

history of the empire, but to give an account of its evolution—is M. Bloch's failure to understand the nature of the Augustan Principate. Augustus, according to him, was "un magistrat", "régulièrement investi de ses pouvoirs en vertu de sénatus-consultes" (p. 16). He was granted in 23 B.C. an *imperium proconsulare maius*, not only over the senatorial provinces (an idea which most historians, though not the reviewer, share), but over the city itself (pp. 22 ff.). "C'était là une grave innovation"; indeed, so great a one as to be incredible. As if this were not enough, however, M. Bloch invests Augustus in 18 B.C. with the *potestas consularis* for life (p. 31), on the basis, doubtless, of a statement of Dio's to which no one since Mommsen has given credence. Augustus's proconsular and tribunician powers together endowed him with criminal jurisdiction (p. 27). M. Bloch is thus estopped from telling the true story of the evolution of the Principate, the story of how the restored republican institutions failed to function, and the *Princeps* was permitted, or compelled by force of circumstances, to act *extra-legally*, until the constitutional authorities faded away and the monarchy took their place. M. Bloch's evident lack of training in Roman constitutional history unfits him for the task he has undertaken.

DONALD MCFAYDEN.

*Philosophy and Civilization in the Middle Ages.* By Maurice De Wulf, Professor of Philosophy in the University of Louvain and in Harvard University. [Louis Clark Vanuxem Lectures for 1920.] (Princeton, University Press, 1922, pp. x, 313, \$3.00.) "The purpose of the study as here presented is to approach the Middle Ages from a new point of view, by showing how the thought of the period, metaphysics included, is intimately connected with the whole round of Western civilization to which it belongs." The author's intimate acquaintance with medieval philosophy, as shown in his *Histoire de la Philosophie Médiévale* and in his various studies on the philosophers of the Low Countries, enables him to present the most satisfactory outline of scholasticism to be found in English. In the later chapters of the book the fundamental concepts of the thirteenth century and their relation to each other are set forth in the clearest manner. While emphasizing the symmetry and logical completeness of the scholastic system of thought, the author maintains a strict historical point of view, avoiding exaggerated praise and finding it "positively distressing to see historians, under the spell of special sympathies, proclaim the thirteenth century the best of all centuries of human history and prefer its institutions to our own".

In relating the philosophy of the Middle Ages to other aspects of its life, the author characterizes the twelfth century as one of differentiation and definition. Philosophy becomes distinct from theology, and the various fields of knowledge are classified and lines of demarcation drawn. Elsewhere, a similar movement seeks to define royal preroga-

tive, the rights of lords and vassals and bourgeoisie, the distinction between spiritual function and temporal charge in the Church, the establishment of artistic standards and the formation of types of architecture; while the metaphysical conception of the scholastics that "the only existing reality is individual reality" is in harmony with the feudal sense of personal worth. Above this work of definition and classification emerges the medieval tendency toward unity and the dream of universal harmony. This finds its full expression in the thirteenth century and is seen not only in the perfected system of scholastic philosophy but in the organization of new national states, of the papacy, of the friars; in the art of the Gothic cathedrals, a synthesis of all the beliefs and learning of the time; in Dante's *Divine Comedy* and Jacoppe de Voragine's *Golden Legend*; in the codification of the canon law.

In addition to these general connections between scholasticism and the civilization of the Middle Ages, Wulf examines the chief doctrines of that philosophy and shows their relation to the religious spirit of the time, to its ideas of the physical universe, to its social philosophy, its theories of the state, and its conception of human progress. The author's knowledge of historical details is not always equal to his understanding of the thought of the period and certain errors of fact are to be noted. But these do not invalidate his general conclusions, which will be found most suggestive and provocative of further thought.

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*The Public Records of Scotland.* By J. Maitland Thomson, LL.D. (Glasgow, MacLehose, Jackson, and Company, 1922, pp. ix, 175, 10 s. 6 d.) The material contained in this volume formed substantially the Rhind Lectures delivered by Dr. Thomson in 1911. He confines his attention to records made by "recording authorities", and thus excludes chronicles, diaries, and such like.

In six chapters Dr. Thomson discusses the adventures of the public records of Scotland, the records of the Lord Clerk Register's Department, records of the Chancery, Treasury, and Household, the land registers, ecclesiastical records, and records not in charge of the Clerk Register. Each chapter deals carefully with its material, its nature and worth. Details are given of documents already published, and the references to those still in manuscript will stir up enthusiasm for historical research. The volume constitutes the best available short guide to the public records of Scotland, and it possesses an excellent index.

Dr. Thomson's pages abound in references to societies and historians, through whose labors much has been accomplished. The diversity of these activities suggests, however, the organization of some central body which by its personnel and attainments would command confidence in direction and advice. Dr. Thomson is doubtless right in looking for the present to local effort; and, with perhaps the most learned