

the Custodes, Wardens, Vice-wardens and Lectors, with their dates, exact or approximate; biographical notes on Cambridge Franciscans; an account, printed for the first time from a Durham manuscript, of the dispute between the Friars and the University of Cambridge, 1303-6; an eighteenth-century account of the 'old chapel of Sidney College in Cambridge', printed from manuscript; the transcript of the 'fragment of an account-book belonging to the Cambridge Franciscans' recording money and gifts received by the friars in the years 1363 and 1366; a list of legacies to the friars; some hitherto unpublished documents connected with the dissolution, and the description of two seals of the Cambridge Franciscans. There are some plans, sketches and illustrations. It is not at all the author's fault that his book should resolve itself into a collection of notices: the Cambridge Friars had no Eccleston to chronicle their doings and one knows too little about them to make an interesting story. Mr Moorman's researches on the record material, particularly on bishops' registers, for biographical details of the individual friars, will be an invaluable starting point for all future work on the subject. The student will also be grateful to have references to the scattered papers of A. G. Little and of other scholars, including the author, collected in a compact form. Many of them were published in local journals or in foreign periodicals. To digest and put them together is painful and exacting work.

The defect of the book is that it just touches on the history of medieval scholarship. The references here are so incomplete that it would have been better to omit them altogether and remain on the safer ground of biography. *Medieval Libraries of Great Britain* by N. R. Ker (London, 1941) would have added to the list of books surviving from the Cambridge Library, and *Humanism in England* by R. Weiss (Oxford, 1941) to the section on Cambridge humanists. The 'notes on Cambridge Franciscans' are inconsistent in listing the writings of the friars. Sometimes unpublished works are mentioned, sometimes not. William of Meliton, Milton or Middleton, was a prolific writer, whose works have been studied and edited in extracts, but one would hardly guess it from the note on him; the only reference is to the *Répertoire* of P. Glorieux, published 1933-4. A paragraph on medieval Hebrew studies should have a reference to the fundamental works of Berger and Denifle, not only to the *Cambridge Modern History* and Stevenson's *Robert Grosseteste*.

BERYL SMALLEY

MEDIEVAL ECCLESIASTICAL COURTS IN THE DIOCESE. By Brian L. Woodcock. (Oxford University Press; 18s.)

HENRY CHICHELE AND THE ECCLESIASTICAL POLITICS OF HIS AGE. By E. F. Jacob. (University of London: The Creighton Lecture in History 1951: The Athlone Press; 2s. 6d.)

There is throughout this book of the late Mr Woodcock a refreshing humility that has all the marks of greatness. Being first in this particular field, and with a wealth of material at his disposal, the author had his readers at his mercy. Yet, never for a moment does he attempt to overwhelm or browbeat them. Everything that is involved in the understanding of the Courts of Canterbury, from the complexities of the jurisdictions to the implications of *petere apostolos*, is defined, described, analysed. Nothing is presupposed or left to chance. There is a graceful absence of pretentiousness.

The work is divided into two parts, one dealing with the Court jurisdictions, the other with procedure and practice. A valuable and painstaking appendix illustrates the more important points made in each part. The Courts with which the author mainly concerns himself are the two diocesan courts, the Consistory, over which presided the Archbishop's commissary general, and that of the Archdeacon, which had a certain jurisdiction over those parishes the patronage of which was not reserved to the Archbishop. Mr Woodcock investigates the origins of the jurisdiction of each Court, and emphasises the spirited stand of the quasi-autonomous rectors of exempt parishes in the face of the Prior and Chapter of Canterbury during vacancies, and the long struggle between Prior and Chapter and the Archdeacons for *sede vacante* jurisdiction over the non-exempt parishes.

The offices of these Courts were no sinecure. Those who held them—the judges, proctors, apparitors, etc.—had to handle elaborate cases of Instance, *Ex Officio* and Probate, into which Mr Woodcock goes deeply in the second part. The fact that the Courts were not always located in Canterbury but were, so to speak, brought to the people on occasion, often imposed a considerable and exacting mobility. Thus in the year 1522 the Courts sat 140 times in twenty-five different places. The burdens of office were not unremunerative; but the fees were reasonable enough, and the efficiency and integrity, when compared with the Courts of Common Law, sufficiently impressive to attract an astonishing volume of business. This seemingly was helped by the stable character of the Courts, rising as they did above civil disorders.

When Mr Woodcock deals with the practice and procedure of the Courts he ranges over three and a half centuries for his illustrations. The effect is not bewildering, for his points are made with clarity; yet that sense of intimacy with the Courts is not induced which would, we think, have resulted from an analysis within a more restricted span of years. Beyond this there is very little that can be found fault with. We may mention, however, that there is some confusion in a sentence a few lines from the end of the first paragraph of the Additional Note to Part 1; and that the 'general sentences against

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persons committing crimes meriting *ipso facto* excommunications' (p. 94, u. 4) were not, as seems to be implied, actual excommunications, but rather the means whereby the faithful were kept aware of the excommunications *latae sententiae* that they were liable to *ipso facto*.

If Mr Woodcock's book has the tentative sweep of the pioneer, Professor Jacob's *Creighton Lecture* is the restrained effort of one who is so thoroughly familiar with his ground that he can work every inch of it and yet in doing so cultivate the whole. Chichele and the Fifteenth Century is indeed his peculiar. The focal point of the present paper is the uneasy situation created by the campaign of Martin V (who suspected Chichele's loyalty) to induce Henry V and later the Council to allow papal collation of benefices to operate freely in England. Yet withal we are presented with a deep perspective of a hundred years of ecclesiastical history. And with a delicate understanding of Chichele.

LEONARD BOYLE, O.P.

THE PEOPLES AND POLICIES OF SOUTH AFRICA. By Leo Marquand. (Geoffrey Cumberlege: Oxford University Press; 16s.)

South Africa is facing the most serious constitutional and political crisis in her history. In describing so carefully the background of that crisis, this excellent book makes for a greater understanding of South Africa's problems, whose origin may be discerned within fifteen years of the establishment of the trading station at the Cape; and so an historical background is essential to the understanding of present-day South Africa. The first chapter meets this need with a brief, yet adequate, account of South African history from the time that the Dutch East India Company, a powerful, monopolistic, chartered company, established a permanent Dutch settlement at the Cape in 1652, to the general election of 1948, when General Smuts's party was defeated by a combination of the Nationalist Party and the Afrikaner Party.

Chapters II and III deal with the people of South Africa: Europeans (English- and Afrikaans-speaking South Africans), African, Coloured and Asian. The African, the black man of South Africa, individualistic and conservative, is found in every farm, factory and town. We are given a good picture of his general characteristics—his physical features, clothes, customs—as well as of the hundreds of tribes linguistically divided into five groups, and of the state of Native education. Problems arising from Native reserves and African population in urban areas, difficulties between South Africans of Dutch and British origin, the position of the Coloureds (that mixed race which resents the application to itself of the colour bar and the policy of 'apartheid' and yet looks down on the African), are considered in a very fair and balanced way.