

mary of it as the gentleman who made the crusader and the halbadier change hats. But the curious and arresting thing about the neglect, one might say the omission, of mediæval civilisation in such histories as his, lies in the fact that I have already noted. It is exactly the popular story that is left out of the popular history. For instance, even a working man, a carpenter or cooper or bricklayer, is taught to-day about the Great Charter, as something like the Great Auk, save that its almost monstrous solitude came from being before its time instead of after. He is not taught that the whole stuff of the Middle Ages was stiff with the parchment of charters; that society was once a system of charters, and of a kind much more interesting to him. The carpenter hears of one charter given to barons, and chiefly in the interest of barons; the carpenter does not hear of any of the charters given to carpenters, to coopers, to all the people like himself. Or, to take another instance, the boy and girl reading the stock simplified histories of the schools practically never hear of such a thing as a burgher, until he appears in a shirt with a noose round his neck. They certainly do not imagine anything of what he meant in the Middle Ages. And Victorian shopkeepers did not conceive themselves as taking part in any such romance