

Such a conclusion is likely to chill the ardor of those who look on the local self-government of the New England town as an institutional retrogression, a kind of revival of a fundamental Anglo-Saxon institution, and to curtail somewhat the description of the village community given in the pages of Green and Freeman.

I have said nothing of some of the most important of Professor Maitland's conclusions ; of his subtle analyses of sake and soke, in which he distinguishes between the profits of justice and the holding of courts, carrying seigniorial jurisdiction back to the seventh century but deeming the *halimôt* a novelty even in Domesday Book ; of his definition of the Domesday manor as the house against which geld was charged ; of his view of the Norman Conquest as the red line dividing into two parts the legal and economic history of medieval England ; of his theory of the origin of the borough in the " burh " or fortress, a theory contrary to the opinion of many modern economists who place the economic stage before the military. I have said nothing of the heterogeneity of tenure in the boroughs and the vills that play so important a part in Professor Maitland's argument against a manorial " system ;" nothing of his argument for the large hide as the unit of measure, of his laborious calculations based on Domesday statistics, of his criticism of documents and his comments on the opinions of others. But I must leave this all unsaid.

One word in conclusion. No part of this book is more useful and suggestive than that which treats of the ideas of primitive peoples. Professor Maitland shows that men were not thinking much about those things that concern us to-day—freedom, ownership, citizenship, elections, representation, corporations, courts, judicial procedure, and exact measures of land, but that they were concerned with the consequences of personal relationship, rights of occupation, of superiority, of privilege, of justice, rights to receive dues, payments, wites, fines and the like, as well as to be exempt from them. When the student seizes holds of this distinction, and learns that fixed and simple ideas were not characteristic of simple people in early times, and that Anglo-Saxon institutions were not necessarily germinant with all that is best and most important among the ideas of the present age, he will be saved from many erroneous conclusions that have been far too prevalent here in democratic America.

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*The Latin Kingdom of Jerusalem, 1099 to 1291 A. D.* By Lieut. Col. C. R. CONDER, LL.D. (London: The Palestine Exploration Fund. 1897. Pp. viii, 443.)

THERE are so few books in English treating of the Crusades that the appearance of a new one on this subject by a writer already well known for his work in other fields will be noted with interest. After writing a number of books dealing with the earliest history of Syria and Palestine, Lieut.-Col. Conder has now turned his attention to the story of the Latin Kingdom of Jerusalem. His object has been, as he himself states in his

preface, "not so much to relate the history of the Crusades as to present a picture of the curious social conditions which resulted from the establishment of a feudal society amid Oriental surroundings, and to trace the growth of civilization and prosperity during the two centuries of Latin rule." It remains for us to ascertain how far the author has succeeded in this object.

We may get an idea of the thoroughness of an author's preparation by learning what works he has consulted. In view of this the list of authorities given is disappointing. It is true that reference is made in the body of the book to several works not quoted in this list, but, even with these, the list lacks the titles of a number of books which no man wishing to make a thorough study of the period under review could safely neglect. What these works are will readily occur to any one familiar with the subject. It may, however, be noted here that, with the exception of Röhrich's *Regesta Regni Hierosolymitani*, not a single modern work edited or written by a German is cited. When to this is added the fact that no mention is made of Dodu's valuable work, and of Derenbourg's *Ousama ibn Munkidh* (not to particularize further) it will be evident that the author's preliminary studies were far from exhaustive.

The work is divided into twelve chapters, entitled, respectively, Peter the Hermit, The March to Antioch, The Founding of the Kingdom, The Growth of the Kingdom, The Loss of the Kingdom, The Frank Life in Palestine, The Native Life in Palestine, The Third Crusade, The Thirteenth Century Franks, St. Louis, The Tartars, The Loss of Acre. A conclusion occupies the last fifteen pages of the text.

Lieut.-Col. Conder has spent so much time in Syria, and has studied the land so thoroughly that the geographical information in this volume is unusually full and fresh, and many of the descriptions of places and scenes are extremely vivid. The account of the life of the Franks and the natives in Palestine is interestingly written and will be enjoyed by many who do not care to go into the subject more thoroughly. In the political history the details are in the main correctly given, but the important ones are not sufficiently distinguished from the unimportant, and the historical perspective suffers. Taken as a whole the work is one for the general reader rather than for the specialist, who will find in it comparatively little that is unfamiliar to him.

In a work dealing with so extended a period and touching on so many controverted points it was inevitable that some errors should creep in, and some views be advanced which would not meet with general acceptance. It will be impossible in our limited space to call attention to more than a few points where issue will be taken with the author. Peter the Hermit is represented as having been in Jerusalem *before* the First Crusade. On p. 23 the writer speaks of "two hundred thousand fighting men together, under experienced leaders." Such large numbers are open to suspicion, to say the least. Alexius was undoubtedly crafty, but it seems unfair to speak of him as weak (p. 28). Kugler's views may well be compared with the statement (p. 29) that

“none of the princes of Italy or Lorraine ever did homage or acknowledged Alexius as suzerain.” King Amaury (p. 129) died in 1173, before, not after, Nureddin. The battle of the Zab, which resulted in the final overthrow of the Omeyyad Dynasty (p. 225) was not fought till 750; and Hasan, son of Aly, reigned in 661. Many will be inclined to look upon the author's estimate of Richard himself and of what he accomplished in Palestine as much too favorable. On p. 381 mention might well have been made of the Egyptian “caliphs,” who kept up the tradition of the caliphate until the title was passed over to the Osmanlis.

The index of the work under consideration occupies about fourteen pages, but could be extended with advantage. It is by no means a complete register of persons, places, etc., mentioned in the body of the work, and the arrangement is not in all respects a happy one. For example, if one wants to find what is said about Frederic II., he must look under the heading German Emperors. It is to be hoped that in another edition the index may be improved.

Two maps, one of Syria about 1180 A. D., and one of Western Palestine, 1189, showing the Latin fiefs, are a valuable addition to the work.

The work, like all those published by the Palestine Exploration Fund, is well printed on excellent paper and forms an attractive volume.

J. R. JEWETT.

*Cromwell's Place in History.* Founded on Six Lectures delivered in the University of Oxford. By SAMUEL RAWSON GARDINER, D.C.L., Ford's Lecturer in English History, 1896. (London, New York and Bombay: Longmans, Green and Co. 1897. Pp. vi, 120.)

THE conclusion to which Mr. Gardiner seems to come in this very able and deeply interesting series of lectures is that the work of Cromwell was mainly negative.

“What, then, is Cromwell's place in history? If we regard the course of the two centuries which followed his death, it looks as if all that need be said might be summed up in a few words. His negative work lasted, his positive work vanished away. His constitutions perished with him, his Puritanism descended from the proud position to which he had raised it, his peace with the Dutch Republic was followed by two wars with the United Provinces, his alliance with the French monarchy only led to a succession of wars with France lasting into the nineteenth century. All that lasted was the support given by him to maritime enterprise, and in that he followed the tradition of the governments preceding him” (pp. 112, 113).

So it was. But how would it have been had Cromwell left an able son, or had the army chiefs seen and followed their own interest instead of cutting their own throats? Mazarin apparently looked upon the Protectorate as established and Monk seems to have thought that Richard, if he would follow good advice, might hold his own. Booth's Royalist rising was put down with the greatest ease. The counter-revolution after