

NOTES.

CREETING ST. PETER.

In the Church of Creeting St. Peter an interesting Wall Painting has been uncovered by the Rector, the Rev. S. H. De la Bere. Noticing traces of colour on the walls the Rector patiently and laborously peeled off the many coats of lime wash until a large figure of St. Christopher and a small speculative figure were revealed on the North wall.

The Christopher is contained in a bordered frame of white and lettered scrollwork, measuring 13-ft. by 10-ft., the Figure being about 9-ft. high, bearded and holding in his right hand the customary "blossoming staff," and fish swimming around his feet.

The Christ Child is crowned, with right hand uplifted and two fingers raised.

The small figure has both arms uplifted, holding a Ring in the right hand and a book in the left. It may represent either St. Edward or St. Edmund as both are associated by Legend with a Ring, but from its position on the North wall is more likely to represent Baptismal regeneration. In fact it is so highly symbolical as to exclude the idea of personality.

The Figure stands with arms extended to represent the Cross and the Crucified One, hanging on the Cross by His nailed hands. He holds in one hand a Book (The Word, Logos, Soul of the Universe), which represents Truth. In the other hand a Ring representing Birth, the entrance to Life. A pictorial rendering of "I am the Way, the Truth, and the Life." I in you and you in Me.

It is interesting as the design is early and the Christopher is later work painted over it, possibly because its meaning was forgotten and the Christopher Legend was familiar and appropriate.

On visiting the Church last April I found that the lower half of the Christopher painting had been plastered over as the wall was crumbling away.

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 CLOVESH0 DISCLOSED (?).

In the last issue of our Proceedings attention was drawn to the lost "site of Clovesho, where the celebrated Councils were wont to deliberate, on the eastern shores of the great Fen Sea" (p. 192). It was suggested in the Local Paper on 19th August, 1922, that Clovesho might be now represented by How Hill, some three and

a half miles north-east of the High Town of Mildenhall ; but this Hill was shown, on the 23rd, to be in Icklingham and Mr. E. J. L. Scott of the British Museum had stated, on the evidence of old estate papers, that Clovesho was upon the west side of Mildenhall. The Councils which bore this name were national, and comparatively very full accounts of them and those assembled have been preserved by contemporary churchmen ; so that we know Kings, Prelates, Abbots, and many dignitaries from Mercia, Wessex, Eastengle and other of the heptarchical kingdoms deliberated upon a spot where these three kingdoms met. Clovesho was the pivot upon which the ecclesiastical affairs of England turned for over a hundred and fifty years, from 673 to 825, when the incursions of the Norse vikings doubtless rendered the site too precarious on account of its accessibility from the Fen Sea. To the subsequent subjugation of East Anglia by these Pagan invaders we pretty surely owe the utter obliteration of so celebrated and (necessarily at the time) well-known a site. Before Mr. Scott's discovery it had been tentatively placed by various investigators at Abingdon, Cliffe-at-Hoo in the angle of the Medway and the Thames, at Tewkesbury, and near London. During the last three years, the entire district west of Mildenhall (the largest parish in Suffolk) has been assiduously scoured, but in vain ; no spot at all likely was to be found in the hamlets of Little-Eye, Weald-Street, Holms-Eye, Holywell-Row, Beck-Row, or Kenny-Hill. Coplow had a hopeful sound, but possesses no ho or hill-spur. At West-Row Canon Raven in his History of Suffolk records a Roman villa ; and in West-Row Mr. C. Morley and myself discovered on 3rd May, 1923, a site which appears to coincide with all the available local data of Clovesho. It is hoped that a full enumeration of both data and discovery will be published in our next Proceedings.

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