

## Reviews of Books

THE BURGH RECORDS OF DUNFERMLINE : Transcribed from the Original Manuscript Volume : Courts, Sasines, etc., 1488-1584. Edited by Erskine Beveridge, LL.D., author of 'A Bibliography of Dunfermline and West Fife,' etc. 4to. Pp. lviii, 600. With three Illustrations. Edinburgh : William Brown. 1917.

WHEN in 1835 the Commissioners on Municipal Corporations reported that the Town of Dunfermline appeared to have been founded by the Monastery in 1363 and that it was not erected into a Royal Burgh till 1588, these inaccuracies were more excusable than they would have been seven years later after the Bannatyne Club had issued *Registrum de Dunfermlyn*, containing reliable information bearing on the relationship between the abbey and the burgh. The abbey was preceded by that church which King Malcolm and Queen Margaret, about the year 1080, established on perhaps an older foundation, in the vicinity of their own residence, and in a district which had for long been possessed as royal territory. In situations and springing up under conditions such as these, several towns had their origin as royal burghs, and that Dunfermline had reached that stage of development sometime before the remodelling of the church and the establishment of an abbey, at the beginning of David's reign, seems to be proved by the fact that one of the abbey's earliest endowments consisted of a dwelling in the King's burgh—'in meo burgo de Dunfermelyn.'

At a later but unknown period the Abbot came into the King's place as Superior of the Burgh. Of this change we have no documentary evidence till the first King Robert's reign. By one of that sovereign's charters there were confirmed to the monks the great customs exigible throughout their whole territories, including their burghs of Dunfermlyn, Kirkaldy, Queensferry and Musselburgh. In a grant by David II. to the Abbot and Convent, trading privileges were confirmed to the inhabitants of these four Burghs ; and Abbot John (1365-99) confirmed to 'his' burgesses of Dunfermline all the rights and privileges of a free merchant guild, as fully as such were possessed by the burgesses of any Burgh. But it is from the terms of an Indenture dated 13 October 1395 that Dunfermline's burghal status is most clearly disclosed. By this deed the Abbot and Convent leased to the Alderman and Community the rents of the Burgh, the petty customs, stallages, the issues of court, and the whole burgh and liberties thereof, to be held in feu-farm as freely as any burgh in the kingdom was held and possessed, reserving only the lands and rents in the burgh belonging to the

Abbot and Convent and the correction of the bailies as often as they happened to transgress in law or justice. In return for these rights and privileges the community undertook to pay to the Abbey and Convent the yearly rent or feu-duty of 13 merks, the sum which also appears in the Abbey's rental made up at the time of the Reformation. From a Report on the Condition of Royal Burghs in 1692 it is stated that the feu-duty was then payable to the Earl of Tweeddale, bailie of the Regality, while sixpence sterling, the commuted value of a pair of white Paris gloves, as feu-duty for the Common Muir, went to 'the King.'

From what has been said it appears that Dunfermline was originally a royal burgh, but that its great customs and other sovereign rights were, at an early period, conferred on the Abbot and Convent, whereby it was put into the category of a Burgh of Regality, an arrangement which subsisted till, in consequence of Reformation changes, its royalty position was restored. On the community, however, these variations, theoretical rather than practical, may be supposed to have had little effect. Owing probably to the old Burgh Laws being in operation before the Abbey connection was formed the burgesses seem to have always had the free election of their magistrates, not hampered as were the citizens of Glasgow, a bishop's burgh, with the interposition of ecclesiastical superiors. In civic administration, likewise, and in the exercise of market and trading privileges, little or no restraint is discernible from that quarter. Dunfermline was represented in the Convention of Royal Burghs long before the Reformation, and it appears in a tax-roll of 1535 bearing its share in a National impost. To raise their share of one of these taxations in 1516 the community set part of their lands on a nineteen years' lease for payment of rent in advance, and on this occasion the consent of the commendator of the abbey 'as superior of the burgh,' was obtained.

A volume of the Burgh's records, beginning as early as 1488, has been preserved, and it is this volume which now has had its contents made open to the public. Consisting of a large folio, bound in the original leather cover, on which are embossed three groups of scriptural and traditional figures, the book records proceedings of the Burgh Court, elections of magistrates and officers, services of heirs, entries of burgesses and regulations and enactments connected with the administration of the burgh's affairs, down to about the year 1528. Transfers of property, including 'recognitions' or forfeiture of lands and tenements for non-payment of ground annuals or feu-duties, compose most of the remainder of the volume, but with many of the documents thus inserted, varying in date from 1455 onwards, chronological arrangement is often disregarded. Blank spaces in the original record have been used for such purposes, a system of interpolation which was also practised in the ancient Abbey Register.

In most publications of Burgh Records on a large scale, selections only are given, but in the present case the opportunity has been taken of printing the contents of the volume in full. All this, too, has been accomplished with the utmost care; contractions, so trying to the unpractised eye, have been extended, proper names have been supplied with capital letters, and punctuation has been introduced, but otherwise

the manuscript has been followed *verbatim et literatim*. Written almost wholly in the vernacular the book contains many words and phrases now obsolete, for the interpretation of which most readers will require to consult the appended glossary. The language seems to have been locally termed not Scots but English, as a Bailie to whom a Latin precept was produced caused it to be read 'in Inglis.'

The Burgh magistrates were chosen by the community at the head court after Michaelmas, and consisted of a Prepositus or Provost, alternatively designated Alderman, and two Bailies. There are few references to a town council, enactments being usually passed in name of the Alderman, bailies and community, with the occasional addition of the deacons of crafts. In burgh court procedure an assize, chosen from among the burgesses and varying in number from twelve to eighteen, seems to have decided questions of fact. Both civil and criminal cases were disposed of in court, and these included suits for debt and prosecutions for breach of peace, theft and trading offences.

Between 1488 and 1524 two hundred and sixty-three burgesses were enrolled, ten of them being females. Most of the male entrants were admitted by purchase, the amount exacted from each being usually half-a-mark or 6s. 8d. A considerable number were admitted under the formula 'be resone of his fader' and apparently without payment of money. One was admitted 'be resone of his moder and hir resignacion maid be hir tharapon in judgment.' This was probably the case of a widow who had, through burgh-ship, been allowed to carry on trade till her son was of sufficient age to become a freeman. George Grant, as his qualification for admission, had 'to wyrk to the common work quhill he have plesit thame,' and John Thomson, in 1496, 'wes maid burges for his listym, at the commande of my lord of Mar.' Of those admitted for services rendered or to be rendered, one had reponsibility 'for covering of the burn with flaggis stanes and mending tharof,' and another for supplying 'a new firlot, pek and pynt, and uphold of them.' 'Be resone of hir fader' was the usual phrase on entering the name of a female burghess, and on the admission of Margret Gilcrist the stipulation was made that in the event of its being found that her father was not a burghess she should pay the usual dues, which dues were likewise to be exacted in the event of her brother returning home and claiming admission in right of his father. It thus seems to have been the rule that females could not claim gratis admission when there happened to be a male entitled to benefit from his father's burgh-ship. In 1494 Alan Mowthrar was entered burghess 'in name and behalf of all the dochteris of John of Cleis, as he that hes gottyn all their consentis.' Probably the daughters of a burghess who left no male heir were entitled to nominate an applicant for the privilege and to confer on him the needed qualification. Deprivation of burgh-ship sometimes followed misdemeanour, as in the case of one who was undergoing imprisonment and who 'tynt his freedome' for 'passyn furth of the tolbuith' without leave of the officers.

In April, 1491, 'Schir Andro Peirson, chaplen,' was admitted a burghess 'for his gud service'; and in the following year 'the alderman, balyeis and

communitie' promised him a suitable appointment on the occurrence of the earliest vacancy. What was the nature of the chaplain's 'service' does not appear, nor is it stated that the altarage he obtained was conferred on him by the community, but shortly afterwards he appears under the designation of 'chaplane of Sant Margret's altar,' in the Parish Kirk. In that capacity he appeared before the bailies in a court held in the Tolbooth, on 21 January, 1493-4, and presented 'erd and stane' of two properties in Calsagait 'for falt of payment of the annuel' owing to him. This was the first step in the course of legal procedure for obtaining possession of lands or tenements where the annuals or feu-duties payable therefrom were irrecoverable. An old Burgh law provided that any one intending to pursue for 'recovery' of a waste tenement because of unpaid annual rent should not, in accordance with former practice, be bound to present at the Burgh court any of its doors, windows and timber, or suchlike, thereby damaging the structure, but that it would be sufficient if he went to the land or the tenement, with witnesses and the burgh serjeant, and took 'erd and stane' thereof and presented the same to the bailies at three head courts of the burgh. The earth and stone so produced were to be 'placit in a pock,' sealed with the bailie's seal, and kept till the fourth court, at which the presiding bailie would be entitled to give decree of possession in favour of the pursuer. At the first court, in Peirson's case, the Burgh serjeant and two witnesses gave sworn evidence of what had been done and the bailie affixed his seal. At the second court, held on 8 April, similar procedure was followed, and at the head Michaelmas court, after the production of earth and stone, deposition of witnesses and sealing, the serjeant and witnesses declared on oath that there were no goods upon the ground which could be distrained or seized for the unpaid annual. The serjeant was then instructed to proclaim openly that unless the heirs should come and 'recover' the ground within forty days sentence would be pronounced and possession given to the chaplain. At the head 'Yule' court, held on 13 January, 1494-5, the final stage was reached, and the court 'gaif dome upon the said land, and possession to be gevin to the forsaid Schir Andro, as law of burghe schawis.' Such was the procedure in 'Recognitions,' of which there are many examples in the volume.

In his Introduction Dr. Beveridge calls attention to the main features of the book and the use which other local historians have already made of the old Records. The name Dunfermline he derives from the Fort (King Malcolm's tower) near the rivulets Fermand Lyn, and he also discusses the old place names and surnames occurring in the volume. Touching on ecclesiastical affairs, an interesting list is given of the altars within the parish and conventual kirks of the abbey, together with the names of their chaplains or tutors, as well as an account of several chapels in Dunfermline and its immediate vicinity, but having no connection with the abbey. With regard to the development and internal arrangement of the abbey church there is appended to the Introduction an instructive Monograph by Mr. F. C. Eeles, who acknowledges the value of the discoveries made by Mr. P. Macgregor Chalmers, regarding the foundations of the eleventh century church, as disclosed by the recent excavations conducted by him. Repro-

ductions of photographs of the embossed cover of the old MS. and of St. Margaret's shrine, with a Sketch-plan of the abbey in pre-Reformation times, add interest to this attractive volume, which is also furnished with a full Index as well as the Glossary above alluded to. Dr. Beveridge makes no announcement of his intentions regarding the completed Transcripts of subsequent MS. Registers, but the hope may be entertained that at no distant date they will be used in the compilation of at least one other volume of Dunfermline Records.

ROBERT RENWICK.

THE REGISTER OF THE PRIORY OF ST. BEES. Edited by the Rev. James Wilson, Litt.D. Pp. xxxix, 661. 8vo. Publications of the Surtees Society. Durham: Andrews & Co.; London: Bernard Quaritch. 1915.

THE Benedictine priory, founded about 1125, and richly endowed with adjacent territory by William Meschin, brother of Ranulf Meschin, lord of Cumberland, was a sort of sequel and counterpart for Coupland, the southern division of Cumberland, to the foundation at least a dozen years earlier of Wetheral, in the northern or old Carlisle division of that county, made by his brother Ranulf. Large further grants from the faithful soon followed: they had been expressly invited in the foundation charter. The muniments, an imposing series, were enrolled in a Harleian vellum folio, written in the fifteenth century and containing 497 documents, to which from other sources the editor adds the text of 106 invaluable documents more. Chiefly known hitherto through brief and imperfect extracts in Dugdale's *Monasticon*, the cartulary possesses double importance as not merely a vital and business-like register of tenurial facts, but also as more than usually full of incidental political data, due in part to the nearness of Ireland, Man and Scotland, and the family connection of lords of Galloway with Cumberland. The northern shores of the Solway Firth contributed handsomely in lands, saltworks, and fishings to the dower of St. Bega. Who that saint was remains more than ever dubious since Dr. Wilson launched his thunderbolt of doubt, deriving its explosive energy from the fact that Bega's chief symbol was her bracelet, and that *sancta Bega* is good ecclesiastical Latin for the Anglo-Saxon *halgan beage* (holy bracelet), a relic on which, centuries before the legend of the saint was written, oaths of great import were taken in Anglo-Saxon times. The *armilla beate Bege virginis* is certainly an awkward rival in sanctity to the saint herself.

As the register of a great monastery, of which perhaps it may be said the annals were not eventful, this cartulary had been studied for years by the editor before he undertook that task. It is matter of congratulation that so ripe a historian, already so intimate with the book and the locality it chiefly concerns, should have given by his editorship so ungrudging, thorough and accomplished a piece of service not merely to North English antiquity but to the general course of monasticism on its feudal and territorial side. Critical estimates of men's work in history need occasional rectifying of the compass. The doctrine that the 'historian' is higher than either the editor or the translator may be challenged by the question whether the test an editor or translator's scholarship undergoes in the

demand it implies for an all-embracing and yet intimate knowledge, textual, critical and historical, is not in reality greater and incomparably more severe than that made on the writer of history who can select his line of direction and is not constrained to face difficulties and problems which neither editor nor translator can evade? Dr. Wilson stands all the tests, he has written the political and ecclesiastical history of Cumberland with a broad eye for all its relationships, he edits this cartulary with the fidelity, minute learning and meticulous caution needed for a first-class contribution to the Surtees Society which, in spite of some rival efforts in Scotland and elsewhere, holds easily the foremost place in the editorial production of national records. No better equipped cartulary has perhaps ever appeared, and it leaves one wondering whether the writing of the Victoria history of the county was more the making of the editor than the familiarity with the cartulary was the making of the historian. A text prepared with the exactest record scholarship is accompanied by notes laden with documentation, an appendix of supplementary illustrative charters, accounts and writs, a magnificent index, and an introduction which is a masterly study of the whole political and ecclesiastical connotation of St. Bees priory and its lands.

In the appendix a text of the *Vita et Miracula* of the saint, probably from the first half of the thirteenth century, is a useful bit of commentary. The *Chronicon Cumbrie* is sympathetically expounded from a standpoint indicative of the advance made since Archdeacon Prescott dismissed it in editing the *Register of Wetherhal* twenty years ago. There are many suggestive points about place names, 'knot,' 'hou,' 'pol,' 'gil,' 'thwaite,' 'bek,' 'ridding,' and 'scale,' many of which are Norse memories. The service of 'bode' and 'wyttensman,' and words like '*follatum*,' '*frussare*' and '*briga*,' shew the persistence of puzzles of the medieval vocabulary.

Scottish aspects of the cartulary include the numerous acts of our kings and magnates in days when their footing was firm in great English lordships. Localities of Scottish grants include Colvend, Preston and Kirkandrew in Galloway, as well as Annan and Rainpatrick in Annandale. An odd error of the scribe is that Randolf, Earl of Moray, in an interesting confirmation charter styles himself 'lord of Wales,' whereas plainly the scribe misread *dominus Vallis Anandie et Mannie* as *dominus Wallie Anandie*, etc. In this charter occurs (p. 495) the curious reference to King Alexander III. : *qui Insulam de Manne per enseu conquestabatur*, interpreted by the editor as relative to the battle of Ronaldsway (see *S.H.R.* xii. 440). A charter, number 353 of the cartulary, granting an annual-rent at Annan, contains what is believed to be the earliest mention of the hospital there, still commemorated by the farm-name of Spitalridding Hill. Too many themes invite discussion—mills, saltworks, iron mines, coal mines, rise of markets, the port of 'Withofthavene,' in the middle of the twelfth century, the tenure by cornage, the claim of sanctuary for the priory, and the singular absence of echoes of the war of Scotland. Enough has been said merely to thank the editor; not nearly enough to appreciate the cartulary.

GEO. NEILSON.

A CALENDAR OF THE COURT MINUTES, ETC., OF THE EAST INDIA COMPANY, 1655-1659. By Ethel B. Sainsbury. With an Introduction and Notes by William Foster, C.I.E. Oxford: Clarendon Press. 1916. Pp. xxxiv, 387. 12s. 6d. net.

THIS instalment of the valuable calendars of the Court Minutes of the East India Company is concerned with a most critical period of transition in the fortunes of the enterprise. The old experimental stocks were coming to an end, and in 1657 a new one was started which turned out to be permanent, and after many vicissitudes resulted at length in the formation of the East India Company, which became celebrated in history. This volume opens in a time when the trade was greatly depressed, so much so that the Adventurers were ready to sell off the remaining assets by public auction for what they would fetch. But it was recognised in the end that, if England was to continue to trade to India, some close form of organisation was required, and Cromwell resolved to grant the Company a charter.

The fate of this document has long been in doubt. Naturally when the Restoration came less than three years after this instrument was signed, the Company was anxious to suppress it. In a catalogue of the papers of the Company compiled in the eighteenth century there is an entry of 'Oliver Cromwell's Charter to the Company,' but no copy of it is amongst the existing documents at the India Office. Sir William Hunter seemed to be on the verge of success when he traced a copy to Batavia, where it had been sent by the Dutch East India Company, but at this point the clue failed. At one time the provisions of Cromwell's charter were a mystery, but at length, through the industry of Mr. Foster and Miss Sainsbury, it is possible to reconstruct them almost completely. This is a triumph of constructive research.

This new volume of Court Minutes maintains the high standard of its predecessors. The summarising of the minutes has been skilfully done so as to preserve many of the personal touches of the original. For it is to be remembered that at this period the official or commercial style of correspondence and minute writing had not been invented, so that the records are much as those who composed them thought and spoke. Hence no one who wishes to picture the social life of the period can afford to neglect these papers, and in his investigations he will find these Calendars indispensable.

W. R. SCOTT.

THE WORK OF ST. OPTATUS, BISHOP OF MILEVIS, AGAINST THE DONATISTS, WITH APPENDIX. Translated into English, with Notes, critical, explanatory, theological and historical. By the Rev. O. R. Vassall-Phillips, B.A., Balliol College, Oxford, Priest of the Congregation of the Most Holy Redeemer. 8vo. Pp. xxxv, 438. London: Longmans, Green & Co. 1917. 12s. 6d. net.

THE translator supplied a great want when he gave to English readers the seven books of St. Optatus against the Donatists in a language with which they are most familiar. It is certainly a praiseworthy enterprise, for not

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only is the Latin text of the treatise little known except to theologians, but no English translation has ever been attempted before. There can be no doubt that Mr. Vassall-Phillips deserves commendation for breaking new ground, and though expert students may dissent from his translation of some passages, there is evidence of conscientiousness and care in the endeavour to interpret the true meaning of his author. He has, however, anticipated objections that might be made by reproducing the Latin in footnotes when the meaning seemed to him obscure, or when some technical phrase was used about which a different interpretation was possible. No reasonable student could expect more from a translator.

Our chief objection to the translator's methods is his importation of extraneous matters and inferences in his notes to the text of Optatus. One looked for the historical setting of the seven books against the Donatists and their influence on the controversies of the fourth century after the manner of Newman in his translation and exposition of the treatises of St. Athanasius against the Arians. But Mr. Vassall-Phillips does not confine himself to his author's period. Many of his notes, discursive and self-evident as several of them are, seem directed against modern ecclesiastical conditions as if Optatus were gifted with prophetic instinct and had in mind 'Luther, Calvin, Zwingli, Cranmer, Knox, and their associates,' when he was defending the unity of Christendom against the disintegrative tendencies of Parmenian and his fellow schismatics. If the translation was made for a polemical purpose, no more need be said : it has attained its object.

Mr. Vassall-Phillips has supplied his book with a map of North Africa, taken from Du Pin's 1702 edition of the Latin text of St. Optatus, and some useful appendices relative to the Donatist schism.

JAMES WILSON.

### THE EASTERN QUESTION : An Historical Study in European Diplomacy.

By J. A. R. Marriott. Pp. viii, 456. Demy 8vo. Oxford : The Clarendon Press. 1917. 12s. 6d. net.

MR. MARRIOTT has produced a useful book. He has read industriously for it, and the list of authorities cited for each chapter is imposing. But he is not a mere boiler-down of historians and geographers, British and foreign. What moves the special admiration of the reader is the ease and skill with which he handles his material and carries along two or three threads of story at the same time without ever dropping one or confusing his threads. That is noticeable, not so much in the comparatively easy matter of emphasising at the right times the French interest in the Near East through centuries, as in the telling of the early nationalist history of the Balkans. We all know something of the older Serbia and the older Bulgaria, of Stephen Dushan and Simeon the Great. Mr. Marriott stalks through their interrelations like a hunter in a familiar forest.

So also he keeps a close hand on the relation of the Eastern Question to European politics in general during the eighteenth and nineteenth centuries. You are never left in doubt why Russia or Austria or France was able (or willing) to move the Near Eastern waters at any time.



Mr. Marriott begins with the advent of the Ottomans, and is exceedingly happy in his treatment of their attitude to their Christian subjects—a mixture of tolerance and indolence. For the rest he is generally successful in selecting the main facts, and lets the reader see for himself why the Ottomans decayed, if not exactly why the revival of Serbian, Bulgarian and Roumanian peoples was possible after centuries of submergence. Perhaps he is too fond of explaining things by the eternal paradox of the Eastern Question. One desiderates from a historian at the least an analysis of paradoxes.

From the battle of Lepanto, however, to the Austrian invasion of Serbia, the panorama unrolled by Mr. Marriott is remarkably satisfying, never over-coloured, and hardly ever distorted by a political prepossession, though from the modern Russian point of view one fears that the author would be damned as an Imperialist.

One may select two parallels to exhibit Mr. Marriott's fairness. He takes essentially and rightly Kinglake's view of the motive that drew Napoleon III. into the Crimean war; and he treats with exactly the same positiveness the entrance of the Kaiser on the scene as the Sultan's friend on the morrow of the Armenian massacres of 1896. You are allowed to see in precisely the same light Nicholas's insult to Napoleon, whom he addressed as 'bon ami' and not 'mon frère,' and the immorality of the Kaiser, who clasped the 'blood-stained hand,' 'which no respectable sovereign could grasp without loss of self-respect.' Only that and nothing more.

Mr. Marriott's weakness is indecision of opinion; or rather he disappoints those who expect of a historian an opinion about alternative policies of the past. He is not sure about the justification of the Crimean war; he does not really try to estimate what the effect of leaving the Treaty of San Stefano alone might have been. He does not attempt an historical analysis of the ideal policy that underlay the Czar Nicholas's tentatives regarding the Sick Man of Europe; this looseness is not unfashionable just now. But if we could let off Mr. Marriott on the ground of his implied theory of history, he will not let us. For he is sure that the Allies bungled their Balkan diplomacy in 1915, though he has few or no facts to go upon. So he may fairly be charged with either negligence or feebleness of grasp when he fails to pronounce upon the Aberdeen-Napoleon combination and evades the question whether the Great Bulgaria of San Stefano would not have been exactly the counterpoise to Mittel Europa and the fender against the Turk that the present year of grace craves.

Also one is bound to say that in accepting the Powers' 'small nation' peace as a solution of the Balkan problem, Mr. Marriott permits it to be said that he has not learned the lesson of his own history or of the present war. His maps are satisfactory; he does not allow nearly enough of influence to geography in the final settlement of the questions raised, albeit hundreds of thousands of aliens are at the moment 'holding' Salonica, which none of them hopes to possess in the end.

JAMES DAVIDSON.

PROCEEDINGS OF THE SOCIETY OF ANTIQUARIES OF SCOTLAND, SESSION 1915-16. Vol. L. Fifth Series—Vol. II. Pp. xxxiv, 384. With 138 Illustrations. 4to. Edinburgh: Printed for the Society, 1916.

THIS is a record of good work done under difficult conditions.

Mr. A. O. Curle and Mr. James E. Cree give an account of their excavations on Traprain Law in 1915, and Mr. Harry Inglis describes the roads that led to Edinburgh. Mr. George Macdonald, C.B., contributes a valuable paper on The Roman Camps at Raedykes and Glenmailen, and among many other articles of interest are those by Mr. Scott Moncrieff on the Early Use of Aqua Vitae in Scotland; by Mr. W. K. Dickson on a Fifteenth-Century Manuscript in the Advocates' Library; by Sir James Balfour Paul on Ancient Artillery; by Mr. Oldrieve on the Ancient Roof of Glasgow Cathedral; and by Mr. J. Graham Callander on some Pre-historic Jet Ornaments.

The alterations which were made last year in the type and arrangement of page, mark a great improvement on previous years.

J. J. SPENCER.

HENRY BENNET, EARL OF ARLINGTON, SECRETARY OF STATE TO CHARLES II. By Violet Barbour, Ph.D. Prize Essays of the American Historical Association, 1913. Pp. xii, 303. Crown 8vo. London: Humphrey Milford; Oxford: University Press. 1914. 6s. 6d. net.

WE are given here an adequate account of Arlington, 'brilliant and brief,' who, as one of the 'Cabal,' made or marred (as one chooses to consider it) the reign of Charles II. A courtier *pur sang*, Henry Bennet is not shown as a pleasant character, but his few Parliamentary appearances made his enemies understand he was an intellect to be reckoned with. His religious experiences are interesting and typical of his time. Educated to hold a Living, an Embassy to Spain inclined him to Crypto-Catholicism. He played into the hands of France all his Court life, while remaining outwardly Protestant and taking the Tests. He married a Dutch wife of Protestant parentage, intrigued against her country, and yet, died a Catholic. The author points out a curious and forgotten fact that Arlington's Spanish proclivities made him hostile to the Portuguese as 'rebels' when the match with Catharine of Braganza was first mooted. Oddly enough she does not mention that it was at his house that the 'mock marriage' between Charles II. and Louise de K roualle took place, though she mentions the royal visit to Euston.

ANGLO-AMERICAN ISTHMIAN DIPLOMACY, 1815-1915. By Mary Wilhelmine Williams, Ph.D. Prize Essays of the American Historical Association, 1914. Pp. xii, 356. Crown 8vo. London: Humphrey Milford; Oxford: University Press. 1916. 6s. 6d. net.

THE chief authorities for this book are to be found in the Public Record Office in London and the Department of State in Washington, and one welcomes the work as giving a considerable amount of new information

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about the British claims and interests in Central America—at one time considerable—and their gradual abandonment before 1856. It was then decided that the American Cotton Trade was more important to Great Britain than any of its interest in the Isthmus, and this abandonment culminated in the Hay-Pauncefote treaty of 1901. A useful bibliography on the subject is added.

CHRONICLES OF THE CAPE FEAR RIVER, 1660-1916. By James Sprunt. Second edition. Pp. xii, 732. 8vo. Raleigh: Edwards & Broughton Printing Co. 1916.

THIS mammoth volume on Cape Fear in North Carolina is of more value to the local historian than to the general reader. It is an exhaustive account from the foundation of the colony to the State in recent times. To us the most interesting chapter is one by David Macrae, dealing with a visit to the Highland settlers in the 'Scotch County,' North Carolina having been a place of Highland emigration after Glencoe and the '45. Flora Macdonald joined this group in 1775 and was received with great honour and Highland music at Wilmington. We get pleasant glimpses of MacRaes and of the Highland Jacobite settlers who became British loyalists in America.

THE STORY OF THE SCOTS STAGE. By Robert Lawson. Pp. 303. Crown 8vo. Paisley: Alex. Gardner. 1917. 5s. net.

IT is not an easy thing to give a consecutive account of the chequered existence of the stage in Scotland, but the author has made quite an interesting book. In early Scotland, Mystery and Morality plays were allowed and encouraged by the Church and countenanced by the pre-Reformation Kings. Sir David Lindsay's *Satire of the Thrie Estatis* was performed at Linlithgow in 1540, but a blow fell on all stage representations from the opposition of the Presbyterian Reformers, and in spite of a few dreary (and apparently ludicrous) masques in the time of James VI., plays in Scotland were confined to a few sporadic exhibitions in different towns. In 1681 the Lady Anne, afterwards Queen Anne, presented 'Mithridates, King of Pontus,' at the Tennis Court, and the Duke of York's players, then at Holyrood, gave some other performances in Edinburgh, which were no doubt to theatre-lovers a prime opportunity. Stroller companies appeared from time to time thereafter to the horror of the clergy, who, in 1757, prosecuted the Rev. Mr. White of Liberton, who had seen a stage play, though 'he had endeavoured to conceal himself in a corner.' Still the vogue for plays grew and theatres were opened until, in 1784, the General Assembly had difficulty in obtaining a full attendance of its members on the evenings upon which the great Mrs. Siddons performed!

In Glasgow the opposition of the Church was even more rigid and more fierce than in Edinburgh, and theatres were more than once raided by hostile crowds, but there too the drama conquered, and the Church capitulated slowly. The author describes the 'Aberdeen Revels,' and traces the history of the Arbroath, Dundee, and Perth stage also, and gives plentiful information on his subject.

**FASTI ECCLESIAE SCOTICANÆ**: The Succession of Ministers in the Church of Scotland from the Reformation. By Hew Scott, D.D. New edition. Vol. II. Pp. iv, 468. Royal 8vo. Edinburgh: Oliver & Boyd. 1917. 20s. net.

THIS new volume of the revised edition of Dr. Scott's great work, which a Committee appointed by the General Assembly is preparing, includes notices of the clergymen in the Synods of Merse and Teviotdale, Dumfries and Galloway. The volume is, of course, almost entirely devoted to biographical notices of the incumbents of the parishes in these Synods, but the notes on the churches and on the erection of the different Presbyteries add to its interest. The dates of the Synod and Presbytery Records are carefully given, and it is a matter of regret that a number of volumes, chiefly of the seventeenth and eighteenth centuries, are missing.

When complete, this new edition will be a very valuable work of reference, and we welcome this fresh instalment.

**THE MANUFACTURE OF HISTORICAL MATERIAL: AN ELEMENTARY STUDY IN THE SOURCES OF STORY.** By J. W. Jeudwine. Pp. xxvii, 268. 8vo. London: Williams & Norgate. 1916.

THIS discursive essay is sometimes a little unbalanced, and its grammar not above reproach, but it has a definite critical purpose. Its idea is to classify and analyse the types of record-tradition, (the poet-lawyer historians, the year books, the monastic chroniclers, the sagas, the law-collections,) and to determine the characteristic qualities of each genre. Scotland, he thinks, had in Burton its one great judicial historian. He objects to the monastic abuse of King John. He is hard on the old masters, and specially on Bishop Stubbs. Professor McKechnie escapes no better: that blindest of moderns he incidentally charges with 'unsupported slander,' and accuses of writing scarce a chapter on Magna Carta 'without abusive language'! He has been puzzled to trace Burton's reference to *Acts*, i. 275: of course it is to the Thomson and Innes standard edition of the *Acts of the Parliament of Scotland*. A central objective of the study is to make the critic of history always watchful of the limitations and the bias of his authorities and of his own bent.

For a clear, moderate and sympathetic survey of Irish history on the eve of the Convention, reference may safely be made to *Ireland in the last Fifty Years* (8vo. Pp. 108. Oxford: Humphrey Milford. 1s. 6d. net), by Ernest Barker, who sums up hopefully, on economic grounds, on the lines of agreed Home Rule for the island as a unity.

A reprint from the Transactions (Vol. xxviii.) of the Gaelic Society of Inverness is *The Grossett Manuscript, Being an Unpublished Record of Events in the Stirling District during the Jacobite Rising of 1745-1746*, edited by Lieutenant David N. Mackay, R.N.V.R., who has added good chronological and historical notes. Walter Grossett, a local justice of peace, wrote by way of diary a report on proceedings mainly in the shire and

vicinity. He reckoned the battle at Falkirk a victory for King George, and his narrative, compiled after 13 July, 1746, was countersigned both by Gen. Hawley and Sir John Cope, whose certificate of its truth is a little surprising. Culloden he must have considered beyond his remit.

*The English Historical Review* for July opens with a short study of the *Rise of King Worship*, by Rev. C. Lattey, who specially analyses the deification of Alexander, its oriental origin, its object, and its historical consequences. *The King's Chamber under the early Tudors* is investigated by Mr. A. P. Newton, especially in its treasury relationship. *The Storming of the Rock of Cashel in 1647* is critically told by Rev. St. John D. Seymour. A capital new medieval Latin poem, a satire on human misery, is edited by Mr. M. Esposita, under the title of *A Thirteenth Century Rhythmus*. It opens with the description of spring, so constantly recurrent later for over a hundred years of English verse.

The second part of the current volume of the *Revue Historique* opens with the first instalment of an interesting study by M. Desdevises du Deyert of the internal administration of the Spanish-American colonies in the latter half of the eighteenth century, based on the archives at Seville. The subject has been dealt with by historians too exclusively from the point of view of European politics, and the value of M. Desdevises' study lies in his treatment of it as an investigation of Spanish colonial policy. In an article entitled *Un essai de réglementation pendant la première invasion* M. Albert Mathiey deals with the internal administration of France during the critical months from September to December, 1792. The number contains the second part of M. Lewis Halphen's elaborate examination of the sources of the reign of Charles the Great, in which he enforces the view that the *petites annales* have a secondary character. In the *Bulletin Historique* MM. Lucaire and Alazard present an estimate of the works on Italian History from the end of the fifteenth to the eighteenth century, which have appeared during the last six years, in which particular attention is paid to Croce, *La Spagna nella vita italiana durante la Ruascenya* (1917) and Anzilotti, *Le crisi costituzionale della Repubblica fiorentina* (1912). Among the reviews of books is included a favourable notice of Flachaise's *La dévotion à la Vierge dans la littérature catholique au commencement du XVII<sup>e</sup> siècle* (Leroux, 1916), an important study of the religious mentality which was produced by the Wars of Religion, and of particular interest to readers of Brémond's recent study of the same period.

*The American Historical Review* for April contrasts in an article by Jesse S. Reeves two conceptions of the Freedom of the Seas. While declaring that Britain has at times used her sea-power arrogantly, the writer cordially attests that 'to the securing of what freedom the seas possessed in the century between 1814 and 1914, while her sea-power was undisputed, England made the principal contribution.' Germany's recent role is scathingly indicated in the proposition that 'The infamous misdeeds of the submarine have made less for the freedom of the seas than did the guillotine for liberty.'

Mr. A. L. Cross has a choice paper on English criminal law during the eighteenth and early nineteenth centuries, exhibiting the ingenious, if distorted, applications of 'that queer old exemption benefit of clergy,' when turned towards restricting the severity of the penal code. The essay sketches admirably the final stages of the historical ecclesiastical privilege.

In the July number two papers by Mr. Carl R. Fish and Mr. C. W. Ramsdell tracing the military history of the railroads in the North and in the South, illustrate the fact that in the Civil War victory was determined by the superior mechanical and industrial equipment of the North, reflected (as a marked instance) in the respective governments' handling of the railway systems.

In a note plainly inspired by the entry of the United States into the European War, Professor J. F. Jameson earnestly points out the necessity of a definite well-informed and wise public opinion as the controlling requirement for success in such a crisis as the present. 'The American gun may be the best that science can make it, the man behind it unsurpassed in quality, but how long will he persist in his fearful struggle if the people at home do not see why he should?' Hence, the professor contends, a plain duty for historical scholars to stimulate intelligent rational conduct in war-time by helping 'the public to see the present conflict in a wider perspective.'

*The American Journal of Psychology* for July has an article by Charles Bird, in which he attempts a psychology of the soldier. His notes on the mentality revealed under the terrific stress of new conditions in the present war incidentally draw upon no fewer than seventy-two authors, whose works are named in a bibliographical list. A paper on the 'Authorship of the Book of Mormon' applies 'psychological tests' to the question, which however scarcely seem to go beyond proving from the text of the forged book itself that it reflects the public anti-masonic agitation of 1826-1833.

*Maryland Historical Magazine* for December has a long instalment of the Carroll correspondence for 1762-1763, in which young Charles Carroll sets forth his aversion to matrimony, describes his recovery from small-pox, indicates his discontent with the study of law, and gives some account of a tour in Holland.

*The Iowa Journal* (April) has, translated from the French original by Etienne Cabet (founder of the 'Republic'), a History and Constitution of the Community, Colony and Republic of Icaria, established at Nauvoo on the Mississippi. The period covered extends from 1848 until 1854, and the original French work was published in 1855. Most interesting it is to see the application of a communistic theory in the political institutes of so modern a settlement. The July number describes the enlistment measures in Iowa during the Civil War, and contains a considerable chapter of Miss Gallaher's studies of the Indian frontier management in her sketch of events and policy in 1830-1835.

## Communications

DR. JAMES PEDDIE STEELE OF FLORENCE. The death of Dr. James Peddie Steele of Florence at the age of eighty-one removes one of the last of a good old type, the scholarly physician. Born in an atmosphere of Classical learning he took to the study with avidity, and after graduating at Edinburgh he became assistant to Professor Blackie, and was a prominent member of the Hellenic coterie in that University, which included men like the late Principal Sir James Donaldson. During the busy years when he practised his profession in Rome he never slacked in his devotion to Latin and Greek, and Alcaic odes from his pen were familiar to readers of the *Scotsman*. He rejoiced in the society of scholars, Villari and Comparetti were his familiar friends, and he extended a delightful hospitality to eminent English and American Humanists both at Florence and at Tivoli, where he spent the twenty-two years of his retirement.

He was deeply interested in Scottish scholarship and education, and twice offered prizes of a hundred guineas to the alumni of our universities for essays connected therewith. One on 'Sixteenth century Humanism as illustrated by the Life and Work of George Buchanan' was characteristic of his devotion to that famous scholar, a volume of whose works always lay open in his study. He was a stout upholder of the old learning against modern tendencies in education—the title of an article on 'The passing of Latin,' he once said, went to his heart like a knife. But he was no old-fashioned scholar; he was one of the most enthusiastic and generous supporters of the British School of Archaeology at Rome, and deeply interested in questions of Horatian topography. In general literature he preferred the old and well tried. Dante was more to him than any of the moderns.

A Scot to the backbone, Steele knew his 'Sir Walter' as few do nowadays. He could quote him by the page, and in his company one was never very far from 'Cuddie Headrig' and 'Andrew Fairservice,' in whom he took a peculiar delight as types of Scottish peasant character. His rare geniality and charm of manner endeared him to his friends, and those who had the pleasure of being his guest at one of the periodic luncheons of the old 'Walking Party' at Fiesole realised with admiration the full import of the old words, 'A kindly Scot.' He will be sadly missed by a large circle, but to his friends in Florence the loss will be irreparable.

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**GOVERNOR MACRAE.** The Rev. John Warrick, Cumnock, points out that Sir Herbert Maxwell, in his article on the 'Duel between Sir George Ramsay and Captain Macrae' (*S.H.R.* xiv. 302), states that Governor Macrae had neither kith nor kin, and so adopted the five grandchildren of his old benefactor, Macguire, the fiddler of Ayr. A similar statement is made in the notice of Governor Macrae in the *Dictionary of National Biography*. But Macrae's cousin, Isabella Gairdner, had married Macguire's son, and it was their children—his kith and kin—who were adopted, and succeeded to the property of the Governor. There are many connections of these adopted children living in the West of Scotland, and among them the family of the late Mr. Charles Gairdner, banker, Glasgow, who was a great-great-grandson of the youngest of the granddaughters of the 'violer' of Ayr.

Another correspondent writes :

'One wonders how many Glasgow readers of Sir Herbert Maxwell's very interesting article realised that the city possesses to this day a very substantial memorial of the nabob who founded the bully's fortunes. As the Latin inscription upon it records, it was Governor Macrae who about 1730, at a cost of £3000, erected the familiar equestrian statue of King William which stands at the Cross. The curious will find a racy sketch of the Governor's career in *Good Words* for 1866 (pp. 611 f.). It is from the pen of Norman Macleod, who recurred to the subject more briefly three years later (1869, p. 643). According to *Good Words*, Macguire and his protégé lived, not in Ayr, but in Ochiltree, where the former 'occupied his busy hours as a maker of spinning-wheels . . . while his art as a fiddler made his presence essential at every merry-meeting in the district.' The 'violer' would thus appear to have been an amateur, not a professional. Incidentally, it may be noted that it was the 12th, and not the 13th, Earl of Glencairn who married Elizabeth Macguire. The 13th Earl was her son James, over whom Burns composed his famous 'Lament.' In Balfour Paul's *Scots Peerage* she is described as 'daughter and co-heiress of Hugh Macguire of Drumdow, co. Ayr.' She survived till 1801.'

**BALLANTINE.** Does the name belong mainly to Upper Tweeddale? There were Ballantines in Lyne Water in the seventeenth century, and a Ballantine was Laird of Woodhouse in Manor Water. Has the name any connection with Bellenden, which probably originated from Bellenden, near Alemuir? In actual pronunciation the two names would, to a Tweed-side man, be almost exactly the same.

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**TWEEDDALE.** This name is found as a surname as early as 1390. Is there any record of it at a prior date? It is probably a name of origin. Has it any connection with the name of Tweedie? The mythical origin of the name Tweedie is given in Sir Walter Scott's notes to his *Lay of the Last Minstrel* and also in Sir Herbert Maxwell's *Story of the Tweed*, 1909, page 17.

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