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The Church Plate of the Diocese of Cork, Cloyne and Ross by Charles A. Webster

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be assumed that the monks shaved fairly often; but incidentally we learn that secular chieftains did not think it necessary to perform the operation more frequently than about once a week (V. Mun., 15).

The copying of the scriptures, as we know, occupied most of the time of the monks. It is curious that they sometimes had to borrow their exemplars from their friends (V. Lasr. 11). When they got them they wrote quickly, if it be true that one scribe copied the four Gospels in two days (ib.) The exemplar of the famous Book of Durrow was written in twelve days. But one Dimma is said to have taken forty days and forty nights—neither eating nor drinking all that time—to transcribe an evangelium, which may be the Book of Dimma now in Trinity College (V. Cron., 9). The scribes wrote with quill pens (V. Lasr., 18). They seem to have confined themselves for the most part to the Gospels; but we once (V. Moling), read of a book containing the "Epistles of the Apostles" in a volume by themselves.

There is an interesting passage in the life of St. Declan of Ardmore (§ 21), which relates how St. Patrick made St. Ailbhe a second Patrick and patron of Munster and St. Declan himself a second Patrick and patron of the Deisi. This sounds as though the writer was one of a party which resented the establishment of an archiepiscopal see for Munster at Cashel by Cellach about the year 1106. It seems to fall in with the view that Declan is "a later saint whose life has been unduly prolonged backwards," rather than "an early saint whose life has been unduly prolonged forwards," though Mr. Plummer seems to think that he was really contemporary with St. Patrick. Like St. Ailbhe (V. Alb., 22), he was projected backwards in order that the writer of his life might be able to appeal to St. Patrick himself against St. Patrick's innovating successor Cellach.

It is at any rate clear that the ecclesiastics of Ardmore were likely to oppose the institution of the archbishopric of Cashel. And their opposition may have led to the ignoring of Ardmore at the Synod of Rathbreasal, and to its early disappearance as an episcopal see from the ecclesiastical map of Ireland.

It would be easy to refer to many more passages from these lives; but enough has been said to show that in them the student of Irish history and antiquities has a rich mine of materials for his work.

E.H.P.

THE CHURCH PLATE OF THE DIOCESE OF CORK, CLOYNE AND ROSS. By Rev. Charles A. Webster, B.D. (Cork: Guy and Co., Ltd.) 12s. 6d. net.

The subject of church plate in Ireland has within recent years received much attention, and the labours of Mr. Robert Day, Mr. J. Ribton Garstin, and the late Colonel Vigors in recording particulars with regard to ancient chalices, patens, etc., have thrown considerable light on a hitherto rather obscure subject. To Mr. Day must be attributed the credit of having done more for the preservation of specimens of ecclesiastical vessels in the

South of Ireland than any other antiquary, and in the Preface to the work before us, Mr. Webster acknowledges his indebtedness to that gentleman for much encouragement and assistance.

The Representative Church Body has taken charge of a good deal of plate, in cases where churches were closed, but a number of vessels must have been lost from time to time, owing to the carelessness of custodians.

Mr. Webster's book is admirably arranged and the fullest particulars are supplied in the case of each vessel described. The illustrations, too, are most satisfactory, but in many instances it must be noted how inartistic, not to say more, are some of the specimens figured.

In his introduction, Mr. Webster deals with the Communion vessels of the early Church of Ireland, and then furnishes an account of the church plate of Cork, Cloyne and Ross, which appears to have been made in London, Dublin, Cork, Bandon, Youghal, Kinsale and Limerick. The Cork silversmiths were a distinguished body of men, and peculiar interest attaches to the reproductions of their marks (pp. 7-10), as found on the various vessels. Robert Goble is responsible for quite a large number of pieces, and specimens of his work are to be found in many old churches in the diocese.

Some of the plate still in use is very old: for instance, specimens at St. Multose, Kinsale, date back to 1617; at St. Mary's, Youghal, to 1620; St. Mary's, Shandon, 1626; St. Peter's, Cork, 1627; Ballymodan, 1630; Carrigrohane, 1650; and many will be found enumerated between this and the end of the century.

In the Appendices, Mr. Webster notices the verges in use at St. Fin Barre's and Cloyne Cathedrals, and illustrates many seals of the United Diocese. He also furnishes some account of alms plates and collecting boxes.

The volume has been published by subscription, and is appropriately dedicated to the Bishop of Cork. Mr. Webster may well be congratulated on the result of his labour and we trust some equally enthusiastic and competent clergyman or layman will be found to undertake a similar work for some other diocese.

H. F. B.

THE MEMORIAL SLABS OF CLONMACNOIS. By R. A. Stewart MacAlister, M.A., F.S.A. (Dublin University Press.) 10s.

For the first time the well-known memorial slabs of Clonmacnois are adequately presented to the public, and Mr. MacAlister is to be congratulated on the thoroughly painstaking and scholarly book he has produced—one which will be indispensable to students of the particular period covered. Many of the slabs have perished since Dr. Petrie's time, and those that remain are now housed in two of the ruined chapels, where they are safely kept under lock and key. There are 206 of these memorials still extant, and all of these, fragmentary or entire, uninscribed or inscribed, are figured on plates I—XXXII, and are arranged in classes according to their designs. These are followed by a list