

of that warlike spirit of which Professor Notestein writes so warmly, for the reflection is not always flattering. The English reader, too, will be amused and, perhaps, disturbed by penetrating comments on the English character, with which that of the Scot is here contrasted. It takes many years of study to become well-versed in the history of the Northern Kingdom, but anyone who reads this book carefully will acquire, with much less labour, a sound knowledge of Scottish history and, if such is required, a better understanding of that intriguing enigma, the Scot himself.

The book is divided into three parts, of which the first deals with the early Scots. The second is concerned with the tides and storms of religious change. The Kirk of Mary, Queen of Scots, does not emerge unscathed from Professor Notestein's impartial analysis, but the unlovely religion of Knox and the Reformers suffers even more devastating criticism. The third part deals with the modern Scot and is particularly valuable for the comments on the eighteenth-century Scottish intellectuals.

It is not unknown for an American to boast. Professor Notestein who is an American and a Professor at New Haven, Connecticut, is too modest for he insists that this book is merely the work of an amateur. It may be so, but certainly the book is informative, provocative and, unusual in a work on Scottish history, entertaining. K.M.

RECALLING THE SCOTTISH COVENANTS. By Hugh Watt. (Nelson; 6s.)

Professor Watt's little book is to be commended in that it makes clear the distinction between the National Covenant and the Solemn League and Covenant. While the popular and representative character of the former is well brought out, the intolerant and party character of the latter is minimised. Dr Watt does not seem to realise that the arguments he uses against Laud can be used with equal power against his opponents—at least in their final position. In spite of its interest, the book is parochial in its approach, and indeed possesses something of the negative character of the Covenants themselves. I. H.

FOUR CENTURIES OF WITCH BELIEFS; with Special Reference to the Great Rebellion. By R. Trevor Davies. (Methuen; 15s.)

The title of this study is so wide as to be a little misleading. Mr Trevor Davies writes with the careful and exact scholarship that would be expected of him. His subject is the evidence for the strength of witch beliefs in early 17th century England, the relation between witch beliefs and party alignments and in consequence their political implications. It is his tentative conclusion that 'the Rebellion was, viewed from one standpoint, a struggle between the destroyers and defenders of reputed witches'. To many such a conclusion will sound too simplified, even granted the strong credulity of the Puritan leaders and the tired scepticism of the court. But he has drawn attention to a factor in the Civil War which has been previously ignored,