

quoted, and the more perfect correspondence of precept and conduct in the Church is linked with the fact that a religion exposed to persecution attracts only the most earnestly moral elements of society. Another instance, opposition to the institution of slavery, is purely imaginary. Christian ideas can be used in behalf of emancipation, but they were not. It is not true that the Church "fearlessly carried this principle" of the equality of all men in Christ, and the institution of slavery was more endangered by Ulpian's dictum, "*jure naturali omnes liberi nascuntur . . . quod ad jus naturale attinet, omnes homines æquales sunt*," than by an assertion of religious equality before God. Had Lightfoot indulged in quotations, only two were possible: the Apostolic Constitutions, IV. 9, which probably means the redemption of Christians who have been reduced to slavery under pagan masters; and Ignatius to Polycarp, IV., which vetoes a wish for emancipation! That Pius, bishop of Rome, had a slave brother is far from certain, and the original servitude of Callistus proves nothing for Church liberality; we only know it as told to his discredit by Hippolytus. Yet, granting the case, the Church did not keep to this standard. Jerome and the bishop of Jerusalem taunt each other with the ordination of slaves, and Leo I. (Ep. IV.) describes such ordination as a pollution of the sacred ministry, and an infringement of the rights of masters.

Of the remaining essays the longest consists of two lectures, delivered at Edinburgh, on England during the latter half of the thirteenth century. The first deals with the political and constitutional history of the period, the second with the history of architecture and of the universities. They are learned, sound, and agreeable discourses, but contain nothing of importance that is either original or profound.

We have received from the University of Minnesota a useful pamphlet of fifty-four pages entitled *Outlines and Documents of English Constitutional History during the Middle Ages*, edited by Professor Charles L. Wells and Mr. F. M. Anderson. The syllabus is one which may with profit be used in other universities. A large number of the documents in Stubbs's *Charters* are here presented in translation. In the bibliographies, it is a misfortune that an alphabetical order is preserved. The pamphlet contains not a few misprints.

*The Development of the French Monarchy under Louis VI., Le Gros, 1108-1137.* A Dissertation presented to . . . the University of Chicago, in Candidacy for the Degree of Doctor of Philosophy, by James Westfall Thompson, A.B. (Chicago, The University, 1895, pp. xii, 114).—American history undoubtedly offers the easiest and most fruitful field of original investigation for American students. The library facilities that our country affords are so comparatively inadequate to the elucidation of the minuter problems of European history, and our want of manuscript sources is so entire, that the American investigator who cannot transfer the scene of his labors, for a time at least, across the ocean, works at a decided disad-

vantage, as compared with his English or continental colleague, if he attacks a European and especially a mediæval theme. Yet such studies must be undertaken if our graduate schools are to cultivate breadth of historic knowledge as well as accuracy of historic method; and the roll of American writers upon European themes is a sufficient proof that much of value may be accomplished in this field. Dr. Thompson deserves credit for having swerved from the usual path of the American graduate student in history and chosen the more arduous course. On the whole, he has been rewarded with a good degree of success. His sketch of the French monarchy under Louis VI. is a conscientious, painstaking piece of work, based on an extensive acquaintance with the sources and literature of the subject. In especial, his voluminous bibliography is to be commended. His portrait of the French king and his account of the methods by which the royal power was exercised and augmented, give little ground for dissent. But it is Dr. Thompson's misfortune that the special field chosen has been made so fully his own by M. Achille Luchaire, whose elaborate investigations into this portion of Capetian history have appeared in a series of monographs and volumes beginning in 1880, that what was left for the laborious gathering of the American gleaner contains little that is novel. Nor is the writer's treatment of the several heads into which he divides his theme as extensive as it might profitably have been made. This is conspicuously the case in the chapter entitled "Administrative Organization;" and a similar criticism is deserved by that headed "The Liberation of the Realm." Dr. Thompson's own sympathies, it is probable, were most aroused by the rising manifestations of the Third Estate. At all events, his work is to be seen at its best in the section designated "King and Communes; Royalty and the Popular Classes." The essay under review has worth in itself; but its highest value is as a promise of yet better things in the future from its author.

W. W.

*The King's Peace*, by F. A. Inderwick, Q.C. (New York, Macmillan and Co., 1895, pp. xxiv, 254), is the second in the Social England series, edited by Mr. Kenelm D. Cotes. In this book, Mr. Inderwick has presented a sketch of the English courts of law, their officers, jurisdictions, and procedure. The history of the courts is divided by the author into five periods, marked by the dominance, alternately, of the principle of centralization and decentralization, by the existence of national or local courts, of uniform or varied powers. The special topics discussed are the courts of general jurisdiction, of local jurisdiction, of special jurisdiction, as the manorial courts, the forest courts, the admiralty courts, and the Star Chamber; the officers of the courts,—the chancellor, the justiciar, the barons, and the serjeants-at-law; and the procedure,—by compurgation, by ordeal, and by torture.

The value of the book is qualified by the character of the premises: That the English law, the English peace, is the King's law and the King's peace, is the theory of the older jurists. Happily, however, the text is