Shearman and Burns in the *Innes Review* and by Fr Chadwick in the *Archivum Historicum Societatis Jesu*.

How far the contemporary Jesuit mission touched the people at large we cannot say: it is not to deny the ability of the first Scots Jesuits, if we say probably scarcely at all. But it did affect the nobility and the universities. The Counter-Reform was a war of ideas: and the Scots Catholics held their own in it. In 1583 Thomas Smeaton, principal of Glasgow university and an ex-Jesuit, complained to Walsingham that the majority of their best students were driven to France, and there 'made shipwreck of conscience and religion'. Catholics, like Winzet, Barclay and Blackwood, were prominent in the international debate on papal and royal authority begun in Scotland by Buchanan, a debate to which James's *Basilicon Doron* contributed. Ogilvie's stand is to be seen against that background—and not only against that of Bellarmine and Fr Persons.

Scottish Catholic scholarship abroad had quite an Indian summer: Thomas Dempster has converted many Catholic geese into swans, but there were *some* swans. Alexander Anderson, for instance, at Paris, was offered the new chair of mathematics founded by Sir Henry Saville at Oxford. George Strachan in Persia and David Colville at the Escurial were both notable orientalists. The Scots Jesuit, Durie, defended Campion against his Cambridge opponent, Whitaker.

One would like a better indication, also, of the strength of Catholicism in the towns: the writer reveals something of the underground in Paisley and Glasgow, but Edinburgh has brief mention. Aberdeen, according to Fr Edmund Hay, was '*oppidum Catholicis utriusque sexus prae ceteris abundans*'. Nor has Mr Collins much to say about the Scots equivalent of pursuivants, the informers.

There is a letter of Ogilvie's in *Acta Sanctorum* not used here. Fr Hugh Sempill was first rector of the Scots College, Madrid, not Valladolid. Archibald Schilk should be 'Schiells'. Ogilvie's burial place may well have been St Roch's kirkyard as Mr Collins argues: but it was possible to bury criminals and plague victims outside the city by placing them outside the cathedral walls. Medieval Glasgow had no walls, merely gates.

JOHN DURKAN

A HISTORY OF WELSH LITERATURE. By Thomas Parry, translated from the Welsh with an Appendix on the XXth century by H. Idris Bell. (Oxford, Clarendon Press; 50s.)

The wealth of the Welsh literary tradition, as varied and unbroken as any in Europe, is necessarily only adequately appreciated by those who have knowledge of the Welsh language. It can only be a matter of

faith that the claims made by Welsh scholars for Welsh literature—and especially for medieval Welsh poetry—should be accepted by Englishmen. Translations are inadequate as evidence, and in any case they scarcely exist for whole areas of Welsh writing.

The inevitable isolation of a literature such as that of Wales, too long cut off from the European tradition, has, too, discouraged serious critical standards from developing and being expressed. That is why Professor Thomas Parry's *Hanes LLenyddiaeth Gymraeg hyd* 1900, first published in 1944, is of such great importance. It is a definitive and informed survey of Welsh literature, using the resources of modern scholarship to the full. But its influence has necessarily been confined to those who can read Welsh. Now it is available in an excellent translation by Sir Idris Bell, whose pre-eminencé as a scholar gives special weight to his selfless efforts in making Welsh literature better known to English readers. Already his translations of Dafydd ap Gwilym (with the assistance of his son) have revealed his sensitivity to the peculiar genius of Welsh poetry. His translation of Professor Parry's great work (brought up to the present time) gives final proof of his devoted and authoritative service to Wales and to Welsh culture.

It is impossible to indicate the scope of this history, which ranges from the earliest Welsh poetry (the heroic epics of Taliesin and Aneirin), through the great medieval achievement and the later changes—though in Welsh the tradition remains faithful to an extraordinary degree—to the writing of our own day. (And here Sir Idris Bell's appreciation of, for instance, Saunders Lewis, makes his criticism of great value in establishing the true stature of writers who would enjoy international renown if they were writing in languages more generally known.)

A principal difficulty lies in the matter of quotation, which is essential to any history of literature. Sir Idris attempts to render the peculiar intricacies of Welsh verse patterns by English equivalents. These cannot be called altogether successful, but they do at least give some idea of the special quality of the poetry he is discussing.

Altogether, then, this *History* must be considered a work of major importance, which should do much to establish the claim of Wales to possess a literature that is of international significance. It should find an essential place in any library that claims to represent literature.

ILLTUD EVANS, O.P.

AMPHIBIAN: A RECONSIDERATION OF BROWNING. By Henry Charles Duffin. (Bowes and Bowes; 30s.)

This is a work of devotional criticism; Mr Duffin knows Browning's poetry from beginning to end and admires nearly all of it. Certainly