

school magazine and the football match against 'an Eton College eleven' exist comfortably side by side with stone-pounding and Number 2 Dietary Punishment. It was a strange mixture which remained strangely coherent. Today the Local Education Authority takes an ever increasing part in the life of Borstal; the Housemaster is now an administrator and more interested in case histories than his predecessor of twenty years ago. But if it were necessary to date this book from internal evidence it would be sufficient to say that Mr Maxwell makes no mention of the psychologist. Had they met it is unlikely that the latter would have found any deep-rooted disturbance in his subject.

WINSTON MARTIN

THE ENGLISH TEXT OF THE 'ANCRENE RIWLE': BRITISH MUSEUM MS. ROYAL 8 C.I. Edited by A. C. Baugh. (Early English Text Society Original Series No. 232: Oxford University Press. London: Cumberlege; 20s.)

This is part of the Society's ambitious project to publish in its complete original form every surviving version of the *Riwle*, that much read, much copied, much tampered with classic of later medieval England. The present text is an adaptation, at least two hundred years younger than the original, of its Books II and III, in the form of a 'Sermon on the Five Senses' addressed to a lay congregation, and in the manuscript ascribed, with much probability, the editor shows us, to William Lichfield, rector of All Hallows the Great in London, who died in 1447, leaving a reputation for piety and a collection of more than three thousand sermons, of which no others, it seems, have survived. We owe the identification of the source of this sermon to Professor G. R. Owst; and a comparison of it with the *Riwle* yields interesting results. All the references to the daily life and the special circumstances of the anchoresses for whom the work was first written have had to go, but, more than that, in places we find such references replaced by passages strongly critical of the solitary and enclosed way of life. Thus, on page 7, a mild allusion to the folly, in anyone, of keeping silence at one time, only to indulge in garrulity at another, becomes an allusion to 'people who are bound to silence, such as religious, anchorites and anchoresses' who talk too much and foolishly. In another addition on page 24 the preacher speaks of the 'many priests, many monks, canons, friars, anchorites and anchoresses, nuns and hermits [who] are more worldly, live more for pleasure, spend more time in chattering surmise about the world, pay more attention to worldly respect and honour than they ought to have done even before they were professed'; and on page 36 he sternly recalls religious (again with a special mention of enclosed men and women) to their duty of

watching and penitential prayer for the world. If Lichfield was indeed the preacher, such passages gain an added significance, for an anchorhold was attached to his London church, where at times women, later men, were enclosed; the rector's experience of them may not have been altogether happy. There are other marks of the special circumstances for which this compilation was made: the similes by which God is compared with the point of the draughtsman's compass, and the Christian life with a well-ruled, well-written book, suggest that the sermon was meant for persons among whom craftsmanship and literacy were common; and in the long addition with which it ends the preacher draws a picture of lay spiritual life which accords well with other contemporary accounts of fifteenth-century London religion. 'Many men attach more importance to their own devotions than they do to the laws of Holy Church. They are more devout in saying prayers and orisons of their own selection and to their own taste than they are in saying matins, their hours and evensong. . . .' All this passage, and indeed the whole sermon, merits close attention from students of medieval English piety.

ERIC COLLEDGE

THE PENGUIN BOOK OF SPANISH VERSE. Edited by J. M. Cohen. (Penguin Books; 5s.)

The only nerve-calming way to review an anthology is to restrict comment to what is in it. Accordingly this collection may be warmly welcomed as a good five-shillingsworth of close on three hundred poems covering the two periods of *c.* 1200-1700 and *c.* 1870 to more or less the present day. The enquiring reader may be assured that there were poets during the gap Mr Cohen has elected to leave. Spanish-American as well as Peninsular poets are included, though not on any clearly discernible principle. The poems are accompanied by prose versions at the foot of the page. They are modest and unpretentious and Mr Cohen disarms criticism in his Introduction, but the reviewer's duty is to point out their unreliability; for example: Anaxeretes was a woman (p. 145); León is mistranslated on page 161; St John of the Cross is particularly ill-treated (pp. 180-2). These are random samplings. Mr Cohen's brief comments on the poets in the table of contents and his Introduction are sensitive and sympathetic, but he is astray on Luis de León (p. xii), and cribs come at Christmas, not Easter (p. xiv). He is puzzling on Bécquer, one could quarrel with his judgment on Darío; but he is shrewd on Lorca, though one wonders about his notion that it will be for the Sánchez Mejías poem that his name will live: he wrote better poetry and the plays. Blood and bullfights are, I think, out.

EDWARD SARMIENTO