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Proceedings of
THE ROYAL NUMISMATIC SOCIETY OF NEW ZEALAND (INC.)

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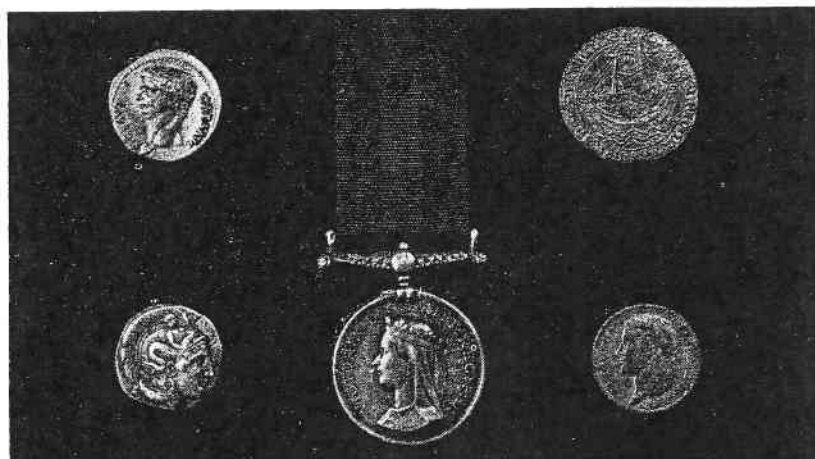
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THE NUMISMATIC JOURNAL

VOL. 5

NO. 2

PROCEEDINGS OF THE ROYAL NUMISMATIC SOCIETY OF NEW ZEALAND

JANUARY-JUNE, 1949.

STRANGE TRANSACTIONS.

By MISS E. R. THOMAS,
Christchurch.

HAVE you ever looked at a coin which has come into your possession under peculiar circumstances and wondered what story it could unfold were the power of speech given it?

Our New Zealand coinage is so youthful that the imagination cannot travel very far, but even in a decade curious things may happen. And have not the coins we handle the power of speech to those who have the "hearing ear," or, at any rate, the "seeing eye"? "Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." But we do not *hear*; our receptivity for such information is by the inward eye, which has *real* vision.

So, at random, I choose a few coins and ask what they have to tell of things and people whom they might have seen. Take, firstly, a range of British gold sovereigns. This coin was originally issued by Henry VIII, 1485-1509, bearing his effigy, hence the name. The value of £1 sterling was fixed in 1817, the standard weight 123.274 grains troy, eleven-twelfths pure gold. Therefore, the first coin called a sovereign would have witnessed the reign of twenty-two monarchs, and by way of interlude, a Parliament and a Commonwealth, in England, covering a period of 464 years to 1949.

The sovereigns of Henry VII are catalogued at £1,000 for one type, £1,500 for another, and from £120 to £200 for two other types. Henry VII was the first of the Tudor kings of England, and by his marriage to Princess Elizabeth of York he united the houses of Lancaster and York and ended the feud between their representatives which culminated in the Wars of the Roses, the red and white rose being the symbol of the respective houses.

It would be a matter of interest to list at least one outstanding incident in the reign of each of these monarchs, in which a monetary transaction figured, such as the romance of Elizabeth's great Admirals and their fabulous treasure ships; the Invincible Armada which became wrecked all along the coasts of England and enriched our archives with stories of buried treasure; or Samuel Pepys' burial of his golden sovereigns in a country garden when he was alarmed at the thought of a foreign invasion of London. The latter story has a most amusing sequel when he attempted to disinter his treasure.

However, I just wish to repeat a number of stories I have collected relating to other currencies during this period of our history.

What would you be prepared to pay for a smile? A London solicitor put a very high value on those of one person. Because she always smiled when she served him his morning coffee in the Law Society's coffee room in Chancery Lane, a solicitor of High Holborn left a waitress £500 in his £95,000 will. The girl did not even know his name, although she had served him for many years. About a year before his death he beckoned her to his table, and asked her name and address, but made no other remarks. Her smiles brought her rich reward.

Would you think it worth while to protect your private life by paying a sum of money? Arthur Mee tells of George Moore, who was born at Allhallows soon after Trafalgar, and from working as a boy at Wigton he went to conquer London with half-a-crown in his pocket. This would probably be the issue of George III or George IV. He may be said to have conquered London, for he was soon employed by a firm of lace sellers, and from that time fortune continued to smile upon him. As a traveller on the road he was so successful that he was called the Napoleon of Watling Street. Enormously rich, he was equally generous. He helped to found schools and hospitals, homes and missions; he tried the experiment of running a reformatory for thieves at Brixton; he did a great deal for his own country; and his humility was such that he chose to pay the fine of £500 rather than hold the high office of Sheriff of London to which he was elected.

With little meaning we frequently refer to our hard-earned money as "filthy lucre," but there is a grim memorial to a time when money changing hands needed cleaning for the sake of safety. An old stone in the wall of Penrith church recalls the terrible ravage of the plague at the end of Queen Elizabeth's reign, when 2,260 people died in and about Penrith. Still standing in a field beside Kendal Road is the square plague-stone, like a great font, in which the towns-folk washed their money and to which the country-folk brought their goods in exchange.

At St. Nicholas' church, Whitehaven, preserved in a glass case, are old manuscripts and cuttings, and a finely kept account book, in which one may see that on 18th July, 1693, the sum of six pounds sixteen shillings was paid to the Bishop of Chester's secretary at the consecration of the church. It was "for gunpowder at His Lordship's departure," from which we may conclude that in those days bishops went off with a bang! We may read also that labourers were then earning about seven pence and eight pence a day.

Over 200 years ago a man left two shillings and six pence per year to be paid to a villager for whipping dogs out of Crosthwaite church. One wonders if the annuity is still being paid, or if legal action has been taken to vary the terms of the will!

One legacy of long ago is still being faithfully executed. Pinhoe, in Devon, has much of medieval interest in its church, and a page of history in the distant past has given it a curious little place in the national accounts of England. It happened that in the year 1001 Ethelred the Unready was fighting against the invading Danes, and after the battle—for some reason we do not know—the king promised a Saxon mark for each year to the priest of Pinhoe. For 900 years and more this tribute has been paid, and the word of Ethelred is still fulfilled by the British Treasury which, through the Ecclesiastical Commissioners, under the National Debt Act, pays to the vicar of Pinhoe each year the sum of thirteen shillings and two pence, something apparently having been deducted for expenses.

Here is the record of what proved to be a very profitable investment. Ings has a church which was Robert Bateman's thank-offering to the village which gave him his opportunity of making a fortune. The poet, William Wordsworth, loved this little place in the heavenly country round Windermere, and gave to one of its sons an earthly immortality in his poetry. Here is set in enduring brass his story as Wordsworth told it:

There's Robert Bateman, thought she to herself,
He was a parish boy—at the church door
They made a gathering for him, shillings, pence,
And halfpennies, wherewith the neighbours bought
A basket which they filled with pedlar's wares;
And with this basket on his arm the lad
Went up to London, found a Master there,
Who, out of many, chose the trusty boy
To go and overlook his merchandise
Beyond the seas; where he grew wondrous rich
And left estates and monies to the poor,
And at his birthplace built a chapel floored
With marble which he sent from foreign lands.

This was indeed a rich return for the "shillings, pence and halfpennies" contributed no doubt by villagers who could little afford them.

An interesting comparison may be made between the prices ruling for land today and those in 1873. The average price per acre was ten shillings in Auckland and Hawkes Bay, thirteen shillings in Wellington, fourteen shillings in Marlborough, seventeen shillings and sixpence in Westland, eighteen shillings in Nelson, nineteen shillings in Otago, twenty shillings in Southland and forty shillings in Canterbury. The figure for Taranaki is not available. In the early seventies of last century in Canterbury skilled labour was paid ten shillings to twelve shillings a day and general labourers seven shillings a day, whilst flour was 1³/₄d per lb., tea 3s to 3s 6d, sugar 5d to 7d, bacon 10d, beef 2d to 5d, mutton 3d and tobacco 5s to 5s 6d. Such "high finance" would be a rest for the housewife of today!

One rare transaction is in my records, and it happened quite recently. A man was accosted outside a city hotel by a young fellow who looked as if he were speaking the truth when he said he had been "on a spree" and was "stony broke." He wanted to sell an apparently almost new wallet which he said he had bought overseas, and only asked ten shillings for it. A deal was made, and the new purchaser later transferred his collection of licenses, coupons, and so on from his old worn-out wallet; then he found in the newly-purchased one, crumpled and packed down in the bottom of one of its compartments, a five pound note.

This is paralleled by a recent "Police Sale" of unclaimed property. A man purchased a mystery parcel for four shillings, and discovered that he had bought a purse containing seven shillings.

Albert Schweitzer writes of the medium of exchange in the primeval forest in which he has spent so many years. "Tobacco comes here from America in the form of leaves. It is a plant which is frightfully common and also frightfully strong and it largely takes the place of small coins: e.g., one leaf, worth about a half-penny, will buy two pineapples, and almost all temporary services are paid for by means of it. If you have to travel, you take for the purchase of food for the crew, not money, for that has no value in the forest,

but a box of tobacco leaves, and to prevent the men from helping themselves to its valuable contents you make it your seat. A pipe goes from mouth to mouth during the journey; and anybody who wants to travel fast and will promise his crew an extra two leaves each, is sure to arrive an hour or two sooner than he otherwise would."

At Bungay, in Suffolk, there is one of the most interesting pieces of woodwork; it is a black oak pulpit in the church, which was made for five shillings in 1558, and the churchwardens have a record of the payment.

We are not familiar now-a-days with toll charges, although in Australia there are at least three toll bridges—a pontoon bridge over the river Derwent at Hobart, the Ryde bridge over the Parramatta river in New South Wales, and the famous Sydney Harbour bridge. It would be an interesting pastime to record tolls of every description of which ancient history could furnish records. The names of Farthing Copse and Halfpenny Lane in Surrey, through which the Pilgrims passed on their way to St. Martha's Chapel, remind us of the tolls which the Prior of Newark levied from all who travelled along the road from Winchester to Canterbury. The discovery of the burial place of one of the great chieftains of the Angles, from over the North Sea, at Woodbridge in Suffolk revealed, in the cabin of his death-ship, money fresh from the mint to enable him to pay his way on his long, last journey. In a purse were forty gold coins minted in Gaul.

In the records of curious fines are two of recent origin. In at least two parish churches in England the clergymen are now imposing a penalty of five shillings, or five shillings for each fifteen minutes that a bride is late for her wedding! In one the bride who is more than twenty minutes late must wait until the succeeding wedding is held, and in some cases this may mean postponement of the ceremony. I cannot vouch for the veracity of this story.

An elderly woman received £400 compensation for the loss of some jewellery and later found the missing property in a cupboard. She then wrote to the insurance company and told them she did not think it would be fair to keep both the jewels and the money, so thought they would be pleased to know that she had sent the £400 to the Red Cross.

Under a grey stone at Littleham in Devon sleeps a 17th century lawyer, Robert Drake, who, with no children of his own, left his money to charity. He also left an odd bequest of seven pounds a year for his nearest of kin to meet annually at a dinner "till time be ended." One wonders if the annual "party" grows in numbers or diminishes as the years pass.

A profitable transaction for a numismatist is recorded by Charles Barrett in one of his books. He writes of himself as a soldier in the 1914-1918 war, camped in the Land of Goshen. He had a day's leave and wandered in the wildness of sand, hoping to find a few relics of the Patriarchs or of ancient Egyptians. He came across an Arab fossicking among potsherders on a low mound, who held up a verdigrised copper coin as he was approached. "Dinkum, Ker-nel. Five piastre." Mr. Barrett exchanged a modern Egyptian coin worth one shilling for one minted when Cleopatra was Antony's Queen.

Esther Meynell tells an interesting story in her book on Sussex. She writes: "There is the almost incredible tale of what is known as the Mountfield Hoard. Mountfield is a wooded district about four

miles north of Battle, and the scene of the story is a farm known as Taylor's on the eastern bank of the Darnwell. In 1863, on the 12th of January, a ploughman named William Butchers was ploughing the Barn Feld on Taylor's Farm. He found his ploughshare entangled with a long piece of brass, as he thought it. He then saw there was a square-shaped hole in the ground from which he collected a number of other brass objects. He showed them to the farmer, who was not in the least interested, and said the ploughman could keep them. So Butchers endeavoured to sell them, but found nobody wanted to buy such useless and odd things. Eventually he managed to dispose of them—they were eleven pounds in weight—at sixpence a pound. Still, with a wage probably of twelve shillings a week, five and sixpence was quite a little windfall. Then a man from Hastings recognised that this heap of old brass was in reality gold and a Cheapside firm of refiners bought the lot for £550. This hoard, the buried treasure of some Bronze Age chieftain, never came into the hands of any archaeologists, who would have realised that its value was far above rubies—and almost in its entirety was melted down—two small fragments of what was found by that poor Sussex ploughman are now in the British Museum.

In the British Museum is a tetradrachm of Antioch of the same kind as the thirty pieces of silver paid to Judas for the price of his betrayal of the Son of God. In ironic contrast is the story of the men who suffered and died because, against their better judgment in many cases, they were carried away by the charm of Bonny Prince Charles in his better days, and refused to betray him even though the price set on his head was £30,000.

I will close with one more story of the British gold sovereign. A road to the right of the Waiho Forks leads to Okarito, where was effected the purchase of Westland. An unsuccessful attempt had been made in 1857 by John Mackay, Government Land Purchase Officer. He came again in 1860 with 400 sovereigns, and the natives sold seven-and-a-half million acres between Kahurangi Point and Milford Haven, and from the Alps to the sea. The deed of sale was signed on 21st May, 1860, at Mawhera Pa (Greymouth). Truly, our English sovereigns have seen strange transactions and have themselves been the instruments by which many such transactions have been effected.

AN APPRECIATION FROM ENGLAND.

In acknowledging his election as an Honorary Fellow of the Society Viscount Bledisloe, writing on 7th March, two days after he had returned from South Africa, stated:—

Please convey to the President, Vice-Presidents, and members of the Society my most cordial thanks for this friendly action on their part, which I deeply appreciate.

I always read the reports of the Society's proceedings with the greatest interest and considerable educational benefit.

With all good wishes for the continued progress and usefulness of the Society.

Yours sincerely,

BLEDISLOE.

ROYAL NUMISMATIC SOCIETY OF NEW ZEALAND (INC.)
ANNUAL REPORT, 1949.

The Council of the Society has the honour to submit its Eighteenth Annual Report and Balance Sheet for the year ended 31st May, 1949.

The study of the science of numismatics has received an impetus in New Zealand as a result of the visit of Mr. Harold Mattingly, ex-President of the Royal Numismatic Society, and British Museum authority, whose lectures in the University cities and to members have been enjoyed by large and appreciative audiences.

The change-over from half-silver to cupro-nickel coins continues. Following constitutional changes in India, the Royal title on New Zealand coins for 1948 was altered from GEORGE VI KING EMPEROR to KING GEORGE THE SIXTH. In 1948 12½ million cupro-nickel coins of various denominations were struck for New Zealand. The second New Zealand crown piece dated 1949 is expected to be distributed in October. The reverse design is a New Zealand fern leaf.

The New Zealand Numismatic Journal has been well received, and praise from noted overseas authorities is an encouragement to the Council to achieve an even higher standard. The cost of printing the Journal on its present modest basis has been considerable and this, together with the expansion of the work of the Society, has resulted in a loss in the working account which has forced the Council to increase the annual subscription to 10s per annum. The fact that the Society has been able to carry on for eighteen years on a 5s subscription is a tribute to the honorary work performed by officers, and the valuable assistance given by the staff of the Alexander Turnbull Library where the Society has its spiritual home. The development of the Society's work and status would not have been possible without the assistance of a grant from the Government. Over the years the Society's officers have been pleased to serve on various Government and other Committees to advise the Government, local bodies and others on numismatic matters. The close co-operation and mutual assistance reflects great credit on the Government for its policy of encouraging educational and cultural organisations, and particularly those which undertake to publish results of historical research.

The Council would welcome an even closer association with post-primary schools, universities and museums in using the study of numismatics as an aid to classical education and history generally. Members are willing to assist by encouraging coin clubs in colleges, by lecturettes, and by donating or exhibiting specimens to vitalise the study of history. This would not only assist in education, but also it would lay the foundation for future members.

Notwithstanding the loss in the Working Account, the other reserve accounts are in a sound condition. The Medal Reserve Account now stands at £96 13s 11d.

The year opened with 281 members and closed with 293 members. Despite uncertain economic conditions the future of the Society is bright, and the Council looks forward with confidence to a year of expanding membership and usefulness. Finally the Council expresses its thanks to all retiring officers for the willing services performed during a busy year.

For the Council,
ALLAN SUTHERLAND,
President.

ROYAL NUMISMATIC SOCIETY OF NEW ZEALAND (INC.)

BALANCE SHEET AS AT 31st MAY, 1949.

LIABILITIES				ASSETS			
	£	s	d	£	s	d	
Accumulated Fund—							
Balance as at 1/6/1948	293	13	0	P.O.S.B. Composite Subscription Account	210	7	9
Less Deficit as per Receipts and Payments Account	59	4	4	Cash at Bank of New Zealand	40	11	6
			234	8	8		
Add Income in Composite Subscription Account			16	10	7		
			<u>£250</u>	<u>19</u>	<u>3</u>		
						<u>£250</u>	<u>19</u>
							<u>3</u>

RECEIPTS AND PAYMENTS ACCOUNT FOR YEAR ENDED 31st MAY, 1949.

RECEIPTS				PAYMENTS			
	£	s	d	£	s	d	
To Opening Balance	99	15	10	By Stamp Duty on Incorporation	2	0	0
„ Subscriptions	52	16	3	„ Hire of Chairs	2	12	6
„ Donations	2	2	0	„ Cartage	7	7	6
„ Government Grant	100	0	0	„ Secretary, Honorarium	26	0	0
„ Interest from P.O.S.B.		15	6	„ Printing and Stationery	174	2	10
„ Sale of Journals	12	5	8	„ Postages	7	14	0
				„ Exchange		4	6
				„ Bank Fee		10	0
				„ Petty Cash	10	0	0
				„ Expenses re Meetings	1	18	0
				„ Books for Library	1	14	5
				„ Balance	40	11	6
			<u>£267</u>		<u>£267</u>		<u>15</u>
			<u>3</u>				<u>3</u>

COMPOSITE SUBSCRIPTION ACCOUNT FOR YEAR ENDED 31st MAY, 1949.

	£	s	d		£	s	d
To Balance at P.O.S.B., 1/6/1948	193	17	2	By Balance, 31/5/1949	210	7	9
„ Subscriptions	11	11	0				
„ Interest	4	19	7				
	<u>£210</u>	<u>7</u>	<u>9</u>		<u>£210</u>	<u>7</u>	<u>9</u>

W. CHETWYND, Hon. Auditor.
Wellington, N.Z., 2nd June, 1949.

H. B. MARTIN, Hon. Treasurer.

THE CONVERSION OF CONSTANTINE

By H. MATTINGLY.

Delivered at Victoria University College, 28th April, 1949.

The conversion of Constantine is one of those events that can be regarded either as the culmination of a long development in the past or as a prelude to a new drama of the future. Its consequences are still being worked out today. Though we have to travel some sixteen centuries in time and some 13,000 miles in space to reach Constantine, we find, when we do reach him, that he really concerns us. I make no apology, then, for choosing this subject for our lecture tonight. All I have to do is not to spoil a fine story by faults in the telling.

Not very long before the birth of Christ, the world had reached that stabilization, which we call "the Roman Empire." Rome, the great city-state of Italy, had brought under her rule almost all the habitable world then known. To rule her Empire, she had created the office of Emperor, greater far than any King, supported by an army, sworn to him, and backed by a vast civil service. The world was at one, and at peace. War was only an occasional interruption, not the constant menace that it had been before. If there was little political liberty, there was plenty of freedom in ordinary life. There was more chance of happiness for the individual than, perhaps, ever before.

This unified world had no one religion. Two leading nations, the Romans and the Greeks, had long since brought their religious systems into harmony with one another. Both worshipped a number of major deities, under the supremacy of one, Jupiter or Zeus, and multitudes of minor deities, genii, virtues, daemons, nymphs, tiny gods of particular occasions. The many gods of the peoples of the Empire were assimilated, by a "Latin" or "Greek" interpretation, to the Roman and Greek gods. Only a few of the great cults of the East—Cybele, Isis, Mithras—persisted under their own forms. There were, of course, philosophers who wished to refine on the crudities of popular belief, sceptics who doubted the sacred stories, even atheists who denied the gods altogether. In the main, the Empire was an age of faith.

Religion, in general, was polytheistic. There might be one supreme power, but the activities of many subordinates were visible beside his. And the gods were conceived of in human form and with the thoughts and passions of men. They might even be described as "immortal men." They had their statues in their houses, the temples; they received offerings of gold and silver and precious stones; the blood of victims was poured out in their honour. Men offered vows to them and paid them, if their petitions were answered. Religion was very practical and not very exalted in tone. Men expected definite help from their gods in the material world, first for their States, then for themselves. The divine world was just the other side of reality, the world in which the "numina," the moving powers, were at work. In a world so full of gods, it was natural that men should be tolerant. What wonder if you found some fellow-traveller following a different path to your own? In these forms of thought, almost everybody moved, not excluding the philosophers, for all their private doubts.

I may assume that you know something of Christianity, as revealed in the New Testament. I want now to ask you to try to see it as the citizen of the Roman Empire saw it. It became known

at first as a sect of the Jews, which for some unexplained reason was bitterly hated by its fellows. Riots attended its appearance in many cities. It was almost entirely confined to the lowest classes. It began to be known that the Christians had certain rites, particularly the Lord's Supper, which were inexplicable to pagans, and could receive a very sinister interpretation. The Christians must be enemies of the human race, for they lived in lively expectation of an early destruction of the world by fire. They were "kill-joys." They abstained from meats offered to idols, they showed some aversion to marriage, they shunned the feast and the popular entertainments. The belief spread that they were very undesirable, even dangerous people. That was the view of the general public. For the authorities the matter was simpler. Whether criminals or not, the Christians were an unauthorised society, and the State frowned on such. If its activities led to rioting, it might be summarily suppressed, and disobedience had the most serious consequences.

Persecution, then, was a normal part of the Christian's life—not because of his religious beliefs, which very few understood, but because of the social disturbances to which the new religion gave rise. Nero was the first persecutor on the large scale. When the Romans accused him of having perpetrated the Great Fire of Rome, he threw the blame on the Christians and had them burned in public. In the troubles following this outbreak of Imperial fury, St. Peter and St. Paul earned the martyr's crown. A generation later, Domitian renewed the persecution. It was probably over the refusal of the Christians to offer incense to the Genius (spirit) of the Emperor that the persecution centered. The Revelation of St. John the Divine is full of allusions, some obvious, some cryptic, to this event. A little later, in A.D. 112, we get some very welcome light on the whole position. The Emperor Trajan sent out a personal friend and confidant to govern Bithynia, in the north of Asia Minor, where the finances of the cities had become disordered. Pliny—that was his name—found a number of accusations coming in against the Christians. They were certainly a society and an unauthorised one, and he had special instructions to watch over any such, as possible menaces to the general peace. He required the Christians to abandon their meetings and, in case of refusal, put them to death. So far, this was nothing to trouble the conscience of a Roman governor. But accusations continued to pour in, and very large numbers came to be involved. Pliny interrogated Christian deaconesses under torture, and found to his surprise no evidence of crime at all, but only to use his words, "of perverse and inordinate superstition." The prospect of condemning masses of relatively innocent people to death began to trouble him, and he placed the whole case before Trajan, asking for instructions. Trajan gave a memorable answer. On the point of principle, he made no concession whatever. If the Christians came under the notice of the governor and refused to recant, they must be punished. But they were not to be sought out, and anonymous denunciations were not to be accepted. That would be alien to the spirit of Trajan's age.

The name, then, quite apart from the crime supposed to be connected with it, still sufficed for condemnation. But the Emperor had shown his own aversion to deliberate persecution. A large measure of toleration was actually enjoyed. Christian scholars began to address memorials to the Emperor, instructing him in the real beliefs and practices of Christians. The Church grew in numbers and began to draw converts from higher walks in life. The belief

receded that the age was soon to come to an end in fire. It became necessary to equip the Church for a long vigil on Earth. The individual Churches became more highly organised. The Bishop stood out as the leader of each. The energies of the Christian body were largely taken up with the defence of orthodoxy against heresies, like the Gnostic sects, and schisms, like the Montanist. Many Christians were concerned to find a "modus vivendi" with their pagan neighbours.

Let us now look at the Empire and the Church as they stood confronted in the third century. The Empire had passed beyond the happy peace of the Antonine age, and entered on a difficult and dangerous passage through civil and foreign wars which almost brought it to ruin. In religion, several tendencies can be noted. Eastern cults came in ever increasing force to Rome. There was a movement to blend many different forms of worship into one—it is usually called "syncretism." There was a search for one supreme god, under whom the whole Empire might unite. The Roman Jupiter had not a sufficiently general appeal. The worship of the "divi," the Emperors deified after death, received a new emphasis. The gods were more than ever regarded as the maintainers of the political and social order. Their worship was ever more closely associated with the veneration of the Genius of the Emperor and they were described as his "companions" and "preservers." The Church meanwhile continued to grow in numbers and consideration. Its organisation was becoming stronger, and it took great care of its members in sickness or distress. It felt itself a permanent element in society, and strove to convince its pagan fellow-citizens that it was loyal and trustworthy. Yet, the conflict between Church and State became more acute than ever before. One reason lay in mass emotion. Tertullian tells that in times of drought, famine or war, the mob want a scapegoat, and raise the cry "Christiani ad leones." There was only too much of such troubles in the third century, and the mob was often in the mood to clamour for victims. There was an uneasy feeling that the gods were angry; what better reason could be found than the disloyalty of the Christians? The other reason was more serious. The Government saw a new danger in the Church, just because it had ceased to be a small minority among the "down-and-outs," and was beginning to be a little State inside the State. And it was still an unauthorised society. Would it be possible to authorise it and use it for the good of the whole? On balance, the Emperors thought not. It claimed an independence that an authoritarian State could not allow, and its ideals were new and unRoman. Trajan Decius, A.D. 249-251, desired to revive the declining Roman morale and to force minorities like the Christians to toe the line. All subjects of the Empire were required to sacrifice to the gods and to supply official certificates that they had duly complied with the order. This was the first persecution in general. It was not so much the individual, as the churches and their heads, the Bishops, who were attacked. The persecution dragged on for several years and was revived by Valerian. But, when that Emperor died in Persian captivity and his son, Gallienus, was left sole Emperor, he decided to try a gentle policy for a change. He claimed to be a "prince of peace" and hoped that the Christians would find their place in his scheme. It is probable that his wife, Salonina, was a Christian. For a generation, Christianity enjoyed toleration. We do not know whether this was guaranteed by any express grant or simply conceded as a matter of fact. The Church used the breathing space to

consolidate its forces and to deal with the difficult problem of the "lapsi," those weaker spirits who fell away under persecution, but sought forgiveness, when it was over. It speaks volumes for the truly Roman statesmanship, which now begins to characterise Church policy, that the penitent were as a rule granted absolution and readmitted to communion. The unforgiving policy would have cost the Church thousands of members.

We are now coming to the period in which Constantine was brought up. Diocletian, A.D. 283-305, completed the recovery of the Roman world and gave it a new army, new finances, a new provincial organisation. The Empire had almost met a premature death in the convulsions of the mid-third century. It could be saved, but only at a great expense—at the sacrifice of many old institutions and the forcing of the whole into a framework of exact and severe regulation. Individual freedom was cut down to a minimum. Society was frozen into a system of castes, which were, as a general rule, hereditary. Religion naturally came, within Diocletian's scheme of reform. There had been an attempt to make the universal sun-god the lord of the Roman Empire. Diocletian abandoned this for something more Roman. Jupiter, the supreme god of Rome, was to be the chief divine protector of the Empire and of the senior Emperor, Diocletian himself. Beside him was to stand Hercules, the heroic labourer for mankind, as patron of Diocletian's colleague, Maximian. Within this frame, there was room for all the many gods of the peoples. Only for such obstinately dissident bodies as the Christians and Jews was there perhaps no place. Three phases in the religious policy of Diocletian can be observed. In the first, there was no persecution; the peace of Gallienus continued. It may have been thought that the Christians might be willing to interpret God the Father as Jupiter, Jesus Christ, his great power or "virtus," as Hercules. In the second phase, there was no persecution as yet, but Christians were removed from any posts in army and civil service. In the third phase, came persecution direct. Christianity was banned. The churches were to be burned, the sacred books destroyed. The Bishops were picked out for attack. The Church would not make itself servicable to Diocletian's plans for the public welfare; it must therefore be wiped out. If we ask for the motives underlying this greatest of all persecutions, we shall conclude that they were mainly political. The Christians were now well-known. Very few can still have believed the old stories about incest and ritual murder at the Lord's Supper, or hostility to the human race. But the Church was only too clearly to be seen as a very strong organisation, commanding the obedience of multitudes, and claiming reserve rights against the omnipotent State. Diocletian himself acted late, and only with great reluctance. His wife and daughter and many of his personal servants were Christians. The mortal conflict involved brought on a severe nervous breakdown, from which he made a slow and difficult recovery. The moving spirit in the persecution was Galerius, the Caesar or second of the Emperor in the East, a general of ability and a convinced pagan. The pagan priests were not backward in fanning the flames. They complained that, when they sought to discover the divine will for the Emperors in the entrails of beasts, their ceremonies were stultified by "impious persons" present at the rites. They meant the Christians, attending on the Emperor, who signed themselves with the Cross and thus disturbed the order of pagan worship. It is interesting to note that both parties in the struggle made some concessions in belief to their opponents. Galerius

himself admitted that the God of the Christians was a power that really existed. The Christians for the most part, did not deny the existence of the pagan deities. Only, they were not true gods, but rather daemons, spirits, intermediate between God and man, trying to delude men into giving them divine worship. The persecution lasted for some eight years, from A.D. 303 to 311. It raged with differing degrees of intensity in different parts of the Empire. For a time, the Church seemed to be doomed. All public worship ceased. Most of the Bishops were killed, in exile or in prison. There were countless defections. Many were half forced by their friends to make some token of submission. But the organisation of the Church had been strongly built on truly Roman lines. After a time, it was found that Christianity was not dead, and, more important still, that popular feeling was anything but unanimous against it. In A.D. 311, Galerius, dying of a painful malady, which was interpreted by his enemies as a direct sign of Divine wrath, decided to change course. With gnashing of teeth, he conceded to the Christians the right to worship God in their own way. "Since their stupidity and folly is so invincible, it is better that they worship in their own way, rather than not at all. Let them pray for the recovery of their Emperor."

Such was the world into which Constantine was born. His father, Constantius Chlorus, was an able man, of gentle temperament, called by Diocletian in A.D. 295 to be Caesar of the West. He was kindly disposed towards all men and had some sympathy for Christianity. In the West, which he ruled as Emperor after the abdication of Maximian, with Diocletian, in A.D. 305, he only carried out the persecution with a half-heart. His family had a special veneration for the sun-god. When the two senior Emperors abdicated, it might have been expected that Constantine, the son of one of the new Emperors, would be promoted to the rank of Caesar. As it was, he was passed over and the posts of Caesar were given to friends of Galerius. Constantine was a man of boundless energy, ability and ambition. He was not likely to take this insult mildly. At first he was held in the court of Galerius as a hostage; but he contrived to escape and join his father in the West; and, when Constantius died in A.D. 306, his army acclaimed him as Augustus. But Constantine was statesmanlike as well as ambitious. He aspired to supreme power, and would not compromise his chances by grabbing too soon. He accepted from the reluctant Galerius the subordinate rank of Caesar, and only took the title of Augustus, when the system of Diocletian broke down, and there were five Augusti and no Caesars, claiming to rule the Roman world between them. Constantine was a mystic, and even in his pagan days was given to visions. No sceptic he; it was only a question for him where the true power lay; was it with the old gods of paganism or with the new God, whom the Christians proclaimed? He gradually came to the conclusion that the Christians were right, and the pagans wrong. Bishop Hosius of Cordova seems to have taken a large part in moulding his views. To this we may add the gentle tendencies of his father, Constantius, and the absence of vehement persecution in the West although that may have been partly due to the fact that the Christians were not so strong numerically as in the East and, not appearing so much a menace, were comparatively little hated. Diocletian had been right in thinking something must be done about the Church, but he had drawn the wrong conclusion. Christianity must not be exterminated,

but brought into the imperial system as the universal religion of the new Empire.

We are now drawing near the hour of decision. The death of Galerius in A.D. 311 left the Roman world with four Augusti, Constantine in the West, Maxentius, son of Maximian in Rome, Licinius in the Danube lands, Maximin Daza in the East. Constantine and Licinius were tending to draw together against the other two. Political and religious considerations now met the plans of Constantine. He decided to gamble on the winning of Italy and Rome from Maxentius, whom he branded as a "tyrant," and to try out at the same time the question of the true God. He would fight his campaign under the sign of Christ, and, if He granted him the victory, Him he would henceforth serve. Before the decisive battle for Rome, the battle of the Milvian Bridge, Constantine had a vision of the monogram of Christ—not the Cross—in the sky and round it, in letters of fire, the words, "Hoc signo victor eris," "In this sign thou shalt conquer." Christ then appeared to him in a dream and bade Constantine inscribe the sacred letters on the shields of his men. Christian priests explained to Constantine that the Cross of Christ was the symbol of victory over death. In this sign Constantine fought and triumphed. Maxentius was drowned in the Tiber, like Pharaoh in the Red Sea, and Constantine entered Rome as deliverer.

Did Constantine really see the vision? The evidence seems to be sufficient that he described a genuine experience of his own and that he had no need to invent one. That answers the second question, was his action political, rather than religious in motive. It was essentially religious. He was by nature a believer, and, most by this final test, he had resolved his doubts and knew for a surety that the right, and the might, was on the Christian side. There can be no question of a pretence, staged for political reasons. But, when we claim religious motives for Constantine, we must not misunderstand their character. His dominant motive in becoming a Christian was his conviction, now won, that the power was on that side. And to him the sacred monogram was a magic sign, capable of bringing direct material advantage. At this stage, at any rate, he will have had very little understanding of the Christian doctrine, very little feeling for the Christian morality.

Before we go on to consider the subsequent religious policy of Constantine, let us glance ahead at the political developments. Licinius was induced to take a similar attitude to Constantine. He, too, overcame his rival, Maximin Daza, by the aid of prayer. The two victors renewed and emphasised at Milan the Edict of Toleration, already issued by Galerius. For some twelve years, Constantine and Licinius ruled the Empire together. Then a serious quarrel broke out, and Licinius relapsed to paganism. Constantine defeated and deposed him and, a little later, put him to death. From A.D. 324 to 337, Constantine was supreme in the Roman world, with sons growing up to succeed him on his death. The Earth was in the hands of the man who had triumphed in the sign of Christ. How would he use his power?

Three successive phases can be noted on the religious policy of Constantine. In the first, c. A.D. 312 to 320, toleration for all men was the watchword. Constantine made no attempt to conceal that his own sympathies were all on the Christian side. He gave favours to the Church and began to call Christians to serve him at Court and in the provinces. But he showed consideration for his pagan subjects. He was the "bishop of those outside" and did not use the same means

as the other bishops. He did not at once banish all the pagan gods and continued to show a special reverence for "Sol the unconquered companion." Perhaps he thought that the symbol of the great source of life and energy might become acceptable to Christians and pagans alike. If the Church was to serve Constantine as the one religion of his Empire, it must be united in itself: and Constantine, therefore, interfered in the troublesome schism of the Donatists, a sect of intolerant puritans in Africa. The Church, which had refused to bow to persecution, was not so strong in resisting the temptations of Imperial favour. All that Constantine had to give was gratefully accepted. The pagan world accepted the new position philosophically. Christianity, then, was not to be persecuted; the Emperor even chose to advertise his affection for it. What then? We do not all think alike; it is our turn to be glad of toleration. Pagan writers, referring to Constantine's victory, agree with him that it was won by divine favour, but they take refuge in vague descriptions of "that divine power that is wont to second all your undertakings." The old capital, Rome, while willing to welcome Constantine as a deliverer, showed no eagerness to follow him in his religious innovations.

In the second phase, c. A.D. 320 to 330, Constantine made his attitude more and more apparent. He fought his battle against Licinius as the champion of the Eastern Christians. The last references to pagan gods disappear from the coinage. Christians take a more and more prominent place in the entourage of the Emperor. Imperial favours to the Church multiply. Again, Constantine interfered in the cause of Church unity and, at the Council of Nicaea, succeeded in producing the formula that was to end the controversy between Athanasians and Arians about the Person of Christ. Rome was reluctant to enter into Constantine's schemes. Well, then let it stay in its own traditions of the past. Constantine will build his new capital in the East, that shall be from the first Christian and that shall be the religious centre of the new Christian Empire.

In the third phase, c. A.D. 330 to 337, Constantine set about destroying paganism root and branch. One by one pagan temples were destroyed. It seemed to be only a matter of time, before the old religion died of violence or neglect. Constantinople was completed and was set up as a new Rome in the East. The coins still show that Constantine was willing to move slowly. Christian signs do indeed appear in the field of the coins, and they cannot possibly have found their way there at the whim of subordinate officials. But definitely Christian types are very rare. In the main, Constantine contrived to find a language that would not be repugnant to any of his subjects—talking not so much of religion as of his victories, his beneficent policies and the celebrations of his successive "vota," or vows for his continuance of rule.

Constantine died in the year A.D. 337 and was buried beside the figures of the twelve apostles, in his own new capital. He had received baptism only a few days before his death. But this form of delay was very usual and does not, in itself, suggest any doubts about the earlier attitude of Constantine. At baptism a man's sins were forgiven; he was allowed a fresh start. Sins after baptism were a far more serious matter; some said that they could only be wiped out in the blood of martyrdom. Constantine was a man of strong anger and passions; he was in a position in which the best of men could hardly hope to avoid an occasional culpable error. There had been one terrible tragedy in the Imperial House. In A.D. 326,

Crispus, the eldest son of Constantine, was accused by Fausta, his step-mother, of having attempted her honour. He was put to death. In the next year Fausta herself fell a victim. Helena, the mother of Constantine, seems to have denounced Fausta as a false accuser. The facts are not exactly known; they were probably hushed up with great care. It seems probable that Fausta had tried to clear a rival step-brother out of the way of her own three sons. Whatever the facts, it was a terrible scandal and tragedy. Malicious pagans asserted—quite falsely—that it was only now that Constantine turned to the Christian Church, because that body gave a ready forgiveness to sins that were not so easily atoned under the old gods. Small wonder that Constantine postponed baptism till the eleventh hour.

Constantine in his will left three surviving sons and two kinsmen to succeed him. Almost at once a cry rose in the army that only the sons of Constantine must succeed, and the troops proceeded to massacre almost all the close relatives of the great Emperor. It was a veritable bath of blood—seemingly prophetic of those terrible slaughters of kin that were to become so common in the same city under a very different dynasty—that of the Othmanli Turks. One of the sons of Constantine, Constantius II, was present in the capital at the time of the massacre, and cannot be acquitted of guilty knowledge of it. One of the few survivors was Julian, at the time an infant; he never forgot how the most Christian Emperors had treated their own kith and kin.

The conversion of Constantine can only be appreciated in its full importance, if we look some way down to the sequel. The sons of Constantine were as pronounced Christians as their father had been. But there was discord in the family. In the third year of his reign, the younger Constantine was defeated and killed by his younger brother, Constans, and the Empire again had two rulers, Constantius in the West, Constantius II in the East. There was no violent attack on paganism, though also no arrest of its decline. It was a kind of armistice between two wars. The Church itself was torn by heresy. The Arians, defeated in the Council of Nicaea, raised their heads again and enjoyed the support of the Emperor, Constantius II himself. Constans seems to have been an Athanasian, so there was discord on this vital point. To us, at this distance of time, the dispute seems to be singularly perverse. Was the Son of one substance with the Father or only of the like substance? What a fight about a single iota? But there was far more in it than that. The fight was to decide whether Christianity was to be itself, with its foundations in history and the philosophical and religious speculations that it had gradually build up around them, or to be yet one more form of paganism, with God the Father as the new Jupiter and Jesus Christ as the new Hercules. The historical mission of Jesus would, in the latter case, soon have been forgotten; he would have become a myth like Hercules. To Bishop Arian it was really a matter of religious subtleties. To the barbarians, who at first without exception, embraced Arianism, it was a very definite approximation to their previously held beliefs. The Athanasians won in the end, and we may believe that it was necessary that they should. But the Church wasted a great part of its energies for two generations in the fight.

Constans was destroyed in A.D. 350 by a rival in the West, Magnentius. Some of our authorities call him a pagan and he may have been a trimmer. He certainly struck one coin for general circulation, with a type and legend definitely Christian, and Athanasian at that. The type of the sacred monogram, CHI Rho,

flanked by the Greek letters, Alpha and Omega; the legend is "Salus Augusti et Caesaris nostri"; Jesus Christ, the first and the last is the salvation of the Augustus and his Caesar. A little later, another short-lived Emperor, Vetricano, likewise advertised on his coins his devotion to Christianity. He struck a type of the Emperor, holding the sacred standard with the monogram of Christ set on top, and the legend "Hoc signo victor eris," a deliberate allusion back to the vision of Constantine.

Constantinus had no sons to succeed him and, after his brother Constans died, no close relative except two cousins. These he choose in turn to succeed him. The second was the Julian who lives in history under the approbrious name of the Apostate. Julian had been sickened to the soul by the massacre of A.D. 337, which he himself had only escaped because of his extreme youth. He conceived a deep aversion to Christianity and a deep attachment to the old Greek culture, learning and religion. For a time, he was a conforming Christian. When in A.D. 361 he succeeded Constantius II, he threw off the cloak and declared his true sympathies. He could see what was good in the care of the Church for the sick and the prisoner. He despised its morality, hard and soft, as it seemed to him, in the wrong places. He proposed to revive paganism, grafting on to it the virtues of the Christian Church. He did not actually persecute the Christians, but he endeavoured to cut them off from the enjoyment of Greek education. Julian was a great soldier and a man of high character. But he was Greek rather than Roman, a mystic himself, though he preferred the mysticism of Sol Invictus to that of the Church. He did not seek to place behind himself the real strength of the pagan opposition, the aristocracy of Rome, that fought for the old religion as indissolubly linked with its old time-honoured position and privileges. Julian died an early death on campaign against the Persians, and his attempted revolution died with him. The mere fact that he could attempt it shows how far Christianity still was from complete triumph.

The Emperors who followed Julian were, indeed, Christians, but they were moderates, who could be trusted not to persecute the pagans. It is probable that they were chosen for that very reason. Valentinian I, in particular, was a model of noble toleration in religion. But after the dynasty of Valentinian, came Theodosius the Great, a devout Christian, much under the influence of the great bishop of Milan, Ambrosius. Theodosius set himself to complete what Constantine had begun. Paganism was to be suppressed, its temples closed, its idols melted down. The city of Rome still made some show of resistance. But the driving force of paganism was spent. It could only fight a series of delaying actions. The Eastern Empire, was to enter on its course as a definitely Christian State; the Empire of the West was soon to fall, but it was the Bishops of the West, in particular the Bishop of Rome, who were to maintain something of the old traditions against the oncoming barbarians.

Two episodes in these last conflicts of the two religions can still be clearly seen. In the senate-house in Rome stood a statue of Victory, the symbol of Rome's power to conquer. This was removed from its place by Valentinian II, the colleague of Theodosius. The old Romans were shocked beyond measure. The act was one of the worst possible omen. Symmachus, prefect of the city, composed a memorable address to the Emperor, begging him to spare the ancient sanctities of the Western capital; whether true or false, they were the ones in which Rome had grown old and famous. After all,

religion is the realm of mystery. And to the supreme mystery there cannot be only one way. Bishop Ambrose replied in a powerful rejoinder and the altar went—only once for a few years was it replaced. Victory, however, was too important to be discarded without further notice. She survived as a Christian angel, bearing the triumph to the cause that God blessed. Our other glimpse is from the year A.D. 412, when Aleric, the Visigoth, sacked Rome. This dire event struck horror into the minds of men. Rome the Eternal seemed doomed to fall. One of the pillars of human life was falling. St. Augustine wrote his great work, "The City of God," to show that, even if Rome fell, the City of God, represented in the Church, should endure. Aleric demanded an enormous ransom, and the Romans were hard put to it to raise it. In their extremity, they stripped their ornaments, many of the statues in the temples, and even melted some down, including that of the goddess whom Romans call "Virtus." And then, to quote the words of Zosimus, the pagan historian, who records the evil doings with intense resentment, "those powers, which had received their honours, because they sustained the might of the Roman Empire, being stripped of them, lost their efficacy; and, when Virtus was melted down, anything of valour and manly worth that still lingered on was quenched, as the adepts in holy lore had long since foretold." We see how persistently paganism survived in this form of belief in the talismanic power of the sacred images to protect the State. It was only slowly that the new symbols, and in particular, the Cross, took their place.

In the course of three generations, then, the full results of the conversion of Constantine were realised. No doubt, the whole process was in a sense inevitable. If the Christian Church could not be suppressed, it was bound to become, in time, the religion of the Empire. The particular way in which the revolution came about was determined by the factors that we have tried to explain, the previous history, the character and career of Constantine himself, the course of events after his death. Let us end by trying to assess the importance of the Christian revolution first for the Empire, then for the Church itself.

Paganism lasted on with some obstinacy till near A.D. 400. It had two main foci—the city of Rome with its ancient pagan traditions and the Greek culture. The Roman nobles clung to pagan worship as part of the great past and developed a degree of personal piety, not evident before. A whole series of little coins, with allusions to the Egyptian cults of Isis, Serapis and Horus, were issued by them for the people of Rome. Greek culture continued to be, in the main, hostile to the new faith. The closing of the schools of Athens by Justinian was almost the final act in the great drama. The later Greek culture was not, as one might perhaps have expected, ready to accept the efforts of the Church to get rid of the absurdities and immoralities of the old religious stories. The Neo-Platonists and Neo-Pythagoreans, actually committed themselves to the difficult task of making sense of the old tales, by subjecting them to allegorical interpretation. But the last refuge of the old religion was neither among the Roman nobles nor the Greek philosophers. It was among the country-folk, the "pagani," who clung fast to their ancient rituals. The Church was disposed to take as much of them as it could into its own new forms. It is thought that some last traces of the old paganism may be seen in the witchcraft of the Middle Ages, in which Hecate (Diana) plays so large a part.

Pagan and Christian, the Empire had to follow the course set before it. At home, society was bound fast in its system of guilds.

The serf, tied to the soil, was only one of the many half-slaves of the fourth century. The civil service was immensely overgrown and oppressive. Government spies prowled around the Empire, frightening and oppressing men wherever they went. The army was largely barbarian. The barbarians never ceased from swarming over the frontiers. It was an age of strain and stress, of oppression and corruption, of a taxation merciless in its heaviness and cruelty. In that age of iron, there was no good ground for the growth of the Christian virtues. Here and there, some traces of Christian influence may be seen. In the main, the necessities of the State were too strong. Men, nominally Christians, continued to sin and oppress very much as their pagan predecessors had done. Unfriendly historians often put down the decline and fall of Rome to two factors, the barbarians and the Church. This is a one-sided view. It might be argued that the Church helped to save what could still be saved from the rising tide of barbarism. But the fact remains that Christianity came into power too late to save the Empire in the West.

And what of the Church? In its hour of triumph it found itself attacked on two sides. One was the side of doctrine. There was a very strong movement to impose on Christianity a pagan interpretation, which might render it more easily acceptable to the pagans. There were many inside the Church who would have welcomed this solution. We have already seen how this conflict was fought out between the Arians and Athanasians, with the final victory of the latter. But the victory cost dear. It wasted a great deal of the energies of the Church, and led to a schism that took centuries to cure. And the victorious Church found itself involved in an endless succession of controversies over doctrinal points, intricate enough to perplex the trained metaphysician, let alone the simple believer.

Even more serious was the threat to the Christian morality. The sudden change from persecution was enough to corrupt even the sound churchman. What of the mass of the new converts, who followed not so much personal conviction as the sun of the Imperial favour? It was impossible to stop the flow; it was very difficult to absorb the newcomers. When we observe the low moral tone of the first Christian generations, we have to remember this fact. Many were now Christians for what they expected to get out of it. The growing wealth and power of the Church gave rise to new temptations. The great positions of the Church drew men of ambition. Round about the middle of the fourth century there were disgraceful schisms in the Church of Rome, with the office of Pope in dispute between rival candidates. The Emperors had showered wealth and privileges on the Church, and the ladies of the great noble families were beginning to leave money away from their own houses to the Church.

But most vital of all was the fact that the Church had now lost its old independence. In winning toleration and, then, supremacy, it had become a part of the State machine. It might still continue its fight against the flesh and the devil, but the third party in the evil triumvirate, the world, had become friend, instead of enemy—but without changing its nature. While the Christians were still persecuted, they could maintain their protest against what they saw to be evil in the public life, even when they could not correct it. Now, if the Church could not carry the State with it, then it was inevitably carried away by the State. And to Constantine, goes back

the belief in the temporal power of the Pope. For there were forged Donations of Constantine, which were supposed to bestow on the Pope the reversion to the Imperial rule in the West. Dante commented on the vast evils to which these false Donations gave rise, and many have echoed his sentiments since.

The Christians who lived through the revolution under Constantine greeted the dawn after the darkness with jubilation. We who can see the sequel, with all its evil as well as its good, may feel that the loss almost overbalanced the gain. But, however, that may be, Christianity has played its great part in the political history of the Western world, and the conversion of Constantine, that ushered in the decisive change, must have a permanent interest for all who still call themselves Christians today.

NEW ZEALAND CROWN PIECES, 1949.

It is expected that the crown pieces will be distributed through the banks in October next. As a service to members, and particularly those in country districts and overseas, the Society has made arrangements to supply one crown piece 1949 to each member, and to new members until the limited supply is exhausted. The cost will be 6s in New Zealand currency, i.e., face value, plus registration on envelope and fee and postage. The 6s should be sent with order to Mr. W. D. Ferguson, 39 North Terrace, Kelburn, Wellington, New Zealand, who has kindly offered to distribute the specimens.

One specimen will be reserved for each member only until 15th December next, and this should allow sufficient time for overseas members interested to apply. New Zealand members should place orders as early as possible in order to distribute the work involved.

The coins should be in brilliant uncirculated condition, and of 50 per cent silver. The Society cannot guarantee the condition of the coins but every effort will be made to supply the best specimens available. It is understood that the Treasury is considering a proposal to issue, later, specimen sets of the full range of New Zealand coins, 1949, but no decision has yet been made.

LATE NEWS.

Broadcast Talks on Numismatics.—Broadcasts will be given by Mr. James Berry at the Children's Sessions at 5.30 p.m. as follows:—

	1 ZB Ak.	2 ZB Wn.	3 ZB Ch.	4 ZB Dn.
1. General Numismatics.	25 July	3 Aug.	15 Aug.	24 Aug.
2. Early money and tokens in N.Z.	1 Aug.	10 Aug.	22 Aug.	31 Aug.
3. Roman Money and treasure trove.	} These talks will be given on a Monday or Wednesday at 5.30 p.m. in the weeks following the dates given.			
4. Unusual monies.				

Junior Membership.—The Council decided to institute a Junior Membership at 5s per annum, up to 18 years, and later if bona fide full-time students, also to increase the Composite Life Subscription to £8 8s 0d.

New President.—At the Annual Meeting held on 27th June, Mr. W. D. Ferguson was elected President. Summary of minutes will appear in next issue.

PARTHIANS AND THEIR COINS

By A. QUINNELL.

(Concluded from last issue.)

When Germanicus died the Parthian king began to be contemptuous of Rome, and was also disliked in Parthia; Tiberias fanned revolt, and another, Tiridates, grandson of Phraates IV, ascended the throne and Artabanus fled. Later Artabanus made terms with the Romans, and was restored. He died in A.D. 40.

The total effect of the disturbances had been favourable to Rome, Artabanus probably totally ignorant of the Roman significance, had offered incense to the "Eagles." Artabanus is shown full-faced, with a square-cut beard, his long hair dressed out very fully on either side of his strong face, with deep eyes. His son, Vardanes, was deposed by Gotarzes, the chief official of the late Artabanus. Once again the cruelties of the King resulted in his downfall, and Vardanes remounted the throne. Civil war was instigated by Gotarzes, until Vardanes was murdered while hunting, and again Gotarzes was King. Claudius was appealed to, and sent to the Parthians, Meherdates (Mithridates V), but he fell alive into the hands of Gotarzes, who was content to inflict only sufficient mutilation on him to prevent him ever becoming King. One result of this victory was very unusual in Parthian history. Gotarzes caused a much smaller tablet to be carved alongside the great rock inscription of Darius; inscribed in Greek it recorded the victory.

From this time onward, 50 A.D., a slow decline set in, and though the Empire was not to fall for another two hundred years, decay was slowly sapping its strength.

A distant relation, Vonones II, occupied the throne for some two months. He was remarkable as being the father of three kings; Tiridates of Armenia, Pacorus of Media, and his successor, Vologases I, A.D. 54-78, who was the son of a concubine, and though he was the third son, he was elected, and he placed his two elder brothers on the Median and Armenian thrones. His coins show his strong features with a beard following the chin and jaw line, and the hair in four rolls on the side of the head, large eyes and firm mouth, and the diadem apparently tied in a bow at the back at forehead level. Troubles ensued on his making his brother King of Armenia. Tacitus says that his son Vardanes assumed the royal title, and coins confirm this. Vardanes II is depicted as fierce and determined: this "joint reign" is lacking in details; Vardanes disappeared, and the King had plenty of war.

The Romans compelled the evacuation of Armenia in 55 A.D., but an attack on Armenia in 58 caused war with Rome. Corbulo ravaged the country. Again in 62 the Romans were repulsed, but in 63 Corbulo crossed the Euphrates, and the Parthians asked for peace. The wild tribes, Alani, drove Pacorus from Media, and three years later, A.D. 75, Vologases appealed in vain to Vespasian.

In A.D. 78 Vologases died, and apparently two kings, Vologases II and Pacorus, possibly brothers, ascended the throne. The coins depict Pacorus as a young man, apparently clean shaven, with a "Grecian" profile, hair in large curls reaching below his ears; the diadem is clearly knotted at the back and, as usual, pearl encrusted. He seems to have reigned for thirty years, and would have been contemporary with the Roman Emperors, Vespasian, Titus, Domitian,

Nerva, and Trajan; Parthia seems to have been left severely alone; apparently not even corresponding. Coins of Artabanus as an old man bearded are extant; in the year 81 A.D. he gave shelter to Terentius Maximus, who pretended to be Nero. In 93 A.D. Pacorus was sole king.

In A.D. 110, Pacorus died and his son, or brother, succeeded, Chosroes (or Osroes). Vologases reappeared, also a Mithridates, Meherdates VI. Fierce internal conflicts took place, Chosroes expelled the King of Armenia, replacing him with one of Pacorus' brothers. Trajan was very indignant, and was known to "have designs." Armenia was the "trouble," and by an act that savoured of treachery Armenia was reduced to a Roman province. Chosroes used "the distances" well, and Trajan embarked on a pleasure cruise on the Persian Gulf: but his complacency was badly shaken by terrible "revolts" in his rear, the Legions meeting with disasters: Trajan died in Cilicia, A.D. 117, worn out from the fatigues of the Parthian campaign, and his efforts to get to Rome. Trajan had "given" Parthamaspates as King, but he was easily expelled: Hadrian at the time thought that the "Parthian adventure" was a great mistake. He had been the Prefect of Syria, and on becoming Emperor, he prudently withdrew all the Legions beyond the Euphrates.

Chosroes died about A.D. 130, and Vologases was generally acknowledged as the sole king. He had appealed to Hadrian when the wild Alani swept into his kingdom, but no help was forthcoming, Hadrian being intent on peace. On the death of Hadrian, Antonius Pius became Emperor, and Vologases sent him a crown of gold. A medal struck in the first year by Antonius shows on reverse a female figure holding a bow and quiver in the left hand, the right presents a crown, inscription: "Parthia." Vologases II died aged 96, and had reigned for some seventy-one years. Many coins of local kings and/or pretenders come from the latter part of this period, Mithridates IV, Artabanus IV, etc. The "portrait" is very bad on all of the coins, and the "kings" are not mentioned in contemporary writings.

Vologases III, A.D. 148-191, took the same titles, adding in Semitic, "Vologases, King," or "Vologases, Arsaces, King of Kings." His coins and the "portrait" are again very bad, being heavily bearded, the nose and eyes are caricatures, the hair is no longer curled but hangs below the nape of the neck, seemingly plaited. Parthia met with some successes, invading, but Avidius Cassius drove them out of Syria, entered Babylonia and burnt the greatest city in the East, Seleucia. Peace meant that Mesopotamia was a Roman province.

In A.D. 191 to 208, Vologases IV struggled with Severus. The Roman armies invaded Parthia, looting and burning, slaughtering all males, and carrying the women into captivity. Severus was badly mauled, besieging Hatra, and it was only the sudden surprising indolence that prevented another ghastly disaster being inflicted on the Romans, but these wars weakened Parthia. The last years of his reign passed in comparative quiet. His coins show him full face, bearded, and look like bad caricatures. If the Parthian monarchs met with disorders, they had comparatively long reigns compared with the Roman Emperors; Commodus, Pertinax, Didius Julianus, Pescennius Niger and Septimius Severus, but Severus was the one to suffer at Parthia's hands.

Another Vologases, the son of the IV, in A.D. 209 receives the kingship, but his brother Artabanus IV precipitates civil war. Caracullus demands the surrender of Tiridates, brother of Vologases IV, who sought sanctuary with Vologases V. At first the hostage is protected but when Caracullus declares war, is surrendered. Rome acknowledges Vologases in 212, but Artabanus gains the ascendancy in 216, and his brother disappears. Artabanus negotiates with Caracullus, and on his death an immense Parthian force invades Mesopotamia: Macrinus is defeated and is forced to purchase peace.

Artabanus has the whole of Parthia as his dominion: but, in 224 Persia attacks, in 227 Artabanus is slain, and by 228 the Persian, King Ardashir, completes his conquest of the vast extent of the Parthian Empire.

Coins show that the two brothers reigned together, possibly the kingdom had been amicably divided between them.

Before the Empire had fallen Caracullus had been insistent on offering himself as a bridegroom to Artabanus, to be met with politic excuses; that the daughter, a Parthian, would be out of place in Rome. On further representations from the Emperor, Artabanus arranged a meeting for the "wedding-feast" and the Roman Legionaires, meeting the practically unarmed dismounted Parthians, were treacherously ordered to attack; the Parthians, separated from their bows and hampered by the voluminous baggy trousers, were slaughtered by the Romans. Caracullus retreated, disgracing Rome by wanton burnings, slaughters, and tearing from their tombs the dead kings of Parthia: Caracullus was murdered, 217.

Parthia had acted as a "counter-poise" to the Roman weight. They were always barbarians at heart, but had many fine traits of character. Only on one occasion, and that rather suspect, did Rome accuse them of bad faith. They understood Greek and probably Semitic, as there were large settlements in the realm.

The nobles enjoyed power and dignity, which was hereditary; the electoral body, which elected many kings, were not mere subjects.

The army had "heavy" and "light horse." The "heavy" wore coats studded with metal discs, capable of resisting a heavy blow, and their polished armour and helmets shone brilliantly in the sun. The "heavy" carried a formidable long spear, no shields, bows and arrows of unusual size, a heavy short sword or large knife. The "light" carried the same bows and arrows, but were unarmoured, and would carry the sword or knife. Perhaps the "light" were more feared because of the "Parthian shot." Camels were employed, first for transport, then they seemed to have been used in a "Camel Corps." Chariots were only for the transport of the innumerable females and other "baggage." Kettle drums resounded over the field of battle. Slipper coffins were used, after the animals had disposed of the flesh: or it seems later these coffins contained the whole body. Made of beautiful green glazed-ware, considerable skill in formation was required, and the oval opening at the head was fitted very exactly with a lid; the "foot" of the coffin was holed, to allow the escape of gases. Decoration was curious, small rectangular compartments each containing the figure of a man, standing, arms akimbo, legs astride, short sword hanging from his belt, and on his head an enormous coiffure very curiously shaped. Personal ornaments were well designed. Some finger rings had stones in them, but the Parthians really lacked all aesthetic art and ability.

Despite the wars with Rome, or perhaps directly because of them, the two peoples became acquainted with the manufactures of each

other and, of course, the raw materials. Parthia needed metals from Roman sources, and exchanged textile fabrics and spices. Textiles were probably the products of Babylonia, as were silks, carpets, and luxurious coverlets, which were very eagerly sought after, and the Romans were prepared to pay enormous prices for them.

The Parthian Empire rose, flourished and fell: but, perchance some of us have among our forebears a Parthian, for it is not impossible that among those who served in the legions that invaded England were Parthian soldiers, recruited to Rome, and who . . . well, wouldn't it be really interesting to know of the admixtures of "blood" that all of us must have?

NOTES AND COMMENTS.

Decimal Coinage.—Under the chairmanship of Mr. J. T. Becklake, ex-Director of the South African Mint, a Decimal Committee has recommended:

That the Government take the necessary steps to set up a decimal currency in South Africa.

The Committee stated that if the change were not made in the very near future, the existing system might become entrenched to such an extent that the change later on would become far too difficult and costly.

Centenary of the Florin.—One hundred years ago the silver florin, or one-tenth of a pound, was introduced as a first step towards the decimalising of the English coinage. The Commonwealth of Australia adopted the florin as its largest circulating silver coin, presumably with a view to subsequent decimalising of the pound into 1,000 parts. New Zealand, however, adopted both the half-crown and the florin, and included a five-shilling piece in its coinage structure in order to facilitate a possible change to a decimal coinage which could be based on the crown or five-shilling piece divided into 100 cents. Each country has made a tentative approach to the reform, but has hesitated to proceed further. Developments in South Africa will be watched with interest.

Bank Notes, South Africa.—In the first major change in twenty-five years in the designs of the bank notes of the Union of South Africa difficulty is being experienced in the similarity of colour of the £5 and £1 notes. The £1 has a lion on the back and the £5 has a sailing ship, but both are apparently of slate-blue colour. This recalls the similarity in the colours of the New Zealand ten shilling and fifty pound notes of the first Reserve Bank issue.

Papers.—As the Society wishes to formulate a programme for meetings an invitation is extended to all members to submit papers; could those willing to prepare papers notify the Secretary as early as possible giving the subject and date preferred.

Treasure Trove.—*The Times*, London, December 20, 1948, reports that a number of Iron Age metal articles were ploughed up at Snettisham. One group, declared treasure trove, consisted of five necklets made of gold, and frilled with a core of iron. The workmanship was not British, and dates between 50 B.C. and A.D. 50. Another group consisted of seventy Iron Age coins minted between 85 B.C. and 75 B.C.—some of the earliest issued in Britain—and the other group consisted of rings, bracelets, of bronze, brass, electrum and other alloys.

Encouraging Beginners.—In the March issue of *The Numismatist*, Mr. Loyd B. Gettys, President of the American Numismatic Association, lists the advantages derived from membership of a numismatic society or coin club under four headings, knowledge, more collectors, economic gain, and pleasure. He states that every member should be encouraged to give a short talk or paper on some phase of the study. He considers that light refreshments served after meetings are effective in holding interest and promoting informality. One way of financing this is by taking five per cent on all coins auctioned after a meeting, or the sale of specimens donated to a society. Special consideration should be given to junior members, whose fees should be half that of senior members. Junior members should be guided in their collecting choices, and older members should not push bidding against juniors. He states that no specialist is immune from the desire to communicate with others of his kind, and to share mutual enthusiasms. All men hunger after knowledge, and the brightest numismatist can learn from the youngest amateurs.

NOTES OF MEETINGS.

AUCKLAND BRANCH.

The Second Meeting of the Branch was held at the Auckland Chamber of Commerce, on Wednesday, April 6th, 1949.

Present.—Messrs. T. W. Attwood (in the Chair), R. Sellars, E. Morris, D. Atkinson, A. Sutherland, D. C. Price, C. E. Menzies, N. Soloman, T. P. Southern, A. Robinson, N. B. Spencer and E. W. Robson. The Chairman extended a hearty welcome to Messrs. Spencer, Menzies and Price, who were attending their first meeting.

Venue.—The venue for meetings was further discussed. The possibility of gathering at the Auckland Public Library was impossible, and the practicability of the Auckland Museum was considered. Mr. Spencer kindly consented to make enquiries regarding a room of which he had knowledge, and further to enquire regarding our letter to the Auckland University. The matter was left in the hands of the Chairman and Secretary to investigate.

Mr. H. Mattingly.—The visit of Mr. Mattingly was announced as being between the 29th April and 4th May. Members were advised that his lecture would be held on Monday, 2nd May, at the University College Hall. It was decided that the Secretary should contact members with a view to calling on Mr. Mattingly after his arrival and to suggest an informal meeting with Auckland Branch members.

Library.—The nucleus of the Auckland Branch Library was announced and the sincere thanks of members were extended to Mr. Allan Sutherland for the magazines he had made available. It was decided that magazines should be circulated among members who would be responsible for passing them on when finished. As regards future books, apart from magazines, etc., which may come into the possession of the Branch, it was decided that these would be available for reference only.

Mr. Allan Sutherland then presented a most enjoyable paper on Auckland Tokens which dealt very fully with both the tokens and the background history of their issuers. A hearty vote of thanks was accorded to Mr. Sutherland and the meeting was terminated at 9.10 p.m.

The Third Meeting of the Branch was held on the 4th of May, 1949.
Mr. T. W. Attwood in the Chair.

Correspondence.—Registrar of the Auckland University College intimated regret that no accommodation was available at the College for Branch Meetings. Moved by Mr. Sellars and seconded by Mr. Robinson that the letter be received and no action taken in view of the question now being satisfactorily concluded.

Mr. M. A. Jamieson, representing the English firm of Bradbury Wilkinson & Co. Ltd., made the kind offer to exhibit bank notes printed by his principals in London. It was resolved that Mr. Jamieson's offer be accepted and that the Secretary write thanking him for his offer and interest.

Venue.—The Chairman had pleasure in informing members that through the efforts of Mr. R. Sellars and himself permission had been given for the use of the room in which the meeting was held for all future meetings. It was moved by Mr. Allan Sutherland and seconded by Mr. Robinson that a hearty vote of thanks be given to these gentlemen for the work done by them in securing the room.

Delegate to the Council of the Society.—It was moved by the Chairman and seconded by Mr. Atkinson that Mr. Allan Sutherland be appointed to this position. The motion was carried unanimously.

Mr. Mattingly.—The Chairman outlined the context of Mr. Harold Mattingly's lecture which had been held at the Auckland University College Hall on the previous Monday evening. The Auckland lecture was the best attended of the tour, there being close on two hundred persons present.

Annual Meeting.—Members were notified that the next meeting of the Branch would be the Annual Meeting and election of Officers. Further details would be sent to members with the notice of meeting.

Crown Pieces.—The question of the circulation of the crown pieces was raised by the Chairman who outlined the difficulties that are liable to be encountered under the arrangements that have been made by the Reserve Bank. A general expression of disapproval was voiced by all members. It was agreed that Mr. Allan Sutherland should write on behalf of the Society, at the request of the Auckland Branch, to the Reserve Bank requesting reconsideration of the matter and asking for the following:—

- (a) A photograph of the crown for publication in the Journal.
- (b) Privileged issue of the crown pieces to members of the Society.

In regard to the photograph it was pointed out that although the Society had done all it could to assist in the arrangements for the crown piece, and that it had been designed by a member of the Society, there was no information available as to the design of the coin.

Cleaning of Coins.—Mr. Sutherland read an extract from the March "Numismatist" in which an analytical chemist declared that "there is no satisfactory cleaning method for coins yet devised." This brought forward interesting comments from the meeting. It was decided that this subject could well be a major topic for a paper at a future meeting.

Paper.—A ten minute paper was read by Mr. E. W. Robson on the History of Money and Coinage which incorporated brief sketches of

the origins of a number of the names that have been given to coins both past and current.

The meeting terminated at 9.20 p.m. with a vote of thanks to the Chair.

Minutes of the Fourth General and First Annual Meeting of the Auckland Branch of the Society held on 1st June, 1949.

Mr. T. W. Attwood in the Chair.

Correspondence.—From Mr. E. Robson expressing his regret at the necessity for tendering his resignation from the position of Secretary-Treasurer to the Auckland Branch. The Chairman, Mr. Attwood, and Mr. Sutherland, both spoke briefly, expressing appreciation of the work done by Mr. Robson and regret at his resignation.

Reserve Bank.—Declining the request to supply a photograph of the New Zealand crown, but, agreeing to reserve up to 400 pieces for members of the Society.

Parent Body.—Informing members of the increase in the subscription from 5/- p.a. to 10/- p.a. The general feeling of the meeting was that this increase was justified.

Finance.—We are pleased to report that we have been self-supporting and finished the first financial year with a credit balance.

Chairman's Report.—On behalf of the Branch and in the absence of the Chairman, Mr. J. C. Entrican, I have the honour to present the First Annual Report. Towards the end of 1948 Auckland members of the Society were circularized by Mr. Robinson with a view to forming a branch here. In February, 1949, a meeting was convened by Mr. Robinson and this was held in the Y.M.C.A. It was resolved to form a Branch and that meetings be held on the first Wednesday in each month. At the second meeting in April a paper was read by Mr. A. Sutherland, F.R.N.S., on "New Zealand Tokens." Another paper was read the following month by Mr. E. W. Robson on "The Origin of the Units of Coinage." Much concern was expressed at our inability to secure a suitable meeting place, but finally this obstacle was overcome by the efforts of Messrs. Attwood and Sellars and the May meeting was held in an atmosphere of dignity almost approaching awe.

There has been, and is, a good deal of enthusiasm and I feel, gentlemen, that we are in for some good times. You will notice that the Annual Meeting is being held only four months after the Branch's inception, but this is to conform with the Society's annual year. I would like to thank you all for your solid support and assistance given me in my office of Acting-Chairman since our first meeting, and to wish you all a happy and prosperous year in numismatics. Let us go forward together, resolved to do our utmost for the Society in general and our Branch in particular.

Election of Officers.—The following officers were elected:—

Chairman: Mr. T. W. Attwood.

Vice-Chairman: Mr. A. Robinson.

Executive: Mr. R. Sellars and Mr. T. P. Southern.

Secretary and Treasurer: Mr. D. C. Price.

Auditor: Mr. T. P. Southern.

Delegate to the Council of the Society: Mr. A. Sutherland.

Decided that the Annual Branch Subscription remain at 2/6d and be reviewed at the next Annual Meeting.

Paper.—A very enjoyable paper was presented by Mr. Sellars entitled "Custom of the Royal Maundy," in which a short history of the origin and progress of this interesting custom was outlined, together with a list of the various types found from 1662 to the present time. The paper was cyclostyled and copies given to members present. Mr. Sellars was accorded a hearty vote of thanks.

WELLINGTON.

Minutes of the 122nd Meeting held on 28th March, 1949.

Professor H. A. Murray in the Chair.

Correspondence.—The Chairman read letters from Lord Bledisloe and Sir John Hanham acknowledging Fellowship Certificates, expressing appreciation of the honour, and making eulogistic references to the work of the Society in New Zealand. Letters were also received from the American Numismatic Association and from other overseas members congratulating the Society on the high standard of the Journal.

Fellowships.—Some nominations for Fellowships were received and the Chairman said he thought these should be considered at a Council Meeting and submitted to the branches before any finality was reached. Moved by Mr. Berry and seconded by Mr. Hornblow that the nominations be considered at the next meeting of the Council.—Carried.

New Members.—New members were elected as follows:—

Mr. L. S. Ormandy, Dargaville.
 Mr. Carl Todd, Greymouth.
 Mr. Robt. J. Madden, New York, U.S.A.
 Mr. E. J. Steeds, Christchurch.
 A. H. Baldwin & Sons Ltd., 3 Robert St., Adelphi, London.
 Mr. S. J. Moore, Nelson.
 Mr. Y. Yamaga, 21-1 Takecho, Japan.
 Mr. K. J. Wyness-Mitchell, Christchurch.
 Capt. R. Lee, Staffs, England.
 Mr. E. Goodchild, Rotorua.
 Dr. Gilbert Archey, Auckland.
 Professor Blaiklock, Auckland.

Mr. Mattingly's Lectures.—The Chairman said that Mr. Mattingly had consented to give another lecture on the Coin and Medal Department of the British Museum and his lifework there. Decided to invite members of the New Zealand Classical Association.

Professor Murray issued a verbal invitation to all members to be present at a lecture to be given by Mr. Mattingly at Victoria University College on 23rd instant.

Gift of Book.—The Chairman said that Sir John Hanham had kindly forwarded to the Society a catalogue of the coins and books of the late Mr. Sydenham (a British numismatist) and the Secretary was requested to write to Sir John expressing the Society's thanks.

Papers.—Professor Murray read Mr. Mattingly's Todd Memorial Lecture—"The Emperor and His Clients."

Mr. Quinnell read an extract from *The Times* entitled "Treasure Trove in Norfolk," and Mr. Murray Weston an extract from the *Auckland Star* entitled "Treasure Trove which is seized for the King."

Minutes of 123rd Meeting held in Wellington on 26th April, 1949.

Mr. W. D. Ferguson, F.R.N.S., in the Chair.

Mr. Harold Mattingly delivered an address on the British Museum. Members of the Wellington Branch of the New Zealand Classical Association were present among the guests.

On the motion of Dr. P. P. Lynch, seconded by Mr. H. E. Evans, K.C., Solicitor-General, and supported by Mr. James Berry, a hearty vote of thanks was accorded to Mr. Mattingly for his address.

Minutes of the 124th Meeting held in Wellington on 2nd May, 1949.

Mr. W. D. Ferguson, F.R.N.S., in the Chair.

New Member.—Professor T. D. Adams of Dunedin.

Journals for Branch.—The meeting approved of one free copy of each Journal being supplied to the Sec.-Treasurer of the Auckland Branch for the Branch Library.

Honour for Mr. Ferguson.—Mr. Berry said that Mr. Ferguson had been accepted as a member of the Royal Numismatic Society, membership entitling him to a Fellowship. Members offered their congratulations.

Council Meeting.—Messrs. Ferguson, Quinnell and Martin requesting that a Council meeting be held at an early date, arrangements were made for the holding of a meeting of the Council on Wednesday, 25th May, at 7.30 p.m., at the Alexander Turnbull Library.

Tasman Medal.—Mr. Berry reported that progress was being made with the production of the medal.

Reports Tabled.—Numismatic Society of South Australia; Numismatic Association of Victoria.

Exhibit.—To commemorate the 300th Anniversary of the execution of Charles I, Mr. Ferguson showed some coins of that reign.

Minutes of Meeting of the Council of the Royal Numismatic Society of New Zealand (Inc.) held at Alexander Turnbull Library, Wellington, on 25th May, 1949.

Present.—Messrs. J. W. A. Heenan (in the Chair), Ferguson, Freeman, Martin (Hon. Treasurer), Quinnell, Berry, Horwood, Hornblow and Miss E. Emerson (Hon. Secretary).

The Chairman said that the Society was not in a very good financial position, and the meeting had been called in order to discuss finances. He asked the Treasurer to outline briefly the financial position.

Mr. Martin explained that for the financial year ending 31st May, 1949, there was a loss on working of about £37. The Journal cost about £150 per annum to produce, each copy costing in the vicinity of 2s. The Society received £100 subsidy from the Government and approximately £50 from subscriptions. There were expenses for stationery, postage, honorarium to Secretary, etc. An endeavour had been made to sell more advertising space, but the limited circulation of the Journal made this difficult.

Mr. Quinnell moved and Mr. Freeman seconded the following motion:—

“That the individual membership fee be raised to 10s per annum, the subscription for schools to remain at 5s.”—Carried.

The Treasurer brought up the question of those members who had paid their subscription in advance at the old rate, and Mr. Heenan moved and Mr. Berry seconded: "That as advance subscriptions had been paid in good faith, they be accepted."—Carried.

The extension of the list of Fellows, which had been referred by a general meeting to the Council, was once more held over until a later date.

Minutes of the 125th Meeting held on 30th May, 1949.

Mr. A. A. Quinnell in the Chair.

The Minutes of the previous meeting, and the Minutes of the Council Meeting held on 25th May, having been read, were confirmed.

Fellowships.—Mr. Berry moved that Mr. J. C. Entrician, Auckland, be nominated for a Fellowship and Mr. Freeman seconded the motion, which was carried.

New Members.—On the motion of Mr. C. A. Bowler, seconded by Mr. Ferguson, Miss Laura Robinson, Te Aroha, was elected a member. Mr. Berry moved that Mr. E. Hannaker, Launceston, Tasmania, be elected and Mr. Freeman seconded the motion. Both motions were carried.

Title Page to Volume 3.—Mr. Hornblow said that the title page to Volume 3 had not been cyclostyled owing to the difficulty of matching the type of previous title pages. He had located a firm willing to undertake the work for £1 2s 6d for 100 copies. Mr. Ferguson moved and Mr. Martin seconded: "That Mr. Hornblow be thanked for his efforts and be asked to ascertain the number of title pages required by members before placing orders." A member suggested that a notice might be inserted in the Journal inviting members to write to Mr. Hornblow.

Programme of Papers for Future Meetings.—Mr. Quinnell moved, seconded by Mr. Ferguson: "That a recommendation be made to the incoming Council that a definite programme of papers to be read at each meeting be laid down, and that invitations be sent to suitable members to read or to send in, a paper."

Deceased Member.—Mr. Ferguson said that he had received advice of the death of Mr. J. Warren, formerly Hon. Treasurer of the Victorian Numismatic Association and a member of the New Zealand Society, and suggested that a letter of condolence be sent to the Victorian Society. This was endorsed by all present.

Vote of Thanks.—Mr. Ferguson moved a vote of thanks to Mr. and Mrs. Berry for cyclostyling, without charge, the annual accounts for subscriptions. This was seconded by Mr. Martin.

Exhibit.—Mr. Ferguson exhibited some modern Italian coins which revive classical designs.

CANTERBURY BRANCH.

Minutes of Eighth Meeting of the Canterbury Branch held on 23rd February, 1949.

Mr. L. J. Dale in the Chair.

New Members.—Mr. E. J. Steeds and Mr. K. J. Wyness-Mitchell had joined the Society since last meeting. Mr. P. Watts Rule of Timaru who had been a member for some years had now linked with the Canterbury Branch. Maurice Robinson represented the Christchurch West High School and is now confirmed by the Headmaster as official representative.

Canterbury Centennial Medal.—It was agreed that we contact the Souvenir Committee of the Christchurch Centennial Committee re the Centennial Medal and also suggest a medal for the proposed Exhibition in 1953.

Business.—1. Next meeting was set down for 10th March, at 8.15 p.m., subject to confirmation when the eminent numismatist Mr. Harold Mattingly, M.A., from London, would give a combined lecture to members of our Society and the Christchurch Classical Association on "Thirty Famous Coins."

A suggestion from the Executive for a tea before the meeting was referred back to the Executive with power to act if found suitable.

2. The Executive raised a question whether meetings should be six- or eight-weekly, and it was decided after discussion to keep the meetings to bi-monthly meantime. The May meeting to be tentatively for the 25th. It was left to the Executive to arrange the programme.

3. The new twelve-sided Fiji threepences were distributed to members present. These were sent with the compliments of Mr. James Berry of Wellington. These, Mr. Berry designed and are his first currency coin.

Token Research.—Mr. Dale reported further information on S. Clarkson and Mr. Robb on Petersons. Mr. P. Watts Rule of Timaru has kindly sent photographs and considerable information re Clarkson & Turnbull of Timaru. This was appreciated very much.

It was decided to form a Token Committee and Mr. Dale and Miss Thomas to associate editors of the material.

Paper.—A paper entitled "The Copper, Tin and Bronze Coinage of England," written by Mr. E. Horwood of Wellington, was read. Appropriate coins were displayed by the Chairman to illustrate it.

It was proposed by Mr. Dale and seconded by Mr. Robb that a letter of appreciation be sent to Mr. Horwood.

Mr. Dale gave a short talk on "The Foundation Principles of Numismatics." This was most instructive and helpful and Mr. Dale agreed to give a further instalment at a future meeting.

The meeting concluded at 9.20 p.m.

Minutes of Ninth Meeting of the Canterbury Branch held on 20th April, 1949.

Mr. L. J. Dale in the Chair.

Mr. Dale welcomed Mr. Roger Duff, Director of the Museum, and thanked him for his very kind assistance in making the Museum available for meetings. Mr. Duff expressed pleasure at being able to attend, and assured the Society of his very sympathetic interest in its work which he felt would also benefit the Museum.

Centennial Medal.—Mr. Dale said that with James Berry of Wellington the matter had been discussed locally, and suggested designs will probably be considered shortly. Mr. L. R. Denny said that the Historical Society could be co-opted.

The Chairman who is visiting Australia shortly was asked to convey fraternal greetings to numismatists over there.

Paper.—An interesting paper, "Strange Transactions," was read by Miss E. R. Thomas.

The meeting concluded at 9.30 p.m.

Minutes of the Tenth Meeting of the Canterbury Branch held on 23rd June, 1949.

L. J. Dale in the Chair.

Mr. J. M. Caffin was welcomed as a new member.

Matters Arising: Re Centennial Medal.—The Chairman reported that official consideration had now been given by the Centennial authorities and it appeared likely that a favourable decision would shortly be made to have worthy medallic commemoration.

Business.—1. Letters were received from:

(a) Mr. Brassington, President of "Friends of the Museum," stating that £50 had been donated by them to the Museum Trust Board to improve the collection of coins and the Board had also granted a further £50 for show cases. This gesture was commented on most favourably by members.

(b) The Secretary reported on a letter received from Stokes & Sons of Melbourne offering assistance in any medal striking project.

2. The Chairman who had visited Australia recently conveyed greetings from Mr. Weaver of New South Wales, and Mr. Farman of the Victoria Society, also members of the N.S.S.A.

3. Mr. H. T. Allen kindly offered a book, Hawkins *Silver Coinage of England*, to the Society's library. This was gratefully received and it was hoped that further donations of books would be made before long to build up our collection.

4. Since the last meeting one of our members, Mr. E. F. Harvey, had passed away. Reference was made to the inspiration all had derived from his informed outlook. He would be greatly missed both by our Branch and by the Museum of which he was an honorary member of the Staff. Members stood in silence, and directed that a letter of condolence be sent to his mother.

5. The next meeting was set down for 25th August. Mr. Allen would give a paper on "The Viking Coinage of London." Mr. Dale said he would give a brief paper on the Mattingly Medal if time permitted. Miss S. A. Lange volunteered a paper on Maundy money and there was also the Auckland Trades' Token Paper by A. Sutherland in reserve.

6. **Subscription.**—The whole matter of the Society's subscription was fully discussed and various implications of the increase to 10s considered. Members felt that the Council might have been aided if the subject had been referred to the branches before actual decision was made. The Chairman, who was a Vice-President and Council member, had not had any notice of the imminent necessity for action, but had since perused the balance sheet and he gave his opinion to the meeting which made several suggestions as to the financial aspect, including the condensation of all meeting reports to save space, drawing an annual amount from composite subscription account, and that schools should pay the regular subscription. It was also felt that junior and student members should have a lower rate. Moved by Mr. L. R. Denny and seconded by Miss Thomas:

"That the Canterbury Branch of the R.N.S.N.Z., while agreeing that the figures supplied indicate a definite need for an increase in subscription, considers that, if practicable, the amount of 10s annually should be the maximum total amount.

"Further we recommend that where a Branch is active, at the end of each year, the Council refund an amount of 2s per member to be used for local expenses.

"We further consider that important constitutional or policy matters should be referred to every Council member, and to local branches before being decided by the Wellington Council members."

Address.—"Crete—its Ancient History and Geography," by L. R. Denny, M.A. Mr. Denny gave an original and absorbing account of this practically unknown culture, which is reported at length in our records. Copious pictorial and map illustrations made the presentation of the subject particularly vivid. A hearty vote of thanks was passed with applause.

Although the original Cretan civilization did not use coins, their culture certainly influenced later issues with such designs as the Minator and Labyrinth, etc.

"Some Notes on the Coinage of Crete" was the title of a short paper prepared by S. A. Lange and L. J. Dale dealing with the three chiefly-known issues for the island. This was illustrated with photographs of coins and a single specimen of the 1901 issue kindly loaned by our friend W. D. Ferguson of Wellington.

Research on History of Christchurch Token Issuing Business Firms.—Miss Thomas gave a report indicating that twelve of the fifteen to be investigated, had been practically completed, but an appeal is made for concentrated efforts on the three remaining. Union Bakery, Alliance Tea Company and Gaisford & Edmonds.

Miss Thomas was thanked for her work, and it is hoped that the material may be issued as a booklet for the Centennial year, 1950.

METALS USED FOR COINS.

Aluminium.—Discovered in 1824 and was classed as being very valuable until 1886, when the process of preparing it by electrolysis came into use, since when its value has depreciated.

Aluminium Bronze.—An alloy having the approximate composition of 90-93% copper, 7-10% aluminium, with perhaps, a little iron.

Billon.—An alloy usually containing about 20% silver and 80% copper or other metals. As its composition varies considerably its colour also varies from a pale copper to the appearance of a metal such as nickel.

Brass.—Consists of 70-80% of copper and 20-30% zinc. Brass is popular because of its ornamental colour, ease of working, suitability for casting, and its relative resistance to corrosion.

Bronze.—An alloy of copper and tin in which the latter is generally less than 20%. It is a tough metal of great tenacity. Gun-metal consists of 90% copper and 10% tin. Common coinage alloys are 92.5% copper and 7.5% tin, and 95% copper, 4% tin and 1% zinc.

Copper.—This metal has been known for more than 15,000 years and was used for colouring beads and glazes by ancient man. The Egyptians employed it for utensils, weapons and ornaments.

Copper Nickel.—The principal alloys at present contain nickel in the following percentages: 2.5, 5.10, 15.20, 25.30.

Copper Silver.—A new alloy adopted by U.S. mint for the 5 cent pieces of 1942 consists of silver 35%, copper 56% and manganese 9%.

Electrum.—An alloy of gold and silver. Occurring naturally—but also made in recent years by mixing the molten metals, contains between 15-35% silver. Being a hard wearing metal, it is suitable for coins. The name is derived from the Greek word electron, meaning amber, and referring to its colour.

To be continued—Murray Weston.

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(As illustrated on Plate 12 of Journal No. 3.)

Silver, extra high relief, 52 mm. x 4 mm.	63/-
Antique bronze, 52 mm. x 4 mm.	10/6
Brilliant gold colour, bronze, 32 mm. x 2 mm.	2/6

OTAGO DIAMOND JUBILEE MEDAL, 1848-1908

White metal, 27 mm.	1/6
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A Catalogue of Roman Coins by Gilbert Askew, F.S.A. 3,340 coins described. 128 pages, 295 illustrations. 5/6, postage paid.

Another edition by the same author which will include Roman Gold will be available in about six months. 10/6, postage paid.

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