

river, and of the townsman who became rich, a Lord Mayor of London, and the school's founder and benefactor, and it may be gathered that there is material in plenty for a town history.

But indeed there is very much more. Mr. Farrar does not claim for Bedford a Roman origin. He is content to think that in Roman days there was here but a convenient ford across the Ouse. The unquestioned history of Bedford begins however very soon after Roman days, for one of the earliest records of the *Anglo-Saxon Chronicle*—in a two-line entry from which J. R. Green by imagination built up a whole chapter of his "Making of England"—starts the story. Then, when King Alfred made his pact with the Danes, Bedford was a fixed point on the boundary between the Danelagh and Wessex, and in the long conflict between Dane and Saxon, Bedford must have had a sorry time. It seems quite possible that, as a result of new readings of certain obscure facts which have not yet settled into their right relation, Bedford and Bedfordshire may be found, in time, to have played a more important rôle in these early days—from the Roman occupation to the Conquest—than has yet been recognised, but Mr. Farrar does not carry us farther in these matters than earlier writers have done, and he leaves where they stand certain disputed matters of this early history.

At all points from the Conquest onward Mr. Farrar is copious and interesting. He is a townsman, member of an old Bedford family, has steeped himself in its records and traditions, and his book is a fascinating collection of innumerable related and unrelated facts and records. His book will perhaps be more appreciated by Bedfordians than by outside students because—although no one has a more detailed knowledge than himself—he often breaks away from dry record into an imaginative treatment of particular episodes. His stories may thus be made more personally interesting, but it is a defect of this treatment that it is not always possible to tell where facts end and invention begins. His fellow-townsmen should be grateful, however, for the patience and industry to which they owe convincing pictures of many incidents in the town's story—such as the building and siege of the castle, the charters given and secured, the quiddities of burgesses and corporation, the municipal and parliamentary fights—and of the town's great personalities, such as Abbot Thurketyl, Falkes de Bréauté, Sir William Harper (Mr. Farrar repudiates the spelling "Harpur"), Bunyan, Howard, Samuel Whitbread and "Mark Rutherford."

The book is finely illustrated—for its illustrations alone it should be welcomed by all Bedfordians—but it has a very inadequate index. It deserves popularity and should public favour carry it to another edition, this defect should be remedied.

A. H. A.

### POIGNANT RECORDS.\*

The rare gift of presenting historical personalities as a creative whole distinguishes the work of Gertrude Scott Stevenson. In that notable achievement, "The Letters of Madame," she showed us a woman whose spirit blew like a clean wind through the salacities of the French Court. In Ninon de Lanclos the intellectual courtesan stands out, a perturbing contradiction to moralists, as a most lovable figure, and "Charles I in Captivity" is yet another defeat of obvious inference.

The compilation of records too often leads to the sacrifice of imaginative truth for unilluminating facts. An admirable introduction to this volume lucidly defines the purpose of its author. It is her intention neither to blacken nor to whitewash the character of Charles I. "The sphere of history is simply to record the events of the world's progress, and to give a faithful picture of the persons who took part in these events. . . ."

\* "Charles I in Captivity." Edited by Gertrude Scott Stevenson. 15s. (Arrowsmith.)



B. Picard, juven.  
Ch. Mascart, sculp.

**The beheading at Whitehall, showing the correct height of the block and position of the King.**

From "Charles I in Captivity," by Gertrude Scott Stevenson (Arrowsmith).

To refrain from comment, to show no bias, inevitably makes the picture more faithful. Yet, in these records, chosen to set forth the end of the shadowed life and tragic death of Charles I, we are compelled to a just and abiding sympathy with the "unfortunate monarch."

His was a loveless childhood. Unwanted by his very parents, Charles, with his dragging leg and impediment of speech, was powerless at the age of four either to walk or talk. He was sent to live with strangers. Still lonely, he grew to manhood and came to the throne full of excellent resolutions—to reduce the expenditure of the Court; to pay off the heavy burden of his father's debts. But, alas! he married Henrietta Maria, whose sole desire was to convert England to Catholicism. Henceforth there is a perpetual struggle between loyalty to his wife and to his people. A grudging Parliament voted him sums too small for the conscientious repayment of debt. He turned for help to Buckingham and Laud, and his downfall began.

Always we see Charles as a man of acknowledged pride, incredulity and stubbornness; always he is fighting for Episcopacy, striving against "rebels," an autocrat, so sure of the Divine Right, that when accused of treachery he laughed. After the sentence, he ceases to laugh. With all his high dignity flown, we see the man, no longer sure of anything but death, pitifully begging to be heard.

KING: Will you hear me a word, Sir?

LORD PRESIDENT: Sir, you are not to be heard after the sentence.

KING: No, Sir?

LORD PRESIDENT: No, Sir, by your favour, Sir. Guard, withdraw your prisoner.

KING: I may speak after the sentence. By your favour, Sir, Sir, I may speak after the sentence ever, etc. etc.

The panic-stricken entreaties reveal a much more moving personality than that with which he is popularly accredited: Majesty disdaining to plead or even to speak. If the State record of his trial be true, he interrupted perpetually. Yet even such an authority as Trevelyan commends "his wise and dignified silence."

Charles I was an isolated creature, foredoomed from birth, always at a loss to understand his responsibilities, singularly free from blame in a position with which his intellect was quite unable to cope.

These fascinating and poignant records are throughout skilfully annotated, elucidated and arranged by Gertrude Scott Stevenson, to whom lovers of history owe their thanks.

C. A. NICHOLSON.

### PHILOSOPHY, ECONOMICS AND POLITICS.\*

The problem of scholarship to-day is not so much to devise a method of discovering more wisdom—of which there is enough and to spare to supply the market demand. The trouble is rather to get the mass of people in general to pay attention to the words of wise men, who are almost as thick as blackberries and longing to be preserved. It would seem that the directorate of King's College, London, has found a most helpful solution of this problem. During the last few years it has planned series of lectures on history and political philosophy, each lecture made complete in itself, expounding the deeds and thought of some representative figure of his period. The Mediæval thinkers were drawn in one series; the Renaissance and Reformation political scientists in another; and now we have, in printed form, yet another series of lectures on the political ideas of the great men of the sixteenth and seventeenth centuries.

It would appear to be an admirable way of inciting the ordinary citizen to think; which is (owing to the unfortunate fall of man) still more necessary than joy-riding in motor-cars or unending evenings of jazz. If learning wisdom is a penance (as many people hastily imagine), then King's College has discovered a way of making it exceedingly agreeable. For this new book of lectures which Professor Hearnshaw has edited is as delightful as it is learned.

He has begun with a forty-page introduction to the period, which is a brilliant piece of work, that again and again puts an important point into a phrase of which the truth will be remembered by its ironical wit. Thus, concerning the Edict of Nantes, Professor Hearnshaw writes: "It meant that if a citizen changed his religion he had no longer to send for the undertaker but merely for the furniture remover; he had to prepare not for a precipitate journey from this world to the next, but only for a comparatively easy transit from Paris to La Rochelle, or vice versa." Again such a short half-sentence as "Italy, always indifferent to religion" illuminates like a flash a great deal in Italian history which will never be understood if we go on imagining that its peoples ever took the Papal Court at Rome quite seriously. Of course it was clearly impossible to take the tenth century and Renaissance popes seriously, if one lived at their door, but few historians have observed the fact. One is glad to note that Mr. Ogg's brilliant "Europe in the Seventeenth Century" is mentioned in the bibliography.

The lectures are on Bodin, Hooker, Suarez, James I, Grotius, Hobbes, Harrington and Spinoza. They together make a delightful and learned introduction to their period and can be read by many who will not venture into the historical textbook. Professor Allen leads off by convincing us that Jean Bodin was somewhat a confused thinker, which is an important fact. For so much of the subsequent political thought of his successors came from Bodin. So many famous men have been confused and confusing. Again Harrington, one of those indiscreet men who have written Utopias, was of no great importance; but what Miss Levett (who writes of him here) says is very important indeed, and full of wit and wisdom. Writing of Harrington's mechanical Rota she says: "Like proportional representation at the present day Harrington's scheme demanded a considerable initial education, and a peaceable willingness to rest content with inexplicable and unwelcome results." Miss Levett sweeps the "speculative republicans" into the dustbin in one sentence which describes their "touching faith in the efficacy of 'dodges'—if I may so irreverently describe such expedients as ballots, equal electoral divisions, vetoes and referenda."

Mr. Woodward's lecture on Hobbes is a powerful analysis which will save the student wasting too much time over

\* "Social and Political Ideas of Some Great Thinkers of the Sixteenth and Seventeenth Centuries." Edited by F. J. C. Hearnshaw. 7s. 6d. (Harrap.)—"The Evolution of Labour, Past, Present and Future." By W. R. Hayward and G. T. Johnson. 5s. (Duckworth.)

that great philosopher; the dissection of the value of force in the State being particularly valuable. Miss Chew's essay on James I is also a virile study, which will clear up a lot of confused thinking on the Stuart period, which is full of fundamental errors in most textbooks. Not many historians are wise enough to see that James's theory of Divine Right was invented, or adopted, to save his people from being terrorised by a small group of religious fanatics who were longing to burn their neighbours, because they were not Presbyterians or Catholics, as the case might be.

The "Evolution of Labour" is a modest book which is written in a simple style that can be understood by an intelligent school child. However one does not hesitate to add that its facts and opinions are so original and profoundly true that they will be even more enlightening to the teacher than the pupil. The two authors have, in short, written a remarkably interesting and useful book. It is a scholarly summary of the evolution of human society from the side of its productive and economic activities, and it has rarely been so well done on such a scale, with so little of the dull repetition and conventionalities of the historical textbook.

The pages on Adam Smith are particularly admirable; for he is treated with a judicial sanity which he rarely receives at the hands of historians. The authors may be a little too hopeful that this machine civilisation of ours can ever be doctored into healthy work; for it may make us as dull and stupid as it has already made the normal American; but they put the case fairly. By the way, a judgment of 1813 is quoted as Lord Mansfield's; it must certainly be of supernatural authority, for that famous judge died in 1793.

G. R. STIRLING TAYLOR.

### THE MAKING OF MORLEY.\*

The recent avatar of Gladstone ought to double the demand for this study of his biographer and friend. Morley has been called his Boswell, but he was rather the *cardinal gris*. There must have been times in their intercourse when the younger man's rationalism grated on the churchmanship of the elder, but the G.O.M. respected Morley's singleness of purpose, his optimism and his scholarship. He never sufficiently acknowledged that Morley was the precursor in regard to Irish policy, but he appreciated his penetration in perceiving that creed as a deeper factor than race, perhaps, in determining Anglo-Irish relations. In his younger days, as we see here, Morley's gift of sympathy failed him when it came to viewing the Irish Catholics of Blackburn as neighbours, but long after he had forsaken religion himself, he denounced his countrymen for treating "the creed of the greater part of Christendom as if it had been the bloody superstition of a tribe of cannibals."

If Mr. Hirst had stooped to the mere picturesque, he might have decorated his pages with many a curious antithesis. The democrat who became a viscount, the Home Rule advocate who denied the Newcastle operatives their eight hours day, the Dublin Chief Secretary who demanded a free hand and then denied it to the man on the spot when the spot was India, the disciple of Mill and sex-equality who ruled his own house with a rod of iron, and the life-long expositor of French ideas who broke with France in her hour of agony—all this makes for tempting juxtaposition when we take up the theme of Morley of Blackburn.

The fact that Morley deprecated length in general and any biography of himself in particular, does not greatly disturb the diligent serenity of Mr. Hirst. The fact that he has taken up two volumes for a period that only fills half a volume in Morley's own "Recollections" rather appals us, when we consider how affairs of state absorbed him later, and, as usual, replaced intimacy with importance. But here again success in the better sense

\* "The Early Life and Letters of John Morley." By F. W. Hirst. 2 vols. 28s. (Macmillan.)