

The Grey Friars of London; their History with the Register of their Convent and an Appendix of Documents. By Charles Lethbridge Kingsford, M.A. (Aberdeen, the University Press, 1915, pp. viii, 257.) This is the sixth volume in the editions of texts published by the British Society of Franciscan Studies. Its main purpose is to furnish the complete text of the so-called Register of the Grey Friars of London, which now forms part of the Cotton MS. Vitellius F. XII. By way of introduction, Mr. Kingsford gives a scholarly survey of the history of the Grey Friars of London and as an appendix provides a series of documents concerning their convent.

The register which forms the basis of the present volume, was compiled by a friar of the London convent about 1526. It is not, strictly speaking, a "register" but comprises (1) a carefully compiled record of the tombs in the church; (2) a brief account of the foundation of the convent with a summary of deeds referring to the site; (3) materials relating to general Franciscan history. The first of these sections is unquestionably the most interesting and important part of the register. The celebrity of Greyfriars made it a favored place for the burial of persons of rank, of the upper classes of London citizens, and of Italian merchants who died in London. Hence this list of monuments is of great value for the historian and genealogist.

Portions of the register have been printed at different times but its contents are now for the first time published in their entirety. Mr. Kingsford's notes of reference and explanation are really helpful and there is a full and accurate index. But the book is not altogether free from misprints, as, for example, page v, "Vitellius F. IX." for F. XII.; page 181, "Sienna" for Siena; page 141, "Cor dñus" for Cor dñi; page 179, "Taulicis" for Tavileis. A few small errors of detail are also to be found in the notes, as, for instance, page 182, where John of Alvernia is described as "Bishop of Firmo". This friar was born at Fermo but was not a bishop. A lack of uniformity is noticeable as regards the translation of names and places. Thus, "Fratres Minores" is sometimes rendered "Friars Minors" and elsewhere "Friars Minor". The latter is, of course, the more usual and recognized English form. The careful restoration of the ground plan of Greyfriars and the reproduction in facsimile of the seal of the London convent and of the press-mark of its library enhance the merits of the volume.

PASCHAL ROBINSON.

Pre-Reformation Scholars in Scotland in the XVIth Century: their Writings and their Public Services, with a Bibliography and a List of Graduates from 1500 to 1560. By W. Forbes Leith, S.J. (Glasgow, James MacLehose and Sons, 1915, pp. vi, 155.) In the work under review, the author seeks to rebut the wholesale charge of ignorance which, among other accusations of incompetence, is so frequently made against the pre-Reformation church in Scotland; and he sets forth the familiar

counter-thesis that the church, while sound in the main, and even brilliant intellectually, suffered, during a troublous period of Scottish history, from the violent intrusion, largely under lay influence, of a number of black sheep. His contention is set forth in a brief introduction of twenty-one pages, and is supported by a section of seventy-five pages, giving a catalogue of about seventy writers of the early sixteenth century with their works, brief notices of the more important being inserted. The concluding fifty-five pages of the book are occupied with a list of graduates (1500-1560 A. D.) and a few additional notes.

The author deserves commendation for the labor expended on the gathering of a mass of bibliographic material, but, as the limits of this notice forbid following him in detail through this useful portion of his work, we must confine our criticism to the over-sanguine view of pre-Reformation learning adopted in his introduction. His evidence, while good so far as it goes, is one-sided—a mass of other material, which would have lengthened his introduction considerably and made his thesis harder to prove, is ignored. To take only one example—statutes of the church and synodal constitutions of the period dealt with, make damaging admissions as to the state of current clerical scholarship, and show that even the fathers of the Church in provincial council assembled were capable of bad lapses in theological learning. (Cf. Patrick's *Statutes of the Scottish Church*, Introduction, pp. lxxxi*, and §§ 180*, 181*, 188-194, 203*, 219, 223, 224, 240-242, 253-254*, 258, 274-279, especially those marked *.) Some of the author's own extracts tell rather against him (cf. p. 12, Major; p. 47, Hay; p. 49, Wilson; p. 53, Twapenny Faith); and to call Bellenden's Boëce a "free translation" is describing it mildly. There are misprints in the foot-notes at pages 1, 19, 148.

Some of these objections might have been met in advance by lengthening the introduction to include ignored or suppressed evidence; but even if the author's contention were right, how does he explain the catastrophe of 1560? The book is well illustrated.

JOHN DALL.

Les Rabodanges. Par R. de Brébisson. (La Chapelle-Montligeon, privately printed, 1914, pp. viii, 401.) The family of Rabodanges originated in Artois but came into Normandy in the sixteenth century. The volume before us, prepared with great scholarship and care, and handsomely printed, with beautiful illustrations, chiefly views of châteaux, devotes two brief introductory chapters to the history of the family before its entrance upon its Norman estates, but is mainly devoted to the conjoined history of the family and estates from the time that the first Louis de Rabodanges became *bailly* of Alençon in 1549. The plan of the book is that of a documentary history. The author has with extraordinary industry ransacked Parisian and provincial libraries and archives for documents relating to the family and their estates, has added