

with a section devoted to the Swiss, who first, in the author's view, reveal modern tendencies in the conduct of war, not as occasional eccentricities but as fixed principles. The early "Ritter" and "Fussvolk" are not what are now called cavalry and infantry. A true infantry is first developed by the Swiss. In the battles of Laupen, Sempach, Granson, Murten, and Nancy we have once more an infantry comparable to the phalanx and legion. The origin of firearms and their place in the development of the subject will be discussed in the next volume.

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*L'Église et l'Orient au Moyen Age: Les Croisades.* Par LOUIS BRÉHIER. (Paris: Librairie Victor Lecoffre. 1907 [1906]. Pp. xiii, 377.)

THIS is one of the volumes in the *Bibliothèque de l'Enseignement de l'Histoire Ecclésiastique*, begun in 1898. In order to judge the book fairly it is necessary to state the publishers' purpose. They are attempting to carry out the project of Pope Leo XIII., the composition of an "histoire ecclésiastique universelle mise au point des progrès de la critique de notre temps". The volumes are not intended as manuals for secondary schools or for the general public, but rather for advanced students.

As a whole M. Bréhier's work is successful. It is a useful summary, dealing mainly, as the subtitle indicates, with the Crusades. But the first three chapters give an account of the relations between the East and the West before the period of the Crusades. The author was especially competent to write this portion because of his studies on *Les Colonies d'Orientaux en Occident au Commencement du Moyen Age* and *Le Schisme Oriental du XI<sup>e</sup> Siècle* (1899). The volume ends with the fall of Constantinople in 1453. Viewed as a history of the Crusades, the most novel feature is the relatively large amount of space given to the account of the Christian missions in the East and the theoretical propagandists of the later centuries.

As this volume is intended as a guide for advanced students, it contains much bibliographical matter. The introduction is on "les sources et les instruments de travail". It contains some curious errors which produce a bad impression. The *Rolls Series* (p. xi) is credited with only ninety-eight volumes; the *Société de l'Histoire de France* with only eighty-five volumes; and there are other similar misstatements. In fact, this general bibliography needs to be carefully corrected and brought down to date. On the other hand, the bibliographies for the separate chapters are well selected and comparatively full. Occasionally (e. g., pp. 88, 117, 183) German fragmentary editions of French and English sources are cited instead of the complete and more satisfactory French or English editions. Throughout the notes the proof-reading has been careless.

As a whole the facts concerning the Crusades are stated accurately.

Some of the misstatements which occur may have been due to the need of brevity, as in the account of the Peasants' Crusade (p. 69). Here the different bands are confused, and what is true for some is stated as true for all, or else supplied to the wrong bands. The author does not quote Theodor Wolff, *Die Bauernkreuzzüge* (Tübingen, 1891), and it seems probable from his account that he did not know the work. There are a number of similar minor errors in various parts of the book. Occasionally the author makes an exaggerated statement, as on p. 32: "A partir des premières années du x<sup>e</sup> siècle les pèlerinages en Terre Sainte deviennent de plus en plus fréquents. Il n'est guère de grand personnage laïque ou ecclésiastique dont les biographes ne mentionnent un et quelquefois plusieurs voyages à Jérusalem."

In one respect the work is very disappointing. M. Bréhier does not include in his plan any account of the influences exercised reciprocally by the Franks and the Eastern people with whom they came into contact. Except from a general statement in the conclusion (p. 354) he ignores them entirely. In fact, he would necessarily minimize them, if one may judge his attitude by an entirely erroneous sentence on p. 100: "L'histoire des principautés franques au xii<sup>e</sup> siècle en effet est celle d'une lutte perpétuelle contre les ennemis qui les entouraient de tous les côtés à la fois." It is time that this point of view should be banished, even from a manual. It would be a more accurate statement to say that during a considerable portion of the twelfth century the crusading states suffered remarkably little from warfare. M. Bréhier also ignores almost entirely the fact that, in the twelfth century, the Franks who were settled in the Holy Land attempted to maintain peace and build up strong commercial colonies. Consequently there is no account of the relations between the Roman Church and the Armenian kings or of the far-reaching influence exercised by the Franks on the Armenian civilization. Moreover, the tolerance which sprang up in the Holy Land from the intimate contact between the Roman Christians, the Greeks, the various sects of heretics, and the Mohammedans is unmentioned.

Yet, in spite of these errors and omissions, an astonishing number of facts is stated accurately. Considering the paucity and the defects of other manuals on the Crusades, this volume with its bibliographical data is a welcome addition, and forms a useful guide to the external history of the Crusades.

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*The Economic Development of a Norfolk Manor, 1086-1565.* By FRANCES GARDINER DAVENPORT, Ph.D. (Cambridge: at the University Press. 1906. Pp. xi, 105, cii.)

If more work of the kind Miss Davenport has accomplished had been done a generation ago, much mistaken generalization and false interpretation of history would not have been printed to confuse the student. With no theory to establish and no prejudice to maintain, she gathered all the information that could be procured relating to a single