

as in his own country. M. Hennequin, though he had accomplished so much, was only thirty years old. More completely than any of his contemporaries, he knew English life and manners and ways of thought, and spoke the language with a thoroughness which at first deceived even natives. He was, indeed, English in appearance—tall, blond, and of a distinctly aristocratic type. He was extremely popular in all literary circles in Paris, and was hailed as one of the foremost critics of the day not only by the younger men but by the elder, including M. Taine, who from the first recognised in the young writer a man of rare insight and literary skill.

A week or two ago M. Hennequin went to visit his artist friend, Odilon Redon, at Samoëns, near Fontainebleau. While bathing, he was overtaken by a severe congestion of the chest (always his weak part), as the result of the cold shock, and in a few minutes he succumbed. He leaves a young widow and a one-year-old daughter—now, alas, almost destitute!

Although of Franco-Swiss parentage, Emile Hennequin was born at Palermo. At the age of seventeen he spoke with equal facility French, German, and English; and he was scarcely of age ere he obtained an important position on the *Agence Havas*. Within the last few years he became one of the chief political writers on the staff of *Le Temps*. He also contributed literary articles to the *Journal des Débats*, and was partly responsible for the editorship of *La Nouvelle Revue*. His critical articles in the last named, and in the *Revue Indépendante* and the *Revue Contemporaine*, invariably attracted widespread attention. If they lacked the delicate finish of the critiques of his friend Paul Bourget, they had a scientific method and a swift concision all their own. The most important outcome of his scientific theory of criticism is to be found in the volume which appeared only a couple of days before his death, *La Critique Scientifique*; but this will not detract from the interest of the two volumes of his collected miscellaneous writings, which will shortly be published.

W. S.

ORIGINAL VERSE.

RETROSPECTION.

As clouds float softly o'er a summer sky,
As boats drift idly down a quiet stream,
So did the hours of childhood hasten by
As in a happy dream.

Then fields and meadows, flowers and leafy trees;
The lark's swift showering song of ecstasy;
The willow rushes whispering in the breeze—
Those were the world to me.

But now, as on the bridge of years I stand,
Fond memories of the happy past flit by,
Like phantoms in a strange and distant land,
Mocking my misery.

Farewell! thrice happy, happy hours, farewell!
Your light was never darkened by the past,
Nor troubled by the future. Who can tell?
Shall I find rest at last!

HERBERT GRANT.

MAGAZINES AND REVIEWS.

THE second number of the *Ecclésiologist* opens with an article on the Latin hymn "De Contemptu Mundi," or "Cur Mundus," which is commonly attributed—though with little authority—to Saint Bernard. Besides a Latin text, based on MS. sources, and a notice of the early printed editions, there is also given an English version by the late Canon Oakley. Next follow the first instalment of an elaborate description of the Liturgical MSS. in the Bodleian; and a continuation of the bibliography of Breviaries, arranged in the alphabetical

order of dioceses. Among the shorter notes we may mention those on the festival of Angels Guardian, and on the history of the "Ave Maria." This magazine is published by Mr. T. Weale, 2, Orange Street, Red Lion Square.

In the *Revista Contemporanea* for July, Doña E. Pardo Bazan introduces us to a new Gallegan poet, Eduardo Pondal, an imitator of Ossian and the Fenian bards, whose origin he ascribes to Galicia. Another writer highly praises the Catalan novels of Oller, and especially his last collection of tales, "De Tots Colors." "The Psicología del Amor" of Gonzalez Serrano is an expansion of articles in the *Encyclopaedia of Barcelona*; another essay of like kind is "El Sueño," by Mariano Amador. Félix Rozariski begins a "Summary Account of the Codices and MSS. in the Escorial" which promises to be very useful. The important study of Catalina Garcia on "Britwega and its Fuero" is concluded this month. The continuations are those of Fernandez Merino on the "Etymologies in the Dictionary of the Academy," wherein he makes the almost incredible charge that the Academy has confused "Germania" (thieves' slang) with "Romany," the language of the Gypsies; of Gonzalez del Valle on "Coffee and its Properties"; of Lorenzo d'Ayot on "The Aristocracy in the Middle Ages"; and Accero y Abad's reprint from the Zaragoza edition of Ginés Pérez de Hita.

THE *Boletín* of the Real Academia de la Historia for June reports the recent discovery that Cervantes was mace-bearer to the Royal Council of Naples from January to July 1572, at a salary of two ducats per month. The baptismal registry of Ercilla has also been found in the Church of San Nicolás, Madrid, dated August 11, 1533. The principal articles are a description of the ruins of the Keltiberian and the Roman town of Termancia, by Nicolás Babal; a notice of Lazaro del Valle, royal chronicler under Philip IV.; and notices of the Moorish families of the Hammudies of Malaga, and the Tochibies of Aragon, by Francisco Codera. In the latter he marks the variations of Dozy in the different editions of his *Recherches*, and corrects and supplements them with the help of MSS. lately discovered in Tunis.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ADAM, M^{me}. Juliette. Un rêve sur le divin. Paris: Nouvelle Revue. 5 fr.
- AKELINBAU, E. Contes et romans de l'Egypte chrétienne. Paris: Leroux. 10 fr.
- BERANGÈRE-FERDINAND, L. J. B. Les légendes de la Provence. Paris: Leroux. 7 fr. 50 c.
- BRUCKNER, A. V. den griechischen Grabreliefs. Leipzig: Freytag. 1 M. 30 Pf.
- COEDEL, O. Führer durch die Schachtheorie. Berlin: Springer. 9 M.
- HOUTEN, S. van. Das Causalitäts-Gesetz in der Socialwissenschaft. Haarlem: Willink. 1 M. 50 Pf.
- STUDIEN, bibliographische, zur Buchdruckergeschichte Deutschlands. Hrag. v. K. Schorbach u. M. Spingatis. Strassburg: Trübner. 40 M.
- TAMIZZY DE LARROQUE, Ph. Lettres inédites de Ph. Fortin de la Hoguette. Paris: Picard. 10 fr.
- THIBAUT, F. Marguerite d'Autriche et Jehan Lemaire de Belges: ou, de la littérature et des arts aux Pays-Bas sous Marguerite d'Autriche. Paris: Leroux. 5 fr.

THEOLOGY, ETC.

- CORPUS reformatorum. Vol. 65. J. Calvini opera quae supersunt omnia. Vol. 37. Braunschweig: Schwetschke. 12 M.
- GENEIS, die. Mit äusserer Unterscheidg. der Quellschriften. Uebers. v. E. Kautzsch u. A. Socin. Freiburg-i-B.: Mohr. 2 M.
- STECK, R. Der Galaterbrief nach seiner Echtheit untersucht. Berlin: Reimer. 8 M.
- TIXEBONT, L. J. Les origines de l'église d'Edesse et la légende d'Abgar. Paris: Maisonneuve. 5 fr.

HISTORY, ETC.

- BOOB, C. de. Vita Euthymii. Ein Anekdoten zur Geschichte Leo's d. Weizen a. 892-912. Berlin: Reimer. 5 M.
- CHASSAING, Aug. Cartulaire des Hospitaliers au Velay. Paris: Picard. 8 fr.

- DE LA NOE, G. Principes de la fortification antique, depuis les temps préhistoriques jusqu'aux croisades. 1^{er} Fasc. Paris: Leroux. 3 fr. 50 c.
- MITTHEILUNGEN aus dem Stadtarchiv v. Köln, hrag. v. K. Hüblbaum. 15. Hft. Köln: Du Mont-Schauberg. 2 M. 80 Pf.
- ROCHEMONTAIX, A. de. La Maison de Granle. Etude sur la vie et les œuvres des comtes de Cîteaux en Auvergne au moyen âge. Paris: Picard. 5 fr.
- ZARIBERG, H. R. V. Erzeherzog Carl u. Prinz Hohenzolhe-Kirchberg. Leipzig: Freytag. 1 M. 30 Pf.

PHYSICAL SCIENCE AND PHILOSOPHY.

- BARY, A. de. Beiträge zur Morphologie u. Physiologie der Pflze. 1. Reihe. 2. Abdr. Basel: Schwabe. 8 M.
- BRUNNER v. WATTENWYL, C. Monographie der Stenopelmaitiden u. Gryllacriden. Leipzig: Brockhaus. 5 M.
- ETTINGHAUSEN, O. Frh. v. Die fossile Flora v. Leoben in Steiermark. 2. Thl. Leipzig: Freytag. 5 M. 40 Pf.
- OPPOLZER, Th. Ritter v. Zum Entwurf e. Mondtheorie gehörende Entwicklung der Differentialquotienten. Leipzig: Freytag. 10 M.
- SCHAUB, R. v. Üb. die Anatomie v. Hydrodroma (O. L. Koch). Leipzig: Freytag. 2 M. 50 Pf.
- TSCHEURNIG, ZU SCHMIDHOFFEN, V. Ritter v. Die Verbreitung u. der Zug d. Tannenhebers (Nudifraga caryocatactes L.). Leipzig: Brockhaus. 3 M.

PHILOLOGY, ETC.

- AARS, J. Das Gedicht d. Simonides in Platons Protagoras. Christiania: Dybwad. 70 Pf.
- BRÄUER, O. de. Etudes égyptiennes. Paris: Maisonneuve. 2 fr. 50 c.
- BROCKE, R. Sophocles quemadmodum sui temporis res publicas ad describendam herodiam aetatem adhibuerit. Pars I. Giessen: Richter. 2 M.
- BÜHLEB, G., u. Th. ZACHARIAE. Üb. das Navasáha-sákhcharita d. Padmagupta od. Parimala. Leipzig: Freytag. 80 Pf.
- BUSSON, A. Die Sage v. Max auf der Martinswand u. ihre Entstehung. Leipzig: Freytag. 80 Pf.
- CHATBLAIN, E. Paléographie des classiques latins. 6^e Livr. Horace. Paris: Hachette. 15 fr.
- DELBROCK, B. Syntaktische Forschungen. 5. Bd. Altindische Syntax. Halle: Waisenhau. 15 M.
- FRANKE, O. Grundzüge der Schriftsprache Luthers. Gültz: Remer. 4 M.
- GEIGER, W. Elementarbuch der Sanskrit-Sprache. München: Kaiser. 6 M.
- GOMPPEZ, Th. Zu Aristoteles' Poetik. Ein Beitrag zur Kritik u. Erklärung. der Capitel I.—VI. Leipzig: Freytag. 70 Pf.
- MUELLER, M. De Apollinaris Sidorii latinitate. Leipzig: Fock. 1 M. 50 Pf.
- VIČAKHADATTA. Moudrákchasa. Traduit par Victor Henry. Paris: Maisonneuve. 5 fr.
- ZIMMERER, H. Declamatio in Lucium Sergium Catilinam. Nach e. Münchener Handschrift d. XV. Jahrh. 1. Thl. München: Buchholz. 1 M.

CORRESPONDENCE.

REPRINTS OF "THE ARABIAN NIGHTS."

The Granville, Ramegate: August 13, 1888.

The *Athenaeum* for August 4, 1888, informs us that another "abridgment" of The Nights has been issued by MM. Warne & Co. They have reprinted the old version (not even a recension of Galland's), by Dr. Jonathan Scott, LL.D., whose six volumes reduced to five, thus omitting the only novel portion, were republished by MM. Nimmo Bain & Co., in 1883. Dr. Scott began with the brave design of retranslating bodily from the Arabic; but his knowledge being unequal to the task, he contented himself with slightly altering the "vulgar version." I have already noticed the non-sens of Mr. Townsend's description of his work as "less elevated, difficult, and abstruse than that of Lane." To a critical reader this has no meaning. Some, like Torrens, attempted a literal version from the Arabic, which Scott did not. "The persistently fascinating character of the book" will not fully explain the recurrence of these reprints. I have given to the public, under my wife's superintendence, the pure unadulterated article. But the tastes of civilisation ever incline to the worked-up, which has the advantage of art applied to nature. At Trieste, we often offer our English friends a *petit verre* of right Geneva distilled from the juniper-berry, and now unprocurable at home; and we enjoy the wry mouths made by those who are accustomed to Hollands and Old Tom.

The main difficulty, however, is to erase the popular impression that The Nights is a book

for babes, a "classic for children"; whereas its lofty morality, its fine character-painting, its artful development of the story, and its original snatches of rare poetry, fit it for the reading of men and women, and these, too, of no puerile or vulgar wit. In fact, its prime default is that it flies too high.

RICHARD F. BURTON.

THE ORIGIN OF THE UNIVERSITY OF OXFORD.

London: Aug. 18, 1888.

Prof. Holland accuses me of a *petitio principii*. He will, I trust, forgive me if I indulge in the luxury of a *tu quoque*, and point out that when he declares *ex cathedra* that there is "reliable evidence that lectures were delivered in Oxford . . . on Roman law to large audiences in 1149," he is assuming the very point in controversy. There is evidence that Vacarius taught Roman law at Oxford unquestionably; but, whether the unsupported statement of Gervase of Canterbury is reliable evidence is precisely the question at issue between us. I must not trespass on your space by reproducing my argument, I can only repeat that when John of Salisbury mentions the introduction of the Roman law by the household of Theobald, and then in the same sentence adds that the possession of the books was forbidden, and "silence imposed on our Vacarius," the inference is to me irresistible that there existed in John of Salisbury's mind some connexion between the two statements. If the first clause merely means that the household of Theobald imported a cargo of Roman law-books, what has the imposition of silence on "our Vacarius" got to do with the matter? When we know independently that the archbishop's "domus" was the scene of regular lectures in other faculties, and of regular academic disputations upon law as well as upon other subjects, the conclusion seems to me irresistible that the "introduction" of the Roman law means its teaching at Canterbury, and that this teaching was given by Vacarius. I must add that the large Oxford audiences attributed to Vacarius by Prof. Holland upon "reliable evidence" are the creatures of that historical imagination to whose employment he so emphatically objects. Gervase says absolutely nothing about large audiences. The passage which Prof. Holland has in his mind occurs in Robert de Monte, who tells us nothing about the *place* of Vacarius's lectures beyond the fact that they were in England.

For the rest, I must leave my argument where it stands. But, in justice to myself, I must ask leave to correct two not unimportant misrepresentations of my case into which Prof. Holland has unwittingly fallen:

(1) He attributes to me the statement that Gervase was a "twelfth-century writer." What I said was that Gervase "wrote in the thirteenth century." According to Bishop Stubbs, all Gervase's minor works, including the *Actus Pontificum* from which the passage comes, were begun after 1199.

(2) Prof. Holland declares that

"we know nothing of the nationality of the students who were expelled from France in 1167. We do not know where they had been studying, or whither they betook themselves. For all we are told, they may have gone to Bologna."

I must remind your readers that in my letter of June 2, I cited an edict of Henry II., recalling beneficed clerks to England "as they loved their revenues," and forbidding all clerks "transfretare" without leave. Unquestionably some English masters and scholars at Paris must have been beneficed in England, and the majority of them, no doubt, loved those benefices, and returned to England. Whether these are or are not the scholars referred to in the statement about the expul-

sion of clerks from Paris, they were, at least, English subjects. Moreover, Becket distinctly states that the king "vult etiam ut omnes scholares repatriare cogantur aut beneficiis suis priventur." If these scholars were not English, the king's wish, or rather will, must have been a singularly idle one. It would take me too long to demonstrate that the majority of English scholars in France studied at Paris and that we do know what they were studying. As to the possibility of their going to Bologna, it is obvious that this would not have satisfied the king's edict. If they returned to England, is it more probable that they went to Oxford, where we shortly afterwards hear of a body of scholars, or to some other place as to which we have no such information?

I have only space to add that, when Prof. Holland concludes that "we have no means of saying how much earlier" than 1187 the state of things depicted by Giraldus existed, he ignores the not inconsiderable amount of evidence which I gave in my first letter for supposing that we can trace back the existence of a considerable studium at Oxford to close upon the date of the migration which my theory postulates. If Prof. Holland would honour me by criticising instead of ignoring that evidence and the inferences I have drawn from it, he would be doing me even greater service than he has done by giving me the opportunity of clearing up points in my argument which other readers besides himself may have found obscure or unconvincing.

Since my last letter on this subject a valuable suggestion has been most kindly made to me by Mr. Shadwell, of Oriel, of which I should like to give your readers the benefit. He suggests that the passage in Giraldus does not necessarily imply that Vacarius taught at Oxford *circa* 1149, before the edict of Stephen against the Roman Law-books. Vacarius may have taught in Archbishop Theobald's household in 1149 and at Oxford at any time after 1167. It seems to me just possible that this may be Gervase's meaning; and, whatever be Gervase's meaning, this may very well have been the actual fact. And in that case, even if Gervase did antedate the Oxford teaching, his error is both minimised and still further explained.

H. RASHDALL.

ST. PATRICK'S DOCTRINES.

Oxford: August 14, 1888.

There is nothing new in the Rev. Prof. Stokes's last letter, except an assertion and an insinuation, each of which he must know to be groundless. He asserts (in the ACADEMY for August 11, 1888, p. 88, col. 3) that I contend "that the Celtic Church accepted Papal supremacy." I said (see the ACADEMY for July 28, 1888, p. 55, col. 1), and I say, the direct contrary. He insinuates that I have read nothing but the headings of Columbanus's epistles to the Popes Boniface IV. and Gregory the Great. The readers of the ACADEMY have better memories than Prof. Stokes supposes. They will remember that I quoted, not only the heading of the letter to Boniface IV., but the passage "Nos enim . . . clara," and the passage "Propter Christi geminos apostolos vos prope caelestes estis," &c. These are in the body of the letter, at p. 142, col. 1, of Fleming's *Collectanea*. I also referred to two passages in the body of the letter to Gregory the Great: one, as to the celebration of Easter; the other, as to holding communion with simoniacal clergy. The second of these passages I will now quote verbatim, as showing the kind of questions referred by Columbanus to Rome, and the mode of making the reference:

"Sed haec de Pascha sufficient. Caeterum de episcopis illis quid iudicas, interrogo, qui contra Canones ordinantur, id est, quaestu simoniacis

[MS., -cos] et Gillas auctor gestas scriptistis.* Nunquid cum illis communicandum est? Quia, quod gravius est, multi in hac Provincia tales esse nocentur: aut de aliis, qui in Diocanatu violati, postea ad Episcoporum gradum eliguntur?†" (*Collectanea*, p. 159, col. 1.)

To return to the issue—namely, whether the canon ascribed to St. Patrick and directing certain questions to be referred to Rome is authentic—it is true that Cumman does not mention it in his letter to Segéna. But the argument from silence, always dangerous, is particularly so in dealing with the documentary evidence relating to the early Irish Church. Cumman's letter may possibly have contained a passage referring to the canon, which passage the scribe omitted, just as the scribe of the Book of Armagh certainly left out numerous passages in the *Confessio* of Patrick himself. Or Cumman, knowing that the direction of a single bishop, however eminent, has not the binding force of a synodical decree, may have been content to rest the appellate jurisdiction of Rome solely on the decrees of Sardica. However this may be, two facts remain: (1) the canon is contained in the *Hibernensis*, which I have shown to have been compiled by Cú-chuimne; and (2) if the canon were forged in the interest of Rome, the forger would have gone much farther, and made it a clear recognition of papal supremacy, not a mere direction to refer disputed questions to the arbitration of the Roman ecclesiastics.

Let me conclude this letter (and with it my share in the controversy) by quoting a passage which I found yesterday in a little book on the Church history of Ireland, by the Rev. Robert King (2nd ed., p. 48). He, it is right to premise, suspects the genuineness of the canon in question. But he says, very sensibly, that even if it be genuine,

"it contains nothing which may not be readily admitted—namely, that if any cause were found difficult to decide at home, the foreign Church to which recourse would be most naturally had for advice was that established in the largest and most important Christian city, which, from its position and circumstances at that period, and the constant intercourse then existing between it and all parts of the world, was most calculated to become naturally a centre of unity and a place to which all Christians everywhere might look for counsel and direction, the result of experience not to be had elsewhere."

WHITLEY STOKES.

THE LANGUAGE AND LITERATURE OF GEORGIA.

London: August 8, 1888.

In his interesting communication on "The Languages and Literature of Georgia" (ACADEMY, July 21), Mr. W. R. Morfill suggests that the group of languages of which the Georgian, or Kartvli, is the chief representative, and which in comparative philology is generally called the South Caucasian group, might with advantage be denominated "Iberian." And at the same time he states, in support of this suggestion, that the Georgian and Basque have in common an incorporative structure of the verb. I beg to remark that the suggested name would rather cause confusion; and that the peculiarity of structure in Georgian and Basque is not so close as to prove the relationship which the statement would imply.

The proposed denomination of "Iberian" is by itself insufficient, and I do not see why Mr. Morfill has not simply proposed to revive the more suitable term "Ibero-Caucasic," which was put forth by Schleicher. "Iberian" leads directly to the assumption of a kinship, hitherto

* Something seems omitted here. At all events I do not understand the words which I have italicised.

† MS., gradare leguntur.