

The Story of



by EDWARD HARTE

A SOUVENIR BOOKLET

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FOREWORD

Many Histories of Ancient Buildings and Churches are little more than a Catalogue of extracts from Old Documents and Parish Records. Although giving all the facts they are rather dry to read.

In the Story of Place the author has tried to tell all the facts in an entertaining manner, so that the whole is a connected sequence of events, bringing Place to life in the mind of the reader.

Connected with a building as old as Place there are sure to be many Legends, and as a Legend is, 'The Smoke from the Fire of Truth', these have been told as well.

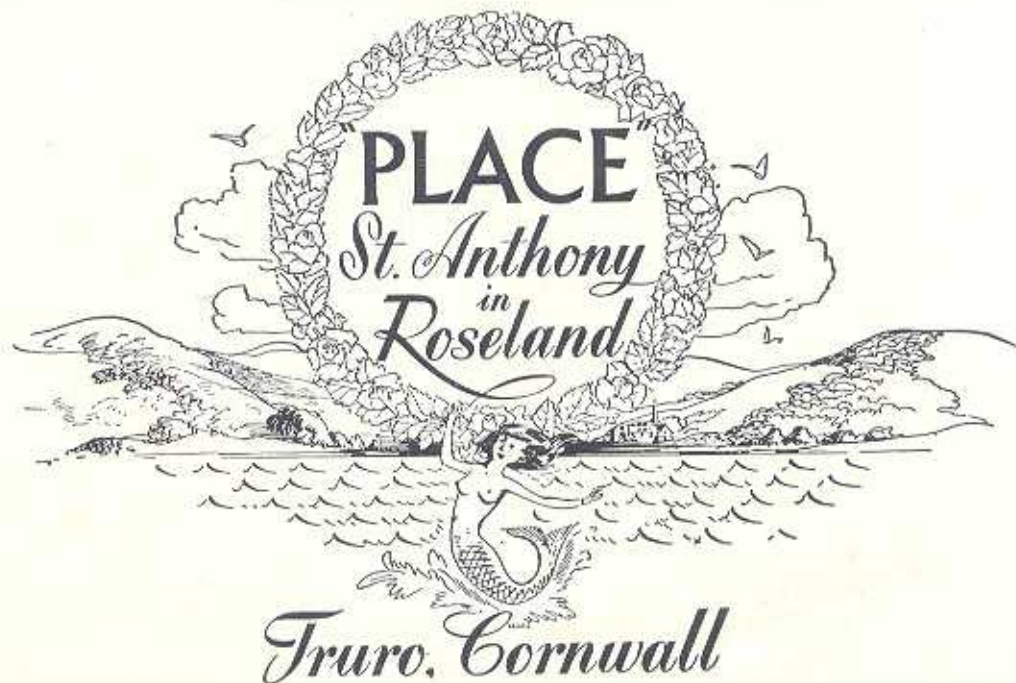
All too often one finds experts, who because certain facts do not coincide with their previous views, adopt that negative method of doubt which through the centuries has been a bar to progress. Because they do not know, and are too prejudiced to admit this fact, they adopt a wise doubting attitude, which flatters their ego. In almost all cases they have been proved wrong.

On the other hand things are true because they can be proved by Archaeological finds, Ancient Documents, Eye Witnesses accounts or by evidence. Then again some things are also true because nothing would make any sense otherwise.

The Great Elizabethan Philosopher Francis Bacon has the right idea when he says:—

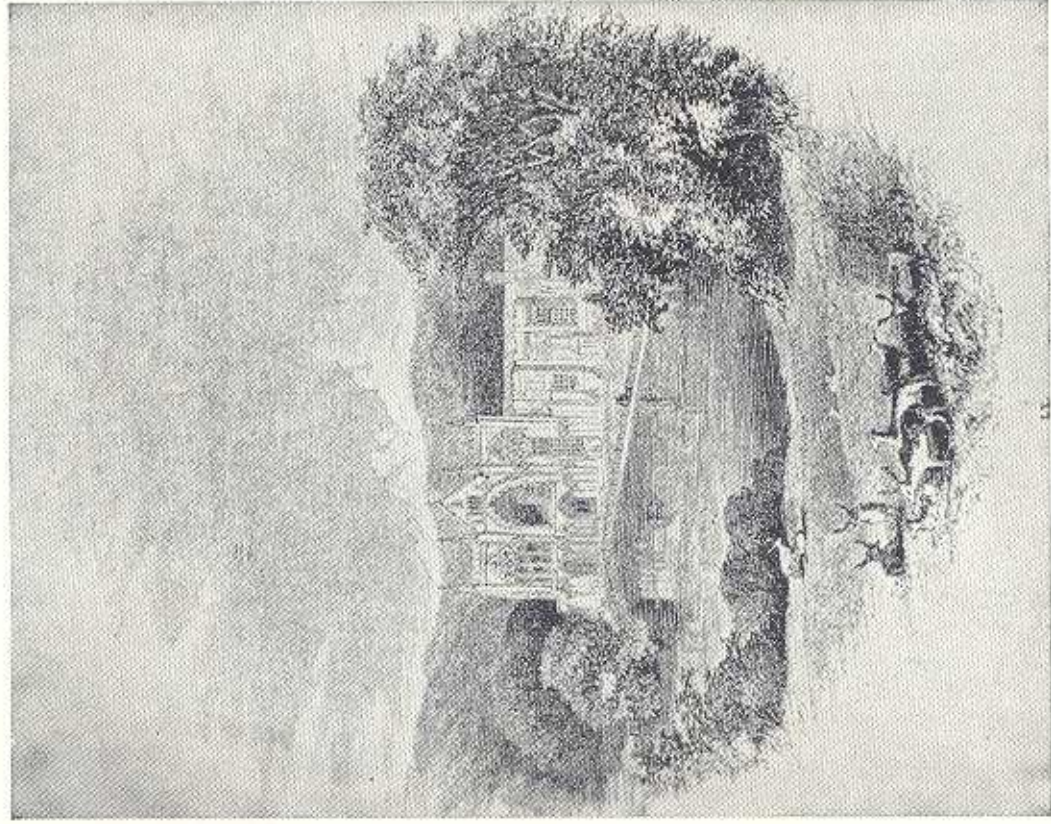
"Read not to contradict and confute, nor to believe and take for granted, but to weigh and consider . . . Histories make men wise."

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Place Manor in Monastic times, from an old print.

The Story of Place

By EDWARD HARTE

In the following pages the writer will try sincerely to tell you the Story of Place, its House and Church; and about the people that lived there through the ages.

The information contained here is taken from various papers by many writers during the 17th, 18th and 19th Centuries, and from Historical Documents. For those folk who like to check the information and do independant research for themselves, reference can be made to the Truro Museum, the Libraries of Truro, Falmouth, Plymouth and Exeter, the Catholic Archives at Plymouth and Exeter, the British Museum, the Royal Archives at Windsor; and for the Celtic Association—The Linenhall Library Belfast and the Libraries of Trinity College Dublin and the National University, Dublin, and the Vatican Library.

While making these researches the writer found much information that was contradictory. This is probably because so much of our History before the 10th Century was recorded in the Monasteries, and the books and records were burnt at the dissolution; thus documentary proof was lost. Accounts of interesting historical happenings have been passed down through the ages by word of mouth, thus altered in the telling—becoming Folk Lore and Legend. Where the writer has found blatent contradictions, both accounts will be told.

An interesting example is the story of Henry VIII's visit to Cornwall. In the Roseland District there is a firm belief that he did make the visit, yet many local Historians get hot under the collar about this and say that there is no evidence to support that statement.

There are no records in the State Papers of Henry VIII to say he visited Cornwall. But this may well be because he afterwards had Ann Boleyn beheaded, and as a consequence had

the record of that part of his honeymoon destroyed. At this stage in time it is hard for us to find out what really happened.

The local Boatmen often tell visitors that Henry VIII gave the charter for King Harry Ferry. This charter was given by Henry VI. There is another story that it was given by Henry I. Except for Edward III's visit to Cornwall every other Royal Visitor in the Middle Ages seems to be a Henry — never a Willy or a Sam! No doubt if the truth were known, all three Henry's visited the Duchy.

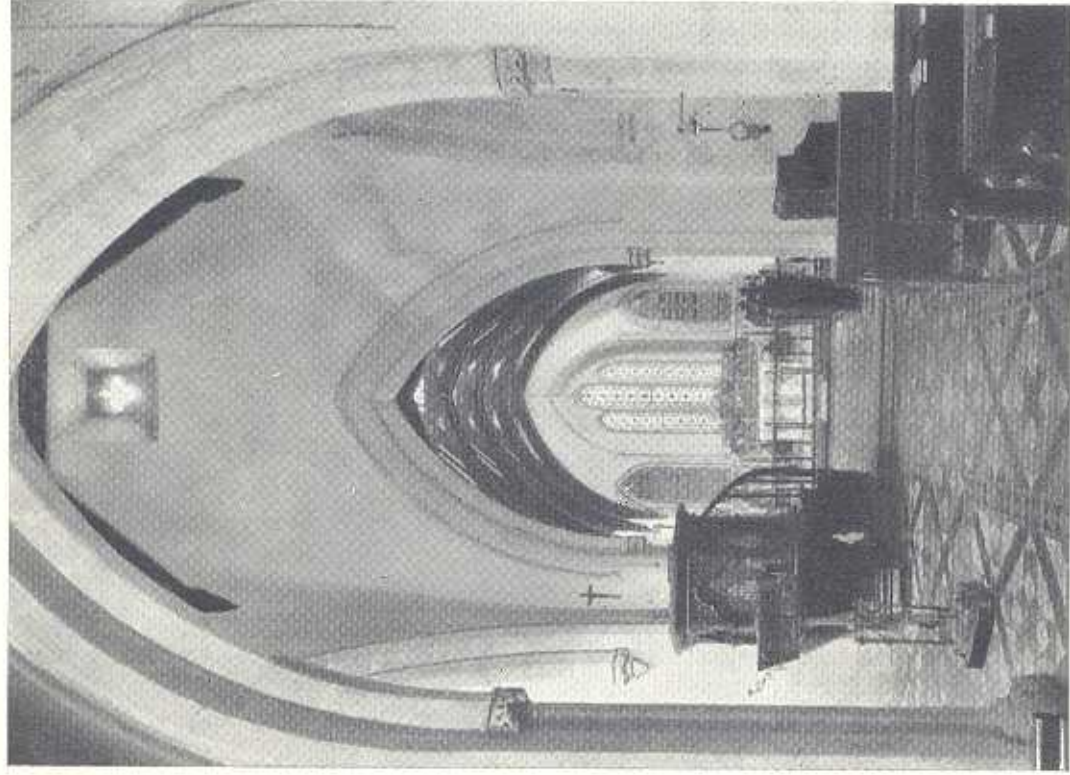
On the other hand the writer has read several accounts by presumably authentic writers that Henry VIII did visit Cornwall; in fact one actually names the important people that were on his boats. There is a Book Published in the 19th Century, called "The Last Prior of St. Anthony", that speaks of this Gentleman standing on the hill, looking down on the Monastery, and wondering how he is going to tell his brethren that Henry's fleet is approaching, and that they will have to leave the spot they loved so much.

The book is about his reflections on the History of the Monastery back through the centuries. In it there are numerous plans of the Church showing various alterations. The experts (who are often wrong) say there is no evidence that Henry visited Cornwall, but on the other hand there is no evidence that he did not. But there are many accounts by various writers about his visit. This is one example of the problem one is up against when doing research into a little known spot, when most of its History is lost in the Mists of Time.

After these introductory remarks, the writer will continue with the story.

Cornwall was the first County in England to be civilised; where trade comes civilisation follows. The Phoenicians and later the Ibernians and other folk from the East traded with Cornwall for many centuries before the birth of Christ.

The principal place in the Old World where tin was obtained was from Cornwall. The Phoenicians kept the secret of the tin mines so well, it was not till 450 BC that the elusive tin Islands were discovered by Hamilco; who sailed through the Straits of Gibraltar, and going North discovered Cornwall.



View through the Nave towards the Altar, St. Anthony-in-Roseland Church

The fact that there was trade between Cornwall and Phoenicia is dealt with at considerable length by Roman and Greek writers, many of whom wrote long before the Christian era. To name a few:— Herodotus 450 BC, Pytheas 350 BC, Aristotle 350 BC, Polybius 150 BC. Also the later writers Diodorus Siculus, Ptolemy, Julius Ceasar and Strabo. These writers will all tell you that the Phoenicians first came to Cornwall for tin over 4000 years before the birth of Christ. This may seem a very long time. But when you consider that Bronze cannot be made without the use of tin—also think of all the articles made of Bronze found in ancient excavations: that some of the alloys used in the building of King Solomon's Temple; built in 1005 BC, had Cornish tin in their making. In Chapter four verse twenty-two of Genesis, we are told that Tubal-Cain; descended from Cain, was "Instructor of every artificer in Brass and Iron. Bronze was used before Iron. In the Church Bible dated 1864 the date in the margin is approx. 3875 B.C. These biblical dates are by no means accurate, but do give a proportionate estimate—this gives a different perspective to the matter.

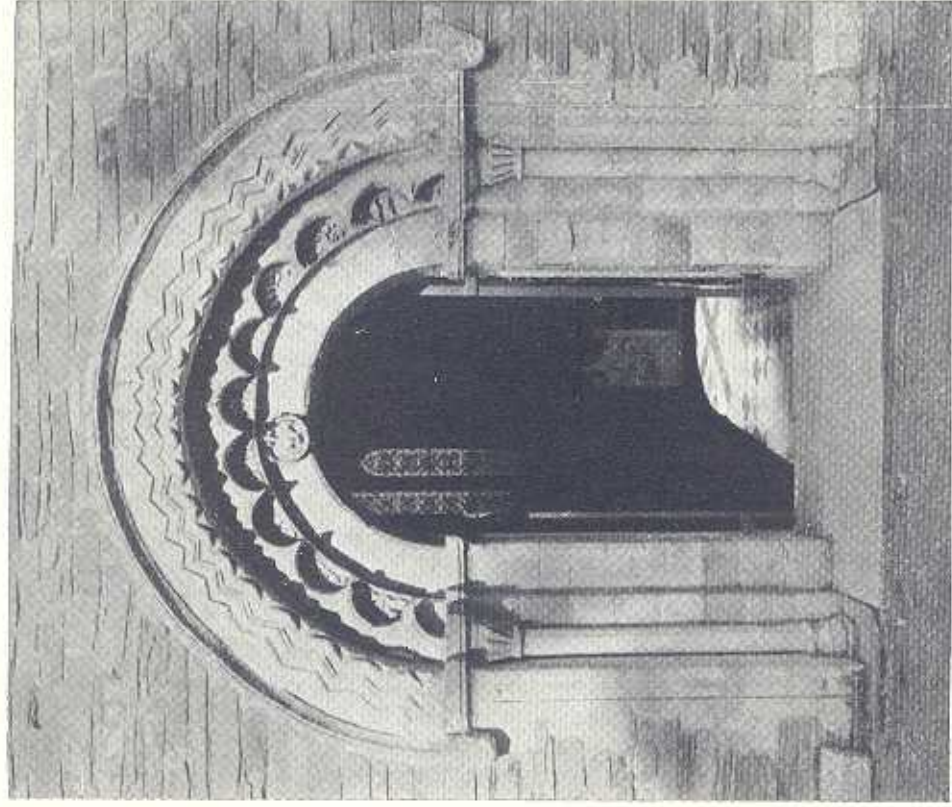
As it seems that the Phoenicians had the monopoly of the tin trade—the probability is that they were the Originators of the Bronze Age. Bronze is a mixture of 95½% Copper, 3% Tin and 1½% Zinc. All these metals are found in Cornwall—which was the principal place that tin was obtained. The likelihood is that the Bronze Age started in Cornwall. An interesting thought.

For hundreds of years the Phoenicians jealously guarded the secret from whence they got their tin.

Strabo who died AD 25 writes:—

"Anciently the Phoenicians alone, from Cadis, engrossed this market, hiding the navigation from all others. When the Romans followed the course of a vessel that they might discover the situation, the jealous pilot wilfully stranded the ship, misleading those who were tracing him to the same destruction. Escaping from the ship wreck, he was indemnified for his losses out of the public treasury."

It is also said that it was the Phoenicians who first introduced 'Cornish Cream' to Cornwall. It was a speciality of the Phoenicians. Later it spread to Devonshire.



The pre-Norman Arch over the South Door of St. Anthony Church. Note the Lamb and the Cross; The Saxon Sign.

According to the Roman Historian Pliny the younger, (AD 23-79) the Phoenicians traded with the Cornish from an Island known as Ictis. This Island was thought to be what we know to-day as St. Michael's Mount. Pliny disagrees with this. In those times he says that St. Michael's Mount was part of the Mainland and had rocky shores. The old Mediterranean sailors used to beach their boats. They could not have done this there. He describes another Island near where Falmouth is now—the only place this can be is where Place is to-day. This part of the Roseland peninsula was an Island in early times, it contained 571 acres. The water came up Froe Creek on the right of the road going towards St. Anthony and out by Towan Beach. Many old writers say that St. Anthony was once an Island.

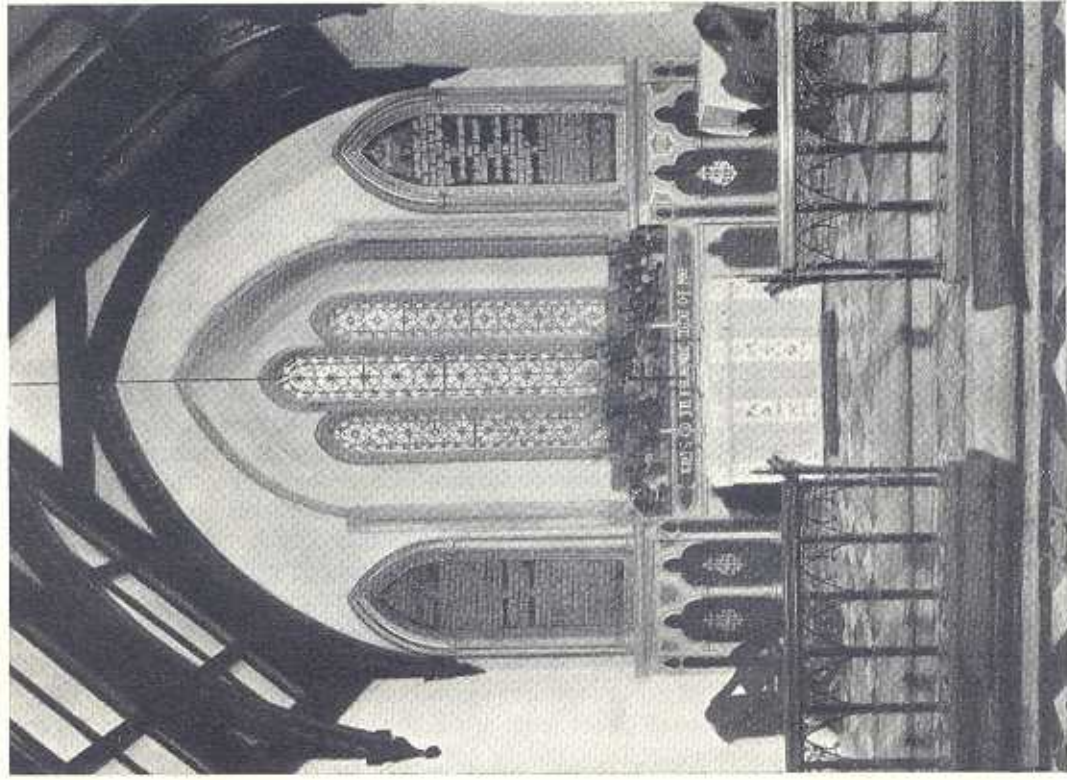
The Lawn in front of Place was reclaimed by Sir Samuel Spry in 1861 when he had the seawall built. This led to a famous law suit "The people against Sir Samuel Spry." They said he was taking the foreshore,—which he was; but as he owned the foreshore he won the case.

The Phoenicians could have come up on the tide and beached their boats in the safest cove in Cornwall. Today Amsterdam Bay opposite Place is one of the safest coves in Cornwall.

Tin was not mined here, it had to be brought by boat in its raw state. It had to be smelted, made into ingots ready for shipment. The Phoenicians are said to have established a trading post in order that they could do their business with the Cornish before their merchant ships arrived. They could then load the boats—and send them back right away. This meant that a party had to be left behind—this party had to have somewhere that they could live in safety—so they built a fort. The Phoenicians did not build with mud and wattle as was the custom in those days—they used whacking great lumps of stone. The building in later times was probably used by the Celtic Monks as their first Monastery.

A Phoenician ingot of tin dredged up in St. Mawes Harbour in 1820 supports the theory that Place originally was a trading post for this metal. This is on display in Truro Museum.

Ireland was the first country in the British Isles to adopt Christianity. It was converted, so it is said, by St. John, one of Christ's Disciples in the 1st Century. The Irish were friends of the Cornish: they were parallel civilisations; they traded with each other. After their



Note the lovely Altar Frontal, worked especially for our Church by a guest Mr. Leslie Green, and presented to the Church by him. This won 1st prize at the Royal Needlework exhibition at St. James Palace.

conversion they sent missionaries to Cornwall and converted the Cornish too. You can have some idea of the extent of this mission when you realise that nearly every town and village in Cornwall is called after a Celtic Saint.

The Celtic form of religion centred round the Monastery—the Roman round the Parish. In the Catholic system the Priest had his Parish; he knew his boundaries; he knew his obligations; there was a Bishop over him to see that he did his work properly. There was Order and Method. On the other hand the monks went forth from the Monastery and preached the Gospel where-ever their feet took them—just as Christ's Disciples did. It was the earliest form of Christianity, the most primitive; it came from Palestine direct and not through Rome. One was an established form of Christianity, the other a missionary one.

The Celtic Monastery and Convent that is now Place Manor was said to be one of the first built in Britain; it was dedicated to St. Mary. All original Christian buildings were one of three dedications. St. Mary, Corpus Christi or Our Lord. They were not dedicated to the other Saints until a later date. It was the Priory and Convent of St. Mary-de-Valle. Celtic Monasteries were tribal in character, so usually there was a Convent attached. The fact that there was a Priory and Convent in the same building is a proof that it was a Celtic Monastery. It was constructed in this spot for two reasons:—(1) Monasteries can only be built on certain holy spots in the world; these are determined by the position of the stars when Christ was born. Here is one of them. Monasteries must face North. Place faces due North. (2) The Ancient Kings of that part of Cornwall called Germania held Court at Gerrans. The last of these Kings was Gerrans II who lived in the 6th Century. He was a very holy man, and when he died was Canonised, became St. Gerrans, from whom the village of St. Gerrans takes its name. It is recorded that he buried his father on Carn Beacon. A Golden Boat with silver oars and an Urn full of precious stones were buried with him.

So here was a Holy Place, a Royal Court and a building already there; naturally the Celts chose this spot for their Monastery.

Place was a Celtic Monastery until the reign of King Athelstane—the First Saxon King of all Britain. He was a Christian converted by Rome; he preferred the order and method of the Catholic Faith before the happy-go-lucky ways of the Celts. It was his ambition to put Roman Orders of Monks in the few Celtic Monasteries in Britain in his day. There was a famous one at Iona in Scotland that everyone knows today, but he decided to start in Cornwall first. He invaded Cornwall in 933, landed on the coast between Sennen and Land's End at a place called White Sands. He fought a battle with the Cornish, that is famous in Cornish Legend—the Battle of Valandruth. The legend says that there was so much slaughter at the battle of Valandruth that the blood ran down the field and worked the mill that was at the bottom. The only man to escape was the Miller. He ran up the hill with a sack of flour on his back, the arrows stuck in the sack and his life was saved. This is the old Cornish legend. But there was a battle here—you can visit the scene of the Battle today. There is a small museum where you will be shown relics of the battle, such as ancient Saxon arrow-heads and the like, that are being constantly unearthed in the fields. Valandruth is old Cornish for Mill on the Sands; so there was also a mill there.

After this victory King Athelstane marched to Roseland; turned the Celtic Monks out of Place and left a caretaker party of four Augustine Monks, to keep the building occupied till his plans were completed. He still retained the Convent. By his instructions the Priory, Convent and Church were temporarily put under the jurisdiction of the Abbot and Conclave of Tavistock in Devon.

Many writers confuse the issue by saying a Monks Cell was established at St. Anthony, and thinking it was a Hermitage.

The confusion is probably caused by the use of the word "Cell". This has various meanings. It can be a Hermitage. But it means also a Monastic foundation dependant on another Monastery. At the time Cell is mentioned, the Monastery at Place was dependant on the Priory at Tavistock in Devon. This arrangement was made by King Athelstane in 933 AD when he took over the Monastery from the Celts.

His next step was to order the Old Celtic Church to be converted into a small Cathedral. You will note it is built in the shape of a cross with the Tower in the centre—not at either end of

the church—and the chancel is at an angle to the main aisle. This is the way churches were built before the 10th century—modelled on our Lord on the Cross, His head on one side. It is one of the most perfect examples of early Christian Church in the world today. A minor Bishop was appointed and the Monastery called Place: an old Saxon word meaning Palace; it was now the Bishop's Palace.

These changes were made because someone had to take charge because of King Athelstane's wish to introduce the Parish system to Cornwall, and also to persuade the Cornish people to acknowledge the Pope. This person could be no less than a Bishop: the nearest Saxon Bishop was at Crediton in Devon: this was much too far away. To still further this ambition: in 936 a College was also established here for the instruction of new Priests. Mention of this College is made in Whittakers History of Cornwall published in 1804 Vol. I. Here it is also said that two Canons of this College were appointed: one to attend a small chapel at Gerrans part time, also another Chapel near St. Anthony Head called St. Ann's. The one at Gerrans was paid 46/8d. per year. The other helped in the instruction of the Young Priests; the management of the Monastery, and the duties in the Cathedral. He had a more important job; he was paid 60/-. Some records say they were given the 'Parsonage' to live in ; others two monks cells. The mention of two cells has led some writers to say that there was no Monastery here, only a Hermitage. However the old Refectory of this early Monastery is still at Place today. It is approximately 40 ft. long and 18 ft. wide.

The first Bishop of St. Anthony was a Saxon; probably trained abroad. It is thought that he was responsible for the design of the wonderful arch over the South Door of the Church. It is a very beautiful combination of two totally different forms of Architecture—Norman and Saxon. There are two rows of dog teeth after the Norman fashion; a Saxon Arch inside with the sign—the Lamb and the Cross on it. This is not in the centre as there is no keystone to the Arch; Saxons did not build arches with keystones. The Arch is supported by Saxon Pillars; which gives the Arch a somewhat Romanesque appearance.

The Arch was built on the instruction of King Athelstane in 933 AD; before the Norman Conquest. In all probability the Bishop had seen Norman Architecture on the continent and

admired it. But he was a Saxon; so he combined the two forms of Architecture in the archway to his Cathedral.

There are some writers who say this Arch was purchased from the Priory of Plympton in Devon and erected when the Church was restored in 1851—others that it was erected when the Church was restored in 1124 by William Warlast, Saxon Bishop of Exeter. These statements may derive their source from the writings of the Great Cornish Historian Charles Henderson; who wrote at great length on various Cornish Churches. Having seen St. Anthony Church with its Early English Arches and Window Frames, he decided it was an Early English Church. What fools many people about the Church is that it is one harmonious whole, but not one period. Because the Early English Arches and Window Frames are so outstanding, one is apt to think that the Church is Early English. In fact some writers say that these arches are 13th Century. This is not so. There are records to say that they were erected on the instructions of William Warlast, Saxon Bishop of Exeter in 1124. Also when the House was altered in 1861 much that was done was symbolic.

The Porch is part of this alteration—it is not part of the original building. You will note that its arches are imitations of those in the Church, and like them have Figure Heads at the end of the Arches. These are Henry I and Matilda. It was in their reign that the Arches were put in. There would be no point in putting their heads on the Arches otherwise. Charles Henderson could not reconcile the Arch over the South Door with this period. In his book he says it was PROBABLY bought from Plympton. Other writers after him are saying it was.

Charles Henderson also says that the stone used is Caen Stone. This is not true. The stone is Pentewan Stone—a local stone. Further the Arch is Pre-Norman and the Priory at Plympton in Devon was not built till 1121. A much later date. There is also a painting of the Church before its restoration with the Arch in place.

Due to the fact that the Spry family did not want any publicity about their Church and House, they were reluctant to give any information or to correct any mistakes. This is probably the reason for so much confusion and guesswork, that is found in the writings of many Cornish Historians on the subject. The Sprys wanted to live in Peace. These Historians not know-

ing that there was anything interesting about the Church, did not do any extensive research into the matter, or check the statements by previous writers.

What is wonderful about the Arch is not its age—its been there for over 1000 years—not its beauty, it is a very beautiful piece of work. Nor is it its perfect preservation. It is the story said to be told between the dog teeth in Ancient pictographs. This is that Our Lord visited here himself with St. Joseph of Arimathaea. It is one of the only ancient records there are to support the Legend of Glastonbury.

To amplify this a little further. There is not much said about Our Lord's life in the Bible since He was twelve years old until He started His Ministry when He was about 30. One would have thought that a man with His Personality—after the Publicity of His Crucifixion—would have been remembered if He had lived in Palestine all those years; people would have talked about Him; Stories and Legends about His doings would have trickled down through the centuries. But there are none. From His character, which we can judge from His Ministry, He knew about the world and the problems of life, knowledge not gained as a recluse in a monastery, as some scholars would have us believe. It is the knowledge of a travelled man—the only people travelled in those times were sailors. This is a mystery that Theologians and Historians have been trying to solve ever since His death. Where was He during those lost years?

According to references made in contemporary history of the time, He was trained as a SHIPS carpenter; the same as His father and Grandfather were before him. His Grandfather married a Breton woman—St. Ann was a Breton. People did not travel about in those days—to have met her he must have been a sailor.

When you come to think about it—Nazareth was not a very large place in Our Lord's time; there would not have been much work for an ordinary Carpenter. What would he make? At best only a few Tables and Chairs, which would last more than a life time. Perhaps a few Yokes for Oxen or wooden ploughs. Nazareth was near the Sea of Galilee. There would have been work on boats.

Somewhere along the line—in the translations that have followed—the word SHIP has been lost.

Many scholars think the omission of this word was a great pity, for it does give a clue to what He was doing during those mysterious years—the almost twenty years of his life that are unaccounted for. We know He was not in Palestine all that time.

It is thought that He was practicing the trade He had been trained to do; a SHIPS Carpenter on His Uncle's boats, and seeing the then known world.

According to the Talmud, Joseph of Arimathaea was the younger brother of the father of the Virgin Mary, so was our Lord's Grand Uncle.

During Jesus's lifetime He is often mentioned as being associated with a relative in Jerusalem. Profane History is more positive on the matter; identifying the connection with Joseph.

St. Joseph was one of the richest men in the world in that age—he was the Rockefeller—the Carnegie of those days. He was a Merchant—he owned fleets of Boats and many Caravans; his trade was Tin and Lead. That was the same as being in the Steel business to-day.

Not only was he a merchant—he was a Senator in the Roman Parliament—one of the most powerful men in Palestine in his time. It was he who went direct to Pontius Pilate and claimed Our Lord's Body after His Crucifixion. He could only have done that if he was a very close relative and a very important man.

You will find in the Latin Vulgate of the Gospel of St. Mark, verses 15 : 43 and Luke 23 : 50, reference made to St. Joseph of Arimathaea as 'Decurio'. This was the common term employed by Romans to designate an official in charge of Metal Mines. In St. Jerome's translation, Joseph's official title is given as "Nobilis Decurio". This would indicate that he held a position in the Roman administration as a Minister of Mines.

Many people think—and it is a reasonable and logical thought—that during those years Our Lord travelled about with His uncle on his various journeys. There are many Legends to confirm this. In Pakistan in India, where they would deliver tin, there are stories about Our

Lord having been there. It is mentioned in the Vishnu Purana that Jesus had visited the Himalayan Kingdom of Nepal. In Cornwall where they would come for tin—there are many tales that He visited the County—not once—but many times during His late childhood and early manhood.

'St. Joseph of Arimathaea' by Skeats gives reference to many authorities which claim that St. Joseph had a world control of tin and lead mines, due to his vast holdings in the ancient tin and lead mines of Britain.

The major portion of the world's tin was mined in Cornwall, smelted into ingots and exported to the then known world; chiefly in the ships owned by St. Joseph.

Fragments of poems and Miners songs, handed down through the ages, make reference to Joseph. It has long been customary for Miners to chant when they worked. "Joseph was a tin man", "Joseph was in the tin trade".

In Truro Cathedral they have a stone, found in a Cornish Tin Mine. It has the word 'Jesus' carved on it in Americ—the language in Palestine in those days.

Julius Caesar, Diodorus Siculus, Posidonius and others; most of whom wrote long before the Christian Era, deal at great length with the Tin Industry in Cornwall and Devon. They explain the paths of Transportation, overland and by sea to the various Ports on the Mediterranean and elsewhere in the known world of that time.

The fact is fairly conclusive that St. Joseph of Arimathaea was associated with the tin and lead trade with Britain.

When asked about the Legend of Glastonbury, most people think of the Glastonbury Thorn and have a vague idea that there is more to it than that.

What is said to have happened is as follows:—

Glastonbury in Our Lord's time was an Island and a Port from which Lead was exported. The lead came from the Mendip Hills. Not only was it a Port, it was also the headquarters of the Druid religion. This island was known as The Isle of Avalon.

There is a lot in common in the Druid Teachings and Our Lord's Teachings. The Druids believed in one Invisible God: The Immortality of the Soul. It was because of this belief that

the Druid Soldiers were so fearless in battle—they knew that death was not the end. So careless of life and so fierce were they that the Romans lost more men in their excursions to Britain than we did in two world wars. In fact contrary to popular belief the Romans never conquered Britain. In the end it was a stalemate, and in the reign of Hadrian A.D. 120 Britain was incorporated (by treaty—not conquest) within the Roman dominions, as described by Spartian in Vita Hadriani. By this treaty the Britains retained their Kings, lands, laws and rights, accepting only a nucleus of the Roman Army for defence of the Realm. They also believed in the coming of a Messiah—whom strangely enough they called Jesus. In those times there was a Druid University at Glastonbury. Contrary to popular belief Britain in Julius Caesar's times was a highly civilised nation with many large Towns and Universities. According to E. O. Gordon, in Prehistoric London, London (Llandin) was founded 270 years before Rome, in 1020 B.C.

The Legend is that on one occasion Our Lord accompanied His uncle when he went to Glastonbury for a cargo of Lead. Finding people living there who thought the same as he did, He stayed behind and studied at the Druid University to prepare for His Ministry. He was collected again at a later date. When He was Crucified, His uncle is said to have taken the Crown of Thorns from His head and together with twelve apostles, returned to Glastonbury, and from Glastonbury in Somerset sent Missionaries out in to the then known world to convert it to Christianity. The Crown of Thorns was planted and took root and grew. A descendant of this tree is still growing in St. John's Churchyard in Glastonbury to-day, and always flowers on Our Lord's Birthday the 12th January not Christmas. The Calendar has been altered. There is a Thorn Tree in St. John's Churchyard and it does flower on 12th January and again in May or June when a Thorn Tree should flower.

That is the Legend of Glastonbury in a shortened form. It all stems from the writings of William of Malmsbury who lived in the twelfth century. He was one of England's Earliest Historians and a man noted for the accuracy of his work. He did not write Legends or Fairy Stories; what he wrote he believed to be true. He said he got his information from documents that are no longer in existence to-day. We know he had access to the great Libraries at Glaston-

bury in his time. One could compare them with the British Museum Libraries to-day. Unfortunately these documents were destroyed in a fire shortly after his death and do not remain to confirm the story, so it is now known as the Legend of Glastonbury.

It would appear to be just a legend except for two inscriptions in the almost unknown Church of St. Anthony-in-Roseland in Cornwall. On the South Door of the Church is a story in ancient Pictographs, carved in stone over 1000 years ago. It is said to read that Our Lord came with his uncle to Cornwall for tin. Their Boat got into trouble where St. Anthony Lighthouse is to-day — where in olden times they built a Chapel and dedicated it to St. Ann, Our Lord's Grandmother who came from just across the waters, in Brittany. This was an odd place to build a Chapel, right out on rocks in the sea—St. Anthony Lighthouse was built in 1835 on the foundations of the Chapel. In ancient times they often built small Chapels to commemorate events; Our Lord is supposed to have been wrecked there. Another strange thing, all through the 1500 years that Monks lived at St. Anthony Monastery, one of their principle duties was to keep a light burning on those rocks to warn ships away, long before Lighthouses were ever thought about. The traders brought Joseph's damaged boat into the bay by Place. While they were making it seaworthy they stayed there. They had somewhere to stay as it was a trading post, and a reason for their visit, as it was the principle place from which tin was exported. In fact they enjoyed their stay so much that they remained behind for a while, and left a shrine behind with an account of their visit on it. The Church is said to have been established on top of this shrine 90 years afterwards.

I take many people over the Church, and in most cases do not know to whom I am talking. On one occasion it was an Archaeologist. This man was very excited when he saw the Pictographs I have mentioned. These he told me were Esoteric signs. (That is signs only known to the initiated—like Masonic Signs). He said that the last place he had seen these signs was on a doorway to an Ancient Temple at Denderah in Lower Egypt, belonging to the later Hycos Dynasties. They are related to Kabala, an early Eastern Esoteric Doctrine.

He was able to read them, and the interpretation confirmed that it was about Our Lord's visit. Also in an obtuse way about His Birth and the dating of Easter. The Lamb and the

Cross are facing the rising sun—this means that He was here in his early life—His future was before Him. Because it is on the left of the centre line—it means He was here in December.

To clear the mist that surrounds these signs one has to study an early Celestial Planisphere. In those times much symbolism was used to express thoughts and this usually related to the position of the signs of the Zodiac at the time the event described took place.

Archaeologists are great people for disagreeing with each other, and even go to the point of saying a colleague's pet theory is a load of rubbish. One such argument wages round the question as to whom were the Phoenicians. Some scholars saying that the later Hycos Dynasties were Phoenician in origin. If so, this explains why these signs are used on the Archway to the South Door. For it is logical to suppose that after thousands of years contact with the Phoenicians, the Cornish would have much of their civilisation rubbed off on them—even to the extent of the early Celts worshipping the same Gods and thus their Priesthood being initiated into their ritual, thus learning and using the Esoteric signs of the Phoenicians. This knowledge no doubt travelled down the ages in the Celtic Priesthood, even after they had become Christian. It is probably the same reason that the Celts used Ogham—for the Phoenicians used this also.

In the Spry Memorial Chapel—in the North Transept—there is a panel near the window, with an inscription on it. It starts with the ancient sign of Ichthus a fish. This sign was only used in very early Christian times, when to be a Christian meant persecution. The Christians used it so that one would know another. If you have seen the film "The Robe"; you will have noticed St. Peter tracing the sign in the sands with his foot. It comes from the Greek phrase 'Jesus Christ Saviour of Mankind'. (Literal translation: Jesus Christ, God, Son, Saviour). The first letter of each word spells Ichthus, which is the Greek word for a fish.

This inscription has been examined by many experts. They are all of the opinion that it is not later than the end of the first century or at the latest the beginning of the second. A rubbing has been taken from it, and I am told it is the same story about Our Lord's visit that is on the doorway outside. If this is true—Our Lord has stayed here—this would be carved with in living memory of the event, and probably copied from the account He left behind Himself; being documentary proof—not a legend.

One of the reasons given for saying the inscription is so old is the form of writing used. It is an early form of linear writing, probably Ogham, said to have been used by the Phoenicians for keeping their accounts and records.—Pictographs are also used, because the message could not be entirely expressed in this form of writing. One can see quite clearly the top portion of a ship with its sails furled, meaning that the ship was at anchor; and our Lord's Head with the Crown of Thorns on it. The arch of this window you will note goes up to a point. In all probability when stone arches were first made they resembled the doorways to wattle huts, this being the most familiar shape they knew. Looking at the panels on each side of the window you will see that one side is worn much worse than the other, this together with the fact that the Window is nearly on the ground, makes one think that at some early date this was a doorway, filled in, in 1124 when the Early English Window Frame was put in. The door was mostly open. So the side that is most badly worn was where the weather got it, the other side being behind the door.

In 1851 the window frame was taken out and recut, then put back with the new glass. The window could not have been filled in then, because there is a Piscina beside it. A Piscina is always beside an altar. It is a stone basin, used for the disposal of the water the Priest used to wash his Holy Vessels. One would not put an Altar in front of a door. This Piscina is a very ancient type, probably 800 years old or more.

This is not where one would put the door to a Christian Church. No doubt the Celtic Monks used the Phoenician Temple that was part of the Fort as their first Church and this was its doorway.

The History of the Church before Henry VIII's reign has many gaps because many records were destroyed at the dissolution of the monasteries. However the following facts are known. As often happens when delving into the past; many centuries pass when all information seems to be lost—then out of the blue comes, like a blaze of light, documentary proof of some event that not only is interesting in itself, but also proves that the subject of the research is there at the time. Before 596 AD.

In the 19th Century Earnist Dulmlerr was tidying up the papers of St. Bonifaces correspondence in Germany, a letter was found amongst these documents. It was written to King Geronius 2nd, King of Damonia and Germania; which is the part of Cornwall that Place is situated, complaining to him that the Abbot of the monastery under his patronage was cleaning his communion vessels with sand; and did not have the hair of his monks shaven—they were going about like a bunch of Pop Singers! King Geronius died in 596, so the letter was written before this.

The story is that King Geronius was so mad at getting this letter, that he tore it up and threw it away. The letter is referred to in other ancient documents, and to find a copy was a great historical find. The Monastery spoken about was in all probability the ancient Celtic Monastery at Place. The letter starts as follows:—

“Aldhelmus abbas Malmesburiensis, jubente concilio, Gernutium regam et sacerdotes Domoniae admonet, ut pacem servant, de tonsura et de Paschate sequantur ecclesiam Roman, catholicorum sacerdotum communione utantur.”

830—870 AD.

There is a strong possibility that Place was the Celtic Monastery known as Dingerint, where Bishop Kenstec lived.

There are records at Canterbury saying that Bishop Kenstec submitted to the then Archbishop of Canterbury called Kelnorth, between these dates.

Gerint was a knight at the Court of King Arthur, Tennyson wrote the poems — “The Marriage of Gerint” also “Gerint and Enid” about him in his Idylls of the Kings.

He also was Gerrans 1st King of Germania. So you can see where the Gerint part of the name came from. Din is old Cornish for Fortified House. The Monks at Place were living in a fortified house—a Phoenician Fort. This was quite in contrast to most other Monasteries of that time, which were nothing more than compounds with Wattle Huts inside them.

We now come to clear authentic records.

933 AD.

Records show that King Athelstone established a College for training Priests at Place. More details of this are given earlier in this story.

There is no mention of St. Anthony Parish in the Domesday Book. Then it was apparently a part of the parish of Tregear. Before 1066 Tregear was the Capital of an important Episcopal fief, and the Parishes which are now Gerrans and St. Anthony were part of it. (A fief is a feudal estate held in exchange for military or other service).

We learn that what is now St. Anthony Church and Monastery, was the Priory and Convent of St. Mary de Valle, the Convent still being retained from Celtic times. There is only one other where this occurred—the Convent and Priory being in the same building—The Crutched Priory, which existed near Mincing Lane in London.

The record speaks of 'the Church of the Priory and Convent of St. Mary de Valle was ordered to be restored by William Warlast; Saxon Bishop of Exeter, in 1124; after it had been sacked by French Pirates.' This was the time the Church acquired its lovely Early English Arches and Window Frames. The Church was called St. Mary de Valle to distinguish it from other Churches dedicated to St. Mary. St. Mary in the Valley—for it nestled in a lovely valley on Percuil Creek, or on the Fal. In Old Cornish the use of v and f were often used indiscriminately.

Between 1138 and 1155 A.D., the Monastery came under the jurisdiction of the Priory of Plympton in Devon. This step was ordered by Robert Chichester, Bishop of Exeter, under a Charter given by Henry II.

In the Middle Ages, Monasteries were big business. They ruled the Countryside, and all the country industries were subservient to the Monastery. Monks, as well as being Holy Men, had to be experts in various crafts. They had to be trained. In 1121 a Priory was founded at Plympton in Devon for this purpose. It was the supply base for Devon and Cornwall for these specialists.

In 1259 a new Bishop was installed at Exeter. He was Bishop Bronescombe. He found that the Dioceses had been badly neglected. Many new Churches had been built and not dedicated, and there were many Old Churches in Cornwall, so old that no one knew if the dedication had been done properly in the first place. The Church of St. Mary de Valle was one. Bishop

Bronescombe did a tour of Devon and Cornwall rededicating Churches, and on October 3rd, 1259, he rededicated the Old Church of St. Mary de Valle, to St. Anthony.

On October 3rd, 1959, a representative of Truro Cathedral called at St. Anthony-in-Roseland Church and a short service was held to commemorate the 700th anniversary to St. Anthony. All present signed a book which was a replica of Bishop Bronescombe's Diary on the appropriate page headed:— "Die Veneris sequente (vix: Friday 3rd October, 1259) dedecavit Dominus Episcopus Ecclesiam Sancti Antonia-in-Roseland." The Parish then consisted of 753 Acres.

In 1273, Peter de Sancto Antonis; or Peter of St. Anthony-in-Roseland; became Prior of Plympton, he was the 13th Prior. In the taxation record of Pope Nicholas, 1288—1291, the Church of St. Anthony-in-Roseland is valued at £3, and the portion of the Rector of St. Anthony in the Church of Gerrans £2. 4s. 8d. we read that in 1334 A.D., St. Gerrans was only a Chapel dependent on the Church of St. Anthony; for a deed of Confirmation of Churches and Chapels to the Priory of Plympton, by Bishop Grandisson in 1334, reads; "Priory and Convent" are said, "to hold in possession the Church of St. Anthoninus, with Chapel of St. Gerrans depending on it."

Between the years 1332 and 1338 A.D., the Convent and Priory of St. Anthony were again sacked by the French and restored. There are two stone archways still in existence; relics of this time.

1443 James Davey Clerk Prior of St. Anthony witnessed a charter at Kelland.

1492 Dom John Austin Prior of St. Anthony and James Davey, Canon at St. Anthony appeared before the Commissary of Archbishop Morton at Penryn.

1535 Barton Farm assigned to the Prior at a rent of £9 a year. The Rector of St. Anthony a stipend of £5 a year.

The position is now reversed and the lay Rector now depends on the Parish of Gerrans for services in the Church.

On January 20th 1540 (Oliver Monasticon 134) Henry VIII granted a lease to Henry Thomas (Spry) alias Henry Kellivose yeoman. Of the "domum et situm nuper celle sive domus Sancti Anthoni in cornubia" the parcel of Plympton Priory and lands called Sand Parke., Wynatt

Downe, Long Park, Lodge and Hall in the parishes of St. Anthony and Gerrans — all houses, buildings and orchards — all commonly called the demesne lands belong to the cell and two water Cornmills under one roof belonging to the cell, and Rectories of St. Anthony and Gerrans with tithes of Corn, Wool, Lambs and fish there, excepting only perquisites of the Vicarages and of the wood and large timber and also buildings on the site of the cell which the King had ordered to be pulled down and carried away.

Henry Thomas (Spry) sub-let the premises to John Godolphin of Gwennap at a rent of £32 a year, but he, finding the Royal Grant disputed by John Ryder senior, and Christopher Hornbroke who claimed the premises under a lease granted by John Howe the late Prior, refused to pay it. Proceedings followed in the Court of Augmentations. It was decided that the grant had been invalidated by the Dissolution.

1755 approx. Rear Admiral Sir Richard Spry Kt. attached the manor of Bohortha to his "Place" property by buying it from a Mr. Boscawen.

No doubt the reader would be interested to learn a little of the life of the Patron Saint. St. Anthony was an Egyptian Saint; born at Coma near Heroclea in Egypt in 251 A.D. He lived till 356 and was 105 years old when he died. His body was buried for two centuries before it was discovered, and then it was found to be in perfect condition.

St. Anthony is noted for the various temptations he had to endure, in the Devil's attempt to secure his soul. These were fantastic in the extreme. I have not the space here to enumerate them! but if you can get hold of a history of St. Anthony, they are well worth reading.

Among other things he is said to be the Saint of Pigs. In all pictures of him, a Pig is at his feet. Before his time, to eat the flesh of the Pig was considered unclean. Not far from his hermitage a Pig Sty was burnt down one night. The owner's son was attracted by the lovely appetising smell that issued forth; his father coming on the scene was much appalled to find his son inside tearing off great chunks of the Pig and eating it. This shocked his old man and he remonstrated with him. The son persuaded father to try some too. It was not long before Dad also was gorging the Pig. In the midst of it all St. Anthony appeared and also was persuaded to try this delicacy;

and he pronounced it fit for human consumption. After that many Pig Stys were burnt down in the night. St. Anthony had to tell the country folk that to enjoy roast Pig, it was not necessary to burn down the Sty!! But to kill the Pig and Roast it. One thing about this story which is puzzling; if folk did not eat pork; why were there pig sties?

In the 11th century there was an epidemic of erysipelas amongst Sailors—this was known as St. Anthony fire, for those who prayed for the intercession of St. Anthony were said to be cured.

In Tudor days the Monastery was in charge of a Prior—he was old and feeble. The Priory at Plympton in Devon sent a Sub-Prior to assist him with his duties and to relieve him of the arduous tasks in connection with the management of the Monastery. This man was Father Ambrose. Father Ambrose was not what he seemed. He was a man of the world—a man who had had a very adventurous career. He started life as Hugh Godolphin the elder son of the younger son of the Duke of Leeds. As a lad of 18 he joined Perkin Warbeck's rebellion against King Henry VII in opposition to his father's wishes. Perkin Warbeck was defeated at Exeter and Hugh was captured. He escaped to France and joined the forces of Louis XII, distinguished himself, and rose to high rank in this army. At a battle with the King of Naples he was left on the field for dead. Later he was discovered by Monks from a near-by Monastery of St. Nicolo who found some life still in his body. They nursed him back to health. He was with these monks for about two years and told them what he had done. They convinced him that the only honourable thing to do was to go back to England and ask his father's forgiveness for the wrong he had done the family name. This he did and was appalled to find that in the meantime both his father and mother were dead as a result of his actions. His sister had taken the veil and his younger brother was on the Continent looking for him. This so distressed him that he took Holy Orders at the Priory at Plympton in Devon, changed his name to Ambrose, and it was he who was sent to St. Anthony as Sub-Prior.

Cornwall all through the Middle Ages had suffered much from raids on its Coasts. It was
Cornwall all through the Middle Ages had suffered much from raids on its Coasts. It was
all the various French and Spanish Pirates that were the terror of the coast
when they would wake up to the
it showed the various pirates who had sailed down the coast

middle of the night with their homes in flames around them—their men or womenfolk captured and taken away as slaves.

The Cornish were in a constant state of rebellion; they said that more soldiers should be stationed in Cornwall for their defence. This got to such a pass, that when, in the reign of Henry VII, Perkin Warbeck landed in Cornwall, the Cornish rallied to his standard to a man; they thought that if they had a new King, especially if they helped to put him on the Throne, they might get some protection at last.

In the reign of Henry VIII, Penzance had been burned to the ground by the Spanish; you have heard of "The Pirates of Penzance". Penryn had been sacked by the French. There was no Falmouth in Tudor Days, but where Falmouth now stands there was a small fishing village called 'Penny come quick'. This is a derivation of the old Cornish phrase "Pen-y-cum-gwyk", meaning: "At the end of the Valley road". It was at the end of the valley from the Ancient Borough of Penryn.

These two sackings caused so much unrest in Cornwall, that some of the leading Citizens got together and formed a deputation, which went to London and interviewed Henry VIII personally, and so convinced him of the urgency of matters in Cornwall that he said: "I will go to Cornwall myself and organise your defence—there is nothing more I can do than that". This decision may also have been prompted by the fact that there had recently been a reconciliation in 1538 between the Holy Roman Emperor Charles V and Francis 1st King of France—this was despite Henry's efforts to keep them apart. As this meant that there was a real danger of an invasion of England—his decision would be influenced accordingly. In fact after this he arranged fortifications all along the English Coast facing the continent.

At that time he was having his honeymoon at Hampton Court with Ann Boleyn—he decided to take her along too. He was accompanied by several of his Courtiers, amongst whom were the Lords Cromwell and Audley of Walden, Dr. Thomas Cranmer, Dr. Edward Lee, and the King's Confessor, John Longland, Bishop of Lincoln. The party was in charge of Admiral Spry. They came down by sea for that was the only way to travel in comfort in those days:



The three Leopards for England of Henry VIII and the five White Falcons in flight for Ann Boleyn.

there were no roads to Cornwall. You cannot imagine Henry VIII with his figure riding to Cornwall on a horse!! The ships in those days were not all that big. They needed a safe anchorage. The water opposite Place is the safest cove in Cornwall. They anchored here for the same reason that the Phoenicians did thousand of years before them—saw the lovely Monastery of St. Anthony in its beautiful setting and decided to make it their headquarters.

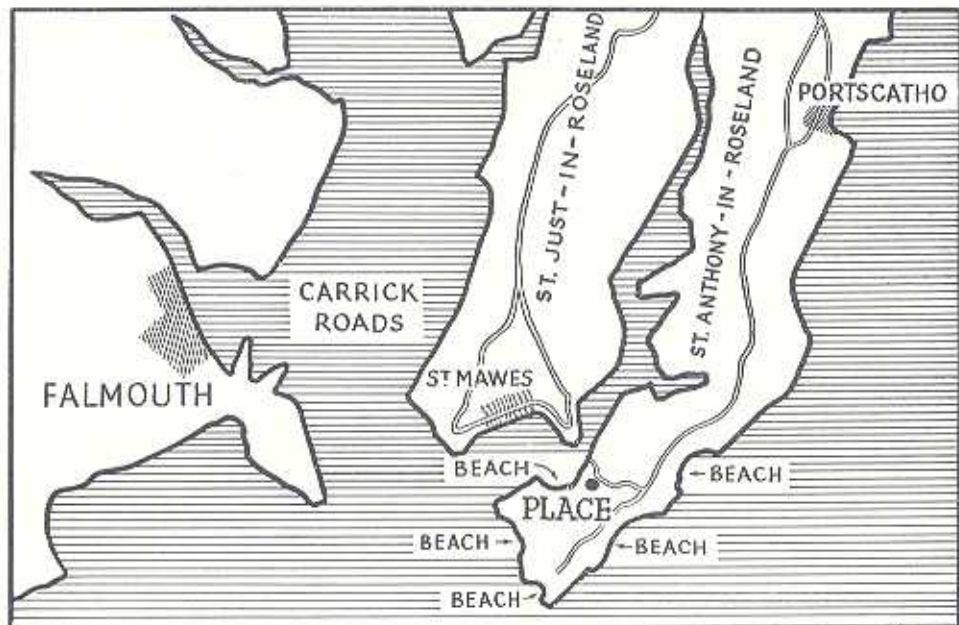
The Ancient Church of St. Anthony was much more beautiful in Tudor times. The walls of the Church were adorned with paintings in fresco, among them scenes from the trials of St. Anthony, the Murder of Thomas à Beckett and St. Michael with his scales weighing the souls of the departed. The frescoes in the Chancel were confined only to scenes from the Ministry of Christ. The floor was a lovely mosaic after the Italian fashion. The carving in the roof was rich and elaborate.

The old High Altar was made of stone and approached by five steps. The Chancel was separated from the Nave by a richly-carved screen of rare foreign woods, and painted in brilliant colours.

This work had been accomplished by Father Ambrose with the help of the Monks during the years he was Sub-Prior. While in Italy he had learnt these arts.

The Cross on the Altar stood about three feet high and was of pure black ebony. The figure of Our Lord was carved in white ivory; with such sympathy and feeling, that even from the wounds inflicted on His body, the blood seemed to flow, and each drop of blood was a single red ruby. In the expression of the face might be read the feelings of agony and grief he had endured. But it was also seen that His sufferings were powerless to quench the heavenly love and compassion which rose supreme over all the agony he had suffered. This Crucifix, with all the gold plate belonging to the Monastery is still in existence. Henry VIII never got hold of it because Father Ambrose managed to hide these treasures before the soldiers got them. Some records say in an iron chest buried where the lawn in front of Place is today.

When the old Prior saw Henry VIII's fleet enter Falmouth Harbour the shock killed him. Father Ambrose was then in command. He was saying his devotions in front of the High Altar



when Henry's soldiers entered the Church from the South Door. He rose and confronted them. Father Ambrose was not an ordinary Monk—he had been a soldier too—a man used to command men. He asked them why they had burst into his Church—in fact he told them off in such round terms that they meekly turned tail and went back to their ships. This so astonished Henry VIII that he came ashore himself to see this man, who could turn an army back. He used all sorts of inducements to make him give up the Monastery peacefully, but Father Ambrose was adamant. Henry lost patience and took him prisoner; took over the Monastery and had the remainder of his honeymoon with Ann Boleyn there.

When Queen Mary came to the throne she granted an amnesty to these political prisoners. Father Ambrose loved Place so much that he came back there again. Admiral Spry was in residence, and he took him on as his Chaplain. Father Ambrose finished his life in the Monastery he loved so well, and is buried under the Altar in the Church; but for all that he did not trust Admiral Spry enough to disclose where he had hidden the treasures of the Monastery. The secret died with him.

This story of the Royal honeymoon is told in Heraldry in the Church. On the pew by the door going into the house are the Arms of Ann Boleyn—the Five White Falcons in Flight, and the Arms of Henry VIII—the Three Leopards of England, side by side. On the first pew in the Chapel of the south transept are the Arms of Henry VIII and Admiral Spry, side by side.

It is known locally that Henry VIII visited this peninsula; and the local rumour is that he had the remainder of his honeymoon at St. Mawes Castle. This legend probably had its origin in the fact that Henry VIII ordered St. Mawes Castle to be built. As a matter of interest Ann Boleyn was beheaded in 1536—St. Mawes Castle was not built until 1542 and Henry died in 1547. In 1542 he had just had Katherine Howard beheaded and was on the way to marry Katherine Parr.

St. Anthony-in-Roseland Church is probably the only Church Henry VIII restored. Inside the Tower are the Arms of Henry VIII to commemorate this fact. In 1851 the present windows were specially designed in France on the instructions of Sir Samuel Spry and you will

notice that the motifs of the design are variations of the Tudor Rose of England.

The story is that when they were in Cornwall, Admiral Spry sailed out of Falmouth Harbour one morning to have a look at the coast from the sea to find which was the best way to defend it. He ran into the French Fleet coming in to sack Penryn. The Admiral had no time to have any nonsense with Frenchmen that day. He wiped the lot up and scored the first great Naval Victory of Henry VIII days. This uplifted the morale of the Cornish people, and made Henry popular. He knew that the Cornish were a religious race and he cashed in on the fact. He ordered the Church to be restored and a roof to be put on it like the bottom of a ship to commemorate this victory, and so it is today. There are also Tudor Pews and a Tudor Pulpit.

While in Cornwall Henry VIII ordered a castle to be built at St. Mawes, and one at Pendennis, Falmouth, to protect Falmouth Harbour. Also one at Gyllingvase and one on the headland beyond, but these latter were never built. As a point of interest in Tudor days with the guns that were in existence then, these castles would have been useless, as none of the guns had the range. But Henry knew that the Dutch had developed a new long range gun. He had secretly made arrangements to purchase some for these castles.

He moved down the coast and took St. Michael's Mount away from the Benedictine Monks that were there and put in a garrison of soldiers to defend Mount's Bay.

At a later date Place Manor, the Church, and the whole of the peninsula of St. Anthony-in-Roseland and the peninsula of St. Just-in-Roseland, including St. Mawes, was given to the Spry family by Henry VIII. In Falmouth Library there is an account of this gift, and it will tell you that in Tudor days they valued it. The value of this land and property in those times was £912.12s.8d. Admiral Henry Thomas Spry was given Place six months before the dissolution of the Monasteries. In some records they miss off his surname Spry and call him Henry Thomas! To complicate the matter further he was born Henry Thomas Kellivose and at a later date changed his name to Spry and took the Spry Arms. One can thus understand that without reference to many records, it is easy to think that these are three separate persons, when really they are one and the same Man. At first it was leased to him at a rent of £27 a year. The business was done by

Thomas Goodwin the King's agent in Cornwall and Devon.

Some writers seem to be a bit muddled over this confusion of names and say that the property was leased to Thomas Goodwin, because his name appears in the records—his name was there as he was acting as agent for the King.

There are records which say that a Mr. Davies built a house on the site of St. Anthony Priory, which was bought, together with the surrounding countryside by a rich lawyer named Spry from Blisland, sometime towards the end of the sixteenth century. In the Church there is a memorial to George Spry born at Golden who died on 20th Apl 1658 at 84 years of age. His father would be a contemporary of Henry VIII. I am told that the memorial for the Spry of Henry VIII's reign is in the Royal Naval Chapel at Greenwich. This confusion of records could be because several times in the Spry family history the succession passed through the female heir, and the son by the marriage changed his name to Spry and took the Spry Arms. For example the Admiral Thomas Spry, whose memorial is in the Spry Memorial Chapel in the Church, started life with the surname of Davy. One has only to examine the Arms along the Family Pew to see that this sort of thing has happened many times. It might have also occurred in the 16th century, causing a confusion of records.

It is said that St. Anthony is the only Church that at the dissolution of the Monasteries, although taken from the Pope, never acknowledged the authority of the Archbishop of Canterbury — the spiritual jurisdiction is independent of the Archdeacon and subject immediately to the Bishop Hennesey, who was Bishop at that time. There is no parallel to this in the whole United Kingdom. Today the Parish of St. Anthony is amalgamated with the Parish of Gerrans for services in the Church, the Vicar of Gerrans being inaugurated to the joint Parishes. But the Ecclesiastical Commission is not responsible for the upkeep of the Church. More information about this wonderful church and its independence can be found in the Royal Archives at Windsor Castle.

In the last restoration, two discoveries were made which further go to prove the incredible age of Place. Under the Altar was found a Coffin made of granite—not Cornish granite—and on its lid was inscribed the name of the person who was buried in it and the date of his burial. This was

the year 700—1,200 years ago. Near the coffin were also found two skeletons. They were supposed to be those of two priors—Peter de St. Antonio who lived in the 13th century and David Berelew. The latter died in 1507. In those days folk were buried in sacks in the ground. To be buried in a granite coffin, one had to be almost a King. But to be buried in a granite coffin not made of Cornish granite—a coffin that had to be brought by sea from some considerable distance and then to be interred under an Altar; the person buried in it had to be a religious dignitary of some consequence. He could only be the leader of the Celtic Religion in Cornwall in his generation—and he lived at Place. From this one can imagine what sort of building it was in the year 700. For a man of his importance would not live in a monk's cell—nor a minor Monastery. It would be a palace of some sort.

In the 18th century, the Church was let go into decay, and the Chancel partly fell down. This part was walled off, and inspired the Old Rhyme:—

“St. Anthony Church in the shape of a T,

The Parson doth preach in the Belfree.”

In 1851 Sir Thomas Spry with the advice of the Rev. Carylton of St. Just-in-Roseland—his Cousin—restored the Church, bringing it back to its former glory. The Chancel was rebuilt on the old foundations. Fortunately the stones were still about, and they were able to re-build the Early English Window frame, using the same old stones re-shaped.

If you ever visit St. Just-in-Roseland Church you will notice that the pews and pew ends, also the Pulpit are similar to ours. This is because the Rev. Carlyon's hobby was wood carving. He so admired the pews and pulpit in our Church that he spent his lifetime making imitations for his own Church.

As some of the pew ends at St. Anthony were in bad condition, he made imitations. They are carved so well that it is difficult to know which are original and which are not. But we are sure of one. There was only one pew inscribed with the arms of Henry VIII and Ann Boleyn. It was thought that another to match on the other side of the Aisle would balance things, and he made one. This he did at St. Just—not Place. He forgot how many White Falcons were

in Ann Boleyn's Arms and put six instead of five. You can tell that they have been carved by different persons by feeling the carving on both pews. There is a decided difference.

Like most things Victorian, some of the alterations they did are deplorable in our eyes to-day. The Old Font was taken out and a new one put in its place. The Old Font today is being used as a Bird Bath. The Church always had only one Bell; this is mentioned in records contemporary with Edward VI. They decided that they would install a new one and bought a second-hand bell, 12 ins. in diameter, by Francis Dingey; no date is known of its casting.

The Old Saxon Tower had to be dismantled to instal the Steeple. This meant taking the Bell down; as it was not very big, no one thought it heavy. It's incredibly heavy—weighing nearly a ton. As soon as it was loosened, they could not hold it, it came crashing down 80 ft. and smashed the tiles below to smithereens. If this bell had been made of any known metal that bells are made of to-day, it would have shattered to fragments. It was not cracked or even scratched. To the men of those days this was impossible, they thought it was a miracle. That is why the Spry Arms are in the floor where the tiles were broken, to commemorate it. You will note that all the tiles around are chipped, where the bell rolled about afterwards.

At a later date they had the Bell examined by experts—and to their amazement—found it was made of Wroth Bronze. Spelt Wroth not Wrought. It's not a beaten metal but a cast one. Wroth Bronze is a metal that is so hard that with all our modern science to-day we have no metal as hard as it, no metal like it—it does not corrode, but lasts forever, nor as dense. Just think how dense this metal must be—to be so small, yet so heavy. The people who made the bell probably knew more about nuclear physics than we do to-day.

If you go to Jerusalem. To the Archaeological Museum in the Jordan Quarter, you will find a collection of articles made of Wroth Bronze and will see the stone moulds they were made in. The Director of the Museum will tell you that the last people who knew how to make this metal, were of Phoenician origin, but lived in the middle bronze age—five or six thousand years ago. This can be told by the Radio Isothope test. It is a relie of a lost civilisation that perished in the flood and their secrets went with them. If this bell is really made of Wroth

Bronze, many questions come to one's mind. Why would the Phoenicians bring a bell weighing nearly a ton, 2000 miles in a rowing boat to hang it here? If they did, this must have been a very important place indeed. On the other hand it could have been made in Cornwall. All that is in it is 95½% Copper, 3% Tin and 1½% Zinc. All metals that are found in Cornwall. But if this is so—there must have lived in Cornwall a very advanced Civilisation five or six thousand years ago. What happened to these people?

We can prove without a doubt that the metal is Wroth Bronze. Bells have to be tuned periodically. Bellringers will tell you a bell has to be tuned approximately once every 25 years if it is to keep its note. That is if it is made of any known metal we have to-day. The bell has been examined by experts many times. They all confirm that it is a virgin bell. A bell that has been cast true the first time and never been touched since. This bell has never been tuned in all the thousands of years of its existence. We know it was in the Church four hundred years ago, for it is mentioned in a catalogue of bells contemporary with Edward VI. A hundred years ago it fell 80 ft. and smashed the tiles below to pieces. When they rehung it in the wooden spire they could not swing it. A bell of its weight would tear the Spire to pieces. So it was fixed. The Clapper has struck the same spot on the bell for 100 years. Yet when it is rung, its note rings clear and true like a tuning fork; just like a river of sound for fully half a minute afterwards, and during that period of time the note does not alter half a semi-tone, it is absolutely true—you could tune a piano by it. There is no other metal on earth but Wroth Bronze hard enough to keep the bell so true.

As a result of this the Old Bell was rehung in the new steeple. The Bell bought for this purpose was hung in the steeple over the front porch. They did this so that it could be used in an emergency to attract the attention of the Fire Brigade in St. Mawes in case of fire. Incidentally the bell rope was let into the front porch. This was taken away just after the House was turned into an Hotel. So many guests returning late at night thought it a good idea to pull the rope!!

The Phoenicians were a mysterious race. They were tall men with red hair and blue eyes—

not a Mediterranean people. Phoenician was not the name they called themselves—it was a nickname. Phoenician means red headed men. Although there are scholars who think the name was given them because they invented Purple Cloth; which was an important item of their trade.

Because Phoenician was not the name they called themselves, there is much difficulty in tracing their origin. They were known by varied names in different parts of the then known world, and to complicate this still further these names also differed according to the period of History.

For instance from Waddell's translation of Manetho, the Hyksos Dynasties in the later period of their rule in Egypt were of Phoenician origin. Then again the Phoenician sage Sandoniathon says Phoenicia was first inhabited by men of vast bulk and height, called Aletae or Titans, who were the first civilised men. Their first great City, he states, was Tyre. It is also mentioned that they were referred to in early Biblical records as the people of Tarshish. So it goes on—one thing is certain; whatever name they went by—they were connected with the tin trade from Britain.

They occupied a strip on the Mediterranean coast 28 miles long by one mile wide, which included the towns of Tyre and Sidon, also Carthage and Malta. These were the settlements like Gibraltar or Hong Kong.

In the broader sense Phoenicia included the whole coast from Orthosia to Penlusium—450 miles long by 20 miles broad. One could hardly call this a nation.

For four thousand years the Phoenicians had the monopoly of the tin trade; so they must have discovered tin in the first instance, and been the originators of the bronze age. The mystery is how—four thousand years before the birth of Christ—they knew there was tin in Cornwall. In those days the people in the East believed that the World was flat. If they sailed through the Pillars of Hercules—the Straits of Gibraltar—they would go over the edge.

Yet these Phoenician sailors sailed 2000 miles, in boats that were little more than rowing boats with a small sail, quite unconcernedly through the Pillars of Hercules into the unknown seas beyond—found a land they did not know existed, and then dug for a metal, which in the first instance they knew nothing about. Then to find that to mix this new metal with copper would make Bronze. This is nonsense.

THE SIGN OF
THE FISH

PART OF
PHOENICIAN SHIP

OGHAM ?

OUR LORD'S HEAD

OGHAM ?



Many scholars believe; and there is much evidence to support this theory, that before the flood there lived in Britain a very advanced civilization, with great practical knowledge of Science, and in Metallurgy knew more than we do to-day.

This civilization was Phoenician in origin. They were great traders, and not only traded with the East—but with North and South America as well. The Phoenicians buried their dead in Pyramids; when people trade with each other they often adopt their customs and those customs then evolve according to the character of the people concerned. You find Pyramids in Egypt; but in South America as well. When the Spanish first landed in Mexico, The Incas welcomed them with open arms as the white men returning. Who were the first white men?

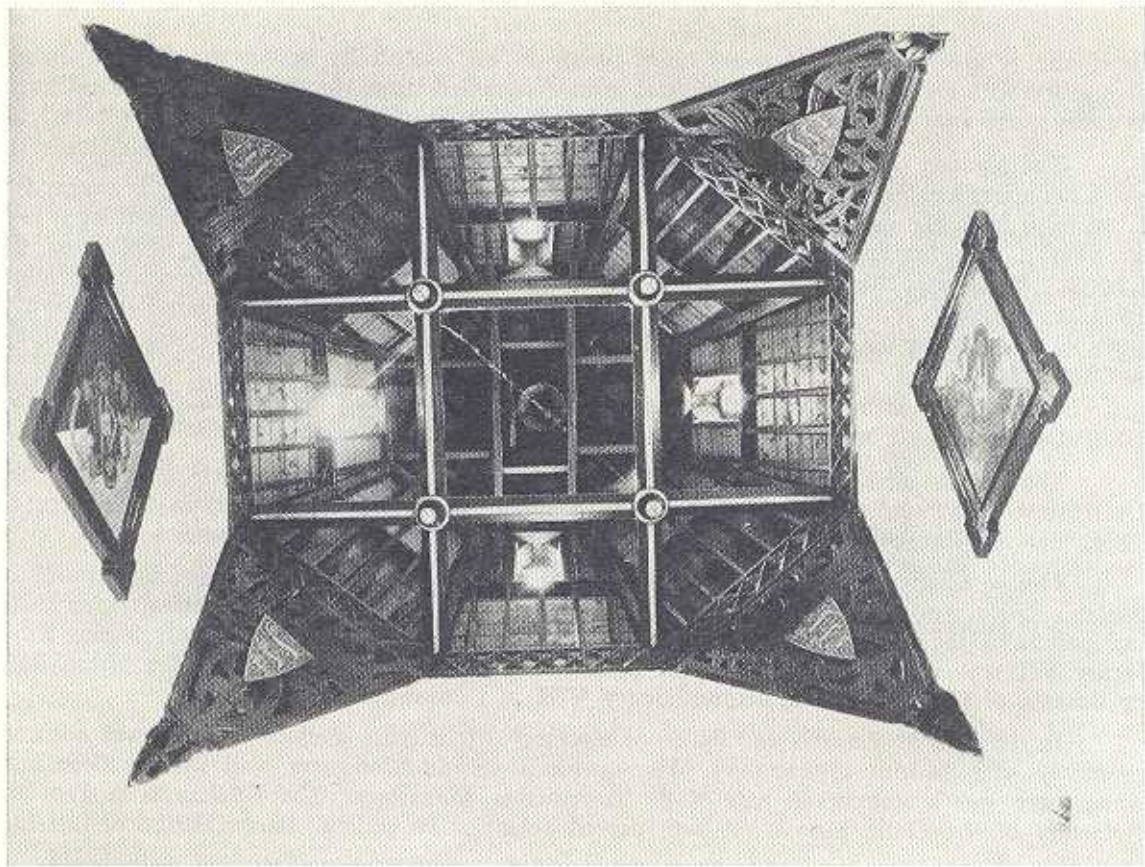
When an advanced civilization deals with ignorant people, those people are apt to worship them as Gods because they do not know how they get the results they do, and those results seem magic to them. On Easter Island there are statues of men whose heads are made of Red Stone—Idols to the Phoenicians.

All of which shows that there is more to this than meets the eye.

The theory that the Phoenicians came from Northern parts is supported by Professor L. A. Waddell in his book published in 1924. "The Phoenician origin of Britons, Scots, and Anglo-Saxons". In it he says that the Phoenicians were the original Aryans—or their leaders. He traces them back to the British Isles, with the Shetland Isles and Northern Scotland the main centre of their power. He gets the derivation of the name Aryan from "ARYA"—the Noble Ones. They were not Jews, as we know the word, but a Celtic people, being Red Haired with a reddish complexion. It is common knowledge that they were a great maritime and colonizing people, great seamen, and in character tending towards democracy. It may be claimed that the British people and the Norwegians, later the Vikings, were the same stock.

If Alexander had not destroyed many thousands of ancient books; if a Caesar had not burnt 700,000 rolls at Constantinople in the eighth century, and many other conquerors done the same, we might know a lot more about those far off days than we do today.

It is because of this that the Bell is so interesting. It could have been in Cornwall all the



17 The Bell is in the Centre of this Picture.

time, and is a living relic of those olden times; in all probability before the Flood, when a civilisation with great knowledge of practical science occupied these islands, and where the Church is today there may have stood a Phoenician Temple, the bell being the ancient temple bell.

The Miracle of Place and the Church is that they have never grown old. All through the years the house has been occupied. It has never been restored, for when a building is restored it is made to look like one period. The people living in Place were not interested in making it look as what it was before; they wanted to modernise the building. The same applies to the Church. Both have changed their faces many times. Yet as all alterations were done while folk lived in the house; it was never all pulled down—parts were left behind. Because of this it is possible to trace the building back through the past with things that are there to-day. These things are not legends.

In 1861 Sir Samuel Spry altered the front of the House to look like a French Chateau. He had its History in mind and as a consequence much of the design is symbolic.

The Porch—an addition to the old building—has three imitation Early English Arches. On these will be found the Heads of Henry 1st and his Queen Matilda. It was in their reign; in 1124, that the Church got its lovely Early English Arches and Window Frames.

This symbolism is continued in the design of the ceiling of the Lounge. Here will be found a circle with a criss cross running through it. This is a celtic sign, denoting the monastic occupation of the house. The Celts were the first Monks. In each circle is the Tudor Rose. Henry VIII ended this. In each quarter of the ceiling is the Tudor Star with the fifteen Balls or Besants of Cornwall in the centre. Henry VIII in Cornwall in the House.

In the Hall at Place is an Old Stone Archway. It is quite obvious that this was not built yesterday—it is 14th or 15th century. Facing this is an old Monastery wall with a niche in it where once was a statute; all part of the Benedictine Monastery. The Kitchen is part of the Refectory of the Celtic Monastery, with carved beams in its ceiling. Its an Historical fact that

Beams were not carved for Monasteries after the tenth century. So these beams have been there for over 1000 years without any argument whatever. Before the tenth century they were only carved for Monasteries used as Palaces as well—not ordinary Monasteries. We know Place was a Celtic Palace 1200 years ago—they may even have been there then.

On first entering the Church one is struck by its Victorian appearance. The Spire, the Rails to the Altar and Pulpit, the decorations behind the Altar, the tiled floor, all are relics of Victorian times. The Pew Ends and Pulpit are partly Tudor. The Door of the Pulpit has a wooden hinge. The Arches and Window Frames are early English. The South Door Pre Norman. At the end of the Churchyard is the stone coffin—found under the Altar in 1851. Dated the year 700 AD. Then the Letter written to King Geronious I who died in 596. In the Spry Memorial Chapel there is the panel with the inscription that experts say is not later than the end of the first century or the beginning of the second.

To bring us back to Phoenician times; there is the Bell.

All is here to-day.

Why has this beautiful building never grown old?

Perhaps the story of Our Lord's visit really is true. That this is a very Holy Spot indeed—meant to last forever in this peaceful countryside, where the waters of time drift gently through the years into a Golden Future, in which all will be united in their Worship of God; with no quarrels over the dogma or ritual that cloud the whole point of Our Lord's Teachings—a way of life by which man can live, loving his neighbour, in Peace and understanding.

FOOTNOTE

You have now read the story of Place. It is interesting to reflect that this Ancient Pile has seen already three chapters in the social evolution of the Country life of England. The first chapter ended when King Athelstane turned the Celtic Monks out. That chapter covered the period when England was converted to Christianity.

When the Benedictine Monks took over; the Middle Ages started and the Monasteries became a power in the land. They looked after the Spiritual needs of the Country Folk and the physical welfare too. They visited the sick and poor—farmed Englands broad acres—were an integral part of the life of the Nation. This chapter ended with the dissolution of the Monasteries. Father Ambrose was the last Prior of St. Anthony.

Henry VIII ended the middle ages and started the Modern way of life. The Squires took over where the Monks left off. They looked after the physical and social life of the people and the farming of the countryside; the Country Parson the Spiritual.

The day of the benevolent County Squire is over. Death Duties and the Atomic age has ended this. The Ministry of Social Security have taken over the physical part. The Church still looks after the spiritual.

Mrs. Gwavas May Grant Dalton was the last Spry of a long line to live with her family privately at Place, and with her death in April 1955, this chapter ended. The property still belongs to her son who takes an active interest in the running of the Hotel and the Church.

In these times of rush and bustle, the restrictions to personal freedom that modern life entails, it is necessary to get away from it all for a short time each year to recuperate, to live a life that is free; to enjoy human companionship that is natural—not snobbish or affected. This is what Place is catering for in its new kind of holiday—for the vacation one has here is quite different from staying at the popular seaside resort, Holiday Camp, or sophisticated hotel. Because of its everlasting mild sunny climate, Place is open from Easter to the End of October—it is the ideal spot for an Off-Season Vacation. It is not often that one can actually have one's holidays in a house with the historical association of Place. We believe it will be the needed holiday of the future.



There is



NO REAL
WINTER,
in

ROSELAND

