

Reviews of Books

THE INSTITUTION OF THE ARCHPRIEST BLACKWELL. A Study of the Transition from Paternal to Constitutional and Local Church Government among the English Catholics, 1595 to 1602. Pp. x, 106. 8vo. By John Hungerford Pollen, S.J. London: Longmans, Green & Co. 1916. 5s. net.

The death of Cardinal Allen, who in the years succeeding the downfall of the ancient English hierarchy was practically the absolute ruler of the penalised English Catholics, marked the beginning of an exceptionally unhappy period in their chequered history. Allen, whose high character, administrative talents, and sympathetic temperament had made his patriarchate as much a success as it could be in those troublesome times, died in 1594. He had governed as an autocrat, if a wise one, and the distracted church was now left, not only without a head, but without organisation, or any of the ordinary machinery of government. The only English ecclesiastic of outstanding ability was Robert Persons, a Jesuit, and the Jesuits had at that juncture, both at home and abroad, more enemies than they have perhaps ever had since. Allen had, and could have, no successor as a benevolent despot; what was obviously wanted was local self-government at home, not *actio in distans* by a cardinal of the Roman Curia.

So far there was pretty general agreement; but what neither the Marian clergy (all that was left of them) nor the seminary priests, most of whom were shut up in Wisbech Castle, could agree about was, should the Catholic remnant be placed under a bishop, or under a simple priest with extended powers? and if the latter, who should it be? Father Pollen tells, and tells very well, the story of the efforts and intrigues, the plans and counterplans, petitioning and counterpetitioning, which ended in the appointment of George Blackwell, not as bishop, but as archpriest over the English secular clergy. The dissensions did not end with his nomination, against which more than thirty of his clergy promptly appealed to Rome. Blackwell as promptly visited the appellants with censures and suspensions, and branded them as schismatics, only to be himself severely censured by the Holy See for undue harshness and severity. The high feeling on both sides, fomented by polemical writings of a far from temperate kind, long continued unabated, notwithstanding the Pope's effort to pacify the opposing parties.

It is a curious and rather pathetic episode, this outburst of internal dissension among those who might seem to have had more than enough to do in standing up against the violence of the penal laws which then

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oppressed them. And Blackwell's whole career is pathetic. With many gifts—culture, learning, piety, and the power of making and keeping attached friends—he yet lacked those most necessary for his thankless and difficult office. His end, too, was tragic; for he brought himself (no doubt sincerely) to accept King James's oath of allegiance, advised his clergy to do the same, in the teeth of Cardinal Bellarmine's denunciations, and in consequence (for the oath in question had been twice formally condemned by Rome) was deprived of his office as archpriest, and died in obscurity four years later.

The story has been told before, by Gallicans like Father Berington, dry and cautious historians like Dodd and Tierney, violent anti-Jesuits like Ethelred Taunton, and cynics like the late Signet Librarian, who loved to catch Catholics at fisticuffs, especially if the fight was between seculars and regulars. Father Pollen, who has done so much good work in similar fields, has dealt with his subject in his own careful, accurate, and unimpassioned way. He has brought all the strings of the narrative together in masterly fashion, and gives us in this interesting volume perhaps the first really impartial, as well as complete, account of an important episode in the still too obscure history of post-Reformation Catholicism in England.

D. OSWALD HUNTER BLAIR.

LE STRANGE RECORDS: A CHRONICLE OF THE EARLY LE STRANGES OF NORFOLK AND THE MARCH OF WALES, A.D. 1100-1310, with the lines of Knockin and Blackmere continued to their extinction. *Undique reperta* by Hamon le Strange. Pp. xiv, 407. With ten Illustrations. 4to. London: Longmans, Green & Co. 1916. 21s. net.

THIS is a thoroughly sound scholarly work. It is pleasant to see from the statement of the author in the preface that 'nothing not susceptible of strict proof has been admitted, so as, if possible, to avoid the intermixture of fact and fable usually found in family histories.' The system on which the work has been compiled is on the whole excellent, though perhaps it is open to question whether the dates should have been reduced to the new style, with the year beginning on 1st January, or the place-names been generally modernised. In this case it might have been as well to give the old form in brackets, as for local readers the history of place-names is full of interest.

The progenitor of the family did not come over with the Conqueror. The first of the name who settled in England married the daughter and heiress of the lands of Hunstanton, in Norfolk. Two generations after, four brothers were transferred, in the reign of Henry II., to the borders of Wales, in Shropshire, though the Hunstanton property was still retained, and indeed is yet, in the possession of the family. Their principal place of residence, however, came to be the Castle of Knockin, in Shropshire, and at the close of the thirteenth century the fifth John le Strange was summoned to Parliament as a baron, and this title continued in the family down to the time of an heiress who married about 1480 Sir George Stanley, afterwards first Earl of Derby. The peerages then remained united for four generations further, when the baronies of Strange of

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Knockin and Stanley fell into abeyance between the three daughters and co-heirs of the fifth Earl of Derby. His brother succeeded to the earldom as heir male of the body of the granter, but not to the other honours of the family. By some misapprehension, however, his son James, afterwards seventh Earl of Derby, was summoned to Parliament in the lifetime of his father as Lord Strange in 1628, and this, however inadvertently done, was held to have had the effect of creating a new barony of Strange, which is now held by the Duke of Atholl : though the fourth duke got a British peerage under the title of Earl Strange.

Another peerage in the family, Le Strange of Blackmere, was constituted in the person of Fulk le Strange, a grandson of John le Strange, the third of the name, in 1309 : it did not last quite a century in the male line, and ultimately became merged in the earldom of Shrewsbury, finally falling into abeyance in 1616.

The Le Stranges led a stirring life as Lords Marchers of the Welsh Border. They administered their offices strenuously and ably, and were distinguished above all for unswerving loyalty to their sovereign. So much, indeed, was this so that John le Strange the second was one of the only four knights on the border who did not side with the barons in extorting from King John the great charter of their liberties. This John was one of the most remarkable men of his family : for fifty-six years he served successively under Henry II., Richard I., John, and Henry III., and it says much for his wisdom and tact that, even though he did not join with the other barons, he did not lose their respect or incur their enmity, but seems to have prospered and flourished in the reign of Henry III. just as much as he had done in those of that king's predecessors.

A younger grandson of this John, Hamon by name (there were Hamons in nearly every generation of the family), was in Scotland in 1255. Alexander III. had married a daughter of Henry of England ; much friction arose between her followers who had come from the English Court and the Scottish nobility, and it was said that the young queen was very harshly treated and practically confined in a fortress by the Cumyn party. Of course in a book like this history must be treated on a very condensed scale ; but it is perhaps hardly accurate to say that Henry, taking Hamon le Strange with him, went to Scotland and 'released the young king and queen from their tutelage.' As a matter of fact the English king had, shortly before, sent the Earl of Gloucester and others to Scotland, and it was they who released the royal couple from their real or pretended durance. Henry himself did not go north till August, 1555, and by that time the Scottish king and queen had been removed to Roxburgh Castle. Their interview with Henry took place at Kelso, where the Cumyn party were temporarily deprived of their political influence.

Hamon le Strange, however, had a very brief experience of Scotland. His was an adventurous and indeed a romantic career. He went to the Crusade of 1270, and two years afterwards married no less a person than Isabella de' Ybelin, Queen of Cyprus. He was her second husband, and she had two more before she died.

Few English families can have a better or fuller record of their achieve-

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ments during the two centuries with which this book deals. Of course the history is largely political, and, though interesting in its own sphere, the book can hardly be called light reading. This is necessarily unavoidable, as at such an early period it is difficult to find sidelights which would illuminate the personal and private life of the different members of the family. They must be judged mainly by their public and political actions. The whole story, however, is told with so much care, and so much honest labour is everywhere apparent, that we trust on some future occasion to see the Hunstanton charter chest laid under further contribution. We shall not then be dealing with medieval shades, however compelling and inspiring, but shall be able to clothe them with some shreds at least of real flesh and blood. We shall see not only their abstract position in relation to the events of their time, but how they talked, wrote, eat, drank, and made love or war.

JAMES BALFOUR PAUL.

THE MONKS OF WESTMINSTER, BEING A REGISTER OF THE BRETHREN OF THE CONVENT FROM THE TIME OF THE CONFESSOR TO THE DISSOLUTION. With Lists of the Obedientiaries and an Introduction. By E. H. Pearce, M.A., Canon and Archdeacon of Westminster. Pp. x, 236. Large 8vo. Cambridge: University Press. 1916. 10s. net.

THIS book, though little more than a skeleton of names, forms No. 5 of 'Notes and Documents relating to Westminster Abbey,' in pursuance of the great design to tell the story of the abbey in all its details. The section written by Archdeacon Pearce is in many ways a remarkable production, not only from the novelty of the task he has undertaken, but more especially by reason of the success with which his labours have been rewarded. Students of monastic institutions are satisfied if they can give fairly exhaustive lists of superiors, abbots or priors as the case may be, but it rarely occurs to them to enquire about the other denizens of the precincts with which they are dealing. Dean Stanley did not stand alone when he wrote that the names of the monks of Westminster 'are still more obscure' than those of the abbots. Most editors of monastic chartularies, who pride themselves on modernist methods, would feel compelled to say the same thing if they had the candour of the learned dean.

Apart from the colossal labour of Archdeacon Pearce, for which he is entitled to the fullest credit, it may be said that he had an unique opportunity, that is, an opportunity denied to other scholars working in the same field. The wealth of muniments in possession of the Chapter of Westminster is unrivalled: of no monastic house in Great Britain has a greater store been preserved. Out of these materials the Archdeacon has re-peopled the abbey during the medieval period. Without a doubt he has made good use of his opportunities and constructed a record of considerable value. But it would seem that he has purposely confined his attention almost exclusively to the original documents in the Capitular muniment room, seldom going outside in search of additional names. For instance, he does not include the name of William Gailard, a monk of Westminster in 1257, in his list, though it has been in print for nearly a quarter of a century. A more

useful work, however, has been done: the unprinted archives of Westminster have been carefully explored and short biographies of all the *incolae* of the monastery, whose names are found there, have been compiled in chronological order, leaving additional information about them and new names to be gathered from the accessible sources.

We have no hesitation in saying that Archdeacon Pearce has produced a record of great interest and value to students. It may well serve as a model for investigations of a similar kind elsewhere. His introduction raises many subsidiary points that cannot be discussed here, though one would wish they had been more thoroughly examined. The migration of monks from one house or one order to another and the percentage of Benedictine monks in Holy Orders, as determined authoritatively by the ample records of Westminster, would have been of historical value. Then, too, the constitutional relations of English monasteries to the universities at home and abroad need further elucidation, and though the Archdeacon touches lightly on the relations of Westminster to Oxford and Cambridge, our debt to him would have been greater had he worked out this portion of his theme with more fulness and precision.

It is seldom, if ever, that the dedication of a book is worthy of notice in a review, but an exception must be made in this case. The Latin inscription is composed of phrases individually descriptive of his brethren of the present Chapter drawn from the records as borne by certain of their predecessors in distant centuries. It is a gem of its kind, happy in the selection and admirably suited to the occasion.

JAMES WILSON.

CHURCH AND REFORM IN SCOTLAND: A HISTORY FROM 1797 TO 1843.

By William Law Mathieson, LL.D. Pp. xii, 378. 8vo. Glasgow: James MacLehose & Sons. 1916. 10s. 6d. net.

THIS is the latest volume relating to Scottish history produced by Dr. Mathieson, who has well established his claim to a high rank amongst our national historians. We trust that it is not, as its author would indicate, the conclusion of his work. In the period between 1843 and the end of the last century much affecting Scotland both from an ecclesiastical and a political point of view has occurred. There has been an extension of the franchise, the introduction of the ballot, and of a national and compulsory system of education. The Church has witnessed the resurrection of the Establishment, the abolition of Patronage, that source of troubles in the past, the introduction of 'human' hymns and instrumental music, and finally the union of the two great dissenting bodies. Great battles for freedom, and victories won by men such as Dr. Lee and Dr. Robertson Smith, are all well worth recording, and Dr. Mathieson could tell the story well.

He acts rightly in giving the first place to the Church. In Scotland, ever since the Reformation, till comparatively recent times, ecclesiastical interests have quite eclipsed the secular. Until the influence of the French Revolution began to tell, Scotsmen never seem to have realised that they were the slaves of an antiquated feudal system, without political freedom or representation. But if one touched their Kirk they were up in arms.

Had the Stuarts left Presbyterianism alone, even the corrupt government of the Restoration could have ruled undisturbed, and, so far as Scotland was concerned, there might have been no Revolution. England had its Church questions also, but an arbitrary attack upon the taxpayers' pockets was sufficient to call forth armed opposition.

Viewing the period covered by this volume, there is not much to make a Scotsman feel proud of his country. The finer and more intellectual type of Moderatism, the type with which our author evidently sympathises, had in great measure died out; Dr. Robertson had passed away. The Moderates largely consisted of men who had interest with the Crown or the private patrons, tenants' sons, ex-tutors, and the like. When it suited them they could pose as the champions of orthodoxy, as witness the scandalous persecution of Sir John Leslie in the interests of one of their own number. But they opposed foreign missions, because in some grotesque way they associated them with political sedition, and they discountenanced Sunday schools and all evangelical efforts, apparently upon the same absurd ground. The Evangelicals, on the other hand, while their religious zeal rendered them more consistent with their creed, were painfully narrow upon many points. An illustration is afforded by what is known as the Apocrypha controversy, in which Dr. Thomson greatly figured, and indulged in the language of a fanatic.

Politics and religion got strangely mixed up, not always to the advantage of either. Of all kinds of bigotry, that is surely the most contemptible which rests upon no religious foundation, but is the outcome of political or personal spite. It is unlikely that the worldly-minded and jovial contributors to the *Blackwood* of that day were really interested in the subject of theology, but they rejoiced in having a stone to cast at the *Edinburgh Review* by denouncing 'its bold blasphemies or impious grins.' On the other hand we find nonconformist ministers, liberals in politics, almost unanimous in support of Catholic emancipation.

The outstanding ecclesiastic was Chalmers, whose ministry covered a full half of the period with which this volume deals. He is likely to be longer remembered as a social reformer than as a divine or preacher. But, in his lifetime, his oratory carried much weight, and his influence upon the Disruption movement must have been great, although he may not personally have been so ready to bring it about as were some of his younger and more pugnacious assistants.

The story of this great conflict is well told by Mr. Mathieson, who seems to consider that the claims of the non-intrusionists could never have been realised, and were in their very nature inconsistent. He admits, however, that 'it does not detract from the heroism involved in the making of so hard a choice, that it had been made in the pursuit of an unpracticable idea.' It must always be remembered that in introducing the Veto, the Evangelicals had the highest legal authority on their side. The sacrifices subsequently made can call for nothing but admiration. Even a Moderate such as Jeffrey felt proud of his countrymen.

We are somewhat surprised to find that in telling the story of the Church no notice is taken of certain events which were at least as

important as the Apocrypha controversy. We look in vain for any reference to the Row miracles and tongues, or to the expulsion from the Church, as heretics, of Edward Irving and John Macleod Campbell. Irving was in some respects a greater man than Chalmers, and although his work was mainly done in London it was by a Scottish presbytery that he was first ordained and subsequently deposed. Campbell's case, as bearing upon the state of religious belief, is surely most important. His sentence was the last triumph of the stern old Calvinism which in a very nominal fashion is still recognised by the Church, but is now as feeble as Bunyan imagined Pope and Pagan to be. His condemnation was brought about by a union of Moderates and Evangelicals, who united their packs to run in this heresy hunt, and to expel a man whose spiritual nature was beyond their comprehension.

Our author rightly attributes the awakening of a popular political spirit in Britain to the influence of the French Revolution, following upon a period of industrial expansion. To that great event must also be set down the extreme measures adopted for the suppression of every liberal movement. While one party regarded the Revolution as 'the nemesis of repression' and a warning to all those who would resist reform, others saw in what was taking place in France only a natural result of the triumph of democracy. Perhaps at present, when we are again faced by a great danger from abroad, we may be able to find something like an excuse for the rulers of a century ago. We can better understand the sheer panic which then prevailed, and we are getting accustomed to restrictions upon our liberty which would have surprised even our ancestors. It was after all danger had passed away that a steady movement towards reform made itself felt, and finally overcame an opposition which, as time went on, was becoming more and more unreasonable.

The events dealt with in this volume are familiar. Cockburn's *Memorials* and *Journals* deal with the same period, and Dr. Mathieson's point of view is very much that of the learned Judge. Nevertheless we welcome this able and clear narrative, and the valuable views of an author so well able to express them.

W. G. SCOTT MONCRIEFF.

BALLAD CRITICISM IN SCANDINAVIA AND GREAT BRITAIN DURING THE 18TH CENTURY. By Sigurd Bernhard Hustvedt, Ph.D. Pp. ix, 335. 8vo. New York: American Scandinavian Foundation. London: Oxford University Press. 1916. 12s. 6d. net.

In this treatise we have a considerable addition to America's ever-growing contribution to Scandinavian study and a valuable piece of research-work. The volume constitutes a useful supplement to the great collections of Grundtvig and Child.

It is a careful survey of the ballad-collections and the development of ballad-criticism in Scandinavia (chiefly Denmark) and Britain from Syv and Reenberg to Nyerup and from Addison to the rise of the Romantic movement. A chapter on earlier attempts at ballad-collecting shows that the hobby was more common among aristocratic folk in Denmark than it

ever was here, although some of the material in Child's *Thesaurus* is found in MSS. of the thirteenth, fourteenth and fifteenth centuries. Ballad-criticism, however, ran a singularly parallel course in the two countries. We now give the ballad its natural niche beside the epic; but that is a very modern judgment. Sir Philip Sidney, it is true, manfully confessed: 'I never heard the old song of Percy and Douglas that I found not my heart moved more than with a trumpet'; yet even he considered that it would have been infinitely finer had it only been 'trimmed in the gorgeous eloquence of Pindar.' So, when Addison in 1711 ventured a defence of *Chevy Chase* as good poetry, and supported his novel thesis by strained analogies between its style and spirit and the classical models, his attempt was overwhelmed with universal ridicule. Dennis scoffed at the notion that there could be any 'Shadow of Likeness . . . between *Virgil* and *English Dogrel* . . . the *Dogrel* being utterly destitute both of Figure and Harmony and consequently void of the great Qualities which distinguish Poetry from Prose.' The Ballad fared no better at the hands of Holberg or Doctor Johnson: and only with the advent of Cowper and Sir Walter was it given its rightful place. No reference is made to the continuous stream of ballad verse (subject to the strictest rules of rhyme and rhythm) poured out in Iceland under the name of *rimur* from the end of the fourteenth century to the present day; but the omission is negligible. The *rimur* are little known and for the most part still unprinted. One would, however, have welcomed a discussion, had the author deemed it relevant, of the unique place held by the Danish Ballads. Professor W. P. Ker has already pointed out in these pages¹ how, in the otherwise barren centuries of the early Middle Age, they reflected and expressed the best life of Denmark, much as the sagas did in Iceland.

An excellent bibliography and index enrich a compendious and indispensable work of reference.

R. L. BREMNER.

THE RACES OF IRELAND AND SCOTLAND. By W. C. Mackenzie, F.S.A. (Scot.). Pp. xiii, 396. Demy 8vo. Paisley: Alexander Gardner. 1916. 7s. 6d. net.

In this bulky volume the author sets out to disentangle the ethnology of Ireland and Scotland by the aid of etymology, applied to the place-names of their chief natural features. He is aware that this method of inquiry is not original, and that previous writers had misapplied this infallible test with unsatisfactory results. His references to Dr. Skene's *Celtic Scotland* are very numerous, and they are too frequently made with an asperity of expression, misplaced in a serious historical study. Had the author adhered to his declared intention, the book would have been more interesting and more valuable. Of its twenty-eight chapters, four deal with the etymologies of place-names. These are acute, ingenious, and suggestive, although it must be admitted that many are uncertain, and not a few ancient difficulties remain unsolved.

¹ *S.H.R.* I. 357-378; V. 385-401.

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The greater part of the book, occupied by discussions and restatements of Irish, Scottish, and Scandinavian mythology, folklore, and tradition, does not materially advance our knowledge of the island races. In his review of origins from Irish and Scottish early literature he must necessarily follow previous workers in this field, and his discussions are less complete than Dr. Skene's survey. The best and most suggestive parts are those relating to the beliefs and practices of Beltine, serpent worship, and the origin of the term Picts. He concludes that the customs of Beltine arose from Phœnician influences. It would have been more complete to have carried the inquiry another step beyond and related the Beltine cult to the system of Mithraic beliefs which swept over the states of the Mediterranean area about three centuries B.C.

Serpent worship is illuminated by personal observation of remains in the Highlands of Scotland. The discussion on Picts should end the belief that our ancestors painted their bodies. The spelling of proper names requires amendment.

A. L. DAVIDSON.

OF REFORMATION TOUCHING CHURCH-DISCIPLINE IN ENGLAND. By John Milton. Edited, with Introduction, Notes and Glossary, by Will Taliaferro Hale, Ph.D. Pp. lxxxix, 224. Yale University Press. 1916.

THIS stout volume forms No. LIV. of the *Yale Studies in English*, and was produced by Dr. Hale 'in candidacy for the degree of Doctor of Philosophy.' The well-known tract of Milton, by means of which he obtained his doctorate, has been frequently reprinted, and its place in the literature of ecclesiastical controversy required no further definition. The elaborate introduction and critical apparatus provided by the American editor are only justified by his desire to fill up the *cadre* of a 'Yale study.' The former consists of a short historical sketch and a series of jejune observations on Milton's point of view and English style. His own point of view is expressed in his observation: 'To-day we believe that the entire question of church-government is a matter of expediency,' and it may excuse his apparent ignorance of the rudiments of the Presbyterian system. 'Such topics,' he writes, 'as Episcopacy, regicide, and Christian doctrine are not very alluring to the modern reader.' But this is a *Yale Study in English*, and as such must not be judged on its historical merits. Dr. Hale may believe that before the advent of Archbishop Laud 'the communion-table had degenerated into a receptacle for hats and umbrellas,' and yet have something of value to say on Milton's prose style. Let him speak for himself. 'And yet,' he observes, 'it must not be supposed that Milton always writes long, loosely constructed sentences. Although they constitute the main body of his prose, he frequently uses short ones, and employs them with a telling effect that reminds us of Macaulay.' Dr. Hale's *Notes and Glossary* may be of some assistance to American readers.

DAVID BAIRD SMITH.

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THE STIRLING GUILDRY BOOK. EXTRACTS FROM THE RECORDS OF THE MERCHANT GUILD OF STIRLING (A.D. 1592-1846). Edited by W. B. Cook and David B. Morris. Pp. vii, 297. 4to. Stirling: Printed for the Glasgow Stirlingshire and Sons of the Rock Society. 1916. 10s. 6d.

It is very unfortunate that the earlier records of the Stirling Guildry have disappeared, like the materials for the early history of many of the Scottish burghs, but this volume now published contains a great deal that is of interest, both general and local. Many entries show the efforts of the Guildry to maintain their trade privileges, both in the town itself and in the larger area over which their rights extended. Guild brethren were frequently fined for trading with unfreemen, cordiners for buying hides within the liberty of the guildry, chapmen and craftsmen for selling staple wares and for keeping open shops. A long controversy with the crafts about the privileges of selling staple wares was ended in favour of the merchants. The Guildry was successful in 1697 in getting a decision from the Court of Session upholding its privileges and declaring that the Dean of Guild Court might apprehend a transgressing tradesman and punish him upon application to the Magistrates. Prosecutions of unfree tradesmen were made as late as 1826, though in the eighteenth and nineteenth centuries licenses to open shops were sometimes sold to non-guild brethren. In 1835, however, it was decided that licenses should no longer be required, *i.e.* trade was freed from restriction.

There are no traces in the seventeenth century of any struggle of the crafts for fuller representation on the Council. The relations of the Guildry and the Town Council seem to have been quite amicable until the latter part of the eighteenth century, when there was a difference of opinion on the subject of burgh reform. Affairs in Stirling had apparently been better managed than in many towns, partly because of the passing of the Long Act in 1695, which provided for the auditing of the town's accounts. Nevertheless, towards the end of the eighteenth century the magistracy seems to have got into the hands of a small clique, and the Guildry urged further reform and the abolition of the 'absurd system of self-election,' and supported the reform movement of 1783 and 1787, and the later efforts of Lord Archibald Hamilton and his friends. The Council was 'inimical to reform.' The Guildry protested against the administration of the Common Good, and especially of the funds of Cowane's Hospital, but was told by the Council that 'they might protest to all eternity, as their protests were not worth a damn.'

During the Napoleonic wars the Guildry co-operated with the Council in schemes for buying meal, Indian corn, etc., to sell to the poor, as prices had risen greatly, and also recommended the patrons of the hospital to increase the amount of the pensions. There are few references to contemporary politics, none to the religious strife of the seventeenth century nor to the Jacobite risings, but the volume contains much of interest and value for the student of the social history of Scotland.

THEODORA KEITH.

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A LIST OF WORKS RELATING TO SCOTLAND. Compiled by George F. Black, Ph.D. 4to. Pp. viii, 1233. The New York Library. 1916.

THE curators of public libraries at home, cramped in their efforts to make their office of greater utility by the lack of cash to carry their ideas into practice, must often regard with wonder and envy the money placed at the disposal of their professional fellows abroad. United States librarians seem to be particularly fortunate in the amplitude of the sums devoted to printing; but a non-librarian may be pardoned for harbouring an occasional doubt whether the use to which these sums are put quite justifies their expenditure.

No doubt on this point will arise in Scotland over the work at present under notice, for its compilation must be of the greatest use to students of Scottish affairs in America, while its bulk is flattering to our country as a begetter of books.

One is spared the necessity of examining the work as a complete bibliography of Scottish literature by the intimation that it only professes to be a list of works relating to Scotland owned by the New York Public Library on December 31, 1914. But the compiler has no illusions about the completeness of the collection. It is far from being complete—the gaps are many and serious. Particularly is this true of local history and genealogy, and of the publications of the early book clubs—the Abbotsford, Bannatyne, Maitland, and Spalding Clubs. As they stand, however, the library's resources form an excellent foundation on which to build up a collection worthy of the country whose influence on the settlement, formation and progress of the United States has been adequately recognised only within recent years.

Dr. Black's enthusiasm for his subject glows with all the perfervidity of the Scot abroad—he is, we believe, a West of Scotland man; and indeed, neither the Scot abroad nor the Scot at home can help being fired by the lists of names on Dr. Black's roll of Scots to whom the world has been indebted in literature, history, philosophy, science, art, and commerce. Only a burning enthusiasm could have carried him through the labour of compiling a work in bibliography extending to over 1200 pages, and have inspired the high quality of the work throughout. Titles, descriptions, annotations and shelf marks, with a fairly exhaustive index, make the work of the highest reference value. That Dr. Black may soon have more work of the same character to undertake by the growing completeness of the collection is a wish which carries with it the most hearty congratulation upon what has already been accomplished.

W. STEWART.

STATE POLICY IN IRISH EDUCATION, A.D. 1536 to 1816, exemplified in documents collected for lectures to post-graduate classes, with an Introduction by the Rev. T. Corcoran, D.Litt., Professor of Education in the National University of Ireland. Dublin: Fallon Bros. Ltd. London: Longmans, Green & Co. 1916. 6s. net.

WE have need for more information regarding Ireland, and Prof. Corcoran has done a service in making accessible important fresh material in the history of her education.

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The documents, which form the main part of the book, are drawn from State papers and other public records, publications of the Hist. MSS. Comm., the 'Hogan Transcripts,' local histories, and pamphlets. Though dealing primarily with political-religious elements, the compilation has much incidental matter for the student of the social order, especially if a wider historical horizon be allowed to lend perspective and render the varying fortunes of Catholic and Protestant educational endeavour and relationship less parochial.

This central problem is never absent, but towards the end of the eighteenth century policy and coercion, distrust and evasion, become less obvious before a growing enlightenment.

A comprehensive account of the development of Irish education is given in the Report of Commission of Inquiry, 1791, first printed in book-form in this publication. It outlines the purposes and methods of the different types of 'English' free schools 'introduced' into Ireland : parish, in 1537 ; diocesan, 1570 ; Royal Free Schools for Ulster, 1608 ; and in the following century, 1733, 'the English Protestant Schools.' It shows the foundation of Trinity College, Dublin, 1592, and the gradual coming of a need and desire for vocational as well as for general training. It indicates what private munificence, such as the Erasmus Smith endowment, has done.

Many problems arise in the mind of the reader. It is a calamity that only through constantly being reminded 'that questions of education in Ireland often have their roots in the past history of the land and its people' can we read between the lines for what counts educationally. It is, however, to education we must look for the realisation of Ireland's future.

Father Corcoran's researches into educational sources need no emphasis. To a valuable task he brings a logical mind, a scholarly thoroughness and enthusiasm, and a gift of clear expression. The plan of this volume will commend itself to students, the indexes and introductory résumé guiding without permitting them 'to dispense themselves from personal work upon the texts.' Having in memory the worth of the author's *Studies in the History of Classical Teaching, Irish and Continental*, 1500-1700, we await with interest the publication of his later volumes on Irish learning and education.

CHARLES CULLEN.

AN INTRODUCTION TO THE HISTORY OF DUMFRIES. By Robert Edgar.
Edited, with an introduction and extensive annotations, by R. C. Reid.
Pp. iv, 302. With 10 Pedigree Charts. Royal 8vo. Dumfries :
J. Maxwell & Sons. 12s. 6d. net.

ROBERT EDGAR was a lawyer in Dumfries, and held the office of Clerk to the Incorporated Trades of the burgh for the forty-five years ending with 1746. He projected a history of these incorporations ; and it was by way of introduction to the work, which he never executed, that he wrote the four chapters which are here published for the first time. These are in themselves a mere fragment, and much more of the nature of partisan criticism of the doings of the burghal rulers of his period than of historical

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narrative. The criticism is envenomed. Edgar detects a motive of personal advantage in every public action of the 'administrators' or 'governors,' as he variously terms them; he attributes to them a 'sordid and coward disposition.' They cannot even encourage the erection of dwelling-houses without being accused of a mercenary design to find a market for building materials of which they are vendors. Both narrative and criticism are often obscure, and the latter is unconvincing in the absence of any clear understanding of the facts on which it proceeds.

Edgar advocates two ambitious schemes: one, that a castle or fort should be erected, on the rising ground adjoining the Moat, in defence of the town; the other, that a University should be founded and endowed.

Mr. Reid has furnished an 'introduction' of his own which, in a few pages, presents a succinct and intelligible survey of the probabilities regarding the origin and early development of the town; and he has utilised the earlier text as a thread on which to string a series of notes, closely packed with information regarding persons, places, and incidents in the burghal history. These embody the fruits of diligent research in the Town Council minutes and other town records and original sources, in addition to careful collation of the published authorities.

A good deal of fresh light is thus thrown on some disputed questions. One of these is the controversy concerning the age and origin of the Old Bridge. Dumfries has been accustomed to pride itself on possession of an architectural relic of the twelfth century, and to ascribe its erection to the Lady Dervorgilla, of pious memory and the 'sweet heart' tradition. Mr. Reid, however, is disposed to believe that the Dervorgilla bridge, if it ever existed, must have been constructed of wood; that the first bridge of stone was built in the first part of the fifteenth century; and that only one arch of the existing structure is as old as 1620. The materials for a judgment are admittedly scanty and inconclusive.

The trade of the burgh in the sixteenth century, smuggling practices, Acts of Council regulating workmen's hours and wages, the origin of the burgh's 'common good,' the ecclesiastical establishment of St. Michael's prior to the Reformation, are among other interesting topics dealt with. And we learn from an entry in the Council minutes of 1749 that 'the ancient and royal game' was then established in the south of Scotland; for in that year liberty was given to certain gentlemen to play at 'goaff' on the lower Kingholm, which was at that time, as it again became, a place of public resort and recreation.

Embodied in the volume are pedigree charts of ten families which figure prominently in the early history of the burgh.

In a notice of writers on the history of Dumfries, Mr. Reid attaches exaggerated importance to a short and incomplete series of papers contributed by William Bennet to the short-lived *Dumfries Magazine*, and he is in error in stating that M'Dowall, author of the standard history of the town, makes no reference to or acknowledgment of Bennet's work.

It is intended that this volume should form the first of a series to be published under the general title of *Records of the Western Marches*, and announcement is made that the second volume will embody a calendar of

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the charter chest of an old Dumfriesshire family from 1390 to 1660. This is useful work undertaken under the auspices of the Dumfriesshire and Galloway Natural History and Antiquarian Society.

W. DICKIE.

A HISTORICAL GEOGRAPHY OF THE BRITISH DEPENDENCIES. Vol. VII. India. Part I. History to the end of the East India Company. By P. E. Roberts. Pp. iv, 415. With 9 Maps. Oxford: University Press. 1916. 6s. 6d.

THE period covered in this book is so long and needs such careful arrangement of historical facts that we must congratulate the author on his success. In addition to making the history a very complete account of the existence of the East India Company, which, 'founded by a little body of pioneer traders in the reign of Queen Elizabeth, under whom our Colonial dominions had their small beginnings, ended its career in the time of Queen Victoria, under whom grew up the British Empire of to-day,' the author, by his excellent style, has written a historical work of the first rank which it is a pleasure to read. Always carefully fair, he sees but does not magnify the faults of the great rulers, like Clive and Warren Hastings, and after these, he enumerates as the greatest Governors-General the famous names of Lord Wellesley and Lord Dalhousie. The beginnings of the East India Company are particularly well sketched, and the trials the factors had to endure through misunderstandings, want of support at home, and their long exile in a hot country can be read all through this story. It seems extraordinary that the Company grew and prospered so well, considering its early rivals and the haphazard character of its government, policy and growth. The geography of India will be given us in another volume, of which this is a welcome forerunner.

A. FRANCIS STEUART.

THE ANCIENT CROSS SHAFTS AT BEWCASTLE AND RUTHWELL. By the Right Rev. G. F. Browne. Pp. xii, 92. With three Photogravures and twenty-three Illustrations. 4to. Cambridge: The University Press. 1916. 7s. 6d. net.

ENLARGED from the Rede Lecture, which was delivered at Cambridge in May last, this monograph by Dr. Browne, quondam Bishop of Stepney and of Bristol, is a return after many years to a theme which has held its fascination for him since 1884, when he maintained in the *Magazine of Art* that the Ruthwell cross dated from the time of St. Wilfrid. In 1888 it gave him the subject for his inaugural lecture as Disney Professor of Archaeology, and he has touched the matter incidentally more than once since then. Meanwhile, other contributions to the problem have made it a controversy. Professor Albert S. Cook published two books in 1912 and 1914 assigning the twin crosses to the monastic epoch of King David I., and in the latter year was issued the Rev. Dr. James King Hewison's volume, in which he ascribed these 'Runic Roods' to the influence of St. Dunstan and to the tenth century. These two latter writers, far apart as they were in the dates they chose, at least concurred in attacking the older

view that the two pillars or cross shafts, with their Anglo-Saxon runes, belonged to the end of the seventh century, and were products of the great age of St. Cuthbert and the Venerable Bede and of the 'fervour of Northumbria,' as Dr. Browne finely styles the triumphant movement of Christianity and culture from Cuthbert to Alcuin of York.

It is not wholly the fervour of a Dumfriesian or a native of Ruthwell that visualizes the controversy as chiefly waged about the Ruthwell cross, with its rune poem of the rood, almost romantically transliterated by J. M. Kemble in 1840, and found in 1842 to tally with an ancient Anglo-Saxon text in the Vercelli codex first brought to light ten years before. The witness of Symeon of Durham early in the twelfth century is distinct, that just such memorials, stone crosses graven with ornament and inscribed, were still extant, 'standing sublime' in memory of eighth century Northumbrian saints. On this rock is built the argument of which Dr. Browne is, after thirty-two years, the insistent maintainer, learned in all the literature and archaeology of the problem, and supported by comrade archaeologists like Professor Baldwin Brown. Difficulties not a few, however, withstand certitude, and particular considerations urged by Hewison and Cook for a later age would probably have overborne the more general basis for the earlier date, had there been adduced any real proof that in the tenth or twelfth century the art of such crosses was still prevalent, whether on record as among the triumphs of early Norman monasticism or evinced and paralleled by examples from architectural foundations sufficiently late. The turning point must be found in the existence of analogous workmanship of a date and provenance to settle the art character, the decorative style, the sculptural themes, and the period.

The fact is a truism, that the art is exotic and the execution either not native at all, or, if native, so absolutely a Roman tradition that the craftsman following it could only by courtesy be reckoned a native artist. This simplifies the whole problem, and makes finality of opinion possible the moment adequate parallel is shown to the wonderful repose of that spiral interlacing tracery, to its assured self-possession and mastery on the runic sides, and to the clearly defined and dignified sculptural conventions and lettering of its Latin sides.

The cross at Ruthwell seems to cry out from its whole sculptural characteristics that it is an end much more than a beginning; its calm and easy grace can hardly be imagined as possible save as the maturity of a high tradition, such, for example, as the Roman sculptor-masons brought over to England in the seventh and eighth centuries could alone exemplify. That ease of technique, that type of inscription, and that stereotype of human form and garment unite in pointing inevitably to Romano-Byzantine sources.

It is here that at last there is brought forward concrete evidence of the first order. The ivory chair of Maximianus, Bishop of Ravenna, is indeed a magnificent *pièce justificative*, adduced to determine along with its own date, viz. Maximian's tenure of the see between A.D. 546 and A.D. 556, almost everything necessary to establish the art, both of the Bewcastle and the Ruthwell cross shafts as direct sequels indistinguishably related in stone

to the tradition and model exhibited in the ivory *cathedra* of Ravenna. Such a proposition, however, would have lacked an essential foundation so long as it remained seriously problematical whether the monogram on the chair was that of Maximian. It is matter of ancient record that in the year 1001 a certain ivory *sedile* was a diplomatic present made by the Doge of Venice to Otto III., who made an imperial gift of it to Ravenna. An ivory *sedile* which on the very face of it showed itself the chair of Maximian might well be an appropriate gift to Ravenna, and worthy of an emperor. But until quite recently there was room to gainsay the inference that this was the chair; there was no proof to associate the chair definitely with Ravenna. Archaeology, however, has a way of keeping its vouchers for production in due time. In the autumn of 1915, in the removal of some marble rubbish from the archiepiscopal palace at Ravenna, there turned up a *pulvino* of Greek marble, bearing a monogram almost absolutely identical with the monogram on the chair. No link of evidence could have been more cogent. A critic who reveres many memories around the Ruthwell Cross and who cherishes many friendships on both sides of the long argument, must simply and gratefully own that to him the proofs offered by Dr. Browne appear convincing and complete. Three magnificent photogravures of the chair and over twenty excellent renderings of the crosses and of certain cognate monuments give a beautiful equipment to the thesis.

GEO. NEILSON.

MACKINTOSH FAMILIES IN GLENSHEE AND GLENISLA. By A. M. Mackintosh. Pp. iv, 86. Demy 8vo. Printed for the Author by George Bain, Nairn. 1916. 6s. 6d. net.

THIS is of the nature of a supplement to *The Mackintoshes and Clan Chattan*, and is the work of a painstaking and accurate family historian. He deals with the Mackintoshes of Dalmunzie, who called themselves MacRichie up to the beginning of the seventeenth century and even later; the Mackintoshes of Ballachraggan, an offshoot of the above; the Mackintoshes of Craigton in the Stormont, who may also have been cadets of Dalmunzie; the Mackintoshes of Fenegend in Glenshee and Forter in Glenisla, who were originally MacThomies or MacComies; and the Mackintoshes of Laws, whose original patronymic was MacInlie.

It is not easy to account for these families having assumed the name of Mackintosh, as there is no direct proof that they were actually connected with the Clan Chattan, but the author is of opinion that there are some grounds for referring them originally to that parent stock. On the other hand, as the name Mackintosh merely means sons of the 'Toiseach,' thane, chamberlain, or seneschal, it is possible that the name in their case only indicates descent from some local officers of the kind above mentioned.

However they may have subsequently attained the name of Mackintosh we find Robert MacRichie of Dalmunzie mentioned in the *Privy Council Records* so early as 1584. His son Duncan is noticed at the same time with the 'tee' name 'Cattanach.' Duncan's grandson is in 1641 styled Robert Mackintosh *alias* M'Ritchie, and from his time onwards the

family seems to have been known by the name of Mackintosh only. Two of their members attained to somewhat eminent positions: Lachlan, minister successively of Dunning and Errol, was Moderator of the General Assembly in 1736, and refused re-appointment for a second term of office. In connection with his wife, Margaret Murray, daughter of the minister of Trinity-Gask, the author states that she was a granddaughter of Bishop Freebairn of Edinburgh, but this is impossible. The minister of Trinity-Gask married Jean Jarden, and their daughter Margaret must have married the Rev. Lachlan Mackintosh before 1717, the date of the birth of their eldest recorded child. But Bishop Freebairn only married in 1699, and would not therefore have a granddaughter who was beginning to bear children in 1717. Lachlan's son Robert was called to the Scottish Bar in 1751, and attained distinction as the junior counsel for the defence in the famous trial of James Stewart of Aucharn, for being accessory to the supposed murder of Colin Campbell of Glenure. Robert was in the fair way of attaining a name and position both in politics and law, but had constitutional faults of temperament which nullified his undoubtedly great abilities. He ultimately got into financial difficulties, his lands were sold, and he died, an old and disappointed man, in 1805.

John Mackintosh of Forter is another outstanding man whose history is detailed in this volume. He had a busy and eventful career so far as he himself was concerned, though the incidents thereof are not of much public interest. He also died a disappointed and impoverished man.

This is a book which will be indispensable to the investigator into Mackintosh family history: it belongs to a class of works which deserves every encouragement, for to the serious student it is more important to have the history of even small families given in detail than to have a more generalised and 'popular' account of a wide-spread race. Much patient and laborious work has been put into this little volume, and it will sustain the reputation of the author as a very competent genealogist.

JAMES BALFOUR PAUL.

ACCOUNTS OF THE LORD HIGH TREASURER OF SCOTLAND. Edited by Sir James Balfour Paul. Vol. XI. A.D. 1559-1566. Pp. lxxx, 683. 8vo. Edinburgh: H.M. Stationery Office. 1916. 10s.

THESE royal accounts had in volume x. (reviewed *S.H.R.* xi. 436) been brought down almost to the close of the dowager-queen's regency and life; volume xi. may be said to open with her death and to close with the birth of James VI. It registers the young Queen Mary's return from France, and gives the finance of her half-dozen years of sovereignty before the troubled comedy was ended and the tragedy began. The editor refrains from moralising on the fates of which these years were the prelude, but he has found relief in a fling at the prince as an 'infant whose destiny was so great and whose person was so contemptible.' The saying is rather hard.

The Lyon King has made a few significant items in the accounts serve as annals of the queen's reign, so that its character and its episodes alike reveal themselves, whether in such movements as reached their head at Corrichie, or such apparently casual facts as the furtive and brief return of

Bothwell in 1565. The editorial centre of observation is social rather than political: the personages and costumes of the court are touched in to the sketch; and the general personal current of the queen's life is presented in an attractive light. Political problems are just hinted at, such as the proclamation issued eight days after Mary's arrival, charging the lieges 'to mak na alteratioun in the religioun uthir nor wes at the arrivale of our Soverane Ladeis hamecuming.' Perhaps it might have been pointed out with what almost fervid earnestness in his letter of 10th June, 1561 (*S.H.R.* ii. 161), Moray warned his sister: 'Abuiff all things, madame, for the luif of God presse na maters of religion not for ony man's advise on the earth.' The sincerity of this remarkable letter has been impugned without convincing everybody that the counsel given was not as honest as it was wise. The proclamation almost suggests that the letter had convinced Mary of its wisdom too. We could have wished to have an examination of the financial position of the Crown on Mary's accession, the more so, since unfortunately 'the exigencies of public affairs' have stopped further volumes meantime, and Sir James with regret is laying down a task which he has fulfilled with care and distinction. Changes are obvious enough even in the frame of the accounts as compared with what Dr. Thomas Dickson of genial memory had to deal with when he started the publication forty years ago. Now, however, as then, the interest is greatest on the expenditure side, with its medley of royal outlays on clothes, furniture, messengers, missions, and gifts to courtiers and ambassadors. An odd sidelight on fashion comes out in the editor's remark about the queen's dresses: 'It is but rarely that Mary got any frocks: she evidently distrusted the Edinburgh dressmakers of the day.' Domestic interest is always of details. Public interest often centres on historical possibilities, such as the consideration of what might have happened if Mary's projected visit to Elizabeth (for which the Scottish nobles were summoned to be the escort) in 1562 had been accomplished. General administrative interest emerges everywhere in the accounts. A pirate ship, called 'the Andro,' appears off the mouth of the Solway: 'being ane sea theif,' a mandate was issued for its seizure; but the entry in the index that the arrest was actually made is hardly warranted by the passage (p. 236) referred to. An escheat of a suicide's goods (p. 139) is a rare example of an exchequer law once widely prevalent. Letters of legitimation occupy a considerable place in the income. The main sources of revenue, however, were (1) the crown confirmation of charters, among which those of monastic feus were prominent, and (2) escheats, fines and compositions for crimes, etc. Several special accounts concern artillery, but the old order still lived on, as seen in a payment (p. 405) to a 'bowar' (or bowmaker) 'for foure dosane of arrowis.' Aitchison, mintmaster of the time, gave (doubtless by no virtue of his own) his name to a coin (cf. *S.H.R.* v. 220). The border fort of Annan, first a steeple and then a tower, has more than once had a bearing upon these accounts (cf. *S.H.R.* ix. 320, xi. 437); it now appears (p. 59) as military headquarters for horse, foot and guns to keep the West March. Sir James Balfour Paul, whether he has ended, or only suspended, his always interesting editorship, has won the gratitude of all who need to consult these accounts.

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THE BOOK OF THE OLD EDINBURGH CLUB. Eighth Volume. 4to. Pp. xii, 218-30. With 28 Illustrations. Edinburgh: Printed by T. & A. Constable, for the Members of the Club. 1916.

THE Old Edinburgh Club devoted its previous volume to a study of the Holyrood Ordinals; the recent volume reverts to the former practice of presenting to the members a variety of papers on Edinburgh places and people. Throughout, the Club has been fortunate in enlisting the support of authors whose contributions give a real value to the volume as historical and archaeological records, and in the present issue the illustrations are unusually successful. With one exception these have reference to the Magdalen Chapel, Cowgate, which they illustrate with a clearness and excellence and with a regard to pictorial effect that add materially to their value and interest.

Dr. Thomas Ross and Professor Baldwin Brown are jointly responsible for the opening paper on *The Magdalen Chapel*—a pre-Reformation building intimately associated with the Guild life of Edinburgh, and for about three hundred years in possession of the Hammermen's Incorporation, who used it as their meeting place. The paper gives a full account of the architecture and of the details of the building, and also valuable historical information in the additional light thrown on the Confirmation Charter of 1547.

Mr. R. K. Hannay contributes *The Visitation of the College of Edinburgh in 1690*, in which he continues his studies of Scottish University Life in olden times. It is as racy and as illuminating as Mr. Hannay's *Visitation of St. Andrews University in 1690*, contributed two years ago to the pages of this *Review*. Of Professor David Gregory, the Professor of Mathematics, it is recorded 'his method is to demonstrat a propositione once and againe, and enqyres if the boys understand it; and they for shames saik must say yes, and then there is no more of it.'

The remaining articles in this volume are: *John Wesley in Edinburgh*, by Mr. Foster Gray, a further instalment of Extracts by Mr. Fairley from the *Original Records of the Old Tolbooth*, and a few transcripts with reference to the Regalia of Scotland, to which Mr. Moir Bryce has added an explanatory note. Dr. W. B. Blaikie's *The Defence of Edinburgh in 1745*, which had been looked forward to as likely to appear in this volume, is postponed.

The Old Edinburgh Club is to be congratulated on its vitality, and on the value of its annual contributions to Scottish history.

ANCIENT TIMES: A HISTORY OF THE EARLY WORLD. An Introduction to the Study of Ancient History and the Career of Early Man. By James Henry Breasted. Pp. xx, 742. With Illustrations and Maps. Crown 8vo. London: Ginn & Co. 1916. 6s. 6d. net.

MEDIEVAL AND MODERN TIMES. An Introduction to the History of Western Europe from the Dissolution of the Roman Empire to 1914. By James Harvey Robinson, Ph.D. Pp. x, 777. With Illustrations and Maps. Crown 8vo. London: Ginn & Co. 1916. 6s. 6d. net.

It is impossible to criticise these beautifully and profusely illustrated books in a short space. It must be sufficient to say that they are designed to be

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simple enough for first-year high school work, and they are admirably planned. In the first of the two, Professor Breasted commences with early mankind in Europe, then reviews the Orient from Egypt, to Medo-Persia and Palestine, and ends with the Greek and Roman Empires and the triumph of the Barbarians, a huge epoch to cover. Professor Robinson in the second begins with the Destruction of the Roman Empire and continues his preliminary work on the history of Western Europe as far as the beginning of the World-War of 1914. The style of both books is above praise, and the appositeness of the illustrations, as well as their artistic reproduction, cannot be too highly extolled.

BRITISH COLONIAL POLICY. 1783-1915. By C. H. Currey, M.A. Pp. 266. Fcap. 8vo. Oxford: University Press. 1916. 2s. 6d.

In this short book the author divides his subject into three periods: (1) 'The Period of Centralization,' which in Charles Buller's phrase was 'the rule of Mrs. Mother Country,' and included the racial troubles in Canada and South Africa, and the social grievances in Australia. (2) 'The Policy of Devolution,' which began with the ideas and ideals of Edward Gibbon, Wakefield, and a few other colonial enthusiasts, and was forced very gradually upon the Home Government, which went on as usual in the haphazard way dear to the British spirit of go-as-you-please compromise until the principle of autonomy was finally recognised. (3) 'The Policy of Co-operation,' which is in being at present and may have greater developments. It is a well written book, and one which should be read by every student of the history of Greater Britain.

CHRISTIANITY AND NATIONALISM IN THE LATER ROMAN EMPIRE. By E. L. Woodward, M.A. Pp. vii, 106. Demy 8vo. London: Longmans, Green & Co. 1916. 3s. 6d. net.

SHORT though it is we have here an admirably written study of a difficult subject. The author traces the various 'movements' in the early Church, such as the Donatist, the Catholic, and the Arian, and shows how each and all were affected by national feelings and to some extent were the expression of national aspirations, and 'it is probable that the strife would have been less bitter had the instruments been less dangerous.' It is a very fascinating book.

ENGLAND'S FIRST GREAT WAR MINISTER. By Ernest Law. Pp. xxvi, 273. With Five Illustrations. Demy 8vo. London: George Bell & Sons Ltd. 1916. 6s. net.

THE author has written this book with one eye on 1513 and the other on 1916, and the result is not very satisfactory. His style is ultra popular and not very well suited for his subject, but the book has a certain value in placing Cardinal Wolsey's career as a great Minister of War before us. When holding only the position of King's almoner it fell to him to raise an army and fit it out for Artois and Flanders, and in spite of almost insuperable difficulties it was done. Stress is laid in this book on the rigid adherence by King Henry VIII. to the laws of chivalry, in contrast to Froissart's verdict on the contemporary Germans, 'ce sont gens sans pitié et sans honneur.'

A SHORT HISTORY OF AUSTRALIA. By Ernest Scott. Pp. xx, 363. With 24 Maps. Crown 8vo. Oxford: Humphrey Milford, University Press. 1916. 3s. 6d.

NOT only is this a satisfactory short historical sketch, but it contains some useful bibliographical notes on Australia. It brings the history down to the Commonwealth and to the glorious deeds at Anzac. In the last chapter, 'Imperial Relations,' there is a short review of Australian literature, which is welcome.

The Eighteenth Century, by W. P. Ker (pp. 15), being his address as President in 1915 of the English Association, is a glowing word in season for a heroic age, as great in literature as in art. Fitly in the middle of it is the 'wonderful year' (1759) sung of in *Hearts of Oak*. Professor Ker has a genius for sympathy. Swift, Pope, Addison, Johnson, Gibbon, Burns, and many between, he toasts them all, and finds each a right good excuse for the glass.

It is heartsome to be shown so many convincing and new reasons for the old admiration with which some of us, half a century ago, were adventuring into criticism.

Hitherto Unprinted Manuscripts of the Middle English 'Ipotis,' by Josephine D. Sutton. Reprinted from the *Publications of the Modern Language Association of America*, 1916. This text-study prints four versions for the first time, and one Bodleian fragment (Rawl. Q. b4, fol. 90) dates, in the opinion of Mr. F. Madan, early in the fourteenth century, to which period accordingly the composition is pushed back. The essay is a most creditable bit of collation, and the fresh readings materially assist interpretation. A certain archaism in the little poem tempts one to throw back the origin almost half a century more.

In the new number of the *Proceedings of the Royal Irish Academy* (vol. xxxiii, Section C, No. 12), Mr. Westropp continues his survey of the Ancient Forts of Ireland, the present contribution being the second instalment 'on certain typical earthworks and ring-walls in County Limerick.' In addition to a descriptive account of their archaeological features, the author has given all the available references to them in legend and record. It is premature to forecast Mr. Westropp's final opinion on the period or periods to which the field phenomena of Ireland belong, but we certainly agree with him in supposing that the rectangular fort at Ballygillane 'is very probably of Norman origin,' if not much later. There is an archaeological map of the district with several ground-plans and photographic reproductions of the principal forts.

In the *English Historical Review* (Jan.) Professor C. H. Firth surveys 'Modern History in Oxford, 1724-1841.' Camden in 1622 founded a Chair of Ancient History. The Chair for Modern History was founded on the advice of Bishop Edmund Gibson (editor of Camden's *Britannic*) in 1724. A distinguished occupant was Spence of the *Anecdotes*; a disappointed candidate was Warton, historian of English poetry.

Mr. Malcolm Letts writes an exposition of the 'Hodoporicon' or 'Wanderbush' of a very odd character 'Johannes Butzbach, a wandering scholar of the Fifteenth Century.' Born about 1478 Butzbach, after his journeys from his native Miltenberg to Nuremberg, Prague, and in the Rhineland, found the resting-place of his heart among the Benedictines of Laach, where his book was written. He died in 1526. Mr. E. R. Adair discusses the Statute of Proclamations passed in 1539, for what object the critics are not agreed. Mr. Adair concludes against a supposed purpose of giving proclamations the force of law. Mr. A. G. Little returns to the Lanercost Chronicle with a suggestion to identify Friar Richard of Slickburn with Friar Richard of Durham as possible author of the part of the chronicle ending in 1297. Mr. W. E. Lunt edits an extensive series of writs on the Papal Tenth levied on the British Isles from 1274 to 1280. Among them is a *Ratio Decimarum Regni Scotie* by no less famous a person than Baiamund, whose roll of the returns from the bishoprics of Scotland in 1287 well deserved study along with the various reports, etc., on the subject recently dealt with by Professor Tout. Madam Juna Lubimenko edits letters of James I. and Charles I. and II. to the Czars of Russia. Mr. C. E. Fryer discusses the royal veto under Charles II.

In the January issue of *History*, our latest and most life-like contemporary, formal debate is started against the editor's views on the 'mode of becoming' to be desired in the Making of an Imperial Parliament. Is that consummation to arrive by 'growth' or by 'manufacture'? Professor Ramsay Muir and Mr. D. O. Malcolm are emphatic in thinking that Professor Pollard's caution against premature organic federation has carried him too far.

In the *Revue Historique* (Nov.-Dec.) M. Babut traces the history of the ceremony of 'adoration' of the Roman emperors (especially in the army) from its institution by Diocletian, bringing out the gradual development of hostility among the Christians, large numbers of whom declined to serve in the army on that account. The ceremony thus led directly to the persecutions. M. Bémont's concluding section of his paper on municipal institutions of Bordeaux has, almost crowded into it, a mass of burghal particulars on the offices, populace, administration, crimes, oaths of mayors and jurats, and the popular rights of the community down to the fifteenth century. Of special Scottish interest are the provisions whereby burghership could be claimed by a stranger, free or unfree, after a residence of a year and day in the city. In the study of the relative functions of the Jurade (mayor and jurats) the Trente (an inner elective council of thirty) and the Trois cents (a body at first charged with the general police functions, latterly consultative and occasional only), much new light is thrown on the life of an essentially self-governing French city under English dominion for two and a half centuries.

Several very important reviews are in this number. One discusses the evolution of *pelleterie* and the history of skin and fur for garments. Another appreciates M. Bréhier's propositions now in volume form on Reims

Cathedral (see *S.H.R.* xiv, 191). An extremely interesting critique of books on Napoleon tends to discard all other theories of his failure at Waterloo in favour of the view that he had come to reckon himself invincible. *Le mot de l'enigme est, Orgueil*. A specially valuable notice occupying six pages estimates M. Renaudet's important thesis on *Préréforme et humanisme*, 1494-1517, and debates with some detachment the relationship of Humanism and the Reformation. *Sont-ils bien connexes?* is his question, and we seem rather to wait for the answer.

The January number of the *Revue Historique* opens with the first instalment of a study by M. Lucien Romier on 'Les protestants français à la veille des guerres civiles.' Readers of M. Romier's *Les origines politiques des guerres de religion*, the two volumes of which were favourably noticed in our pages when they appeared, will welcome this indication that the learned author is continuing his work in a field in which he has already proved his competence. In the present article he gives a résumé of the position of the Reform movement in the different regions of France from north to south, and concludes that the estimate which Coligny made in 1561 of 2150 protestant congregations existing throughout the country may be accepted. He attributes the growth of the movement entirely to the abuses and corruption of the Church, though economic, fiscal, and humanist influences cannot be altogether ignored. Its negative character resulted in its subjection for political purposes to a section of the nobility and the continual quarrels among the pastors weakened it as an ecclesiastical organisation.

In the first number of a series of critical studies on the history of Charlemagne, M. Louis Halphen deals with the composition of the *Annales royales*, with special reference to the theories of Kurze. He takes the view that the minor monastic annals of the period are not the sources but rather clumsy summaries of the *Annales royales* which may be regarded as a contemporary document written at first hand over a period of years. M. Vander Linden deals with 'Les Normands à Louvain' during the period 884-892, and indicates the real causes of their departure, with special reference to the claims of German historians, who have treated it as a Teutonic triumph.

The *Bulletin Historique* contains a detailed estimate of recent studies of the Revolution, including an appreciative notice of Miss Bradley's *Life of Barnave*. Among the reviews may be noted a somewhat critical notice of the third volume of Mgr. Duchesne's *Fastes Episcopaux*, and an appreciation of the fourth volume of the *Histoire des doctrines cosmologiques* of Pierre Duhem, whose recent death robbed Europe of the most distinguished Catholic scholar of our generation. It affords some consolation to students to learn that the posthumous issue of a number of unpublished works is anticipated. Much space is given to notices of books on the war, some of them of an ephemeral character, but the editors probably aim at the provision of a critical bibliography for the student of future generations. The number closes with the usual exhaustive summary of historical periodicals.

Communications

BARBOUR'S 'BRUCE': TWO ERRORS? Barbour's *Bruce* maintains, as it ought, its place of attraction and importance both as literature and as history. Recently (*S.H.R.* xiii. 307, 424) the Rev. J. F. Leishman proposed to set up the authority of Barbour against that of the Great Seal as to the presence of King Robert at Berwick on 16th July, 1328, the day before the marriage, in that city, of the future David II. The suggestion that when in doubt the great seal should give way to Barbour opens up wonderful possibilities of historic doubt. Most students of chronology will prefer to follow the older light. Mr. Leishman apparently is unaware that Barbour (whose general accuracy has had few more convinced supporters than the present critic) was clearly in error about Bruce being bedfast at Cardross from before the marriage (17th July, 1328) till his death (7th June, 1329). The evidence is to be found in the series of charters referred to in the *Scottish Antiquary*, 1898, vol. xiii. 48-54; 1899, vol. xiv. 25-26, some of which are now duly placed in the new edition of the *Great Seal Register*, vol. for 1306-1424, edited by Dr. Maitland Thomson (1912), pp. 477, 478. These show that Bruce made a journey of pilgrimage to Whithorn in March-April, 1329: they will perhaps satisfy Mr. Leishman that his note scarcely appreciates the force of the criticism he has assailed.

Another and much discussed Barbour point is brought up once more by Professor W. H. Schofield, of Harvard University. He has reprinted from the *Publications of the Modern Language Association of America* (vol. xxxi.) his paper on *The Chief Historical Error in Barbour's 'Bruce.'* In the errant line (book I, line 478) 'Thys lord the Brwyss I spak of ayr'—he proposes to read the last word as meaning heir. This forced construction will never do. The poet was committed to the blunder by line 67, which made the competitor Earl of Carrick, which he was not.¹ The question is far broader: it involves the problem of Barbour's source or sources. To the present writer it has long seemed essentially probable that Barbour's wonderful poem was built upon a contemporary chronicle, whether in Latin or French, perhaps a metrical history or *chanson de geste* written at the time. Jehan le Bel, it must be remembered, cited a '*hystoire faite par le dit roy Robert*' himself (*Vraies Chroniques de Messire Jehan le Bel*, ed. Polain, 1863, vol. i. p. 106), in which was contained the story of the bloodhound pursuit of the king by the English. The historical problem is to account for the

¹ Besides he had also already referred to Bruce in the same locution when (concerning Balliol and Bruce) in line 75 he wrote—'Off thir twa that I tauld of ar.'

extraordinary accuracy of Barbour about names—an accuracy which some of his admirers reckon impossible to a compiler of remote facts in 1375-76, unless he were extensively following a full contemporaneous narrative. Such records by laymen as well as clerics were abundant in that century. Instances are the rimed *Vœux de l'Épervier*, telling of the Emperor Henry VII.'s expedition to Rome in 1307-1313; Pierre de Langtoft's *Chronicle*, so far as relating to the Scottish wars of Edward I.; Jehan le Bel's prose story of his own part in the North English campaign of 1327 in chapters vii. to xiii. of his chronicle, and Chandos Herald's *Black Prince*. A foreshortened summary of events introductory to the main action is apt to leave room for the possibility of blunder such as, grateful but unconvinced, one watches Professor Schofield's endeavour to explain away.

G. N.