

and kindred theories can be so freely promulgated and accepted is of some psychological interest. The desire to magnify the history of one's own race and to find a glorious, if not a more or less sacred ancestry, has been by no means uncommon; and it is precisely this desire, aided with a vivid imagination and a fair stock of data, which no doubt accounts for certain highly suspicious records of early writers. There, as here, we find an intricate combination of thoroughly authentic elements with untenable synthetizing theories and uncritical methods; and all works of this nature are a warning that very often what is needed in historical, as in other research, is not necessarily more data, but better methods of dealing with those that are already accessible.

S. A. C.

Some years ago a Hindu scholar discovered in a library in the south of India a manuscript of a treatise on statecraft, the *Arthashāstra*, attributed to Kautilya, the minister of Chandragupta Maurya or Sandrakottos in the fourth century B. C. That work, although known by quotations, had been lost sight of for ages. When the full text was edited and translated, the importance of the discovery became manifest, and a considerable literature began to grow up round the subject. One of the most important books included in that literature is *Public Administration in Ancient India* by Dr. Pramathanatha Banerjea (London: Macmillan, 1916). This book is what it professes to be, a fully documented account of the administrative system of ancient India, that is to say, India under Hindu governments, chiefly as during the millennium extending from 500 years before to 500 years after Christ. The wide range of time included may seem to vitiate the treatment of the subject-matter; but in India the ancient scriptures or *shāstras* retained their authority throughout the ages, tradition continued unbroken, and the precepts approved in the time of Alexander the Great held good to a large extent in the time of Charlemagne. The ancient Indian scholars produced many treatises on polity and statecraft. In those books the writers discuss the nature of government, prescribe the duties of kings and ministers, describe the art of war, and explain the departmental organization of an ideal government. All the books have an academic flavour, being expressions of what private students considered ought to be, rather than a realistic account of the practice actually existing in any given kingdom. So far as we know, the admonitions of text-book writers had little effect on the actions of kings. The republican or oligarchical constitutions which existed in the Panjab and many parts of India before the Christian era, and for some time after it, died out, and were replaced by autocracy. A strong autocrat did not trouble himself about text-books, but did what he pleased. Even the indirect check offered by the sanctity of Brahmans had little influence over a powerful, self-willed king. Regulations in the books concerning ministerial councils and many other matters had no binding force, and each autocrat worked out his own system of administration. The capable rulers were the heads of highly organized governments, equipped with full departmental staffs and records. Unfortunately, periods of anarchy intervened, and the work had to be started afresh time after time. No orderly development of political institutions can be traced in India.

Akbar, in the sixteenth century, worked out a tolerably effective system of administration, which lasted for over a hundred years. But the system of the Maurya dynasty, in the third and fourth centuries B. C., seems to have been quite as good, if not better. No link, however, connects the two systems. Whatever may be thought about the intrinsic value of the old Hindu books on polity and administration, Dr. Banerjea gives a thoroughly authenticated summary of their contents in good English and in a convenient form, which may be recommended to any person interested in the subject.

V. A. S.

*The Story of the Catholic Church* by the Redemptorist Father George Stebbing (London: Sands & Co., 1915) is little more than a biography of the successive popes, and is better in the later periods than in the earlier. The author starts badly, with the obsolete category of 'general persecutions', and there is a good deal that is vague and conventional in his treatment of the first centuries. His work is a compilation, and among the books which he has not consulted, if we may trust his very poor bibliography, is Duchesne's *Histoire Ancienne de l'Eglise*. But a great deal of information is conveyed in an interesting and candid way, with frank assignment of blame where it is deserved. But proportion is not always well kept: three colourless lines suffice for Innocent III's relation to the Albigenses, the possibility that the emperor gained rather than lost at Canossa is not even suggested, and the reader might suppose that the only obstacle to the smooth progress of the Council of Trent was from the intrigues of Charles V. And it was not a leaden roof that the Barberini stripped from the Pantheon. For the last three centuries the author is at his best, but it is a pity that he conveys no idea of the Papal States as a polity with a continuous history. One pope will be justly praised, another justly blamed for particular actions or personal characteristics, but the reader gains no acquaintance with, for instance, papal policy and papal finance. Brosch has written in vain for Father Stebbing. Yet the book is well written and attractive, not least from a quaint courtesy, like that of an old-fashioned peerage, that pervades it.

E. W. W.

One is disposed to judge leniently the work of a travelling student whose time for research abroad has been cut short owing to the war, and who, having done his duty in France, is publishing his work on *Christianity and Nationalism in the Later Roman Empire* (London: Longmans, 1916) while on sick leave in England. Nevertheless, we must agree with Mr. C. L. Woodward that it has been 'impossible to do much more than state the main facts of the case'—if indeed as much as this has been accomplished. He hopes to work out the subject more thoroughly later on. All students who have made the slightest acquaintance with the history of early heresies have been struck by the signs of local or national opposition to the central authority, manifested in resistance to ecclesiastical decisions. Mr. Woodward examines some particular heresies from this point of view, especially those of Donatists in Africa, Monophysites in Egypt and Syria, Nestorians in the East, Priscillianists in Spain, and