

Christianity, so closely connected with the history of the Roman Empire, naturally could not be ignored in the *Kulturgeschichte*. In the latter part of the work the reader finds a constantly increasing proportion of ecclesiastical matters. While it is true that the work can be called the product of a broad-minded historian, it cannot be denied that Chapters XXXV.—XXXVII. are written rather from the standpoint of a Catholic theologian than from that of a historian. The chapter on Jesus seems to be disconnected, apparently having no relation to the others. The treatment of His life, while quite detailed, does not discuss adequately the relation of Christ to the Romans nor their attitude toward Him. Neither does it properly prepare us for an intelligible explanation regarding the moral standard of the age, the introduction of new creeds and rites, and the final change to another religion.

A second volume, to be published shortly, will deal with the development and expansion of Christianity, beginning with the fourth century. We are promised a bibliography in this volume. F. G. G. SCHMIDT.

L'Occident à l'Époque Byzantine, Goths et Vandales. Par F. MARTROYE. (Paris : Hachette et Cie. 1904. Pp. xii, 626.)

THE Byzantine epoch in the west extends, in Martroye's opinion, from the establishment of the Goths in Italy to the death of Justinian. Seven chapters of this work, accordingly, deal with the Gothic kingdom in Italy and its destruction. Two chapters describe the destruction of the kingdom of the Vandals and the invasion of Italy by the Franks after the overthrow of the Gothic kingdom. Finally, there is a brief description of the Byzantine domination in Italy. The author has made a careful study of the sources, and quotes from them constantly and at length. He gives very few references to secondary books, and his volume leaves the impression that he is not familiar with the recent researches in this field.

The most interesting portions of the book are the descriptions of Theodoric's character, policy, and government. M. Martroye's study has led him to take a much less favorable view of the Gothic hero than the one to which Voltaire, Gibbon, Herder, and Laurent have given currency. Probably we have been prone to exaggerate the merits of Theodoric, but M. Martroye is inclined to depreciate them unduly. He attributes to Theodoric the bombastic rhetoric in the letters of Cassiodorus: "Et toute cette déclamation se termine par l'ordre, donné à Symmaque, la future victime des Goths, d'étayer, à l'aide de piliers, les voûtes croulantes du théâtre et d'y faire les restaurations que la sécurité du public rendait indispensables. De simples piliers, après de si pompeuses exagérations, voilà, en un mot, tout le système de Théodoric" (p. 88). He considers that the wise and just actions of Theodoric were due either to the influence of his secretary, or else to the cunning policy of a barbarian. Two passages from his final judgment of Theodoric (pp. 153, 154) will show his point of view :

Le règne de Théodoric fut moins glorieux qu'on ne s'est plu à le dire sur la foi de ses panégyristes. Ce conquérant que quelques décrets promulgués pour la conservation des monuments de Rome et beaucoup de rhétorique ont fait considérer comme le restaurateur de la civilisation, ne fut que le chef heureux d'une armée victorieuse. Il ne comprit ni les circonstances, ni les hommes du milieu où l'avait placé le succès de ses armes et ne sut rien fonder de durable. . . . Quand, dans sa lutte contre Clovis, sa diplomatie se trouva vaine, le barbare reparut en lui ; il se contenta de partager avec les Francs le royaume d'Alaric dont il avait entrepris la défense. Quand il reconnut que des dissertations archéologiques, des éloges du passé et de belles promesses ne suffisaient point pour faire illusion aux Romains et aux catholiques, il n'eut plus souci de tous ses beaux principes ; ce fut en barbare qu'il agit aussitôt, par l'oppression et par la violence.

M. Martroye argues in several passages that the *Secret History* could not have been written by Procopius. His arguments are few and inconclusive. He is apparently unacquainted with the work done by Dahn, Panchenko, and Haurry, whose arguments prove beyond reasonable doubt that Procopius was the author of the *Secret History*. Martroye's attitude on this subject is possibly the most striking illustration of his neglect of secondary work. He quotes at great length the speeches which Procopius attributed to various characters, arguing (p. 554), "Les discours que Procope prête aux généraux de l'armée impériale et à Totila, doivent être considérés comme ayant une valeur historique. Procope raconte des événements auxquels il a eu part et il a pu être très exactement renseigné, même au sujet des proclamations des chefs ennemis." This may be true, but it is always doubtful whether we ought to place much reliance in such rhetorical exercises, which are the commonplace of all classical historians. Martroye in the same note continues, "Quant aux discours qu'Agathias prête aux Goths, ils ne sont, peut-être, que des amplifications de rhétorique"; but he quotes the speeches of Agathias.

These points are criticized because the book is useful, but must be used with caution. It owes its chief importance, as the publishers state correctly in their advertisement "à l'emploi constant des sources originales". In this respect the book deserves great praise ; the narrative is formed almost entirely by weaving together the statements of the various authorities. Even when the author has formed his own opinion, as in the case of Theodoric, he is too honest to suppress the passages which conflict with this opinion. Consequently the volume is one to be consulted by every student of the period of the migrations.

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A History of England. By CHARLES M. ANDREWS, Professor of History in Bryn Mawr College. (Boston : Allyn and Bacon. 1903. Pp. xx, 588.)

It is the high merit of this work that it is at once a model text-book and a scholarly history of Great Britain. "If there be a form of historical writing supposedly peculiar to text-books," declares the author,