

be reckoned with ; and it is remarkable for the skill with which the facts are selected. Its chief defects are a somewhat uncritical use of authorities, a failure to make the bearing of all the details upon the main line of the thought perfectly clear, and its decidedly one-sided treatment of a very complex development.

*A Manual of Greek Antiquities*, by Percy Gardner, Lincoln and Merton Professor of Classical Archæology at Oxford, and Frank Byron Jevons, classical tutor in the University of Durham (New York, Charles Scribner's Sons, 1895, pp. xii, 736), aims "to compress into a single volume an introduction to all the main branches of Hellenic antiquities — social, religious, and political." It does not supplant the *Dictionary of Antiquities* nor the larger German handbooks, but it gives a connected account of the outlines of the subject. Often it does more. It is, moreover, exceedingly interesting : frequently there is a sense of personal contact with the sources. Necessarily we find a rearrangement of facts that are more or less familiar, but much material will be fresh to the reader who has not followed recent archæological investigations.

Mr. Gardner treats of : The Surroundings of Greek Life ; Religion and Mythology ; Cultus ; The Course of Life ; Commerce. Different subjects are discussed with varying degrees of completeness ; sometimes the treatment will seem too meagre, but students of history will find many discriminating generalizations on men and manners. Books VI.-IX., written by Mr. Jevons, will contain for historical students perhaps even more of interest. The Homeric State, the Spartan, Cretan, and Athenian Constitutions, are treated of at length ; then Slavery and War ; and, finally, in Book IX., The Theatre ; the author defending the old-fashioned belief in the Vitruvian stage.

The Greek student will, it is hoped, be shocked by the false accents. In the first sixty-five pages there are fifteen such mistakes ; *e.g.* on page 48 occur four instances, and it is puzzling, too, to find the *φύλας* there described as made to "hold solids." The wood-cut of the Acropolis (p. 16) — to say nothing of its antiquated character — is blurred, as are some others ; usually the illustrations are judicious and helpful.

Mr. W. H. Buckler's *Origin and History of Contract in Roman Law down to the End of the Republican Period*, the Yorke Prize Essay for 1893 (Cambridge, University Press, 1895, pp. vii, 228), is devoted exclusively to the historical development of the different forms of contract at Rome up to the beginning of the empire, and accordingly the main object is the ascertaining the origin of each form, and the fixing the period in which it attained legal significance. The author is familiar with the best modern authorities, and has summed up clearly and in convenient form many of the accepted opinions. He has also taken occasion to state his own opinions in refutation of many hitherto held, but is not convincing in his theorizing. The regal period and that of the XII Tables naturally afford the best opportunity for

the expression of novel views. Of this he takes advantage, in the regal period, in connection with the origin of *sponsio*, the nature of *nexum*, etc., and concludes the chapter by criticising the statement "that the earliest known contracts were couched in a particular form of words." In the period of the XII Tables one may notice particularly his distinction between *nuncupatio* and *dictum*, his novel view as to the origin of *vadimonium* and the *actio ex causa depositi*. He curiously seems to regard the XII Tables as mainly the creation of new law.

In treating of the contracts of the later republic, Mr. Buckler deals first with the formal ones, then with those of the *jus gentium*, and lastly with certain contracts not classified as such by the jurists. In the first, which affords most opportunity for original speculation, he is least successful. In the second, he finds the origin of *emptio* in the necessary sales and purchases by the state, and a similar origin of *locatio*. All other contractual relations of this period arose later under the edict *Pacta conventa*, and were protected at first by an *actio in factum*, and only later, in most cases, by an *actio in jus*. It may be questioned whether too much importance has not been attributed, in fixing the dates of the legal recognition of the several contracts, to the allusions to, or silence concerning the same, on the part of non-legal writers such as Cicero and Plautus. Still, where authorities are scant, the most must be made of those existing, and the author has certainly been guided by this maxim in treating of this subject full of vexed questions.

Bishop Westcott of Durham has gathered into a little volume certain *Historical Essays* by his predecessor, the late Bishop Lightfoot (London and New York, Macmillan, pp. xiii, 245). The essays are so various as to give a quite miscellaneous character to the volume. The three essays on Christian life in the second and third centuries were read as lectures in St. Paul's Cathedral, and have a homiletic tone. The rehearsal of heroic days was to kindle resolve and ennoble thought. At the same time a scientific purpose chose the period intervening between the supernatural assistance of apostolic inspiration and the secular assistance of alliance with the state to explain the success of Christianity by the vital energy of its own ideas. The facts are all familiar, and the interest lies in the author's evaluation of them, and in the solid merits of his style. A stronger and more adequate exposition of the thesis was perhaps prevented by the restraints of ecclesiasticism. That Christianity won by satisfying the best moral and religious insights of men is an argument only weakened by leaning to Augustine's unhistorical view that Christianity was the only life in a decrepit and dying world. The second and third essays, dealing with the motives of persecution and the superiority of Christian worship, contain just appreciations, but the first, on the moral transformation of society, is most unsatisfactory. The illustrations are the least telling. The absence of infanticide among Christians is unfortunately made an indictment of the moral standards of paganism. Surely many pagan protests could have been