

*Archives ou Correspondance Inédite de la Maison d'Orange Nassau.* Supplément au Recueil de M. G. Groen van Prinsterer : La Correspondance du Prince Guillaume d'Orange avec Jacques de Wesenbeke, par J. F. van Someren (Utrecht, Kemink, 1896, xxiii, 265 pp.) European archives have often proven mere tombs for the treasures committed to their depths, and years of patient search have been spent before all documents pertaining to any one person are exhumed. William, Prince of Orange, was an indefatigable correspondent in all stages of his career and during his exile (1568-72) he left no one unaddressed from whom there was the faintest hope of winning aid. Yet there are no years for which we have had so little information. He was a wanderer, and many of his friends were, for the time being, homeless and without a place to which they could consign their papers for safe keeping. Hence letters of that period have been slow to come to light and many have turned up in unexpected archives, as these which now come to us from England, some being the originals and some copies.

In this supplement to Groen's *Archives* (1835-1861) Mr. van Someren has published a valuable series of one hundred and seven letters dated in 1570 and 1571, being mainly those which passed between Orange and his confidential agent, Jacques de Wesenbeke. Groen and Gachard together only give twenty-three letters and one commission for those years, while there is a note added to the last, pointing out the value of the document as a proof of the prince's zeal at a moment when there was no prospect of a revolt against Alva's rule. The papers published by van Someren show that this commission was by no means unique and that though hope was forlorn it was never abandoned. The matter here is not entirely new. Baron Kervyn de Lettenhove was the first person to explore British archives for matter relating to the Netherlands and his *Documents Inédits* (1883) contains several of the Wesenbeke letters. Mr. van Someren continued the search in the British Museum and the Bodleian Library and has been very successful not only in making public new matter, but also in correcting some of the readings of Kervyn, who rarely fails to display his prejudices and partizanship even when acting as editor only.

R. P.

Mr. J. Neville Figgis's work, *The Theory of the Divine Right of Kings* (Cambridge University Press, 1896, pp. xiv, 304), is a serious and on the whole successful attempt to set that much ridiculed theory in its true historical light. The author's point of view is thoroughly scientific, his information is adequate and his conclusions are sound. He finds that the roots of the theory lay in the sentiment of early Christianity that government was divinely ordained; that the development of the theory was stimulated chiefly by the extravagant pretensions of papal authority; that it attained its greatest importance in affording a shelter for those who opposed clericalism, whether of the papal or of the Presbyterian type; and that it thus played an indispensable part in the transition from

mediæval to modern political thought and practice. Particularly striking is the author's demonstration that the divine-right theory in its essence, stripped of the theological and Scriptural argumentation which was used to sustain it, has a closer relation to the dominant political philosophy of the present day than has the contract theory, to which so much of our modern liberty is supposed to be due. Mr. Figgis's central thought is, in short, that the theory with which he deals was a nationalist and a conservative theory. It embodied the views of those who sought a clearly-defined centre of political authority, based on the traditions and customs of the land, and affording a guarantee against the anarchic tendencies of Puritans and Independents. In the days of intense religious feeling the resort to an immediate divine sanction as support for such authority was as much a matter of course as in later days has been the resort to the teaching of history or to the cold formulas of expediency. Mr. Figgis sketches the literature of the controversy over divine right and indicates very clearly the bearing of objective history on the strength and the decline of the theory. It was perhaps inevitable that he should limit himself for the most part to the examination of British thought; in fact it was only in connection with English affairs that the doctrine in its purity assumed a high degree of practical importance.

W. A. D.

The Hulsean Lectures for 1894-5, by Dr. Alfred Barry, formerly Primate of Australia, have been printed by the Macmillan Company in a volume entitled *The Ecclesiastical Expansion of England in the Growth of the Anglican Communion* (pp. 387). The four lectures originally delivered at Cambridge deal in an interesting manner and in a liberal spirit with the three great missionary functions of the Anglican Church in respect to the dependencies of the Empire—its mission in the sphere of colonial expansion, its work in India and the East, and its labors in the conversion of the lower races. Since the lectures, though careful and suggestive, give few historical and other details, the author has adopted in publication the device, not wholly happy, of adding appendices, almost equal in length to the lectures, in which details of the history and growth of the Church in extra-European lands are presented. Those relating to the American colonies and the United States are unexceptionable in plan and intention, but are sometimes far from correct, as where the population of Virginia in 1761 is given as 80,000, that of North Carolina as 36,000 (p. 218); or where Virginia is credited with 167 parishes at the time of the Revolution (p. 222); and the Protestant Episcopal Church in the present United States with "about three millions and a half of professed members" (p. 225), a computation exaggerated five or six fold.

*Histoire de la Troisième République. I. La Présidence de M. Thiers.*  
Par E. Zevort. (Paris: Félix Alcan. 1896. Pp. xii, 411.) This is