

“droves of them (Scando-Gothic sea-rovers) came over centuries before the Hengest and Horsa of the stories, if they were not indeed the actual large-boned, red-haired men whom Agricola described to his son-in-law.” He supported his theory with a reference to Dr. Collingwood Bruce, the historian of the Roman Wall, who, describing an altar found near Thirlwall about 1757, said: “Hodgson (the historian of Northumberland) remarks that *Vithris* was a name of Odin, as we find in the Death-song of Lodbroc . . . If *Veteres* and the Scandinavian Odin are identical, we are thus furnished with evidence of the early settlement of the Teutonic tribes in England.” But this altar, and another he mentions from Condercum (Benwell Hill, Northumberland.), compared with altars now at Chesters on the Wall, and inscribed “Dibus Veteribus,” are more likely to have been dedicated “To the Ancient Gods” than to the *Vidhrir* of the Edda, many hundred years later. Huxley (in Laing’s *Prehistoric Remains of Caithness*) suggested that by anthropological evidence, long before the well-known Norse and Danish invasions, a stream of Scandinavians had come into Scotland; Professor Rolleston connected the Round-headed men of the Bronze Age in Yorkshire with Denmark, but this refers to the racial origin of tribes three thousand years ago. Such facts do not support speculation, misled by the hope of finding grains of truth in Ossianic poetry, Arthurian legend and late Scandinavian sagas, in all of which there is the same tendency to antedate incidents and to lose the perspective of history.