

Each illustration has a page of comment from Professor Knowles in which the photograph is interpreted and a history of the foundation given. By some oversight there is no history of Malmesbury, one of the most venerable foundations in the land. (Incidentally there was never a western range of buildings at Glastonbury, owing to the proximity of the ancient, possibly pre-Christian, cemetery.)

Monastic sites are particularly difficult to photograph satisfactorily from the air. In the first place, many of them such as Barking, lie in built-up areas where no low-flying is permitted. Second, and this is the reason why the present volume could never illuminate the unknown in the manner of Crawford's epoch-making *Wessex from the Air*, none of these sites is sown with crops, and it is crop-marking alone which can reveal with any clarity hidden foundations of which no trace lies above ground. The reader should be warned therefore that the value of this book will not leap to his eye immediately. Indeed, he will at first be puzzled by the very varying quality of the photographs, ranging from a really lovely and utterly clear study of Byland in the setting sun to rather indifferent pictures of Durham or St Alban's. The choice of picture is sometimes not easy to justify: how clear and helpful are the photographs of sites such as Holme, Kirkstead or Strata Marcella, but why include pictures of St Michael's Mount or Bardsey which of their very nature do nothing, and could do nothing, to clarify the existing remains? The inclusion of some modern monasteries such as Buckfast (though it is sad to think what remains of archaeological interest must have been destroyed unrecorded when the church was rebuilt on its later medieval foundation) is admirable, but why omit Winchcombe which would especially lend itself to air photography as no stone remains above ground? Finally the absence of any immediately clear indication of the points of the compass renders the photographs peculiarly difficult to interpret at first sight.

These points are stressed merely in order to urge the reader to persist with his study of the book. These photographs only reveal their secrets after long and careful examination. If so examined, *Monastic Sites from the Air* will be found to have an interest and a value which, to one reader at least, are yet very far from being exhausted.

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THE GREY FRIARS IN CAMBRIDGE, 1225-1538. *The Birkbeck Lectures* 1948-9. By John R. H. Moorman. (Cambridge University Press; 35s.)

Mr Moorman tells the story of the Franciscans in Cambridge from their first settlement to the dissolution. He has made a careful study of the chronology and of the sites of the friary. About half of the book consists of appendixes. There are lists of

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*.

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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.)