained unknown for want of monumental and literary tradition, have been brought to light by it (Traube).

It was known already before long that the conversion of North-Western Europe to Christendom proceeded from the Irish. How extensive and penetrating their influence has been, also on the intellectual civilization of the whole of Western Europe, has only become clear through the study of the Irish manuscripts which are preserved in the libraries of Switzerland, Germany, France, and Italy.

<sup>1</sup> The Palæographical Society: Facsimiles of Ancient Manuscripts, London, 1873-1894. New Series (The New Palæographical Society), 1902-1915.



The influence of the Italian renaissance on the Netherlands has been much greater than on Germany. Our contemporary writing proves this. Our ancestors of the sixteenth century wrote with the same Gothic characters which the Germans use now, and which they consider as their national writing. Since the second part of the seventeenth century we find in our country the writing of the Latin nations. A careful study of this change from the Gothic into the Latin script surely would be an important contribution to the history of civilization in the Netherlands.

Palæography considered as a history of the development of writing dates only from the second part of the nineteenth century, when the perfection of photographic reproduction, especially the application of photomechanical printing, brought copies even of manuscripts preserved at a considerable distance within the reach of the scholar. Formerly palæography could be studied only by the keepers of large collections of manuscripts or by people who had admittance to them. But they never went beyond an accurate knowledge of manuscripts which were in their immediate neighbourhood. Comparison with manuscripts of the same age and the same origin, that were elsewhere, was for them if not quite impossible yet extremely difficult and unreliable. In general they remained ignorant of the relation between the scripture they studied, and manuscripts written at the same time in other countries.

This changed entirely when since 1875 phototypical reproductions of manuscripts, either in full or partly, and collections of writing examples of all times and countries were brought to the market in an ever-increasing number. The quantity of reproductions and maps of facsimiles, published during the last forty years, is so immense, that even the largest libraries of Europe and America do not possess them all.

There is neither mutual relation nor logic connexion between these editions. They appear arbitrarily and with great variation. Partly they are published by libraries, learned societies, or wealthy private persons, who wish to draw the attention of the public to their treasures, partly they are the work of scholars who study a certain manuscript or a whole



group of manuscripts, or who were engaged with the script-study of a definite period or of a certain country.

There exist only two series of universal importance: 1°, A. W. Sijthoff's publication of the *Codices graeci et latini*, under the auspices of the chief-librarian of the University of Leyden, for the purpose of giving a complete reproduction of the most famous classical Greek and Latin manuscripts; 2°, the Palæographical Society, publishing writing examples from the most remarkable manuscripts from the sixth century B.C. up to 1500 A.D.

The Leyden publication has been chiefly undertaken in favour of philologists, in order to enable them to read and to consult the classics in the oldest extant form; however palæography rejoices as much in it as text-criticism. The opinion that for a palæographer it is quite the same if he has before him a facsimile of one page or the reproduction of the complete codex is a quite wrong one. The script does not exist without the book. The written book is an historical document, which must be considered not only after the writing but after its composition, its origin, and its adventures. The printed book is dead because of the mechanical way in which it is made. The manuscript on the contrary contains by the work of the copyist, by the annotations, remarks and corrections of former readers, many remarkable things revealing different particulars about persons, events or conditions to the man who knows to read them well, and to make them speak. To be able to set a manuscript in the frame of the time in which it has been written, and in order to point out the living connexion with history, an entire reproduction is wanted.

As this is rather expensive it can take place but with a very small number of manuscripts. In the series of the *Codices graeci et latini*, which started in the year 1897 with the edition of the *Codex Sarravianus Colbertinus*, one of the oldest and most excellent Greek manuscripts of the Old Testament, a reproduction of the *Cicero Codex Vossianus* L.F. 84 was published as Vol. XIX in the year 1915. The Leyden codices give examples of but a few kinds of writing; they do not give an insight into the history of the development of



writing. This is extremely well done by the publications of the Palæographical Society.

I.

The Palæographical Society was founded in London in the year 1873. The founders set themselves a high aim, as they wrote in the preface of the first instalment: "The aim is primarily to lay a foundation for the study of palæography by exhibiting accurate copies of writing and of the ornamentation of manuscripts, using for the purpose a process of permanent photographic printing; and to note their peculiarities in printed descriptions". They have been the first to apply photomechanical printing on a large scale in the reproduction of manuscripts.

Since 1873 the Palæographical Society published yearly in folio size some twenty-four plates from different manuscripts. To every plate belongs a separate page on which is given just a short general explanation about the character, origin and date of the manuscript from which the plate is taken; next the main characteristics of the writing, together with the abbreviations, accents, punctuations, form of the letters, ornamentation, etc., finally an exact transcription of the facsimilated page is added.

For each writing the best specimens are gathered from public and private collections, whereas especially those manuscripts are chosen of which the date and origin have been accurately fixed.

The reproductions are real masterpieces. Even the oldest plates have after a period of forty years not lost anything of their original freshness and distinctness. The autotypical and the phototypical process has been invented in Germany by Meisenbach and Albert in Munich. From the very beginning, however, the English have excelled over the Germans in the practical application of it.

The underground of the German-made reproductions of manuscripts is generally too flat and too hard. The English know much better how to obtain even the finest shades. Not only by their careful execution but by their well-considered choice of the pieces as well as by the expert notes,



the extensive abundance of learned material which they offer, the publications of the Palæographical Society overshadow all that in other countries has been produced on this subject. Indeed the founders of the Palæographical Society, as they intended, have laid the foundations of the scientific study of palæography.

But few people will know that a manuscript of the Utrecht University Library, known as the "Utrecht Psalter," has promoted the foundation of the Palæographical Society. A short explanation will suffice here. In the year 1871 and 1872 there was a sharp dispute between the theologians of the English Church about the genuineness of the so-called Athanasian Creed, and its maintaining in the Book of Common Prayer. A great alarm did cause the book of E. S. Ffoulkes, "The Athanasian Creed, by whom written and by whom published" (London, 1871), in which he asserts that this Creed dated not at all from the time of Athanasius, † 371, but that it had been composed by Paulinus, patriarch of Aquileja, put by Alcuin in the name of Athanasius, in order to cause a schism between the Eastern and Western churches, and consequently to further the authority of Charlemagne as a Western emperor.

As a thorough argument against Ffoulkes' assertions served the words of James Usher, archbishop of Armagh (Ireland), addressed to Gerard Vossius in 1647: he had seen in Robert Cotton's famous library a manuscript written not later than Pope Gregorius' age (590-604), which contained the Athanasian Creed. But he did not know its present whereabouts. In the year 1724 Waterland had already connotated that it was no longer in Cotton's collection. As soon as people knew that the manuscript in search was deposited in the Utrecht University Library, it suddenly became the subject of the most vivid interest. In December, 1872, Sir Thomas Duffus Hardy, "deputant keeper of the Public Records," published in an ample study "The Athanasian Creed in connexion with the Utrecht Psalter, being a report to the right honourable lord Romilly, Master of the Rolls, on a manuscript in the University of Utrecht," which was an effort to show that this manuscript indeed had been



written in the sixth century A.D. Of course the partisans of the unchanged maintaining of the Athanasian Creed took this as a token for new hope. In all meetings which they organized, it was spoken of. An example of this is the speech delivered by Earl Beauchamp on the 31 January, 1873, just before the opening of Parliament at London.

"The morality of the present day is based upon the Christian religion, and I believe it is utterly impossible by mere abstract resolutions of benevolence to sustain the frame-work of society, and to maintain those bonds which hold us all together. If we turn to the pages of the Bible, we shall find that in one of the earliest cases of conversation on record, that of the gaoler at Philippi, the man said, 'What must I do to be saved?' And what was St. Paul's answer: 'Believe in the Lord Jesus Christ'. And what was that but the answer which the Church gives in the Athanasian Creed to the same question: 'Whosoever will be saved: before all things it is necessary that he hold the Catholic faith'. And what is the Catholic faith but belief in our Lord and Saviour Jesus Christ, both God and man?"

"There remains one outcome of the present controversy to which I wish for a moment to refer—I mean the ludicrous result of the difficulty started by Mr. Ffoulkes, Mr. Swainson, and the Dean of Westminster. These gentlemen say that at all events the Creed was written by Charlemagne; then somebody else says it was written by Alcuin; then somebody else says it was a forgery; all these statements being supposed forsooth to be perfectly consistent with one another. Well, we have had science applied in a most remarkable manner to settle the question. It is well known that there is a very ancient manuscript of the Creed that once belonged to the collection of Sir Robert Cotton, which has since been absorbed in the British Museum. By some accident or conveyance this manuscript disappeared from Sir Robert Cotton's collection, and it ultimately found its way into the University Library at Utrecht. Sir Thomas Duffus Hardy, than whom it is impossible that there can be more competent authority, has been instructed to examine the manuscript as a pure matter of science, and give his opinion as to its date.



Sir Thomas Hardy says that he has no prepossession in favour of the Creed, that, in fact, so far as he has any feeling on the subject it is against it; but the conclusion he has come to as a scientific man applying the principles of palæography of the manuscript is that it cannot have been written later than the end of the sixth century and that it may be of an age considerably anterior to that. Whatever difficulties there may be with regard to the age of the Creed itself, it is clear that it cannot have been composed by Charlemagne, or forged by Alcuin, but that it must have been written at some period before the schism between the East and West. It therefore represents the belief of undivided Christendom and answers exactly to the description "*quod semper, quod ubique, et quod ab omnibus*". (From the Supplement to the "*Guardian*," No. 1418, 5 Feb. 1873.)

There is no second manuscript throughout the world that has been so closely connected in the partial disputes of the day.

However, the English palæographical scholars were not at all convinced by the report of Sir Thomas Duffus Hardy. The greater part took the side of the Utrecht librarian, Dr. Vermeulen, who, in August, 1872, had offered by way of the English Government to the Committee of bishops in the matter of the Athanasian Creed, besides some photographs, an ample memoir about the age of the Psalterium and the drawings in it. His opinion was that the manuscript belongs to the age of Charlemagne (750-850), the drawings being mere copies from an older example. Hence the appearing drawings of dresses, weapons, furniture, instruments, which indicate an earlier time, had induced to arrange its writing also under an earlier period than to which it really belongs.

The two leaders of the manuscript department of the British Museum, Messrs. E. A. Bond and E. M. Thompson, repeatedly asked for their advice, inclined towards the opinion of Dr. Vermeulen. As the photographs sent by him were insufficient to pronounce a decisive judgment about the character and the age of the manuscript, they addressed themselves on 13 February, 1873, to the Curatorium of the Utrecht University, begging them to have the original



manuscript for some two months in the British Museum for its thorough consultation, by themselves as well as by other experts. Although this request met with many difficulties (Mr. Geertsema, of that time Minister of Foreign Affairs, supposed that the English would not give back the manuscript when once they had it in their possession in London), the request was granted, the English Government keeping herself responsible for the restitution of the precious treasure.

However, Messrs. Bond and Thompson soon understood that even the study of the original manuscript would not bring together the different opponents, and neither convince the adherents of Sir Thomas Hardy's opinion, sticking to the sixth century, nor the maintainers of the ninth century. The difference about the age of the Utrecht Psalter could be settled only by comparing the manuscript with a great number of writing examples from different times and different countries with fixed dates. This material however was not even in the British Museum, the greatest manuscript-collection in the world, and could only be obtained if a choice could be made from all manuscripts extant, wherever they might be deposited, and these chosen manuscripts collected all together in once place for perusal. This idea could be realized by the newly invented photomechanical process, and it is the everlasting merit of the above-named leaders of the manuscript department of the British Museum to have seen this immediately, and to have applied it for the first time.

Bond, at that time deputy-librarian, soon after it chief-librarian (the former Sir F. Maddens died March, 1873), put a summons in the "*Athenæum*," 14 June, 1873, p. 761, remarkable for its contents as well as for its consequences:—

**"Palæographic Photographs—British Museum.**

"There is a branch of antiquary study, very important and interesting in itself, but which has not many followers, and has not kept pace with progress made in other directions—I mean that of palæography. How many men are there in all England, or in all Europe, who can determine the age and country of an undated ancient manuscript by reference to established principles of judgment? Questions of import-



ance in early literature and the history of art may be dependent on the accuracy of decisions which can only rest on the particular skill and experience of individuals ; for, as yet, there is no sufficient body of recognized criteria to support them. Palæographical works there are of high character, and some of them the most costly of publications ; but they yield few positive conclusions which can be universally acquiesced in. The chief cause of this imperfect success is, that the criteria offered for general acceptance are drawn from too limited a field of observation, and supported on too scanty a body of examples. The science of palæography depends on the comparison of characters of writing and styles of art used in different times and in different countries ; and for the purpose abundant materials, in the form of simple and accurate facsimiles, are indispensable. Up to the present time, the best works have failed in respect to both number and accuracy of plates, simply because the only process at their command—that of hand-copying—is very costly, and necessarily imperfect and untrue. We have now the remedy for this difficulty in well-tried processes of permanent photographic printing. Apply these to the reproduction of ancient writings and manuscript ornamentation, well selected for the purpose, and the result will be obtained of a basis for a trustworthy system established on proofs. It requires the action of a society to collect these materials, and I am willing to receive the names of gentlemen who may desire to co-operate in its formation.

“EDWARD A. BOND.”

It is remarkable, too, that for this great undertaking no support from the Government was asked, nor any publishing firm, eager of profit, was involved in the matter, but that a mere call to private interest was sufficient. In no other country a similar apply on private interest would have been anticipated in such a way. The aim was reached in England, for in the “*Athenæum*” of 9 August, 1873, appears a short but eloquent information : “The new Palæographical Society is in position to start with 150 members”.

The maximum number of members was fixed on 300.



(The "Athenæum," 22 March, 1902, No. 3882, p. 371; J. H. Hessels however asserts in the "Academy" of 20 September, 1884, No. 646, p. 186, that there were already 400.) As early as the end of 1873 the first instalment, containing 12 plates with 13 facsimiles, was published. They are taken, excepting two, from English manuscripts-collections. At the outset, as the editors say in the preface stating their programme, it was necessary to work on material already at hand. Their attention would be given especially to the Irish and Anglo-Saxon schools, the productions of which are much finer than of continental works in the period before Charlemagne. Indeed, of this first instalment the greater part of the plates are copies of Anglo-Saxon manuscripts. However from the very beginning the editors stuck to their universal project; this is proved by the examples of cursive Greek of the Ptolemaic period, of cursive Latin from a papyrus of Ravenna of the year 572, and of Lombardic of the eighth century, representing three of the most important foreign schools. Although the English libraries are capable of affording numerous and excellent specimens of the development of foreign writing, yet the editors intended to appeal to the principal collections of the continent, especially with a view to the older periods. Mr. Thompson investigated already the oldest codices of the National Library in Paris, and after consideration with Mr. Leopold Delisle, of that time leader of the manuscript department, indicated a number of pages for reproducing purposes for the next instalments.

The Palæographical Society never reproduced a whole manuscript, that would have been noxious to their purpose. With one exception however. At its arrival in London in June, 1873, the Utrecht Psalter did raise the wish of English theologians and palæographers to have the whole of it reproduced, thus causing it to be in reach of men of all branches of science. In order to obtain the copyright, the chief-librarian of the British Museum addressed himself to the Trustees of the Utrecht University, in a letter running as follows:—

"The opportunity of examining critically the Latin Psalter, containing the Athanasian Creed, which through your liberality has been afforded to learned men in England,



has given very great satisfaction. So great is the interest which has been excited, that the Trustees have received applications, signed by many bishops and other high dignitaries of the Church and by several noblemen and other learned persons, requesting that the Trustees will endeavour to obtain your permission to have the entire volume photographed. The Trustees appreciating the great value of such a work, I have been directed to make application to you for your consent to this being done. The Psalter would be photographed at the Museum, and in the presence of one of the officers of this institution, who would never allow it to go out of his sight or possession. The greatest care would be exercised to avoid the slightest risk of injury, and every precaution adopted which is used by the Trustees in photographing their own objects."

The permission being granted, the manuscript was photographed in London in the month of July, 1873. The facsimiles to the number of 200, are made at the expense of the Palæographical Society. Copies were only obtainable for members at the rate of £4 12s. (Present quotation, £20. Vide Bernard Quaritch, Catalogue 338, June, 1915, Nr. 1452). It has been the first manuscript wholly reproduced.

Through this facsimile, published by the Palæographical Society, the Utrecht Psalter became famous, especially from an artist's point of view. Their attention was in an ever-increasing degree fascinated by the peculiar drawings, illustrating the Psalter, and which, on account of their dark-brown colour, preserved the original character in an excellent way, opposite to painted miniatures which lose their colour when photographed.

Now the scholars had the opportunity to compare this manuscript with others of the same style, and the same ornamentation, in order to obtain a decisive conclusion with reference to origin and time, questions yet unsettled by the English theologians and palæographers. Independently, and in different ways, Messrs. Adolf Goldschmidt and Paul Durieu concluded that the Utrecht Psalter must have been written in the second quarter of the ninth century in the Hautvilliers Cloister near Epernay (North France). These



conclusions have been laid down respectively in the "Reperitorium für Kunstwissenschaft," xv. (1892), pp. 152-169, and in the "Mélanges Jules Havet. Recueil de travaux d'érudits dédiés à la mémoire de Jules Havet (1853-1893)," Paris, 1895, pp. 639-657.

Notwithstanding this result the Athanasian Creed is still maintained unaltered in the Anglican Prayers.

The reproduction of the Utrecht Psalter did not interrupt the regular proceeding of the main edition, for in the same year (1874) the second and third instalment, each containing 12 plates, were published. In this way the Society edited, till 1894, an uninterrupted series. The execution was led on by Messrs. Bond and Thompson, assisted by a committee of most of the well-known English palæographers and moreover by two foreign scholars, viz. L. Delisle of the National Library of Paris, and W. Wattenbach, Professor of historical additional science in Berlin, since 1875 co-editor of the *Monumenta Germaniæ*, both learned men, everywhere valued as the best connoisseurs of mediæval manuscripts and libraries. In two decennial series 455 plates were published, showing in striking examples the history of European writing over more than 2000 years, from 600 B.C. till 1500 A.D. No attention is paid to slight differences in the writing of different countries in the same period, nor to the writing of one special country at short intervals. They only strove after giving the outlines, and they have succeeded splendidly. However a special preference is remarkable with reference to the book-writing of literary texts to the cursive writing of the documents, whether official or private. Especially the cursive Latin writing of the Middle Ages is scantily represented. The very interesting groups of papal and imperial charters, bearing high importance from an historical as well as a diplomatical and palæographical view, do not appear at all. I can hardly suppose that it has been editors' opinion that the official cursive script does not belong to palæography, as a very great number of English charters are taken up. It looks as if this exclusion were prompted by national antipathy. The study of papal bulls and imperial diplomata is especially practised by Germans, and we should be inclined



to call it a German science. Consequently only Germans would have been pleased by facsimiles of papal and imperial charters. This impression is still increased as the German bookwriting too is hardly attended to. However the possibility exists that the editors were led by a wise self-restraint. In record-writing the fixing of origin and time never matters so much as in book-writing; the more however is cared for the peculiar chancellory usances. Thus an expert choice could be made only by one deeply versed in this branch. Neither Bond nor Thompson ever occupied themselves with it; with their countrymen it was all the same, for the English historians do not study diplomacy, even not of their own country, although the facsimiles of ancient charters in the British Museum, published in four volumes, London, 187 - 1878, offer a splendid opportunity.

After all we need not regret that the German charters and bookwriting have been neglected by the Palæographical Society. In a glorious way the Germans themselves filled up this regrettable gap by the "*Kaiserurkunden in Abbildungen*," edited by H. von Sybel and Th. von Sickel, 1880-1895, and by the voluminous *Monumenta palæographica* of A. Chroust, thus executing in an admirable manner his purpose: "*die Entwicklung der Schrift vornehmlich in Deutschland vom 5 bis zum Ende des 15 Jahrhunderts an datierten typischen Zeugnissen von Epoche zu Epoche und von Territorium zu Territorium fortschreitend darzulegen*".

When in the year 1895 the second series were finished, a general assemblance was held in which most of the members were inclined to the opinion that there was no reason for publishing a third series during the next ten years. A general compendium of the development of writing in Europe being given by the 455 plates published. Moreover the aim which the Palæographical Society set herself was indirectly furthered by the facsimiles-atlases which had been edited abroad for the last twenty years, although of smaller proportions, yet after the example and model. For instance in Germany the atlases of Wattenbach for Greek writing (1876, 1877); of Wattenbach and Von Velsen for Greek minuscule writing (1878); of Wilcken of Greek cursive writing (1891); for



Latin writing those of Arndt (1874, 1878) ; for Latin majuscule writing of Zangemeister and Wattenbach (1876, 1879); of Ewaldt and Loewe for West-Gothic writing (1883) ; in France : the atlases of Omont with writing examples from Greek manuscripts in the National Library of Paris (1887, 1891, 1892) ; of Delisle with same from Latin manuscripts, written in France (1887) ; of Chatelain with examples from classical Latin manuscripts (1884-1900) ; in Italy : the atlases of Vitelli and Paoli (examples from Greek and Latin manuscripts in the Laurentian Library of Florence (1884-1897).

In order to avoid difficulties when there might be want of taking up again the publication, a resolution was taken in the last assemblance of the Palæographical Society, "that the balance of funds in hand should be kept for awhile unappropriated, so as to be available for such a contingency".

The liquidation however did not last long. Owing to the great papyri discoveries between the years 1895 and 1902, offering a material, rich beyond all belief, the Society was refounded in 1902.

## II.

From the foundation of Alexandria in 331 B.C. till the Arabian conquest in 643, Egypt was the cradle of Greek civilization. After that time however most of these formerly flourishing Greek settlements perished, and were buried under the sand of the desert. By cause of the dry condition of the soil the buried remnants, even those of a so fragile nature as papyrus, have been saved for centuries. The last great papyrus discoveries we owe to Egyptian peasants who, in digging after manuring material in the buried cities and villages, found heaps of papyrus-rests, and old official acts. French scholars of the suite of Napoleon reported that at that time Egyptian peasants were digging already after this manuring material for the cultivation of their fields. This took place during the whole nineteenth century, but only in certain places and in very small proportions. When, after the occupation of the English in 1885, Egypt made rapid progress towards economic welfare, and consequently the soil, also after the setting up of new cultures, such as cotton, was



cultivated more intensively, this digging in those sanded cities became a craft by itself. In winter, when the river Nile, the water of which makes the field so well fitted for cultivation, had reached again the ordinary bed, crowds of workmen from the neighbouring villages travelled to the ruin-fields higher up at the desert borders. The earth between the ruins of the houses was pierced by means of pick-axes, the stones and shards were separated from it by means of large sieves; afterwards packed in sacks and hives, loaded on asses and camels in order to be spread over the neighbouring fields, or transported to the river for shipment to distant places. Although in the course of the nineteenth century Egyptian papyri repeatedly reached European musea (Archæological Museum, Leyden, 1829), very little attention was paid to them, and but few scholars set themselves to deciphering these fragments. A general interest was raised by the *Mitteilungen aus der Papyrus Erzherzog Rainer* (I, 1887; II, 1888; III, 1892) publishing the voluminous papyrus collection of Archduke Rainer of Austria, and especially by the "Führer durch die Ausstellung" of these papyri in Vienna in the year 1894, which papyri have almost all been dug up in the years 1877-1884 by Egyptian peasants out of pits and ash-piles in the old caymans-city in the province of Fayum in Middle Egypt. The greater part represent charters from the time of the Byzantine and Arabian usurpation. The interest was still furthered by the publications of papyri from the third century B.C., found by Flinders Petrie in winter 1889-90 in the southern part of Fayum, which were kept in cardboard coffins, consisting of pasted papyri (I, 1891; II, 1893). At that event Europe began to understand the richness of classical scientific treasures buried in Egyptian soil, threatened with an irreparable loss if not soon saved by a systematic arrangement of the exploration under expert control.

The English took the initiative, for two English scholars, Messrs. Grenfell and Hunt, were sent to Egypt in charge of the Egypt Exploration Fund. In winter 1895-96 they started excavating the cities of Fayum, the results of which are published in 1900, together with those of the excavations which



were undertaken during the winter of 1899. From 1896-97 they dug in Bethnesa, formerly known as Oxyrhynchus, bringing to light thousands of papyri from the Roman period, these latter being regularly published since 1898 (Vol. XI just appeared in 1915); from 1899-1900 Tebtunis was visited, where a cemetery of caimans, wrapped in papyri, was discovered. (The Tebtunis papyri appeared in 1902 and 1907.)

Following the example of Messrs. Grenfell and Hunt, foreign scholars, except Dutch, travelled to Egypt for investigations. Especially the Germans succeeded in obtaining precious collections by their own excavations as well as by regular purchase.

First of all it has been classical philologists who reaped the fruits of these discoveries. Greek works are only extant from manuscripts of the tenth or later centuries. The papyri often draw the text a thousand years nearer to the original. Moreover the soil of Egypt gave back many of the writings of Greek authors, up to now only known by their titles. For biblical and old-Christian literature the Egyptian papyri are of great value too. The oldest manuscripts of the New Testament, the Codex Vaticanus and the Sinaiticus, only amount up to the fourth century, Christendom then being acknowledged by the State. Before that time all sacred books were confiscated and destroyed. Now a considerable number of biblical and old-Christian texts, even original letters of Christians, are discovered in Egypt, dated from the second and third century. Leaving aside these purely Christian documents, the Greek papyri in general throw an entirely new light over language, literature, religion, etc., of Hellenistic Jews and the oldest Christendom.

They introduce us into those circles of society where Christendom first entered, and the material and intellectual existence of which we wholly ignored. So we possess a collection of various letters, charters and documents informing us about the private life both of the simple workman and the lower class people.

Still greater is the profit for palæographical science, and our knowledge of the writing methods of antiquity, especially Greek writing, is greatly enlarged. Formerly Greek palæo-

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graphy was started with Bible manuscripts of the fourth and fifth century A.D. The writings of the preceding centuries were unknown. There was always a regrettable gap between uncial writing of those pergament codices and the capital characters on the old monuments. Now this gap is filled up. Owing to the many literary papyri we now are able to follow the development of book-writing up to the fourth century B.C.

Of the cursive writing we now possess an uninterrupted series of dated examples from the third century B.C. up to the seventh and eighth century A.D., when this younger cursive writing was styled into minuscule book-writing, well known from mediæval codices.

The lion's share of the Egyptian papyri found its way to the British Museum, and it was one of its assistants, Mr. F. G. Kenyon, who published the first book on palæography of Greek papyri (1899). To him the honour of being the first "who opened science a passage through this virginal forest" (Gardthausen). Previously Kenyon had already secured himself a first place among papyrus investigators by publishing his reproduction and original texts of the two famous papyrus of the British Museum, of Aristotle's "Constitution of Athens" (1891) and the poems of Bacchylid (1897, 1898).

Kenyon also has a preference for book-writing, quite the same as the editors of the Palæographical Society show. Hence his over-taxing the value of the literary papyri, which he treats more thoroughly than the non-literary, although a reverse treatment was to be expected.

For, although the literary papyri enriched Greek literature rather importantly with reference to number and quality, they are by far excelled by the non-literary, which did again promote different branches of science, such as Greek philology, old-Christian literature, old history and law. But from a palæographer's point of view, Kenyon's contempt of the non-literary papyri, "the non-literary palæography is less important," is totally mistaken. The value of current writing of the non-literary papyri for the development of writing has been the same, and by no means of less importance than the uncial writing of the literary ones had; the writing and ab-



breviations of mediæval minuscules manuscripts are a direct continuation of those of fifth and eighth centuries papyrus-charters. Moreover Kenyon's distinct division of literary and non-literary papyri is wrong. Charters are often written in uncial characters; literary texts, e.g. Aristotle's "Constitution of Athens," in cursive writing, which has been used often even by the authors themselves for their rough draughts.

Another gap in Kenyon's book is his being limited to the material. He has been obliged to draw exclusively from papyri in the British Museum, and could make no use of the not rich though intensive collections in Vienna, Paris, Cairo, Berlin, Turin, Leyden, and other towns. By this his views are too limited; his conclusions are contradicted by papyri from abroad. Kenyon himself already pointed out this lack in his preface: "The whole subject is new; fresh materials are coming to light year by year, and much of that which is already extant has not been published in such a form as to make it available for students at a distance from the originals. Hence, although the wealth of the British Museum in papyri (and especially in literary papyri) gives a considerable advantage to a student whose work lies in that sphere, it is possible that the experts of Berlin and Vienna may sometimes have been led by their experience among the yet unphotographed documents in those conclusions different from those which are expressed in the following pages."

The idea of not having all the material extant at his disposal made him vividly feel the want of the publications of the Palæographical Society, the duty of which would exactly have been the reproduction of the most important papyri. His colleagues at the British Museum too began to discuss again the re-foundation of the Palæographical Society. In order to draw once more the general attention to its former publications, and to raise new interest for its working, G. F. Warner published in the year 1901 a booklet with ample indices on all plates edited by the Palæographical Society, an excellent work, for it made at once accessible for the user all plates published. A complete and clear view is given of the manuscripts used in order of time, contents, authors, origin, writing-character, ornamentation, and owners. Sir E. A.



Bond too entertained great expectations of the re-foundation of the Palæographical Society, whose scientific leader he had been since its first foundation. In the "Athenæum" of 22 March, 1902, Messrs. Thompson, Warner, and Kenyon put a communiqué giving further details in order to found a New Palæographical Society at sufficient participation, and after the old example and style. Like that of July, 1873, this call met with warm enthusiasm. Circumstances were much more favourable for the promotion of the undertaking than some thirty years ago. Not only that the photomechanical printing-process had been meliorated and had grown cheaper in the meantime, but a great number of manuscript-collections had become better known by means of their newly-edited catalogues, which made them better accessible too.

From 1902-15, 325 plates have been published. This younger sister of the old Palæographical Society splendidly sustained the old fame by her unexampled choice of the material as well as by the perfect transcription and expert notes to the plates, whereas the technical execution of the facsimiles is still finer. Again, dated writing examples of different styles, times and origins are preferably chosen. From a twofold point of view, however, there is a rather important difference. In the old publications by far the greater number of the plates has been copied from manuscripts from the British Museum, whereas in the new ones the editors endeavoured to change this, by choosing mainly manuscripts from continental and small English libraries and from private collections so abundantly spread over the Kingdom. Furthermore, special attention has been given to the Egyptian papyri, equally showing examples both of cursive and of uncial writing.

The execution was again entrusted to the care of Messrs. Thompson, Warner, and Kenyon, assisted by an advising committee, having amongst others three foreign scholars for its members, viz. L. Delisle († 1909), formerly Trustee of the old Palæographical Society, Father Ehrle, till September, 1914, prefect of the Library of the Vatican, and Biago, chief-librarian of the Bibliotheca Laurentiana. Afterwards Messrs. H. Omont, leader of the manuscript department of the Na-



tional Library of Paris, and Professor Dr. S. G. de Vries, chief-librarian of the Leyden University, were elected members, respectively in the years 1904 and 1912.

It is remarkable that Italy, France and the Netherlands are represented in this commission, and not Germany, although in no other country palæography was so truly honoured and counted so many scholars as in Germany; one of the greatest, if not the greatest, contemporary palæographer was a German. The place which Wattenbach († 1897) had in the Board of Trustees of the old Palæographical Society ought to have been offered to Traube. His name still would have enlarged the fame of her publications. Traube has been the creator of historical palæography. No other has indicated so conspicuously the close connexion between the development of writing and the intellectual civilization. He was unrivalled in making the mediæval manuscripts speak, nor had he his match in Latin mediæval philology. For an English Society as the Palæographical Society there was one more reason to honour Traube, because he investigated especially insular (i.e. Irish and Anglo-Saxon) palæography, and because he has been the first who brought to light the great influence of Irish and Anglo-Saxons on the intellectual civilization of the whole of Western Europe from the seventh till the tenth century by his studies on the knowledge of Greek among the Irish, on the work of Sedulius, an Irish monk and his disciples, on Irish monasteries at Péronne and abroad, on the use of Irish and Anglo-Saxon abbreviations in manuscripts on the continent.

Perhaps this mistake would have been repaired but for his untimely death. He died in 1907, forty-six years old. After his death his best works have been published by his pupils. Contemporary English and Anglo-American palæographers and philologists, however, have valued Traube's merits. Many of them heard his lectures at Munich. Some, for instance W. M. Lindsay, professor of humanity in the University of St. Andrews (Scotland), and E. A. Loew, lecturer in the University of Oxford, dedicated striking words to his memory, respectively in the "Classical Review,"



XXI, 1907, pp. 188-9, and in "*La Bibliofilia*," IX, 1907, p. 280. Loew, e.g., writes: "Of contemporary palæographers he was perhaps the greatest, and in his hand palæography became vitally helpful to history and philology—an instrument at once fine, flexible, and critical. As no one before him, Traube knew how to win by means of palæography the history of an author's tradition; knew how to make the form of a letter or of an abbreviation reveal literary relations and dependence of one culture-centre upon another."

Their words prove their true worship for Traube as the grand-master of their science.

Lindsay's studies on the Irish and Welsh minuscule, on Irish abbreviations in manuscripts from St. Gallen, Bobbio, Verona and other continental towns, partly published in the St. Andrews publications, partly essays in the "*Centralblatt für Bibliothekswesen*," are all conceived in Traube's spirit.

The work of E. A. Loew, "*The Beneventan Script, a History of the South Italian Minuscule*," Oxford, 1914, in America and Europe hailed as the most important palæographical study of last time, is the result of investigations instigated after Traube's instructions. With great eloquence the writer acknowledges in his preface how much he owes to Traube:—

"The present work is an essay in regional palæography. Its conception goes back to my student days at the University of Munich. My master, Ludwig Traube, has proposed to me the thesis: Monte Cassino as a centre for the transmission of Latin Classics. After spending some time on this subject it became clear that adequate treatment of it would be possible only after acquiring such a knowledge of the peculiar script used at Monte Cassino as would enable me to make sound and independent judgments with regard to the dates of Monte Cassino MSS., that is MSS. written in the Beneventan or South Italian minuscule. Thus I conceived the idea of making a careful study of the script employed throughout the lower half of the Italian peninsula. Traube made no objection to my working on a subject of my own choice; but with characteristic generosity put at my disposal his entire library, his very large collection of fac-



similes, and even some of his own notes. Owing to my ill-health I had not the fortune to put into Traube's hands the completed study. But I had at least the satisfaction of knowing that he approved of the results reached before his death. All who knew Traube know that he was like a father to his pupils. No one can feel more keenly than I the loss my work has suffered by want of his guidance and criticism; and the best verdict I would hope for upon this book would be that it was at least conceived in Traube's spirit."

In the South of Italy a peculiar writing method was used from 775-1300, in the eighth century risen from the Roman cursive writing, developing itself in the eleventh century into a beautiful calligraphy, degenerating in the thirteenth century, then being replaced by the Karolingian minuscule which entered Italy from the North. Formerly it was falsely called Lombardic; nowadays it is known as Cassinensian or Beneventan writing (after Loew) or South Italian minuscule (after the German palæographers). The intellectual centre of this writing-province was Monte Cassino, the mother-monastery of the Benedictine monks, who, in the early Middle Ages, have been, as we may know, the keepers of science. The abbots of Monte Cassino were scholars who earned great merits by keeping up the classical Latin authors. There are even texts the tradition of which merely relies on codices from Monte Cassino. For instance, all manuscripts extant of Tacitus' *Historiae* (Ll. I-V) and *Annales* (Ll. XI-XVI) go back to one codex, copied in Monte Cassino (Laurentianus, 68, 2; wholly reproduced as Vol. VIII, one of the Leyden *Codices graeci et latini*).

After having treated broadly name, time, and province of this kind of writing, Loew traces in his book its origin, development and characteristics. At the end he states a summary of more than 600 codices extant in Beneventan script, of which almost all have been investigated by himself. A most difficult and expensive work. For, although the greater part of these manuscripts are still deposited in Italy, many found their ways to libraries in different countries on the other side of the Alps, e.g. at Leyden, that possesses a famous Cicero-Codex from Monte Cassino (Bibl. pub. lat. 188,

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reproduced as Vol. XVII of the Leyden Codices græci et latini). As an explanatory complement to his book Loew collected a voluminous map with writing examples from these manuscripts under the title "*Scriptura Beneventana*," already ready for publication, however stagnated by cause of the great war.

It is a regrettable fact that Loew totally neglected the South Italian charters of the period he treats. As a rule, date and origin of those charters are fixed. Although appreciating the thoroughness of Loew's book, a study of this charter-writing especially would have formed a broader and firmer basis.

Perhaps this lack may be ascribed to the instructions of Loew's teacher. Traube was a born philologist. Palæography and text-criticism were twin-sisters for him. He specially investigated the literary life of the Middle Ages, and the tradition of a classical or mediæval text. His philological inclinations predominated his palæographical conceptions. After his opinion a coherent development can only be noticed in book-writing; charter-writing does not belong to palæography but to diplomacy.

In this respect he is an adversary of the German historians, who promoted the study of palæography in Germany. Hence Traube's disregard for the palæographical writings of his countrymen. Characteristic are his words in his "*Geschichte der Palæographie*" in the beginning of his chapter on Germany: "Oh Lord, preserve us from national pride".

His great admiration for Delisle and his cool treatment of the investigators of mediæval history and charters in his own country, whose writings by cause of their subject had a national character, enlarged of course the charm of Traube's lectures for his English and Anglo-American audience.

On comparing the study of palæography in England during the second part of the last century with that in Germany, a remarkable difference can be constatated. The English editions are mainly published by the British Museum or by members of its staff. The German editions are almost always the work of independent scholars. The same difference is shown in the acquisition of the papyri, which in



England for the greater part are bought for the benefit of the British Museum; in Germany however they are bought conjunctively, but allotted in order to enable the smaller libraries to participate. In that way, for instance, the municipal library of Hamburg and the University libraries of second and third order, such as Strassbourg and Giessen, obtained considerable collections.

It looks as if the English wished to give palæography an aristocratic colour. Their publications are very expensive. Thompson's "Introduction to Greek and Latin Palæography," Oxford, 1912, indispensable for every classical philologist, costs nearly £2; a monography as the Beneventan script of Loew, £1, whereas the atlas is quoted for £10, all prices discouraging even larger libraries. The Germans, on the contrary, know how to make their publications easily obtainable. The maps with writing examples published under the auspices of Johann Lietzmann of Berlin papyri (1911), of Greek (1910), and Latin (1912), of manuscripts from the Vatican Library, of the Reformation (1912), each costs but 6s., although every map contains fifty plates. The small Latin Steffens (1907) costs 5s., the Greek Latin Steffens (1912) 7½s., Ihm's "Palæographia latina" (1909) 5s., the same as for the map with papal charters (1914) and private charters (1914), the former being prepared by A. Brackmann, the latter by O. Redlich and L. Gross.

In England palæography is almost especially studied by a few privileged people, deigning to grant the less fortunate ones with a choice from their own treasures, or the reaped fruits of collected knowledge; in Germany it forms the earnest task of zealous scholars, working in the sweat of their faces, stimulated by the idea that the harvest is great but the labourers few. It seems that the English do not think it worth while to explore, in order to extract from it all scientific particulars, the material which they gathered often with outlay of very great expenses. Since the edition of J. O. Westwood's standard work, "Facsimiles of the Miniatures and Ornaments of Anglo-Saxon and Irish Manuscripts," London, 1868, they published lots of facsimiles of Irish and Anglo-Saxon manuscripts; a real good monography about the Irish



and Anglo-Saxon writing-school has still to be written in England. The librarians of the British Museum and the Oxford professors Messrs. Grenfell and Hunt edited the text of many papyri, of others they added a facsimile too; they left it to the Germans to work out the material and to point out the great importance of the Egyptian papyri for the knowledge of ancient Christendom (Deissmann), for Greek philology (Thumb, Mayer), of Greek and Roman law (Grade-witz, Mitteis), for ancient economical history (Preisigke) and diplomacy (Hirschfeld).

#### Conclusion.

Palæography is an international science in every respect. It only prospers by the friendly co-operation of the custodians of manuscript-collections and by close connexion of scholars in the different countries. The international lending system of manuscripts, formerly accompanied with great difficulties, has been totally changed, facilitated and increased during the last ten or fifteen years. The example of the German libraries and archives, lending their treasures with the utmost liberality, avoiding all injuring formalities, began to find imitation in England too. The Board of Trustees of the Oxford Library decreed August, 1910, that in the future no diplomatical interference should be necessary for the lending of manuscripts, and there was a reason to await the abolishment of this old verdict in all other English and all French libraries, and that a direct dispatch instead of the official one would be proclaimed. However the great war destroyed all hopeful prospects. Since August, 1914, the international lending of manuscripts has been stopped in all countries involved in the war as well as in all neutral states, and causes great inconveniences to all scholars. Many publications remain unpublished for want of the necessary comparison with manuscripts from abroad. It is to be feared that this international lending system will not be taken up again in the old fashion, but will be restricted in a considerable way.

England and Germany are the leading countries with respect to palæography. The fame of France faded after Delisle's time (c. 1860-c. 1890). About 1900 a friendly and



direct connexion was formed between English and German palæographers. The papyri harvests in Egypt brought the Greek philologists together. Wilamowitz-Moellendorf repeatedly wrote reviews in a very cordial tone on the editions of Grenfell and Hunt in the "Göttinger gelehrte Anzeigen"; Grenfell and Hunt in their turn contributed, as Kenyon did too, to the "Archiv für Papyrusforschung," published at Leipsic by Wilcken. Traube's lectures drew, as said already, many people to Munich, among whom were several English and Anglo-American Latinists, who afterwards published their studies in German periodicals. Traube himself was a true lover of old English civilization. We noticed already his thorough knowledge of Irish and Anglo-Saxon manuscripts. Characteristic is the remark, which Traube's visit to Oxford in the year 1902, as a depute of the Bavarian Academy of sciences on the occasion of the jubilee of the Bodleian, suggested to his biographer to write the following words: "the great and noble style of the Old English civilization, which he observed here, has been one of the greatest impressions he received in his life; as did the sight of the whole of modern scientific England, in whose middle he found himself in those days".

Now these connexions are broken; instead of the former appreciation, an increasing separation, depreciation, and despise. How many years will elapse before English and German scholars will take up again their scientific intercourses?

Perhaps this essay on English publications, in which the German merits are mentioned as well, will, in its way, form a contribution to fill up this regrettable gap in order to smooth the way for mutual appraise and co-operation, that condition so necessary for the prosperity, especially of palæographical science.

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[Owing to postal restrictions with Holland it has not been possible for the author to correct proof of this article.—ED.]

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## PROFESSIONAL PERIODICAL LITERATURE.

### British.

#### *Library* (October).

10. POLLARD (A. W.).—The improvers of Shakespeare. 26 pp.
11. ANDERTON (B.).—A stoic in his garden. 13 pp.
12. LEE (E.).—Ideals in modern French literature. 14 pp.
13. PLOMER (H. R.).—Some Elizabethan book sales. 12 pp.
14. GALE (C. E.).—Sons of consolation. 16 pp.
15. The petition of Eleanor Playford. 6 pp.

10. A lecture delivered at Cambridge as Sandars Reader, November, 1915. Three deductions are submitted:—

(1) "The readings of any edition of a play of Shakespeare's subsequent to the First duly registered Quarto cannot have any shred of authority, unless a reasonably probable case can be made out for access having been obtained to a new manuscript, or its equivalent."

(2) "Although it is probable that the first authorized printers of any play by Shakespeare had but scant respect for such spelling, punctuation, and system of emphasis-capitals as they found in their copy, yet as it requires less mental effort to follow copy mechanically than consciously to vary from it, we are bound to believe that in these matters, as well as in the words of the text, the first authorized edition of any play is likely to be nearer than any other to what the author wrote."

(3) "The comparison that has just been made between the practice of the Quarto and Folio text of 'Hamlet' in this matter of emphasis-capitals brings us to the last point it is desired to make in these papers, the point that the First Folio must be regarded as an *edited* text, perhaps to about the same extent and in very much the same manner as the Ellesmere manuscript of Chaucer's 'Canterbury Tales' deserves that character. The Ellesmere scribe had ideas of his own on spelling and other matters, and a tendency if he did not find a verse smooth to leave it so."

11. Concerned with Lipsius' dialogue, "De Constantia," published about 1584 at Leyden, when Belgium had long been suffering the evils of Civil War. The book is an attempt "to define the right attitude of a thoughtful man towards public evils such as Belgium endured". Mr. Anderton gives a translation of the garden episode, which occurs at the beginning of the second book.

12. This article treats of Henri de Régnier, born at Honfleur, 28 December, 1864, and, according to this essay, the greatest of contemporary French poets. His chief volumes of verse are: "Poèmes, 1887-92" (1897); "Les jeux rustiques et divins" (1897); "La cité des eaux" (1902); "La sandale ailée, 1903-5" (1906).

13. "Records of several law suits in which Elizabethan booksellers were concerned have recently been found in the Plea Rolls. They relate to the sale and purchase of books, of which the titles and prices are



set out, and they are worth a few moments' attention, as they take us into the shops or warehouses of certain London men, of whom little has been known, and introduces us to their customers, some of them provincial booksellers never previously heard of."

14. "The object of this paper is to draw attention to an interesting little book entitled 'Torquato Tasso e i Benedittini Cassinesi,' published in Rome in 1886, in which the author, Dom Luigi Tosti, tells how the poet Tasso, in all the sorrows of his life, received comfort and help from Benedictines."

15. Mrs. Ellen or Eleanor Playford was the sister of John Playford, the younger, nephew of the composer and music publisher, for whom he acted as printer. Playford, the younger, died in April, 1685, at his house "in little Brittain in London," and his sister in her petition prays "That she may Continue and Keep vp her Printing house for Printing Musick Mathematticks and Algebray". The petition was dismissed.

*Library World* (October).

16. JENN (A. H.).—Public libraries and the Workers' Educational Association. 3 pp.

Letters on our affairs. 6 pp.

Library news. 5 pp.

16. Quotes the objects and methods of the Workers' Educational Association, and urges upon public librarians its great utility in bringing to the libraries students and readers of the type the Association attracts.

*Library World* (November).

Editorial. 4 pp.

17. PHILLIPS (D. R.).—Public library policy and provision in Wales. 4 pp.

18. Library Association Examinations: the preliminary test. 1 p. Henry Wilfred Checketts: [obituary notice]. 3 pp.

Letters on our affairs. 5 pp.

17. This article is to be continued. Here is an extract from the first instalment:—

"Some idea of the straitened financial position of most of the public libraries of Wales and Monmouthshire may be gained from the income returns. Taking the largest libraries in each county and indicating the number of branches in parentheses, we have the following list:—

"Holyhead, £124; Brynmawr, £78; Aberystwyth, £301; Llanelly, £490; Llandudno, £1078; Bangor, £276; Colwyn Bay, £441; Wrexham, £345; Rhyl, £256; Cardiff (5), £7862; Swansea (4), restricted to £2100; Merthyr Tydfil (8), £1093; Aberdare (3), £1000; Barry, £938; Pontypridd (3), £625; Festiniog (1), £181; Newport (3), £1737; Aber-gavenny, £155; Newtown, £104; Llandrindod Wells, £130."

18. Thinks that the test on the whole was comprehensive and satisfactory; but that the standard now set must be the absolute minimum.

*Library World* (December).

Editorial. 4 pp.

Letters on our affairs. 3 pp.

19. PHILLIPS (D. R.).—Public library policy and provision in Wales (*continued*). 6 pp.

20. The library and the man of business. 4 pp.

19. Gives nine very excellent reasons why every school in Wales should have its library, the last being: "Because Wales, speaking two

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languages and using two literatures, has greater, not less, need of books than a people having only one language and one literature."

20. Describes the new Commercial Library, opened at Glasgow on 3 November, and notes that there are indications that Liverpool, Leeds, and Birmingham may follow this lead. "It is a matter for congratulation that the matter is thus stirring in the minds of librarians, and it will be well for public librarians at large to think over means of exploiting the idea in every kind of locality."

*Librarian* (November).

21. Classification for the European war collection. Clark University, Worcester, Mass. 3 pp.

Best books. 3 pp.

Book reviews. 4 pp.

21. The main headings are :—

20. Reference works, year books, handbooks, almanacs, chronologies, etc.

Z1. General works and histories of the war.

Z2. Special histories of war.

Z3. International law and relations.

Z4. Military art and science ; Militarism.

Z5. Economic questions and the war.

Z6. Illustrative material.

Z7. Celebrations, commemorations, etc.

Z8. Miscellany.

Z9. Settlement ; Outcome ; Result.

*Librarian* (December).

22. WILLIAMS (R. G.).—Some notes on the Library Association Examination : bibliography. 4 pp.

Best books. 5 pp.

Book reviews. 4 pp.

22. To be continued. This instalment comprises a short introduction, and notes on paper-making.

*Museums Journal* (November).

23. CLUBB (J. A.).—The educative value in public museums of introductory cases to animal groups. 3 pp.

24. BARKER (M. M.).—The Outlook Tower, Edinburgh. 11 pp.

25. A proposed Red Cross Museum. 4 pp.

23. A plea for an arrangement that will demonstrate the intimate relations existing between structure and function in nature, and emphasize the fact that differences in function bring about great differences in structure.

24. "But to answer the question so frequently put, 'What is the Outlook Tower?' is no easy matter. It has been defined as a type museum, a regional museum, a synthetic laboratory ; it has been described as 'The Interpreter's House,' 'The Tower of the Mirrors,' and in an American Journal, as 'The World's first Sociological Laboratory'." The building itself with its camera obscura, was acquired by Prof. Patrick Geddes in 1892, and run by him till 1905, when it was taken over by a group of Edinburgh citizens and thrown open to the public.

25. Sir John Furley in "The Times" of 11 September, 1916, proposed a scheme for standardizing ambulance and hospital material, especially in all means of transport for wounded persons, and suggested

*after Sept 1916*



15 Feb., 1917

a museum in London or the suburbs. This article warmly approves the suggestion.

*Museums Journal* (December).

26. WOOLNOUGH (F.).—The future of provincial museums. 8 pp.

The triumph of Hazelius. 5 pp.

27. Books and papers. 3 pp.

Notes and news. 11 pp.

26. Read at the Ipswich Conference, 1916, when the point made was, that the time had come when the rate limit should be removed and municipalities given a free hand to decide for themselves what amount should be spent upon a museum, a public library, or both. "To sum up, and state once more what is required to make our museums the educational forces that they are capable of becoming, we need more space, more assistance, and more money, this last being the crux of the whole question. It is literally a question of finance: remove the restrictions which were placed upon our activities seventy years back, and a quarter of a century ago, give us the means for expansion and development, and we will do the work."

27. Twenty-five years ago Arthur Hazelius established the first open-air folk-museum at Skansen, Stockholm, and now it is estimated that there are fifty such institutions scattered through Sweden.

*Museums Journal* (January).

28. DIBDIN (E. R.).—The National Gallery Bill. 3 pp.

29. The future of craft museums. 18 pp.

Notes and news. 4 pp.

28. A criticism of the Bill, recently passed by the House of Lords, whereby it is sought to give the Trustees of the National Gallery power (under certain restrictions) to sell or exchange works, where the Gallery possesses an unnecessarily large representation of certain masters. It is hoped that amendments will be adopted, "especially as regards providing a Court of Appeal for final reference, the sanction of which would be required before any sale was completed," and it is urged that unless private benefactions are safeguarded, such benefactions are sure to cease.

29. The report of a discussion on 16 November, under the auspices of the Arts and Crafts Exhibition. Those taking part were Sir Cecil Smith (Chairman), Dr. F. A. Bather, Dr. W. Evans Hoyle, Messrs. C. R. Ashbee, E. Howarth, and S. B. K. Caulfield.

*Library Assistant* (November).

Editorial. 3 pp.

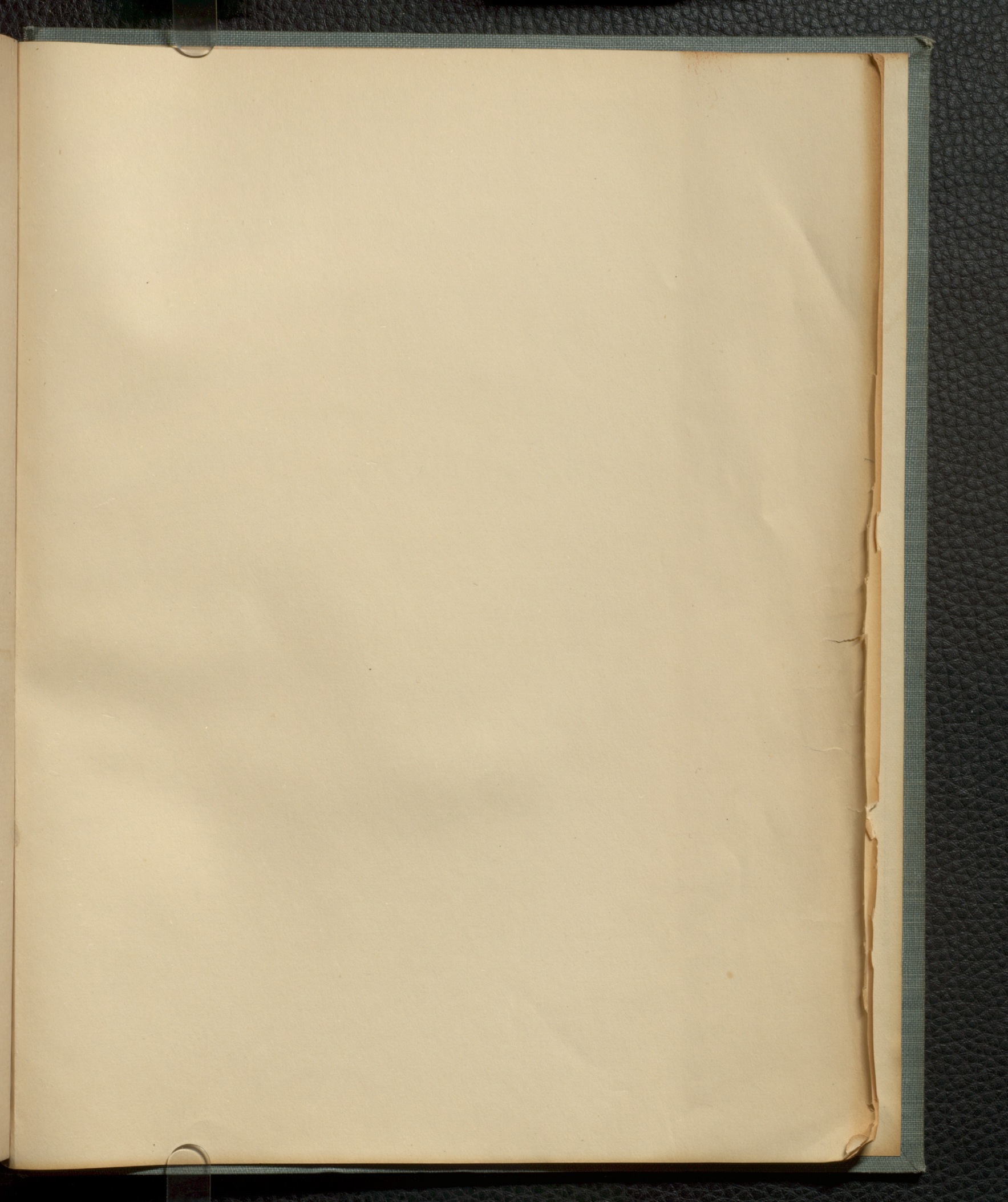
30. WILLIAMS (R. G.).—Some principles of book selection. 4 pp.

30. The first instalment of a paper read before the Meeting of the North-Western Branch of the L.A.A., September, 1915. From a collation of the stocks of many public libraries, the author arrives at this suggestive table:—

Natural science	.	.	.	.	.	10 per cent.
Philosophy	.	.	.	.	.	3 " "
Religion	.	.	.	.	.	6 " "
Sociology	.	.	.	.	.	7 " "
Philology	.	.	.	.	.	3 " "
Useful arts	.	.	.	.	.	9 " "
Fine and recreative arts	.	.	.	.	.	8 " "
Literature	.	.	.	.	.	25 " "
History, travel, and biography	.	.	.	.	.	24 " "
General works	.	.	.	.	.	5 " "

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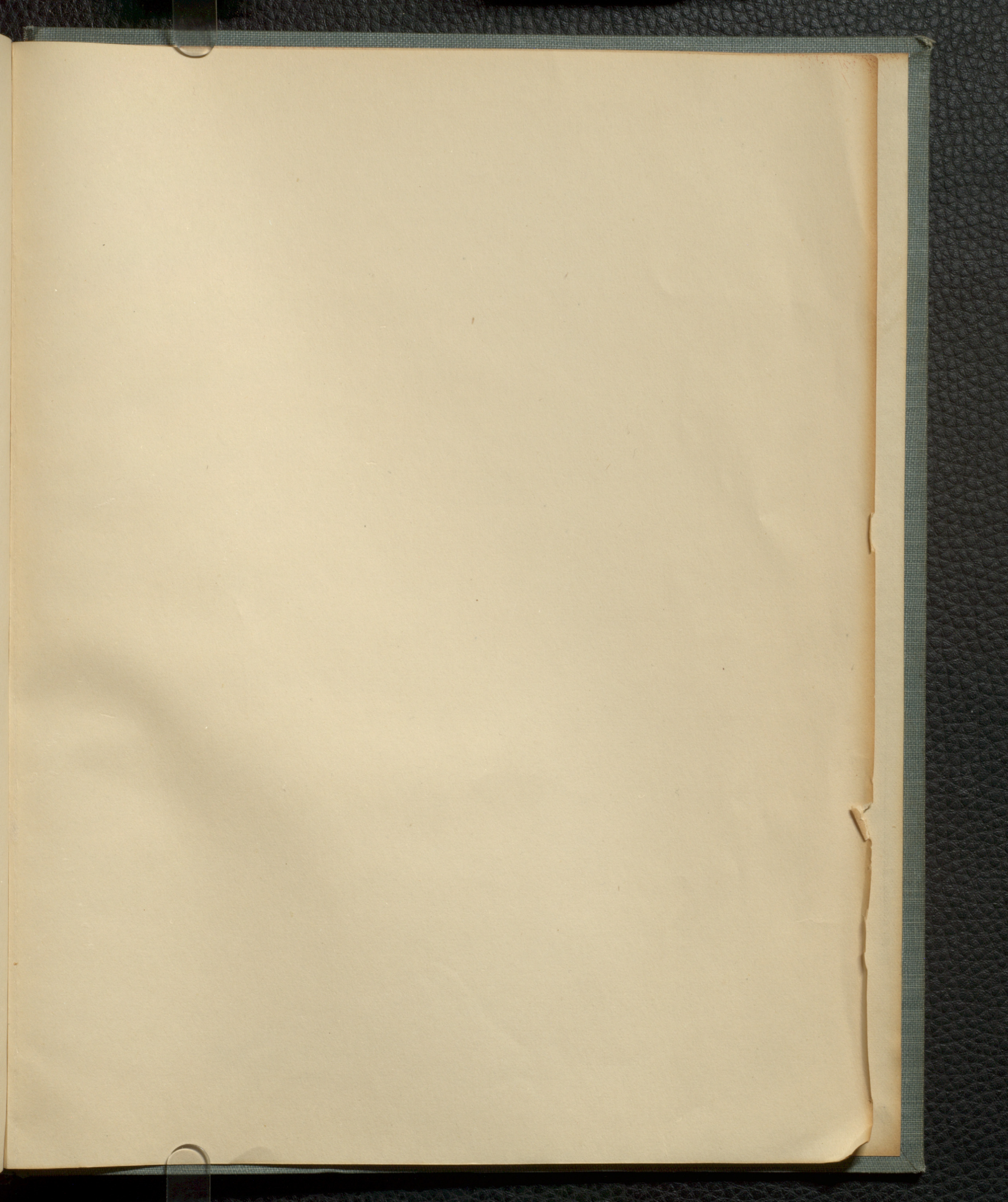




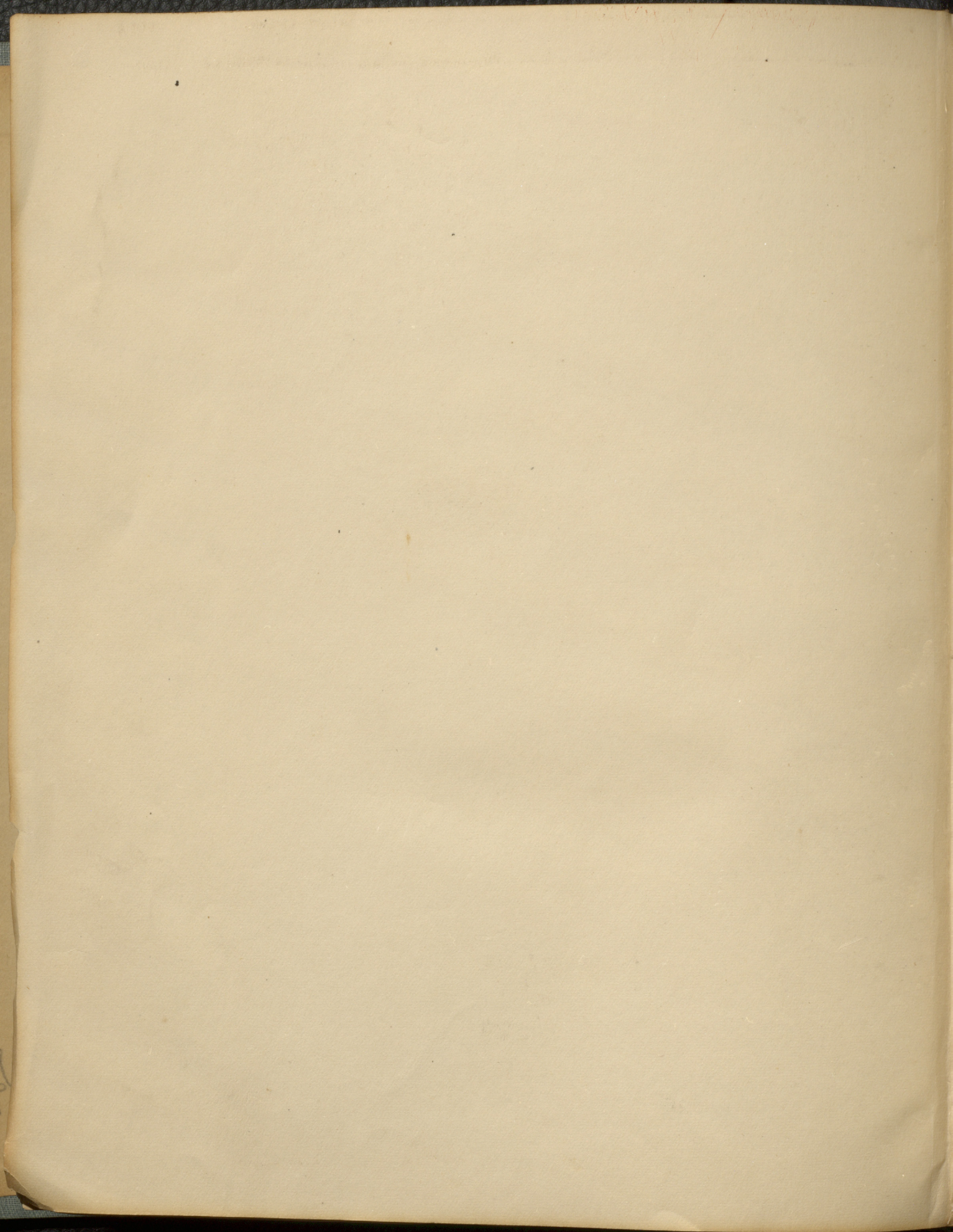
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