

left again in 1605. After this he satirized Shakspeare's work repeatedly, and no certain intercourse between them is traceable. This ends the short list of Shakspeare's prominent literary associates. It is remarked that commendatory verses to him during his life are noticeably absent; and we observe that Chettle's apology, at the time of Greene's attack, which is commonly thought to describe Shakspeare in its gentle and courteous characterization, is here referred to Marlowe. Shakspeare thus appears an unusually solitary figure, withdrawn from the literary craft, disengaging himself from those who were temporarily associated with him, and afterwards the object of their enmity. Perhaps in earlier years he had been made to feel he was "not a University man," and had received a bent away from that class; perhaps the jealousy of the irritable and quarrelling race made it more agreeable to him to keep aloof; perhaps he disliked them and preferred his "private friends," to whom he confided the "sugared sonnets"; perhaps—but why seek a reason for such a trait in a man whom this book teaches us once more is unknowable? Of Shakspeare's relations with other persons, not literary, Mr. Fleay adopts the view that the marriage was brought about by the older party to it; was uncongenial, and resulted, in a practical separation which did not cease until after Hamnet's death and Shakspeare's worldly rise; in respect to the lover and the lady of the "Sonnets," the interpretation based on 'Willoughby his Avis' is followed, and Southampton "is the man."

The tables, in the appendix, of Shakspeare Quartos, the other Company Quartos, the performances at court 1584-1616, the entries of plays 1584-1640, the transfers of copyright in plays 1584-1640, and Moseley's entries 1653, 1660, and Warburton's list, are of the highest value to specialists, and afford a kind of diagram of the whole subject. Mr. Fleay cuts down the estimate of lost plays very considerably. The number of extant plays, 1576-1642, is less than 500; the total number produced he places at 2,000, and thinks that nearly all worth preserving are in our hands. Halliwell-Phillipps's and Collier's statements on this matter he declares "gross exaggerations." We regret to say that in the lack of a proper index Mr. Fleay is only less reprehensible than Halliwell-Phillipps himself.

#### RECENT NOVELS.

*A Victorious Defeat.* By Wolcott Balestier. Harper & Bros.

*The Mayor of Casterbridge.* By Thomas Hardy. [Leisure Hour Series.] Henry Holt & Co.

*Beaton's Bargain.* By Mrs. Alexander. [Leisure Hour Series.] Henry Holt & Co.

*No Saint.* By Adeline Sergeant. [Leisure Hour Series.] Henry Holt & Co.

*The Secret of Her Life.* By Edward Jenkins. D. Appleton & Co.

*Dagonet the Jester.* Macmillan & Co.

THE "Judea" of 'A Victorious Defeat' is obviously the Moravian Bethlehem in Pennsylvania. The story attempts a picture of the colony as it appeared to the eyes of a young Englishman coming thither shortly after the Revolution. He falls in love with the doctor's beautiful daughter, thus bringing himself into rivalry with the pastor of the congregation. There are practically but two incidents in the whole story—the public reproof of the heroine, Constance Van Cleef, before the congregation, for her suspected partiality for the English stranger, as one outside the Moravian communion; and the appeal to "the lot" to decide the question of the marriage of Constance and the minister. So far as motives and convictions are involved, it all belongs as com-

pletely to a vanished world as the scenes of the 'Scarlet Letter,' and only such a hand as Hawthorne's could make it live again. There is ascribed both to the system and to the rulers of the church a sternness and an asperity such as the author was bound to prove beyond doubt, either from competent witness or from the innate logic of the story. Supposing this to be beyond his power, as to outward things he might have been painstaking. As to custom or ritual, enough of them survive to make it easily possible to have reproduced the outward life with great accuracy. In this most important respect the author has taken so little trouble to be informed or to use information, as to give no idea of the simple beauty always surrounding the Moravian faith. Not only is no fit use made of scenes so striking as the choral service upon a great feast day, or the evening celebration of the Lord's Supper, but there are most careless mistakes about perfectly obvious things. "Men were born to the glad note of trumpets, . . . the horns blew over the open sepulchre," is a strange misconception of the Moravians' unique use of trombones in a wonderfully adjusted double quartet. Who could forget them that had ever heard the deep, sweet notes floating downwards from the church belfry on the morning of a feast day, or their wailing harmony as at sunset they precede the coffin lifted high above the shoulders of the bearers, at the head of the funeral procession?

"Though the sounds that ye make are all foreign,  
How native, how household they are:  
The tones of old homes mixed with heaven,  
The dead and the angels, speak there."

Not to mention the fact that at the supposed time of the story the hymns must have been all in German (the Bethlehem congregation use almost nothing else even now); the author ignores the existence of the whole body of Moravian hymns and psalms, some of which have long had an honored place in our own hymn-books, and selects for the evening songs of the family hymns so closely, so inseparably associated with New England feeling and worship as "While Thee I seek, protecting Power," and "All hail the power of Jesus' name." The illustrations might at least have been faithful. For the cemetery it was only necessary to copy photographs, for the long rows of low stones in the upper half of it bear dates long prior to the Englishman's visit. No illustrating artist ever lost a rarer opportunity, for not Salisbury Cloister is more noble, more august—no rural cemetery in the land more peaceful, more serene—than that quiet graveyard on the hill. The whole establishment at Bethlehem is now a little island in the midst of the busy modern town, but in suggestion and association nothing could be more remote from to-day. It may well tempt a novelist who is seeking at once the real and yet not the everyday. The present book need be no hindrance. The field is as open as if it did not exist.

Mrs. Alexander, Mr. Hardy, and Mr. Jenkins all have the unfortunate good-fortune of a reputation to work up to. None of the three has this time at all succeeded, according to the standard of previous performances. Mr. Hardy, of course, shows his own strong hand in the vigorous character of the Mayor, as he sketches his rise from the level which believes the sale of a wife both possible and lawful, over the height of prosperity, down again to be an outcast. Scene by scene, epoch by epoch, one might say, the tale is deeply impressive; but, for a final abiding effect, it has too many sudden catastrophes in it, whether deaths or deliverances.

Mrs. Alexander's plot and assembly of personages are the more distinct for being simpler than her wont, but the villainy—and it is pretty rank villainy—begins before the reader's sympathy has been sufficiently awakened, and he never believes

it likely enough to be successful to be at all excited about it. A rascally guardian advertises "with a view to a matrimonial alliance," etc., for his rich and lovely ward. Of course a *pré-tendant* is not wanting, but "Beaton's bargain" is brought to naught by the sudden return from parts unknown of an heir with a prior claim, which is speedily allowed, to the happy escape of the heroine from all the Beatons. Our reader, however, is not to suppose the cousin to be the true hero. He is quite a different man, and one of the most attractive of the very many whom Mrs. Alexander has drawn in that position.

It is an odd peculiarity in fiction that once in so often the same subject turns up from the most different directions. 'No Saint' is one of those books, and the subject now reappearing is the effort of a man not only to redeem himself from sin, but to reinstate himself in character before the world after having suffered disgraceful legal penalties for actual crime. 'No Saint' is vividly conceived and well worked out, but its merit consists in its limitations. No sensational element appears, and no exaggerated sympathy interferes with the probable elements of such a man's opportunity. A very simple sense of duty bids him relinquish all the brilliant chances of missions or reforms. "You would say that his life had nothing noticeable, nothing interesting, in it. Just the narrow, common, egotistical life led by a Methodistical Scripture-reader; that is all. But, to the seeing eye, a life with a distinction of its own; a moral harmony, an exquisite inward beauty." The story must rank high in the Leisure Hour Series, after the great ones like 'Fathers and Sons' are counted off.

It is no new thing to find that the author of a clever *jeu d'esprit*, or of an able political pamphlet, has not the sustained power for a work of long breath. The necessity of combination, of interdependence, where many characters or many incidents have to be dealt with, requires just the opposite power to that which deals the single straight blow of the *brochure*. 'The Secret of Her Life' has many pleasant scenes of English life in it, and rather more trying ones; but the plot is so divided between three sets of people, the heroine (the antecedent of "her" in the title) makes so tardy an appearance—only when we are half through the book—and the concluding interests of the story are so remote from the opening ones, that the book is dropped with the feeling that one has been reading snatches of three or four, and not a single story. Such work can produce no lasting impression.

The Macmillans have given a handsome dress of open type and wide margin to 'Dagonet the Jester,' which it well deserves, though it is only a sketch—an episode it might be called—in the crowded story of the English Commonwealth. The writer's purpose to show how the great seething forces which were working on battle-field and in Parliament had their effect, too, upon lowly rustic spirits, has been carried out on very simple lines. All the more for that, it may be, the little story leaves an impression supplementary to the knowledge which even a pretty close student of that time might have. It may well be set upon the shelf with 'Woodstock.'

#### SOME GERMAN BOOKS OF TRAVEL.

*Ein Herbstausflug nach Siebenbürgen.* Von Dr. Wilhelm Lauser. Vienna. 1886. 8vo, 28 illustrations, 68 pp.

*Zur Volkskunde der Siebenbürger Sachsen.* Kleinere Schriften von Joseph Haltrich. In neuer Bearbeitung herausgegeben von J. Wolff. Vienna: C. Graeser. 1886. 8vo, xvi, 535 pp.

*Herr Stanley und das Kongo-Unternehmen.* Eine Entgegnung von Dr. Pechuel-Loesche. Leipzig. 1885. 8vo, 74 pp.

*Herrn Stanley's Partisane und meine offiziellen Berichte vom Kongolande.* Von Dr. P.-L. Leipzig. 1886. 8vo, 32 pp.

*Nach Ecuador.* Reisebilder von Joseph Kolberg. 3. Aufl. Freiburg im Breisgau: Herder. 1885. 8vo, xvii, 550 pp, 122 woodcuts.

WORKS of foreign travel have in 1886 been not less abundant than in former years, and the ethnological reflections and sketches found in them prove that the traveller is becoming more and more an observer of his own species in the scientific sense of the term.

From the press of Charles Graeser in Vienna, who has published a long array of books on Transylvania and the adjoining countries, we have Dr. Wilhelm Lauser's illustrated 'Autumn Trip to Transylvania.' This attractive little volume gives a lively, frisky sketch of the multifarious and curious nations making up the population of that distant country, of their strange customs, picturesque dress, and interesting history; and by the numerous photographic reproductions of landscapes we are led not alone through Transylvania, but also to all the cities and memorable places on the Lower Danube.

Another more voluminous work, which deals exclusively with the folk-lore of the German or Saxon element of Transylvania, is Joseph Haltrich's 'Zur Volkskunde der Siebenbürger Sachsen,' published by C. Graeser in a remodelled shape. The popular imagination of these Saxons seems specially prolific in producing tales about animals, and among these the fox and the wolf, either separate or in partnership, are the most favored characters. Shorter tales about other, especially domestic, animals succeed; next, gypsy stories, some worded almost in the Eulenspiegel style; then chaff about the various classes of human society, children's lore, tales and songs of orphan children; then a highly interesting collection of superstitions and popular beliefs. Proverbs follow, with weather prognostications, oaths, and riddles in various Saxon dialects with parallels in other languages, and the volume winds up with a rich collection of inscriptions discovered upon house-walls, churches and church-plate, on fountains, inns, city halls, as well as upon grave-stones, implements of domestic use, and on regimental flags. The German element of this region has kept itself remarkably intact from Magyar and other alien influence, though its immigration took place as long ago as the end of the fourteenth century, when the main bulk of the Saxons arrived. Haltrich's book is not less fascinating to the conscientious, careful student of all the popular manifestations embodied under the generic term of folk-lore than to the casual reader seeking entertainment only; and the wide range and shrewdness of the author's observation are as wonderful as the ready wit and inventive combination of the rustics whose mouthpiece he is.

Two German publications, by Dr. Pechuël-Loesche, on the possibility of colonizing the Congo country, are of a polemic tendency. By invitation of the Congo Colonization Committee, presided over by the King of Belgium, the author sojourned long enough in Africa to become aware of all the difficulties of the new State. From various quarters the expression of his opinions had elicited misrepresentation and aspersion, and in self-defence against Stanley the author declares himself to have been shamefully treated during his African mission, and gives all the particulars to sustain his charge. A settlement on those unhealthy tracts, he says—speaking only of the country around Stanley Pool—will never have a shadow of success: the colonists die off like sheep; there is no commerce worth speaking of, for there are no merchantable goods in sufficient quantities, and hence the

railroad projected from the coast north of the mouth of the Congo will never pay. Ample experience corroborates these facts, and Pechuël-Loesche endorses throughout the report of the American Commissioner to the Congo, Mr. Tisdell, who openly discouraged any settlement in that unpromising corner of the globe.

The extraordinary volcanic phenomena visible in Ecuador are combined in the grandest manner with earthquake manifestations. It was the occurrence of both in that lofty South American plateau which prompted Joseph Kolberg to undertake long journeys to study the phenomena on the spot. His observations in Ecuador and on the way there are laid down in a richly illustrated volume, which has just been published in a third edition, and affords useful and agreeable reading for general readers, especially the more youthful. As to the scenery described and the occurrences witnessed, Kolberg is graphic and truthful, while free from sensationalism and bombast. But the excessive details in explanation of earthquakes and volcanic disturbances make the work almost a school-book; for there is no end of geogenic theories propounded and problems discussed in it. In view of its being addressed to scientific readers, it has altogether too much philanthropic twaddle to make up for the dearth of positive facts, and, after all, very little that is really new can be found in it. Any one seeking information about the Indians will find scanty extracts from earlier writers. The Indian element is now almost entirely confined to the eastern portion of Ecuador, which belongs to the drainage basin of the Amazon River, and is very uncomfortable to travel over; Kolberg visited only the western part of the country.

*Comparative Literature.* By Hutcheson Macaulay Posnett, M.A., LL.D., F. L. S., etc. D. Appleton & Co. (International Scientific Series.) 1886.

THE application of the historical method to literature on a grand scale must finally be made; but the work involved in learning the contents of the whole body of literature in relation to its determining causes and modifiers under complex varieties of nature, society, politics, metaphysics, and tendency, and in then comparing this knowledge part with part, is tremendous. To look for a satisfactory volume in the present stage of scholarship is as foolish as to expect one on Comparative Religion. The book before us is, perhaps, a primer, in intention; but primers are condensations rather than first trials in a subject, and here is only a first trial. The author is quite aware of many deficiencies in his study, and very often stops his discourse to regret omissions of whole topics, and to apologize for inadequate treatment and illustration, on the score of the popular character of his book and its limited bulk. He surveys all literature, and passes and repasses from China to Spain, from the Hebrews to the Muscovites, from the North American Indian to Walt Whitman; but India, China, Japan, the Jews, Greeks, Romans, and Christians, England, France, and Germany, receive most attention. From the extent of the field (if a technical figure may be allowed) let the reader judge of the intensity of the agriculture.

It is not necessary to say to such as are familiar with bookmaking, that the author has but one idea; there is not room for more. As a preliminary matter, he had to show that literature, like everything of human production, is conditioned by the nature of the man who expresses himself, and by the environment which supplies him with modes of utterance; i. e., first, by ideas and emotions in the author, and, secondly, by language-forms, physical surroundings, social customs and tastes, etc. Out of this arises the

relativity of literature, in consequence of which it is proper matter for the application of the historical method. In literature there is nothing universal and permanent, because both the nature of the author and the character of his *milieu* are shifting and transitory, just as in religion and morality, according to a similar view, there is only a perpetual flux of Heraclitean change. All this, however, is merely hoisting the flag of science over the territory and proclaiming it the king's land. This ceremony over, the author proceeds to unfold his one idea. He does not derive this from the study of literature, but he adopts it from the students of early institutions. Social evolution consists in the gradual development of the conception and sense of personality, and the substitution of sympathy between individuals for the tie of blood as the bond of society; literature is essentially an illustration of this principle. That is the whole story. "Comparative literature" is the study of the proof of this theory. First came the clans, out of whose choral dances sprang literature with a communal sentiment, which in its evolution expressed clan-morality—blood-revenge, inherited guilt, fidelity to the group, etc.; in this the individual was impersonal, with a future life devoid of any moral relation to his deeds in the flesh, and was in all things merged in his kinsmen. Next came the decay of the clan in different phases, such as the rise of Greek chieftainship with its attendant epic; or the growth of the Roman state, without the transition stage of chieftainship and consequently without the epic; or the development of a clan-priesthood, as among the Hebrews, with hymnals, the laws, and the histories, in its charge. Among all such changes, the form of the city-commonwealth stands out with prime importance. World-literature, under the sway of the Empire or the Church in the West, and of Indian caste or Chinese ethics in the East, was the third stage; and last of all came the national literatures of modern Europe.

The author, in his progress through these four successive kingdoms of literature, is careful to observe that their boundaries overlap, but in this respect he finds that the classification is eminently scientific, and only goes to prove how similar literature is to geology, for instance. What he insists on is, that at every advance there is a deeper sense of personality and an expansion of social sympathy, while at the same time survivals of the anterior stage may be noticed. Thus, in the Athenian drama of the great age, clan-morality—the doctrine of inherited guilt and blood-revenge—was still vital, and Sophocles represented its conflict with the new morality of individual responsibility which in Plato was to find its peculiar and novel sanction in the theory of reward and punishment in a future life; or, in the parallel case of the Hebrews, Ezekiel first renounced the clan-morality in favor of individual responsibility, and the Hellenizing Jews, before Christ, supported this with the Platonic idea of future judgment. Or, to illustrate again, the gradual realization of personality involved a clearer perception of the insignificance of the individual in contrast with the permanence of nature and society. Hence, among the Hebrews, the Preacher's reflections during the transition period, before the soul had received the added value of immortality in the philosophic (Greek) conception of its fate; hence, too, the Sicilian elegiac poetry, which contrasts the death of man with the continuance of nature; and so on. In Christ, according to this writer, occurred the union of the old clan-socialistic spirit with the idea of a perfectly realized personality conceived as existing for eternal life. The heaven of Christianity consisted in this synthesis, and resulted in the World-Literature. The socialistic element, however, has been interfered with by the course of