

Dean Bradley is against that opinion, and the question is one of which he is a thoroughly competent judge. But Solomon was probably acquainted with many ways of writing. Parts of Ecclesiastes remind one strongly of the freedom of a private diary. Other portions are not quite in the same style. The structure of the book, as a whole, is not obvious. I am not aware that it has yet been explained. Can it be a selection from anything larger? In any case, I doubt greatly whether it was given to Israel as Holy Scripture before the days of the "ready scribe." But I do not find fault with other men's conjectures in order to steal their trade myself. I merely indicate what I think may fairly be conceded to those persons who do not believe that Solomon in his lifetime published this book. I do not see that such a thing is in any way impossible. Still, the book contains expressions sufficiently hostile to existing government to make its publication matter of care and discretion. The Proverbs are a very different work.

The secret history of Dean Bradley's lectures, if we did but know it, might be far more interesting than a critical discussion of the date of "the Preacher." Among the audience in Westminster Abbey, there were surely some persons no less perplexed than Solomon by the darker side of human life; and, not less than Solomon, needing the sight of its solution by the Cross. To such persons these lectures may well have ministered "edification, exhortation, consolation." May there be many who shall thus find their way past the thorns of Solomon to the Crown of that greater Son of David, Whose Cross the darkness of His human ancestor has made clear!

C. H. WALLER.



ART. IV.—THE WELSH BORDER.

THE borderland between England and Wales is not so well known to the intelligent tourist as it should be. Here, collected together within a comparatively small compass, may be found beautiful and magnificent scenery, and also lone ruins of great historical interest. Many a fine view in Shropshire or Herefordshire crowned by some distant mountain-peak in the heart of Wales, will well repay the artist's labour. And if the fates be favourable, the beauty of the scene may be heightened by the grand effect produced by the dark storm-cloud against the pale sky and the blue mountain.

Moreover, all along the border, there still remain the crumbling ruins of the once mighty castles of the Lords

Marchers, the doughty noblemen appointed by the mediæval kings of England to ward off the frequent incursions of the numerous petty princes in the principality of Wales. Of these noble memorials of the past, Chepstow and Raglan are well known. Ludlow, and particularly Wigmore, are somewhat out of the way. Yet the latter is a very striking ruin, boldly situated on a spur of the hills, no great distance from the famous battlefield of Mortimer's Cross. In the Middle Ages it must have been a stronghold of considerable importance in the border warfare.

Over and above these larger castles, there are numberless smaller ruins scattered about the district. As typical examples we might take the desolate walls of Radnor, situated at the mouth of a dark pine-clad glen in the mountains, and Stokesay near the Craven Arms, in a pretty defile between well-timbered hills beside a small swift-flowing stream. The latter must have been a castellated dwelling-house rather than a fortress, and has been of recent years restored by the owner in perfect good taste, with true regard to the legitimate claims of the past.

The Marches of Wales may be best defined as all the land situated between King Offa's Dyke and what was universally acknowledged English territory. As a matter of fact, they are thus defined in an old local history. And in early days strange customs held sway in this narrow strip, which reached from Chester to the Bristol Channel. If any man of an alien race were found on the wrong side of the rough Saxon Dyke, there was but one stern fate awaiting him. A few days after his lifeless corpse would be seen hanging from the neighbouring gallows always kept ready for the purpose. Even now the sturdy peasantry will point out the spot assigned by tradition to these instruments of death!

To assuage this bitter hatred between the two nationalities, and introduce something like good order, the jurisdiction and privileges of the Lords Marchers were upheld by the English kings. Their court was frequently held at Ludlow, and at first often presided over by bishops. Edward IV. sent his son hither, as the chronicler Hall states, "for justice to be done in the Marches, to the end that by the authority of his presence the wild Welshmen and evil-disposed persons should refrain from their accustomed murders and outrages."

Nevertheless, the peculiar customs which became legalized under the jurisdiction of the court of the Lords Marchers were for the most part harsh and unfair, as an example will readily show. "Another sign and token of a Lordship Marcher," says an old manuscript in the Lansdowne Collection, "was an unreasonable custom to have all the goods of any

of their tenants that died intestate; which custom, although it seemeth against all law and reason, and fit to be numbered among the unlawful customs, which by Act of Parliament were abolished, yet was the same used, and it appeareth among the records of the Tower." In all likelihood there was no regret felt by the common people when King Henry VIII., in his lordly way, utterly abolished the feudal jurisdictions throughout the Marches of Wales, to the extent in which they were more severe and exacting than those which prevailed in England. The court itself was finally dissolved on the accession of William III. Charles, Earl of Macclesfield, was the last Lord President.

If any traveller, however, loves the weird memorials of earlier and more mystic times, he will meet with many an earthwork of British or Roman creation on some lonely hill-top well suited by natural position for purposes of defence. Of these we may mention Coxhall Knoll and *Caer Caradoc*, connected, according to tradition, with the famous victory of the Roman general *Osterius* over the brave British chieftain *Caractacus*. The bloody fray is described at length by *Tacitus* in his well-known "*Annals*," and happened about half a century after the commencement of the Christian era.

He who loves antiquities may go earlier still. Almost in the centre of the rich and beautiful vale of *Radnor*, a scattered district which has just ceased to be a Parliamentary borough, there may be discovered in an out-of-the-way-field, sheltered by a hedge and some small trees, four ancient Druidic stones. Two others, once in this circle, still remain in the neighbourhood, applied to different uses. It is but one example of the archaeological curiosities which may be easily brought to light in remote and unfrequented country districts. To what uses these mysterious circles were applied we can only now conjecture. Certain it is that these ancient Celtic remains, whether in the uplands of Wales, or on the granite hills of *Cornwall*, or the rocky coast of *Brittany*, are connected together by some hidden link which neither the ingenuity or learning of the antiquarian has yet been able to discover. Meantime wide scope is left for the full play of the imagination. Explanations of every kind have been and will be offered. The richness of Celtic fancy will find golden opportunity to display its loftiest flights in describing the dim distance which lies beyond the realm of proven facts. There is beauty, and there is poetry, in these old legends, but they are worthless for the purposes of real history. They are the products of an imaginative people, and are perhaps hardly appreciated according to their merit by the more solemn and sober temperament of the Saxon race.

An effort, however, has of late been made to throw light upon these the most ancient remains on the western sea-board of Europe by careful and systematic examination. "Pictures and photographs of these half-ruined buildings," exclaims a living author devoted to the study of antiquities, "are of very little use unless accompanied by ground-plans; and even ground-plans are shorn of much of their value for scientific study without sections and levels. These have generally been absent; and hence conjectures and opinions which should have been swept away years ago continue to be advocated and asserted to be very probable, if not absolutely demonstrable and true. The time has arrived for a wider and more satisfactory inquiry respecting structures whose history the stones themselves, according to their disposition, may help to develop; for as no written chronicles, however ancient, throw any light upon them, the best and safest course to pursue is to investigate that history by a careful study of the monuments." What the final outcome of such study may be, the future alone can determine. Perhaps to many minds the fuller story of mediæval times will for the present prove the most attractive, because the frowning castles and the beauteous churches are so often connected with great and noble names, whose very personality it is easy to picture to the mind, and bring, as it were, within the range of actual sight. Any way, the borderland of Wales is brimful of real and living interests to all those who have eyes to see and ears to hear the soft music of the distant past.

R. S. MYLNE.



ART. V.—NEW TESTAMENT SAINTS NOT COMMEMORATED.—EPAPHRODITUS.

IT has been held by some that Epaphras of Colossæ and Epaphroditus of Philippi were in reality one and the same person. It is true that their names are identical, Epaphras being only a shortened form of Epaphroditus. But beyond this there is nothing whatever to support the conjecture. Indeed, probability lies altogether in the opposite direction. In each case, the bearer of the name is so intimately connected with the Church, so evidently belongs to the locality, with which the name is associated, that it seems impossible to believe that the same man could have had such close relations with two very different places; that he could, so to speak, have been indigenous to both. Whatever chronological order we adopt for the Epistles of the imprisonment, it requires stronger evidence than similarity or identity of name to establish the conclusion that one so entirely bound up, as we