

sixteenth centuries. It would be invidious to compare minutely the volume before us with these great histories; but one eminent advantage which it enjoyed was that the materials were very plentiful.

There are three great divisions of the work. The first stretches over the first eight centuries of the history. The crude conditions of things are revealed so far as the scarcity of record allows. The savage, warlike races are described. Then we listen to the voices ringing out the old-time Gospel in language quaint and grotesque, yet aglow with energy and realness. We see Nimian among the southern Picts; and Palladius, whose see was Ireland; and Columba, of high blood and brilliant talent, toiling on the northern islands.

The charm of these pages would have been greater if the record was minuter. Legends are, as a rule, truths richly coloured; and after the finest test has been used, there will stand out an event. This is not practical in every case; but it is in some. For example, the author has conceded that, although the life of Patrick has been coloured so that the original is unseen, there are private papers with his own handwriting relating incidents and hardships: if these had been produced the effect would have been splendid, we would catch a glimpse of the grand man. Those who have read the opening chapters of Greene's (lately deceased) History of England, will recall the naked facts which underlay old Saxon and Norman traditions.

The second great division of the book extends from the eleventh century to the eve of the Reformation. This is the dark period. Papacy lay over the land like a long night, wherein mists of superstition and ungrowth were the chief features. Alexander and David were the crafty agents of the craftier Pope. Catholicism, not through the ecclesi-

astical but through the civil powers, stole so subtly over the country as to elude the notice of the wariest. At the close of David's reign the whole land was marked off into dioceses. Monasticism speedily followed. The wily priesthood smoothed and levelled the transition to papacy so evenly that the country did not feel a rough break in the passage. The circumstance which settled the point was the troubling and threatening attitude of England towards Scotia. They were not evenly matched, and the North would be worsted. The Scots therefore sought an asylum in Rome, which cordially welcomed the new-comer.

But peace did not ensue. The connection between the Pope and the Scotch was seemingly friendly, but there was a bitter and growing hatred underneath which could not be quelled. What hurt and crippled the influence of the Pope was the progress of education: the people—like an undecided voter between two monied partisans—were pulled in two opposite ways, the one telling them to think, the other telling them to swallow without a groan the dose of the priest.

The third and fourth divisions of the work we have ventured to join together: the first, revealing the reasons of the downfall of Papacy, and the second describing the final struggle and triumph.

The truth is that Papacy fell because it was rotten. Its entrance into Scotland was easy; for it appears that at first the missionaries subdued the people to the Gospel, then carried out the parochial plan; and when this regular state of things continued for a length of time, Papacy found these plans quite congenial; and thus, without wrenching the existent order, usurped the power. But the rock when submerged for a season reappears slippery with slime. Scotia under the yoke of Rome throve