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NOTICES OF BOOKS.

SAINTS AND THEIR EMBLEMS. By Maurice and Wilfred Drake. Illustrated by xii plates from Photographs and Drawings by Wilfred Drake, with a Foreword by Aymer Vallance. (Laurie.) £2 2s.

This beautifully printed book consists of a series of indexes. The first is a catalogue of Saints, which, as Mr. Vallance tells us, includes some four or five thousand names. After each name there is a list of the emblems associated with the saint in art, the pincers of St. Dunstan, the gridiron of St. Laurence, and so forth. Existing examples of their artistic representation are also mentioned. When, as often happens, the saint has no recognized emblem, some particulars of his life are given which may suggest an emblem to the craftsman who is called upon to represent him in sculpture or painted glass, and sources are indicated from which further information may be derived. The second index is a list of emblems, with the names of the saints to whom they severally belong. By means of it the ecclesiologist will be assisted in identifying anonymous mediæval figures. In an appendix there are five shorter indexes which enumerate (1) the Patriarchs, and (2) the Sybils, with their emblems in Christian art; the Patron Saints (3) of arts, trades and professions, and (4) of various other things, such as children, animals and bridges, and (5) the calamities in which invocations to special saints are used. The labour of making these indexes must have been enormous, and spread over many years. The compilers are justified in the hope that their book will prove interesting and valuable, not only to ecclesiastical artists, for whose use it is primarily intended, but also to a wider circle of ecclesiologists and antiquaries. The Foreword warns us that we must expect to find errors in it. It would have been a miracle if there were none. If we call attention to some, we do so in no spirit of carping criticism.

As an example of the interest of this volume for any reader who turns over its pages, we may take the references to St. Nicholas of Myra. It is not surprising that the saint of this great Mediterranean port—"the seat of the sailor's god, to whom they offered their prayers before starting" on the voyage to Syria or Egypt (Ramsay, *Paul the Traveller*, p. 298)—should be the patron of sailors, as we are here told that he was. He was the Christian successor of the pagan sea god in the Levant, just as St. Phocas of Sinope¹ succeeded Achilles Pontarches as the patron of sailors

¹In the index this Phocas becomes two persons, neither of whom is described as the patron of sailors.

in the Black Sea. Thus we see that the maritime miracles recorded in his Life are not the cause, but the result, of his popularity with sea-men. But St. Nicholas had many other clients besides the sailors. It was, perhaps, easy to extend his sway from sailors to the merchants whose goods their ships carried, and in particular to wax chandlers. It may have seemed a short step from merchants to pawnbrokers, from pawnbrokers to thieves, though why thieves should have had the advantage of a saintly patron it is hard to say. At any rate of all these Nicholas was the protector. And, as we know, he is the patron saint also of children and schoolboys, whose stockings good Santa Klaus still fills. But what connexion there is between children and sailors and thieves is not clear. Now we turn to the emblems. At Lincoln in the thirteenth century the emblem of St. Nicholas is a ship, elsewhere an anchor. At Rouen and Chartres he is associated with children. But much more commonly the symbol assigned to him is three golden balls. The balls on occasion become loaves, or golden apples, and once they are six in number; but they are almost always in evidence. The three purses, which are sometimes found, may be only a variant of this emblem, though legend connects them with the saint's patronage of virgins, which, by the way, our compilers do not notice. Even the heads of the three children sitting in their tub, as depicted in Chambers' *Book of Days*, reminds us irresistibly of the three balls. The corresponding legend, be it observed, has only two children. The ship, the anchor and the children St. Nicholas shares with others, but the three balls are peculiar to him, for the balls of St. Clara of Monte Falco are not really a parallel. But we must not conclude that the pawnbrokers were his special *protégés*. They, in fact, borrowed their sign from the Lombard merchants, who took it from St. Nicholas himself. What then is the ultimate origin of the three balls? We may venture the guess that they are a survival of the points of the trident which St. Nicholas, Christian protector of sailors, inherited from Poseidon, his pagan predecessor.

St. Patrick is one of the few saints specially venerated in Ireland who have recognized emblems. He is usually represented trampling on, or chasing, serpents or other reptiles. The origin of this emblem is obvious. But it is curious to observe how completely its meaning has been lost sight of in the fifteenth century representation of him at Doddiscombsleigh, Devon, reproduced in one of the excellent plates with which this volume is enriched. There St. Patrick has a placid countenance, and two serpents, apparently pets, are at his feet, one of them coiled round his crozier.

I cannot discover the principle on which a comparatively small number of Irish names has been selected for inclusion in the index of saints. That many should be omitted was necessary, if the book was to be of reasonable bulk; and as most Irish saints have no conventional emblems, their absence is of little moment. It may be

noted, however, that those whose names appear are not always the most illustrious. Adamnan, for example, is not in the list, though, oddly enough, he is mentioned in the article on Eunan, and distinguished from that person, though "Eunan" is merely a phonetic spelling of Adamnan. The compilers are not to be blamed if they did not overcome all the difficulties of Irish nomenclature. But the fact cannot be ignored that in this part of their work they have often gone astray. Names, both of persons and places, are sometimes almost unrecognizable, agreeing neither with the Irish nor with the modern Anglicized forms. We have a bishop of Lusk called Maccallin ("of Scotland"!) for MacCuilinn, and we note Ardrath for Ardsratha (Ardstraw), Raheny for Rathen (Rahin), Tyrdaglas for Tir da glas (Terryglass), etc. And, to mention a more serious error, the index gives us as three saints, (1) Aidan, or Maidoc of Ferns, Ireland, Jan. 31, c. 632, founder and first bishop of Ferns, (2) Modoc, Aidus, Aidamus (*sic*), Maidocus, Maidoes (*sic*), Moduceus, or Moedoc, bishop of Ferns, Sep. 7, c. 632, and (3) Maidoc, Mogue, or Maodhog of Ireland, Jan. 31, d. 632, died bishop of Ferns. These three are clearly the same person.

H. J. LAWLOR.

CONSCIENCE OF SIN. By the Rev. T. A. Lacey, M.A., Warden of the London Diocesan Penitentiary. (Scott.) 2s. 6d. net.

This is the first volume of a series of "Handbooks of Catholic Faith and Practice," edited by the Rev. W. J. Sparrow-Simpson, D.D. It contains an excellent collection of Lent meditations for thoughtful readers. They require careful study as the subject matter is difficult. In clear and simple language, free from technical terms, deep ethical problems are examined and applied to practical religious life. As its title suggests the book is a conscience study. The first chapter treats of the nature of morality and the foundation of the moral law. It is shown that the existence of God affords their only rational explanation. Sin is then introduced as rebellion against God, and Conscience appears as a sense of sin. In the latter part of the book this "Conscience of Sin" is discussed in relation to Judgment, Conversion, and Redemption. The book is very interesting as well as being spiritually helpful. The argument in it is carefully thought out, but to appreciate it fully puts some strain on the attention of the reader. Frequent references are made to the words of Scripture, and there are many illuminating remarks on familiar passages which put old truths in a new light. The series of six Lent meditations which form this book, can be recommended to any who wish for a simple discussion from the religious standpoint of some of the philosophical problems which lie at the foundation of morality.

As an appendix there is added a chapter on Conscience, taken from the author's *Elements of Christian Doctrine*, which is now out of print.

W. P. WEBB.