

The series of chartularies published at Rome by Messrs. Loescher through the joint enterprise of the Italian Historical Institute and the Royal Prussian Institute at Rome makes good progress. We have before us the second volume of the *Regesto di Camaldoli* (1909), edited by Professor L. Schiaparelli and Dr. F. Baldasseroni, which carries on the work from 1101 to 1378, the *Regesto di Coltibuono* in the upper Valdarno (1909), edited by Dr. L. Pagliai, and the first volume of the *Regesto del Capitolo di Lucca* (1910), edited by Canons P. Guidi and O. Parenti. We have already described the method according to which the documents are calendared (*ante*, vol. xxiii. 822 f., 1908), a system which serves admirably the needs of the historical inquirer, especially if his interests are local. The Camaldoli and Coltibuono charters are taken mainly from originals. Those of Lucca, which extend at present from 774 to 1145, include not only the documents of the cathedral itself but also the muniments of the hospital of St. Martin and of three monasteries which were united with the chapter in 1408. The collection is supplemented by two chartularies of the thirteenth century. Although the editors do not profess to give the texts word for word, they appear to have omitted only the purely formal parts, and to have been careful to preserve features of interest for spelling and grammar. In all the three volumes, too, a good deal is actually printed within quotation marks. The Coltibuono chartulary being complete is furnished with excellent indexes. P.

In the second volume of *Codices e Vaticanis selecti, phototypice expressi, iussu Pii PP. X cura et consilio procuratorum Bibliothecae Vaticanae*, Series Minor (Rome, 1910), we have presented to us four facsimiles of as many pages of a manuscript psalter (Vat. Palat. 65), and one facsimile of a page of Bede's *Historia ecclesiastica Gentis Anglorum* (Vat. Regin. 694). The latter manuscript also contains a copy of the *Purgatorium Sancti Patricii*. The interest of the volume is mainly palaeographical and liturgical. Both manuscripts were written in Scotland in the late twelfth or early thirteenth centuries, and belonged to the Cistercian monastery of Coupar Angus; it is a gratuitous assumption to suggest that they were written in the north of England and transferred to Scotland, and there is no evidence to prove, or, it must be admitted to disprove, it. The fact that the text of this late manuscript of Bede is of the Durham type, labelled Cd by Mr. Plummer, by no means proves that it was written at Durham. It exhibits what one would expect in a manuscript written in the south of Scotland. Pre-reformation Scottish service-books are extremely rare, and can be counted on the fingers of both hands, and the Coupar Angus psalter is a welcome addition to the number, especially as it preserves the ancient Celtic arrangement of the psalms in the form of 'the three fifties', which is not the arrangement of a Cistercian or of any other medieval psalter, and which opens up a point of liturgical interest into which we must not be tempted to enter here. F. E. W.

As a contribution to the history of the life of St. Francis, M. Paul Sabatier's *Examen critique des Récits concernant la Visite de Jacqueline de Settesoli à S. François* (Paris: Fischbacher, 1910) was surely needless. The author's other work contains sufficiently illuminating reference to