THE ACADEMY.

W. S.

THE NIGHTS is a book

order of dioceses. Among the shorter notes we may mention those of 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 Contemporanesa for July, Dolia E. Paro de la Vega, on the Gallican poet, Eduardo Fondal, an imitator of Ossian and the Fenian bards, whose origin he ascribes to Galicia. Another writer high praise the Catalonian novellas of Oller, and especially his last collection of tales, "De Todos Colores." "The Psicologia del Amor" of Gonzalez Serrano is an expansion of articles in the Encyclopaedia of the north; another essay of like kind is "El Somno," by Antonio Amador. Felix Bozariński begins a "Summary Account of the Codices and MSS. in the Escorial" which promises to be very useful. The important study of Catalonia Garcia on "Britwega and its Puro" is concluded this month. The continuations are those of Fernandez Merino on the "Elymologies in the Southern provinces of the Roman Empire," and of González de Velasco on its Properties"; of Lorenzo d'Ayat on "The Aristocracy in the Middle Ages"; and Accero y Abad's reprint from the Zaragoza edition of Gregorio Fernandez.

The Beatin of the Real Academia de la Historia for June reports the recent discovery that Cervantes was made-bearer to the Royal Council of Naples from January to July 1572, at a salary of two ducats per month. The recent discovery of a work by Cervantes has also been found in the Church of San Nicolas, Madrid, dated August 11, 1533. The principal articles are a description of the ruins of the Catalan and the Roman town of Ternemia, by Nicolas Rabal; a notice of Lazaro del Valle, royal chronicler under Philip IV.; and notices of the Moorish families of the Hammudies of Granada. The latter he marks the variations of Dossy in the different editions of his Recherches, and corrects and supplements them with the help of MSS. lately discovered in Tunisia.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.


COURON, Q. F. Frühzeit durch die Schachbrettschule. Berlin: Springer. 9 M.


JUVENAL. Historische, literarische, und philologische Studien. Leipzig: Breslau. 4M.


THEOLOGY, ETC.


HISTORY, ETC.


for babies, a "classic for children"; whereas its lofty morality, its fine character-painting, its artful development of the story, and its original matches of rare poetry, fit it for the reading of men and women, and these, too, of no ordinary comprehension. In fact, its prime defect is that it flies too high.

Richard F. Burton.

The Origin of the University of Oxford.


Prof. Holland accuses me of petito principii. He will, I trust, forgive me if I point out that when he declares ex cathedra that there is "reliable evidence that lectures were delivered in Oxford on Roman law at an early period" (Journal of the Library of London, p. 1149), he is assuming the very point in controversy. There is evidence that Vacarius taught Roman law at Oxford unquestionably; but, whether the unmotivated 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 arguments. It is sufficient to state that in his History of Salisbury mentions the introduction of the Roman law by the household of Theobald, and that the same sentence adds that the possession of the children, with the exception of the indubitable impost 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 they were taught in the school which the Chronicle of Salisbury mentions the teaching of Canterbury, and that this teaching was given by Vacarius, I must add that the large Oxford audience referred to by Prof. Holland upon "reliable evidence" are the creations of that historian, not of Gervase's meaning, this may very well have been the actual fact. And in that case, even if Gervase did anticipate the Oxford teaching, his error is both minimised and still further explained.

H. Rashdall.

St. Patrick's Doctrines.

Oxford: August 14, 1888.

There is herein new in the Rev. Prof. Stokes's last letter, except an accretion and an insinuation, each of which must be known to be groundless. He asserts (in the Academy for August 11, 1888, p. 86, 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 made a change in my opinions, but I am not aware that the direction of the Papal supremacy or the Popes supersedes the Nicene Creed. 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 gentem apostoles vos prope caelestis seras," &c. These are in the Collectanea, p. 149, col. 1. It is true that the Collectanea were compiled by Columbanus and directed by the scribe omitted, just as the scribe of the Book of Armagh certainly left out numerous passages in the Confessio of Patrick himself. Or Cummian, knowing that the direction of a single bishop, however eminent, has not the binding force of Councilal 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 evidence of the Welsh and Irish Church, which has been shown to have been compiled by Co. chirmeunne; and (2) if the canon were forged in the interest of Rome, the forger would have gone much farther, and made 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 from my MS., which I found yesterday in a little book on the Church history of Ireland, by the Rev. Robert King (2nd ed., p. 84). He, it is right to preface, is the compiler of that little work which has been much farther, and made a clear recognition of papal supremacy, not a mere direction to refer disputed questions to the arbitration of the Roman ecclesiastics.

Whitley Stokes.

The Language and Literature of Georgia.

London: August 6, 1888.

In his interesting communication on "The Languages and Literature of Georgia" (Academy, July 21), Mr. W. R. Morfill suggests that the proposed denomination of "Iberian" is not sufficiently distinctive. He says, "Why Mr. Morfill has not simply proposed to revive the more suitable term "Ibero-Caucasic," which was put forth by Schleeher. "Iberian" leads directly to the assumption of a kinship, hitherto