## Reviews of Books

THE EVOLUTION OF COINAGE. By George Macdonald, C.B., F.B.A., LL.D., Honorary Curator of the Hunterian Coin Cabinet. Pp. vi, 148. With seven Plates. Small 8vo. Cambridge: The University Press. 1916. 1s. 3d. net.

No class of objects belonging to the ancient world or medieval times has come down to us as a whole so unchanged as coins. Earthquake and fire, war and civil commotion have done their best to obliterate cities and peoples, but still we possess staters of Philip of Macedon or such splendid tetradrachms as Kimon struck for the Syracusans, showing but little trace of the wear and tear of centuries. It is due to the very causes to which we owe their preservation—their intrinsic value and the ease with which they could be concealed—that the examples which have survived must perforce remain immured in cabinets to which few penetrate. Mr. Macdonald unlocks the doors, and lays his treasures before us.

Although the Far East can boast of very early coin issues, European coinage must trace its beginnings in the Greek lands by the Eastern Mediterranean. In Mr. Macdonald's pages we follow the gradual process by which, from the early incuse coins with the badge of a city as their type, there were evolved such unsurpassed examples of the moneyer's art as issued in the fourth century B.C. from the mints of Syracuse or Lampsacus. We trace also in the money of the Greek cities the process by which the badge of the town, originally the sole type, became the reverse of the coin, while its place upon the obverse was taken by the representation of a god, to be displaced later by that of the deified king or emperor, which is the origin of the modern portrait type. In these early coins, too, we see the gradual elimination of the coinage struck for the trader by the issues bearing the guarantee of the king, and the consequent establishment of coinage as a sovereign prerogative, or how, as illustrated by the rise of Athens in the fifth century B.C., the currency of a strong power ousted the coinage of weaker communities from the field. How widespread was the influence of Greece and her colonies is shown in the wanderings of the coins of Philip of Macedon, which gave the types to the earliest British coinage.

Mr. Macdonald shows very clearly that the evolution of coinage does not present a picture of continued progress. Economic changes, religious movements, the widening of the world's markets, the crumbling of empires, are reflected in periods of advance and retrogression, and although the achievement of the Greeks has never been surpassed, the phases observed

in the evolution of their coins have their parallels in many subsequent periods. Rome, like Athens, ousted the other mints of the peninsula. The magnificent coinage of the early Empire gradually deteriorated as the central authority weakened. To what depths it fell is illustrated by the money of the later Byzantines. Once again in England we can trace the gradual elimination of the provincial moneyers as the power of the monarchy increased, and the improvement of the coinage as discovery widened the world's markets, and produced new sources of metallic supply.

But although the coinage of every people passes through its evolution, the various systems are continuously influenced by each other. The high relief, the careful modelling of the early Roman coins was a heritage from Greece. The solidi of the Byzantine Empire drifting across Europe gave the types to the money of the Saxon heptarchy. The stream of silver dirhems which flowed from the cities of the Caliphate through Russia to the shores of the Baltic is reflected in the coin types of Pepin and Charlemagne. The same influences are at work to-day, though for the time facilities for intercommunication and mechanical processes tend to a more uniform type of coinage.

Mr. Macdonald has much that is interesting to say on the material of coinage, on types, and upon the gradual evolution of the legends on coins. Lastly, the plates are excellent.

As a whole, the volume is a study in comparative numismatics by a thoroughly competent hand. It is a long story from the days when the Lydians borrowed the art of the gem engraver to mark their stocks of precious metals, down to the modern press turning out a hundred pieces a minute. To tell it adequately involves much research ; to tell it clearly in a manual such as this requires a gift for compression. The book is full of suggestion. To those who are beginning the study of coins, to many who have already passed its threshold, this little volume will bring a wider horizon to their ken.

JAMES CURLE.

THE HOUSE OF LYME, FROM ITS FOUNDATION TO THE END OF THE EIGHTEENTH CENTURY. By The Lady Newton. Pp. xvi, 423. With 38 Illustrations. 8vo. London: William Heinemann. 1917. 21s. net.

THIS is a fascinating book: being the work of a lady, we are not given the early charters, which would have been a delight to some dryasdust antiquaries, but to them alone. On the other hand, after a short chapter on the early history of the family, the story is started with the building of the house in the middle of the sixteenth century, and is continued with much interesting wealth of detail through the later generations down to the end of the eighteenth. It is the personal and domestic side of the history which naturally appeals to Lady Newton more perhaps than the historical and political. And, indeed, the Leghs do not seem to have played any very outstanding part in the events of their respective times: but they were wealthy and influential people in their part of the country; they lived in a beautiful and imposing mansion on a large estate, to which they were all

devotedly attached; they sat in Parliament and heard debates in the most stirring times, and generally kept up the reputation of the family as squires who did their duty, and did it well, in the sphere to which they were more immediately called.

The first of the House of Lyme was Sir Piers Legh (the progenitor of a long line of Piers or Peter Leghs), who is said to have rescued the standard of the Black Prince at Crecy or Caen and to have got a grant of Lyme from Richard II. His fortune, however, soon turned, and he was executed in 1399 by order of Henry IV. Whether or not he was at Crecy he got a grant of beautiful arms in 1397 from the king—*gules a cross engrailed argent*. Nothing could have been simpler or more dignified, but the English Heralds could not let well alone, and in 1575 an escutcheon of honour was plastered on the top of it in commemoration of the incident at Crecy, for which it is doubtful if there is any real historic foundation. Still the coat is a fine one, and though it has undergone some further slight alterations at a subsequent period, it is one of which any family might be proud.

The present House of Lyme dates, as mentioned above, from about 1550, when it was commenced by Sir Piers Legh, the seventh of that name. It has undergone many alterations and additions since that date, but it is now one of the largest and handsomest houses in England, which is saying a great deal. Such a house too is, it goes without saying, full of interesting relics and fine family portraits. Among the former may be mentioned a pair of gloves which belonged to Charles I., and his agate handled dagger with 'Carolus' inscribed on the blade. There are also the remains of a cloak which belonged to that king, but some vandal has had it cut up to cover six Chippendale chairs. Lyme, too, claims to be one of the many houses in which Mary Queen of Scots stayed, and she is supposed to have been there on her way either to or from Buxton, where she went to drink the waters. She occupied a very small room and had a very grand bed, still extant in a somewhat mutilated condition. At the conclusion of her visit she presented her host with a beautiful little reliquary, in coloured wax and needlework, worked, it is said, by her own hands, which still remains a cherished and precious heirloom.

The portraits are most interesting, and many of them are reproduced in the book. Chief among them is one of Charles I. as he appeared at his trial. It is said to be one of those portraits called 'the Black Charles,' because the hair is much darker than it appears on other likenesses of the king. One does not notice this in the black and white reproduction, and any one who knew the late Duke of Buccleuch will be struck by the likeness which the portrait bears to that nobleman. It has been noticed before in actual life. A friend of the present writer was standing next the late Mr. Pierpont Morgan at the Coronation of Edward VII. Morgan asked him who the Peer with the ducal coronet was who was standing not far off. On being informed that he was the Duke of Buccleuch, he said: 'What an extraordinary likeness he has to Charles I.' The remark was curious, as the duke was the direct descendant of that king through eight generations.

After the beginning of the seventeenth century details concerning the family became more full, and there is a wealth of letters throwing much light not only on the individuality of the writers themselves, but on the manners and customs of their times. The character of each possessor of the house comes out very clearly. Sir Peter, who died in 1635 at the age of 72, and who was one of the ablest of his race, seems to have been rather a terror. Proud, fiery, and with an indomitable will, he quarrelled bitterly with his eldest son, who made a marriage which displeased him, though the lady seems in every way to have been unobjectionable. He ruled his household and dependants with an iron hand, but with all that he was much respected, if not loved, and many acts of piety and kindness testify to there having been a better side to his sterner nature.

The best of all the family was Richard Legh, who married Elizabeth, daughter of Sir Thomas Chicheley. His was a very fine character, and his wife, though of a masterful nature, held him in love and adoration all through their married life of twenty-six years. He was succeeded by his son Peter, who, if amiable enough, was perhaps the weakest of all his race, and with his death in 1792 the story is brought to an end.

It is impossible within the limits of a review to point to a tithe of the many good things in the volume. The correspondence is interesting, though the reader will fail to find some things in it which he might have expected. Letters from London, for instance, written at the time of the events contain no notice of the execution of Charles I. or of the Plague or the Great Fire of London. Evidently the Leghs were a cautious family; and, as a matter of fact, they never but once got into political trouble, nor were their lands ever confiscated. But it is the domestic details of the life of a wealthy, though not noble, English family in the years dealt with that the reader will find most to his taste, if it lies in that direction. Lady Newton tells us, and tells us admirably, about the things in and round about Lyme: about the wild cattle (now extinct), the great herds of deer—large and fierce—which were every midsummer for centuries driven across a pond: about the famous mastiffs of immense size, a kennel which still exists: and about a great keeper, Joseph Watson, who was in the service of the family for sixty-four years. He once drove twelve brace of stags from Lyme to Windsor Forest: he drank a gallon of ale every day of his life for sixty years, but he rather exceeded due limits towards the end of his life. As, however, he did not die till he was 104, this indulgence did not interfere with his vitality.

With regard to the inside life of the house, there is even more minute detail, and Lady Newton discourses pleasantly on a great variety of subjects connected with it, such as the expenses of various commodities, the furniture (much of it quite remarkable), clothes, medicine, entertainments, and other amusements; and there is much information as to what the family ate and drank at the various periods of their history. Few books, indeed, throw more light on the manner in which a family of this class lived during the sixteenth, seventeenth and eighteenth centuries.

There is a map of the district in which Lyme is situated, though the house itself is put very much in a corner of it; it has the effect, however,

of showing its topographical relation to such places as Manchester, Liverpool and Crewe. A good tabular pedigree makes the relationships in the family easy to follow, and there is a sufficient index.

James Balfour Paul.

Celtic Mythology and Religion, with Chapters upon Druid Circles and Celtic Burial. By Alexander MacBain, M.A., LL.D. With Introductory Chapter and Notes by Professsor W. J. Watson, M.A., LL.D. Pp. 252. Crown 8vo. Stirling: Eneas Mackay. 7s. 6d. net.

The Celtic revival in literature, culminating with the foundation of Professor Watson's Chair in Edinburgh University, may be said to have begun with the labours of the Rev. Dr. Cameron of Brodick, who died in 1888, eight years after MacBain had been appointed Rector of Raining's School, Inverness.

MacBain was born in 1855 in the remote district of Glenfeshie, in Badenoch; he was without influence and without means; when he died in 1907 he was a scholar of European reputation in the region of Celtic lore and literature.

Professor Watson's introduction at the beginning of this volume is a worthy tribute to MacBain's memory, and it could not have been done by a better hand, generous in the appreciation of MacBain's contributions to Gaelic literature, and just in the criticisms of his methods and views on points of Celtic controversy. When MacBain was Rector of Raining's School, Dr. Watson was Rector of the Inverness Academy. Both had the common ground of friendship and the keen interest of Celtic study in company with other enthusiasts at that time in Inverness, the late Fraser Macintosh, M.P.; the late Alexander Mackenzie, of the *Celtic Magazine*; Mr. James Barron, of the *Courier*; 'Nether-Lochaber,' Dr. William Mackay, Dr. Alexander Ross, and many more.

MacBain may be said to have educated himself. His early school-days in Badenoch were fragmentary and intermittent. When he was nineteen, he secured one of the Macphail Grammar School Bursaries, which carried him to the 'Barn' in Old Aberdeen, then under the direction of the famous Dr. Dey. The 'Barn' or Grammar School of Old Aberdeen was then for the 'lad o' pairts' the recognised means of entering the University *via* the Bursary Competition—or 'Comp' as it was generally known. And the 'Barn' has produced more First Bursars at Aberdeen University than any other school in existence. MacBain was second Bursar in 1876.

He took his M.A. degree in 1880, and immediately became Rector of Raining's School, Inverness, where for more than twenty-five years he turned out a steady stream of young men who have since become distinguished in University and professional life.

The present volume consists of three parts, the first and largest dealing with Celtic Mythology and Religion; the other two are short essays on the Druid Circles and Celtic Burial. All have appeared before in the *Celtic*

*Magazine*, the *Transactions of the Gaelic Society of Inverness*, or the *Transactions of the Inverness Scientific Society and Field Club*, publications not very readily accessible to the general public.

His account of the Celtic Mythology and Religion traverses a wide field, and exhibits a close and reasoned knowledge of the character, sources, causes and spread of myths in all countries, co-ordinating and identifying the Aryan and Classical with the myths peculiar to the Celts and Gaels. It is of course no new theory that most if not all myths have a common origin. By divergence of language, custom and race they become distorted out of recognition, and although other writers have dealt with this subject in whole or in part with more detail and more minute investigation, MacBain's conclusions are the logical results of verified facts, so far as facts relating to prehistoric times can be verified at all. He hated nothing so much as guess-work. And even if he had survived the completion of Sir J. G. Frazer's *The Golden Bough*, it is doubtful whether MacBain could or would have recanted anything. Professor Watson, however, no doubt from personal knowledge, says that since 1883, when this paper first appeared, MacBain, in the light of later research, was prepared somewhat to modify his earlier conclusions—but in what respect he does not say. Be it so, this essay on Mythology and Religion is a valuable contribution towards explaining the popular traditions, legendary tales, and fabulous exploits of our Celtic ancestors.

The essay on the 'Druid' Circles will appeal to most people. MacBain denies that the Druids were priests at all, and in the light of modern research he is probably right. They were undoubtedly necromancers, diviners, wizards and magicians of extraordinary influence and authority —(gipsies, in fact, as one bold writer asserts). Whatever may be the truth of the controversy regarding their character and mysteries there is, as MacBain points out, no real evidence to connect them with the stone circles. And so one of what MacBain calls the 'three frauds' of Scoto-Celtic history goes by the board.

His conclusions are 'that the stone circles were built by the prehistoric races—in this country probably by the Picts ; that they are connected with burial, though built independent of mounds and other forms of tomb ; that they are also connected with ancestor worship, and that the whole difficulty resolves itself into the question of why they are of circular form and why the stones are set at intervals.'

This is an excellent book, but it would be better if it had an index.

P. J. Blair.

Intolerance in the Reign of Elizabeth, Queen of England. By Arthur Jay Klein. Pp. xii, 218. 8vo. London: Constable & Co. Boston and New York: Houghton Mifflin Co. 1917. 7s. 6d. net.

It is interesting to read this careful and well-written study, which shows that the 'Intolerance' which existed during the reign of Queen Elizabeth was due more to the idea that it was politically essential to have a State Church than to any particular partiality as to its religious tenets. The

Anglican Church began with antagonism—political not religious—to the Papacy, but was forced by political pressure to open its arms to the Reformed Churches abroad. Later it developed a set form and a wide doctrine of its own which could embrace all the reformers who would submit to its government, and which (it was vainly hoped) might also bring into the fold the milder Catholics. In this way the Church of England became a national church which attracted people by its ceremonies, not too widely different from what went before, with an Episcopal government, almost wholly Erastian, which suited the needs of the time, under bishops whom the writer happily describes as 'eminently practical men in a worldly sense, good men also, but not religious enthusiasts, not unreasonably pious.' The unflinching hostility showed to this church by even the loyal Catholics (and they did yeoman service to the State) on the one hand was the cause of persecution, and the growing power of the 'Puritans,' who detested ceremonies and longed for a Presbyterian form of church government was another; and, this growth within the Anglican Church forced the church itself to draw away from the Reformed Churches on the Continent and to give more insistence on the beauty of its own government and ceremonies, and to regard as vital and necessary to a church and to religion generally, what in the earlier movements had only been considered more or less as temporary expedients. It is strange, at this distance of time, to find Archbishop Whitgift writing 'If it had pleased Her Majesty with the wisdom of the realm, to have used no bishops at all, we could not have complained justly of any defect in our church,' and to assert that she might even have 'assigned the imposition of hands to the deans of every Cathedral Church, or some other numbers of ministers, which in no sort were bishops.' The author rightly points out that the spiritual life of the church, though existent and deeply rooted, was 'religiously quiescent' during Elizabeth's difficult reign, and he wisely says of English Presbyterianism that having adopted 'a system of church government and the carefully articulated process of reasoning and argument upon which that system rested.... All its direct influence was towards greater intolerance.' This intolerance reacted on the Established Church in its turn, but it was not until the Stuarts succeeded to the throne that the storm burst. In the days of Elizabeth 'governmental policy not only for the time freed England from the more savage manifestations of religious hatreds and thus released her energies' to other world-wide fields of expansion, but 'the religious aspects of governmental policy also directly contributed to that development by giving to the nation a great Church in which centered much of high national pride.'

A. Francis Steuart.

Edinburgh: a Historical Study. By the Right Hon. Sir Herbert Maxwell, Bart., D.C.L., LL.D. Pp. xiv, 317. With 66 Illustrations. Demy 8vo. London: Williams & Norgate. 1916. 10s. 6d. net.

Many books have been written about Edinburgh, but Sir Herbert Maxwell has approached the subject from a fresh point of view. He does not profess to have written a guide book, nor to go into details regarding the topography

of the city itself or the personality of its inhabitants. But, of course, the town was so intimately associated with the general history of the country that for a long series of years it touches it at every point. It must be kept in view, too, that Edinburgh was not the real official capital of Scotland until a comparatively late period: in early times it was only one of the four Royal Burghs who together held a Council or Parliament of their own, though it gradually forged its way ahead till it became the principal of these. The first Provost is not mentioned till so late as 1377, and it did not attain the dignity of a titular metropolis till many years after that date.

And the story of these early years is but a sorry one. The country was miserably poor, it was torn by faction, and the streets of Edinburgh ran with blood in the fierce brawls between contentious nobles and their adherents. In the Stuart kings the country had a race of men of charming personality, and above the average in intellectual attainments. With average luck Scotland should have developed into a prosperous and well-governed state: but their sovereigns, who generally succeeded to the throne as mere children, were often for years mere pawns in the hands of the turbulent nobles, and when they grew up lacked the strength and ability to rule with a strong hand. James IV., however, might have done this, had he not thrown his chances away on the field of Flodden.

All these stirring scenes are lightly touched upon and skilfully sketched in by the author. But it is probable that it is the second half of the book, including the period from the accession of Queen Mary, that will most appeal to the general reader. Here we come into closer touch with the city itself. It cannot to our modern ideas have been a very delightful place in which to live. Even in 1707 it contained only 20,000 inhabitants, but these were all crowded into the medieval town which lay stretched along the ridge from the Castle to Holyrood. There were no hotels, and the stranger had to find what accommodation he could in very doubtful taverns or lodgings. There was no sanitation whatever, and all chroniclers bear testimony to its having been a filthy and stinking place. On the other hand, to correct this insalubrity, it was surrounded by open country exposed to all the winds of heaven, and must have been one of the most beautifully situated towns on earth. It was, however, not till 1767 that the constricted city burst its bounds. The North Bridge was begun, but was built so badly that it collapsed, and was not open for traffic till 1772: but a beginning had been made with Princes Street, and the new town rapidly assumed a semblance of its present form.

On the whole, considering the period, the extension of the town was well carried out, but some dreadful mistakes were made and several actual outrages perpetrated. Chief amongst these were the pulling down of the beautiful old Trinity College Church, the filling up a part of the picturesque valley to the north of the town with a hideous accumulation of rubbish now called The Mound, the destruction of the venerable Abbey Church at Holyrood, and the complete obliteration of the Nor' Loch, which was intended by the architect, whom the Town Council consulted, to have been made into a sheet of ornamental water which, as the author remarks,

would have added untold beauty to the capital of Scotland. Some of the streets built could hardly have been bettered. Royal Terrace on the east and Charlotte Square on the west are specimens of architecture which would be a pride and glory to any city. But elsewhere the builders were not so fortunate in their designs. When the Earl of Moray's lands were feued, instead of the houses being made to face the lovely ravine through which the Water of Leith flows, their backs were placed to it much to the detriment to the beauty of the scene. We have, indeed, thrown away a priceless heritage, and can only imagine what a glorious effect it would have been had the Mound and the railway not been where they are now, and in their places a shady tree-bordered drive running from the west end of Princes Street to Holyrood, partly along the side of the sparkling waters of the renewed and purified Nor' Loch. Even in our own day, while there has been an immense improvement in our public gardens and other civic undertakings, what are we to say of a town whose representatives permitted the erection of a monstrous hotel which blocks the whole of the view at the west end of Princes Street, and who ruthlessly pulled down one of the most picturesque old houses in the town opposite the Assembly Hall?

But we are getting away from Sir Herbert Maxwell's book. It is written with all that facile and elegant literary craftsmanship of which he is so much a master. It is full of engrossing interest, and will be read with both pleasure and profit.

There are some seventy illustrations, which go far to enhance the beauty and usefulness of the book, and a frontispiece, consisting of a view of Liberton's (not Libberton's) Wynd, is excellently reproduced in colour; there is a delightfully quaint portrait of Margaret Tudor, which we do not remember to have met with before.

The plan of the Castle shown on p. 36 is said on p. 12 to be dated 1725, but as it shows the existence of Johnston Terrace and the King's Bridge, it is impossible that it can be of that year. And should 'Muttress Hill,' on p. 238, not be 'Moultrie's' or 'Moutray's'? Perhaps a windmill stood on the site in old times.

Readers should take this book to the country and browse upon it leisurely under trees. It may make them ponder on the manners and customs of the old time and the present, and the comparison will not always be to the advantage of the latter.

JAMES BALFOUR PAUL.

THE FALSE DECRETALS. By E. H. Davenport, B.A. Pp. xxiv, 111. Crown 8vo. Oxford: B. H. Blackwell. 1916. 4s. 6d. net.

IT is well to have this clear and concise account of the False Decretals, the adoption of which by the Church gave them a *cachet*, which they would not otherwise have gained. Written about 850 to correct certain abuses in the Church in Gaul, the Decretals were afterwards made to support the policy of Rome. As the author points out 'The False Decretals were based upon ancient custom. So were the doctrines of Papal supremacy. There was no need for them to be based on the False Decretals.' Written

by 'Isidorus Mercator' they purported to contain the decretals of the Popes from Clement I. to Melchiades and well as canons of the different councils, and also papal decretals from Sylvester to Gregory I., and all tending to exalt the rights of the priesthood and the independence of the Church. Incidentally they put the Bishop on a high pinnacle and held in small account that almost forgotten dignitary the 'Chorepiscopus.' To a dispassionate and learned dissertation the author has added a useful chronology of the time to which the decretals relate, and points out that these so-called 'forgeries' really fall into much the same category as the *Lives of the Saints*, which were facts and legends written 'to edify.' The False Decretals were facts and fiction blended, compiled by the zeal of a reforming monk, who desired to do his Church a service in a way not thought immoral in the age in which he lived.

The Annual Register. A Review of Public Events at Home and Abroad for the Year 1916. Pp. xii, 226. Demy 8vo. London: Longmans, Green & Co. 1917. 21s. net.

It is more than interesting to read this clear and excellent account of the year that has just passed, compiled in spite of the 'singular difficulties' that the editor has had in gathering international news during a world war. The result is absolutely satisfactory, and the book is most valuable as a work of reference, both for the political events and the literature of the year. Some of the names in the obituary owe their insertion more perhaps to their rank than to their fame.

The Leveller Movement. A Study in the History and Political Theory of the English Great Civil War. By Theodore Calvin Pease, Ph.D. Pp. x, 406. Post 8vo. Washington: American Historical Association.

This admirably written study of a difficult part of English History gives a detailed account of the group called the 'Levellers,' who from 1646 to 1653 preached to the nation the need for a sovereign law to bind the Parliament. This movement has, the author justly thinks, 'importance for both English and American constitutional history,' and he has succeeded very well in setting it before his readers in a manner that holds them. The movement was closely connected with the 'Independent' section of the Church, who were in sharp conflict with the Presbyterian and Erastian parties on Church government and the ecclesiastical supremacy of Parliament. The Levellers desired a check on Parliament, and a continued struggle was the result. Lieutenant-Colonel John Lilborne is taken by the author as their best known representative. His criticisms of the Parliament in 1643 led to his imprisonment. A man of great power and some turbulence, who began life as a soldier and died a Quaker, he was always at variance with Parliament, which eventually illegally tried and banished him. On re-trial, the popular feeling embodied in the lines:

> And what, shall then honest John Lilburn die?
> Threescore thousand will know the reason why,

prevailed, and he was acquitted; but this triumph of legality was overruled by Cromwell who, by imprisoning him almost until his death, under military law, and by strict censorship of their pamphlets, suppressed the open propaganda of the Leveller party. Still that party has wielded much influence, its ideals are to-day very much our ideals, and it is worth while studying the genesis of these ideals in a book so excellent as this is.

Some Problems in English History. By Albert Beebe White and Wallace Notestein. Pp. xviii, 422. Crown 8vo. New York and London: Harper & Brothers.

Professor Dana C. Munro, in a few lines of introduction to this contribution to a new series—*Harper's Parallel Source Problems*—discusses the value of sources in teaching history. He congratulates the reader on two specialists of repute being found to undertake an illustrative volume of source-studies in the development of English government, from Alfred and the Danes to the Parliament Act of 1911, with—sandwiched into the scheme—two sections which correlate the English Parish and the New England Town-Meeting, and give the material authorities for the peace overtures in 1782, which opened the door for the passage of the treaty acknowledging the Independence of the United States in 1783. Other sources studied include the antecedents of trial by jury, and of the House of Commons, as well as the contemporary passages on labour and law legislation, 1252-1358, and freedom of speech, 1566-1667. In each the prime authorities are presented (the medieval ones in translation) with a historical setting, introduction and questions. Thus, by a sound method the student is familiarised with the evidence at first hand, which to a somewhat surprising degree is independent of chroniclers or historians, and comes directly from official writs, acts, records, correspondence and speeches. Professor Notestein (see *S.H.R.* x. 409) is responsible for the more modern, Professor White for the medieval, chapters. Modern and medieval both make good reading and good teaching of history.

French Policy and the American Alliance of 1778. By Edward S. Corwin, Ph.D. Pp. x, 430. Demy 8vo. Princeton: University Press; London: Humphrey Milford; Oxford: University Press. 1916. 8s. 6d. net.

The mixed motives that made France recognise the Independence of the United States of North America are recounted in this study. They included the desire to restore the old diplomatic supremacy of France, the expectation of humbling Britain, the maintenance of the strangely persistent 'family compact' with Spain, and the hope of a new fillip to French trade. The negotiations—curious and protracted—between France, the unwilling Court of Spain, and the envoys of the rebellious American 'colonies' are reviewed here with care and accuracy and the shifting policy of Spain well narrated. It is a careful study of a critical time. We cannot say, however, why the writer calls Louis XVI. of

France and Charles III. of Spain 'uncle' and 'nephew,' unless in the sense of *neveu* and *oncle à la mode de Bretagne*. We notice, too, in one place he writes of Lord George Germaine as 'Lord Germaine,' and in another calls the French politician the Count de Maurepas, the 'Count de Maurapas.' These inaccuracies need correction.

The Tudor Privy Council. By Dorothy M. Gladish. Pp. vi, 148. 4to. Retford: Printed at the Office of *The Retford, Gainsborough and Worksop Times*. 1915. 4s. net.

These times furnish fresh proofs that whenever a crisis arrives some council or cabinet rather than the fully-functioning parliament has the real decisive force and is the historical centre of interest. It might even admit debating that in British history the King's Council, especially in its later phases as the Privy Council, is a greater, as it is certainly a much more individual and characteristic subject of history than parliament itself. Increasing attention has of late been paid to the subject, both as regards the general evolution and differentiations of the King's Council under its early medieval conditions, and as regards the particular movement of the Privy Council by which the modern Cabinet was specialised.

In centring her elaborate essay upon the Tudor phases, Miss Gladish chose, as it were, a definite point of arrival in a unique constitutional process which halted for a long time at the autocratic stage of Tudor monarchy. The system adopted is a comprehensive examination of the various phases of the Council from Henry VII. to Elizabeth, tracing its composition, officials and meetings, its relations with the sovereign and the parliament, its mingled *imperium* and *jurisdictio* (as the medieval legists would have styled them), the subordinate bodies and tribunals it constituted in its diverse capacities and the records in which its many-headed doings were set down. Under Henry VII. the Council was being resolved more and more into a body of royal officials, and under Henry VIII. it had become wholly dependent upon the King: this was the Tudor concept of sovereignty. The setting aside of the old nobility remained a fixed principle with Henry's children. Under Elizabeth the position of the crown was further strengthened by the secularisation of the Council, over which the Queen maintained a very arbitrary and masterful control when the matter concerned her own definite interests. In the functions of the Council, its judicial jurisdiction (appellate, criminal, and as a civil court of first instance) emerges from critical scrutiny with some commendation for sound justice. There certainly is this to be said for justice by royal or parliamentary committee, that the corrupt element has less chance to win its way were it only because the forces are at work to neutralise each other.

In public administration a standing feature was the use made of proclamations, which, while they usurped a good deal of the authority both of parliament and the common law, had the whole machinery of the crown to carry them into effect. On the great theme of the direct influence of the Council on Parliament there is scarcely ground for pointed general conclusion, so much turning upon particular times and particular parliaments. Of the subordinate courts, dominant over all, of course, was the Star

Chamber, gradually, and one may say insidiously, acquiring a dangerous power of trespass upon liberty alongside of an aptitude for much necessary and useful public service. When to the consideration of these multiform commissions of justice and government there is added a brief notice of such bodies as the Councils of the North, of the March of Wales, and of Calais, there appear ample foundation for Miss Gladish's conviction that in spite of much harshness there was true greatness in Tudor administration, and 'that England and the English people owed more to Consiliar government under the Tudors than they will ever realise.'

This essay does high credit to Miss Gladish. In spite of some defects of printing, including a form not very convenient to the reader, it must command respect and tribute for its full and practical survey of a large tract of constitutional history, and for the clear perception with which the tendencies of a quickly evolving century—or rather more—have been elicited from a scattered body of official registers for the most part in print, but inclusive of some manuscript sources. It was a task of the first order of historical quality, such as perhaps no woman since Miss Mary Bateson has attempted. The results merit hearty congratulation.

Miss Gladish has the courage of her own inferences, and freely challenges, for instance, Mr. J. F. Baldwin's deductions as to the relative power of the section of the Council following Henry VIII. and the section which was permanently at Westminster. Style is lacking a little: a phrase like 'a memoranda' is distressing, but the diction is straightforward and clear. It is first of all for the virtue of industry that this ambitious effort of a young student is to be commended. To industry she adds a sense of judgment which should carry her well forward in historical criticism. To have proved herself equal to handgrips with a theme so high would have been something of note: she has gone further in proving her power to communicate the attraction and stimulus of research in a deep and complex institutional pedigree.

STONEHENGE TO-DAY AND YESTERDAY. By Frank Stevens. With Plans and Illustrations. Pp. viii, 96. 8vo. London: Sampson Low, Marston & Co., Ltd. 1916. 1s. net.

ARCHAEOLOGISTS, who like definite propositions and determinate chronology, will be glad to have this concise, well-written descriptive account by the curator of the Salisbury Museum. The latest facts and influences of archaeology, conforming with astronomical calculations, point to a bronze-age date *circa* 1700 B.C., and to a religious purpose, in which the marking of the summer and winter solstice was a primary element. Some details, such as the stain-spot counted on as the direct sign of bronze, may be perilously thin proof, but the system of the argument is coherent and not the less persuasive because Mr. Stevens does not labour the objections possible to conclusions he accepts from Sir Norman Lockyer and others. The compact historical and archaeological booklet, with many diagrams and sketches, takes a critic—who first felt the 'weight of awe' fall on his spirit at sight of the Sarsen Stones of Stonehenge twenty years ago—with that desire to see them again, which is the prime virtue of a guide.

*The Academ Roial of King James I.*, by Ethel M. Portal (Humphrey Milford, for the British Academy. 1s. 6d. net), is an excellent and entertaining account of James's scheme for an Academy which he had in mind from 1621 onward, until it was almost ready to materialise in 1625, when his death postponed a British Academy for nearly three centuries. Edmond Bolton was the prime mover in this learned project, which had as one of its aims 'that the history of our country may rescue itself from the shears and stealths of tailors.' Miss Portal might have reproved the projector for this rather unworthy cut at honest John Stow and the scarcely less industrious John Speed. The intended first list of Academicians, eighty-four in number, derives enhanced significance from Miss Portal's critical and biographical notes upon their unincorporated personalities.

Mr. James Cappon, Dean of the Faculty of Arts, Queen's University, sends us reprints on *The Scandinavian Nations and the War*, and on *Current Events*. The problems of Scandinavia and of President Wilson's diplomacy are evidently no more 'penetrable stuff' to Canadian political thinkers at present than they are to us here.

*Some Early Treatises on Technological Chemistry. Supplement V.* By John Ferguson, LL.D. Pp. 35. Glasgow, 1916. This, from the Royal Philosophical Society's transactions, sharply reminds a reviewer that no future offprints can come from the unwearying bibliographer himself. Unexhausted by supplement after supplement his bibliographic catalogues of these rare and uncanny treatises are wonderful memorials of his zeal as a bibliographer and his success as a collector. The immense value both of his collection itself and of his contributions to the bibliography of the mysteries of chemistry, popular as well as scientifie, assures his perpetual reputation as a classic authority on chemical and alchemical antiquities. By many readers of this review, not in the least forgetful of his unique learning, there will first and foremost be remembered his genial and companionable personality.

*Thomas Carlyle. An Appreciation by Lord Guthrie* (pp. 24. Glasgow: Printed by Aird & Coghill), delivered at the unveiling of the bust in Kelvingrove Park, Glasgow, urges Carlyle's high originality as a critic, his dramatic pictorial power as a historian, and his living force as a human inspiration.

Dr. Macalister contributes three articles to the latest issue of the *Proceedings of the Royal Irish Academy* (Vol. xxxiii. Section C, Nos. 13-5), the most interesting of which is perhaps the account of his discovery of a Runic inscription at Killaloe Cathedral, 'the only Runic inscription on stone as yet found on the mainland of Ireland.' In Mr. Armstrong's paper (No. 16) will be recognised a useful study on the bronze celts and their moulds recently discovered in Ireland. Archbishop Bernard reprints letters patent of King John confirmatory of the foundation charter of Tintern Abbey, Co. Wexford (No. 17), with explanatory comment.

Dugdale (*Monasticon*, vi. 1136) got his copy of this deed from Sir James Ware, which is probably the identical script now reproduced. The venerated Provost of Trinity (Dr. Mahaffy) discourses 'on the introduction of the ass as a beast of burden into Ireland' (No. 18). His earliest distinct reference occurs in 1642, but has he explored the history of the *Festum Asinorum*? If observed in Ireland as it was in the sister island, the origin of the Irish ass may be carried back to a remoter date. In No. 19 Mr. Kane returns to 'The Black Pig's Dyke' which 'formed once a continuous frontier fortification defining the southern boundary of Uladh at some early date.' A good map helps to elucidate his additional researches.

*Somersetshire Archaeological and Natural History Society. Proceedings during the Year* 1915. (Pp. lxviii, 271. Taunton, 1916.) These transactions include a description by Alfred C. Fryer of monumental effigies in Somerset with many illustrations, inclusive of the figures of the Saxon bishops in Wells Cathedral. The Rev. F. W. Weaver, in a series of Notes, quotes many good extracts from Wells wills, dating 1539-1541. Somerset trade tokens are catalogued. The eighth report on excavations at Glastonbury Abbey is given by Mr. F. Bligh Bond, who has drawn a very graphic 'plan in projection,' showing in elevation the ruins in relation to the whole site. Local biographies, ancient and modern, eke out a creditable volume.

*Proceedings of the Berwickshire Naturalists' Club* (Vol. XXIII. Part I. pp. 241) contain, besides sundry reports of meetings for 1916, the Presidential Address by the Rev. R. C. Inglis on Halidon Hill Battle—a paper in which the occurrence of important quotations without their sources being indicated somewhat vexes the enquiring spirit. The larger part of this volume is filled by the late Thomas Wilkie's elaborate collection of 'Old Rites, Ceremonies and Customs' of southern Scotland, a gathering of folklore eminently worthy of preservation. Mr. J. C. Hodgson contributes a careful genealogical sketch of the family of Foster of Berwick and of Warenford.

In the *Juridical Review* (Dec.) Dr. W. S. Holdsworth constructs a valuable series of propositions on the Early History of Commercial Societies, especially notable as tracing the part played by the *Commenda* (a sort of factorage adventure commitment) and the *Societas* in the evolution of the Joint Stock Company. Mr. Wm. Roughead, in his article 'The Pack of the Travelling Merchant,' tells again the queer and dream-detected murder story of Hugh Macleod and the luckless packman at Loch Tor-na Eigin in Assynt in 1830.

In the *American Historical Review* Professor G. L. Burr discusses presidentially and rather transcendentally the Freedom of History. Mr. Victor Coffin describes the censorship under Napoleon I., his new facts only confirming the impression left by Mme. de Staël's experiences. Mr. A. B. White adduces general indications contrary to a recent contention of

Mr. Edward Jenks about the Oxford feudal assembly of 1213. A sort of studied reserve appears in the allusions throughout this number to the European War.

*Maryland Historical Magazine* (Sept.) contains Charles Carroll's letters in 1762, the most interesting being that in which his father advises him on the choice of a wife.

A historical bulletin from Queen's University, Kingston, Canada (No. 22, January, 1917), is *The Royal Disallowance in Massachusetts*, by Mr. A. G. Dorland. It sets forth the few occasions, only 59 in all, between 1692 and 1775 on which the British Crown refused its assent to Massachusetts Acts. Scarcely any of the cases involved any large question. One in 1695 was for the incorporation of Harvard College and a second Act to the same end in 1697 was disallowed also. In 1765 the provincial Act for pardon to the Boston harbour rioters was passed; it was disallowed by the Crown in 1767. Generally Mr. Dorland, whose standpoint is critical but not censorious, considers the British attitude as essentially moderate.

The *Negro History Journal* for January has an article by Jerome Dowd tracing the history of the Slave Trade in Africa, and one by Henry E. Baker contradicting the statement often repeated that the negro has done nothing in invention. Mr. Baker, an examiner in the U.S. Patent Office, demonstrates that more than 1000 patents have been granted to negroes, and he instances among them notable inventions in shoemaking machinery, automatic lubrication, electric apparatus, and cotton-picking mechanism. Hard facts like these affect the prevalent inference of intellectual deficiency in the coloured race.

The second part of the *Revue Historique* for the current year contains the second and concluding instalment of M. Romier's study of French Protestantism at the eve of the Religious Wars. This weighty contribution to the analysis of a fascinating subject is marked by the qualities and method which readers of M. Romier expect to find,—discrimination, pungent comment and study of official and diplomatic sources, with exclusion of the polemical literature of the period. By ruling out such gladiators as François Hotman he may appear to obtain a ready means of simplifying the problem with which he deals, but, on the other hand, his method has the advantage of avoiding the rock on which many Protestant historians have been shipwrecked. The tendency to ignore the political and social origins of French Protestantism, and to identify Humanism with religious Reform, has shrouded the sixteenth century in a mist of prejudice which the Protestant school of Monod and Hauser has done much to disperse. M. Romier carries on the tradition of the *Revue Historique* with a clarity which he brought back with him from Italy, and if the religious element may appear to be strikingly absent from his pages, he is only redressing a balance which has weighed too much on the other side.

In his historical study of *La Slavisation de la Dalmatic* M. Emile Haumant reaches conclusions at which travellers in that region have arrived

by more summary methods. The *Bulletin Historique* contains an interesting account of the collection of the Acts of Henry II. of England, on which Delisle was engaged at the time of his death, and the number devotes five pages to a discriminating review by M. Fournier of the third volume of Carlyle's *History of Mediæval Political Theory.*

The third part opens with an article by M. Augustin Fliche on *Les théories germaniques de la souveraineté à la fin du XIe siècle*, in which particular attention is paid to the political theories of Petrus Crassus, the author of the *Liber de unitate*, the German canonists of the period, and Manegold of Lautenbach. The full analysis of the theory of the last is of particular value, and the author is able to correct a number of misconceptions as to the nature of the contract which forms its basis. In particular, he demonstrates that an important province was left to the Papacy in Manegold's theory, and indicates the debt which he owed to St. Augustine's *City of God.* No student of political theory can fail to benefit by M. Fliche's important contribution to medieval history. The part also contains an account by M. Saulnier of the Siege of Orleans in 1589, and an article by M. Georges Pariset on Napoléon Bonaparte's early history, in which he produces evidence that he studied at Strasbourg under Lorenz and Brakenhoffer in 1788.

# Communications

FURTHER DISCOVERIES OF CELTIC CROSS-SLABS AT ST. ANDREWS. In St. Andrews there appears to be an inexhaustible supply of memorials of the Celtic church. Other three incomplete cross-slabs have been recently dug up by Mr. James Mackie, to whose credit there now stands a full score. Like so many of the others, these three were found in that part of the burying ground which lies immediately to the east of the Cathedral and to the north of St. Rule's, and therefore very near the site of the original parish church. All the three were standing upright when found, and two of them appeared to be *in situ*. The first of them was discovered on the 26th of December, and the other two on the 12th of March. They had all been damaged, two of them very seriously, by earlier grave-diggers.

The one found in December had been broken across at an angle, and the upper portion is missing. Looking at the obverse, it is 29 inches high at the left-hand corner and only 25 at the right-hand corner. The breadth varies from 21 to 22 inches, and the thickness from 4½ to 6½. The shaft of the cross has been plain, and between the border lines is 4½ inches broad. The panel on either side of the shaft is filled with a spiral pattern, but, with that contempt for rigid uniformity which characterises the work of the old sculptors, the pattern in the one panel is not exactly the same as the pattern in the other, and the one panel is half an inch broader than the other. The unsculptured portion forming the base is 17 inches in depth. As usual, there has also been a cross on the reverse. Its shaft is 4¼ inches broad within the border lines, and on each side of the shaft are the remains of a small panel filled with a zig-zag or angular fret pattern. The unsculptured portion is 5 inches deeper than that of the obverse. The left side of the slab is plain. On the right side there are badly-weathered traces of what may have been a key pattern. The accompanying illustrations are from photos by Mr. J. Wilson Paterson, of H.M. Office of Works.

The two cross-slabs found in March were both in one grave. The taller of the two was near the foot or east end of the grave, and the lower end of the base was about 7 feet below the present surface of the ground. It is 4 feet in height at the right-hand corner, and 11 inches less at the left-hand corner. In breadth it is about 21 inches, and in thickness from 5 to 6. The shaft and arms of the cross have been plain. Within the border lines the shaft is only 2¼ inches broad, and the remaining arm is rather less. The pattern of the panel on each side of the shaft is very similar to that on the obverse of the slab found in December. The unsculptured base is 18 inches in depth. The shaft and arms of the cross on the reverse

are plain, and are 3 inches broad within the border lines. The limbs of the cross are connected by a quadrant. There is a zig-zag pattern on the quadrant and also on the small panel on either side of the shaft. The unsculptured base is 22 inches deep on the reverse. The sides of this slab are plain.

The other slab, though standing upright when found, lacks both top and bottom. Only the central portion remains. It is 24 inches in height, 17 in breadth, and 4½ to 5 in thickness. The whole of the obverse is covered with sculpture, but very weathered. The shaft of the cross has been decorated with interlaced work. Indications of the border lines of the shaft are barely discernible. The side panels appear to have been filled in with a scroll or spiral pattern. There have been rectangular recesses at the intersection of the arms. The cross on the reverse has had a quadrant. Both cross and quadrant are plain. Within the border lines the arms are 5 inches broad and the shaft 4½. At the intersection of the arms there are semi-circular recesses, and there are small decorated panels above and below the arms. Both sides of the slab are also sculptured, one with a scroll or spiral pattern, and the other with what may have been a zig-zag pattern.

D. Hay Fleming.

SCOTTISH HISTORY AT THE UNIVERSITY OF PARIS. The *Conseil de la Faculté des Lettres* of the University of Paris took an interesting step in the year 1915 in authorising M. J. B. Coissac to deliver a series of Lectures on Scottish History at the Sorbonne. The first course consisted of nine Lectures on 'Les Origines de l'Ecosse jusqu'à la mort d'Alexandre III.' This course was followed in the spring of this year by a second series of twelve Lectures, in which the history of Scotland was sketched from the death of Alexander III. to the death of David II. The Council of the Faculty of Letters has invited M. Coissac to deliver a third series in the course of the Session 1917-1918. The Lectures, which have been marked by the solid erudition associated with the place in which they were delivered, were closely followed by a considerable body of serious students, and it is not too much to hope that this movement may ultimately result in the foundation of a Scottish Chair at the University of Paris. M. Coissac is the author of an excellent study of *The Scottish Universities in the Middle Ages*, which was reviewed in the *Scottish Historical Review* (xiii. 92).

LA BELLE ÉCOSSAISE. In the year 1578 the English college at Douai was suppressed at the instance of Queen Elizabeth, and transferred by William Allen under the patronage of the Guise family to Rheims.[1] This town became a centre of Scottish exiles, including in particular the followers of Queen Mary, who immediately before her death expressed the desire that she might be buried by the side of her mother in the Church of St. Pierre de Reims. The Benedictine Abbey of the same name formed one of the centres of the resurrection of the Order which

[1] *Letters and Memorials of Cardinal Allen*, London, 1882, 39, etc.

CELTIC CROSS-SLAB AT ST. ANDREWS

*Scale one-fourteenth*

marked the last quarter of the sixteenth century, and flourished under the successive rules of Renée de Lorraine and Marguerite de Kircaldi.

The long list of saintly women who restored the rule of St. Benedict to a distracted and war-weary France contains many illustrious family names, but among them the Scottish abbess can hold her own by the side of Marie de Beauvilliers, Louise de l'Hospital, Ann-Bathilde de Harlay, Claude de Choiseul-Praslin, and even Marie and Renée de Lorraine. For the name, Marguerite de Kircaldi, probably veils the identity of Margaret, daughter of Sir William Kirkcaldy of Grange. In his recent *Histoire littéraire du sentiment religieux en France* l'Abbé Henri Bremond has directed attention to this forgotten Scotswoman, and she deserves a short notice in the pages of this *Review*.[1] She played no part in her native country which she left in early childhood, and from the date when she was entrusted by the Lorraine family to the care of their sister Renée, the Abbess of St. Peter, her life was devoted to religion. Jacqueline Bouëtte de Blémur, who wrote her *Eloge*, knew nothing of her family, and her origin was only betrayed by the name by which she was familiarly known by those who visited the abbey in her youth, *la belle écossaise*.[2]

In 1874 the Historical MSS. Commission catalogued a letter of hers of 18th November, 1629, as full of 'civility and gratitude, but mysterious,' and identified her as 'the daughter of Grange and Abbess of Rheims.'[3] 'Elle estoit originaire d'Écosse,' wrote J. de Blémur, 'sortie d'une des plus anciennes familles du Païs, et tellement favorisée de la nature et pour le corps et pour l'esprit, que nulle autre ne la surpassoit en grace et en beauté. On ne sçait pas si ce fut la morte, ou la persecution de ses parens, qui l'obligerent de passer en France, mais il est certain que des personnes de tres grand qualité se meslerent de sa retraite, et qu'estant informées de la pieté de Madame Renée de Lorraine, premiere du nom, Abbesse de Saint Pierre de Reims, ils confierent ce tresor entre ses mains ; on ne la nommoit alors que la belle Ecossoise et il estoit bien à propos que ce beau lys fut mis dans un jardin ferme.' She took the vows on 10th July, 1588, when she was seventeen, and died on 3rd February, 1639. 'Comme la solitude est la vertu particuliere des Religieuses de St. Benoist, cette fidelle diciple la pratiqua avec un grand soin ; et parce que la clôture n'estoit pas encore établie dans le Monastere de Saint Pierre, lors qu'elle prit l'habit, et que par consequent l'entrée en estoit libre aux personnes seculieres, nostre petite colombe se cachait dans les mazures et dans les trous de la pierre ; elle fuyoit dans les greniers et dans les caves, lors qu'il entroit quelqu'un de remarquable dans la maison, sçachant bien qu'on demandoit toûjours à voir la belle Ecossoise.'

After taking an active part in the life of the community, she was sent to Paris with a view to becoming the head of an English Abbey, which

[1] Paris, 1916, ii. 418-426.

[2] *Eloge de feuë Madame Marguerite de Kircaldi, Abbesse du Royal Monastere de St. Pierre de Reims: Eloges de plusiers personnes illustres en pieté de l'ordre de St. Benoist*, Paris, 1679, ii. 587.

[3] H.M.C. Almack MSS., 1st Report, 55.

Mdlles. de Longueville and de Touteville projected. Marie de Beauvilliers, Abbess of Montmartre, met her there and designed her as her successor, but neither project came to anything. On her return to Rheims she was entrusted with the education of the novices, and while she proved a strict disciplinarian, her reputation was such that Madame Renée gave her the charge of her nieces, Mdlles. de Guise and de Joinville. On the death of Mme. Renée, the younger, she was unanimously elected Abbess, 'excepté quelques anciennes, qui ne goûterent aucunement cette élection.' The Duke de Guise had obtained the nomination, and while he left the election in the hands of the sisters, he was delighted with the result which gave effect to his wishes and immediately sent her the *brevet* by the hands of 'Pere Archange de Pembroke, Capucin.'[1] Her benediction took place in her fifty-sixth year, and her sweet humility gradually overcame the opposition of the 'anciennes,' but she was a strict observer of the Rule. 'Elle estoit,' writes her biographer, 'fort severe en ce qui touche le silence, ne violant jamais cette loy, et ne souffrant pas que l'on commit de faute en cette nature, parce qu'elle ouvre la porte au desordre et à l'indevotion; d'allieurs elle estoit douce et prévenante.... En effet, elle estoit si ferme dans les choses de son devoir, et empeschoit les moindres desordres avec tant de chaleur, qu'ayant sceu qu'une jeune fille de qualité, que l'on avoit confiée à son soin, s'estoit mise à la fenestre pour entendre les violons qui joüoient à un Echo derriere les murailles du Monastere, elle quitta toute autre occupation pour luy en aller faire le reprimende, ne pouvant pas souffrir qui dans la Maison de Dieu l'on prit plaisir à nulle autre musique qu'à celle des Anges, ou des Vierges.'

After reigning almost twelve years, she died in the odour of sanctity on 3rd February, 1639, aged 68. It is interesting to note that a month after her death the Castle of Edinburgh, for the defence of which her gallant father had laid down his life, was again taken from the Sovereign by the art of Leslie.

The conclusion that Marguerite de Kircaldi was a daughter of Sir William by his wife Margaret Learmonth is supported by a considerable body of circumstantial evidence. Grant, whose *Memoirs and Adventures of Sir William Kirkaldy* was published in 1849, prints in an Appendix a letter which obviously refers to her appointment as Abbess, and is probably that catalogued by the H. MSS. Commission. He attributes it to her mother, but he has to admit that the attribution presents difficulties. Lady Kirkcaldy and a daughter went to France after the execution of Sir William, and Queen Mary sent instructions for assistance being given to the latter. Grant states that a daughter of Sir William married Sir Thomas Kerr of Ferniehirst, but the daughter's name was Janet, and she died young. He dates Sir William's marriage as having taken place in 1564, and this date agrees with the age of Marguerite at her death, as given by J. de Blémur. Perhaps some student of Scottish family history may be able to throw some light on the question. DAVID BAIRD SMITH.

[1] Regarding whom *v.* Sainte-Beuve, *Port-Royal*, i. 177 *et sqq.*