

ment. Another interesting matter that Gen. Butler tells is, that the lieutenants of both Chase and Lincoln offered him by authority the Vice-Presidential nomination for '64, which he declined, and also that he then sent advice, to Lincoln to dismiss Chase because of the latter's use of the Treasury patronage for himself.

There are, however, no disclosures that affect Lincoln's integrity, simplicity, and greatness. On the other hand, his qualities are illustrated from many sides, and the figure presented is that of a very lonely man, working out his duty with infinite patience and tact, in the midst of a conflict of strong personalities, violent ambitions, and burning jealousies, amid uncertain though mighty events, with a complete self-reliance, but none the less with weariness, intense anxiety, and suffering. The humor that was his mental safeguard is a welcome relief to that part of the story which concerns the war; and the sharpness with which it enters into the narrative at points of the deepest feeling in his own heart shows rather the strain than the frivolity (as has been alleged) of his emotions. The anecdotes of his humanity constantly light up the pages. But if one seeks for the main and permanent element in the whole, it must be agreed that the most constant impression is of a singular and partly inexplicable pathos alike in the character and situation of Lincoln, which, felt rather vaguely in his earlier life, darkened to the end. The wisdom of his public acts, as in the Seward despatch; the sagacity of his dealing with his generals and his secretaries; that quality, which Seward designated as a cunning that amounted to genius, in manoeuvring subordinates and avoiding antagonisms and postponing ruptures; his masterly power of waiting upon time, and his statesman's sense of the conjunction of political necessity with popular support—these and like characteristics make him seem great; but beyond them and absorbing them lies his personality, affecting all who met him with a sense of mystery which was felt the more in proportion to their intimacy. That these reminiscences give this same impression is a proof of their veracity of character.

A Sketch of the Life of Apollonius of Tyana; or The First Ten Decades of Our Era. By Daniel M. Tredwell. Frederic Tredwell. 1886.

MR. TREDWELL'S zeal is great, but it is not according to knowledge. He is not qualified by his culture or the habit of his mind for such an investigation as that on which he has entered. His grammar is bad; his rhetoric is worse; his scholarship is the worst of all. But no; his temper is a deeper deep. What cannot be denied to him is great enthusiasm in the prosecution of his task; great industry in the reading of books of the most various quality; great shrewdness in the choice of De Vinne for his printer, whereby his book is outwardly so beautiful that it is likely to deceive some of the very elect into a hasty purchase. The avowed object of Mr. Tredwell's book is to prove the folly of a "Brooklyn clergyman," whose name is not revealed, in declaring that the life and doctrines of Jesus are better known (from the Gospel of Matthew) than the life, sayings, and doings of any other person of his time. But, as he proceeds, a secondary purpose of much more importance discloses itself. It is to prove that Apollonius of Tyana is not only better known to us than Jesus, but better worth our knowing: the teacher of a superior morality and religion. Mr. Tredwell's dislike of Jesus is extreme. The iconoclasm of Col. Ingersoll and Thomas Paine is tender reverence as compared with his. For the most part this line of his advance is confined to his foot-notes, while the body of his book is taken up with a para-

phrase of the biography of Apollonius by Philostratus.

Having stated the purpose of his book, he gives very little attention to the argument that is necessary to make it good. What we have a right to expect of him is that he should discuss the authenticity of Matthew and its relation to previous accounts of Jesus, and also the authenticity of Philostratus and his relation to Damis, Moeragenes, and Maximus of Aegæ, the only authorities for his biography mentioned by Philostratus. But to Matthew he gives no attention, and his discussion of Philostratus and his sources, and those not named by him who mentioned Apollonius in the second century, does not exceed the limits of a single page. Few of his readers will allow that his contention is made good. Many of them will wonder at his credulity, and think that if the criticism of the New Testament had been of this free-and-easy sort, the Neanders and Tischendorfs and others who have defended it against the Baur and Strausses and Renans would have had little trouble in maintaining their position. It would be hard to find a Christian critic of the present time so little critical of our sources of information about Jesus as Mr. Tredwell is of the sources in the case of Apollonius. He is not critical at all. He simply accepts Philostratus for all that he assumes to be.

Philostratus was born about 172 A. D., and wrote his account of Apollonius about fifty years from that date. Apollonius, according to this account, and we can check it with no other, was born at the beginning of our era and died 98 A. D., "if he did die." Thus we have a gap of one hundred and twenty years between the life and the biography. But Philostratus is continually quoting a certain Damis, the companion of Apollonius. The reality of this Damis would be questioned by any scholar having a critical faculty ever so germinal. Mr. Tredwell rejects all his miracle stories and accepts everything else. It is certain that Apollonius had no vogue in the second century. Origen refers to the books of Moeragenes, which Philostratus mentions to disparage them because they represented Apollonius as a magician. This was probably his second-century reputation. Lucian's contemptuous reference is to the same effect. In the account of Philostratus we probably have a daring idealization, somewhat akin to Xenophon's 'Cyropædia.' Fortunately we are not confined to Mr. Tredwell for a modern study of Apollonius and Philostratus. Dr. Albert Réville, a genuine scholar, has written a little monograph, 'Apollonius of Tyana: the Pagan Christ of the Third Century,' full of instruction in regard to the literary methods of the time and the religious temper of the century that brought Christianity to the foot of the imperial throne. Here was a splendid opportunity for Mr. Tredwell, if he had been the person to avail himself of it. One is often reminded by his methods of the Trinitarian who quoted against a Unitarian the text of the Three Heavenly Witnesses. "Why?" said the Unitarian, "don't you know that that is spurious?" "Oh, yes," said the other, "but I thought perhaps you didn't." Mr. Tredwell often presumes upon the ignorance of his readers and endeavors to confound them with a show of knowledge. It is hard for him to resist a proper name like that of Cujacius, page 353, where its use is utterly absurd. The book closes with a sentence from Réville which is dreadfully misleading. It is given as Réville's, when it is his paraphrase of Philostratus and by no means expresses his own opinion. But this is a fair sample of Mr. Tredwell's literary ethics.

Historical Sketch of the Distribution of Land in England, with Suggestions for Some Improve-

ment in the Law. By William Lloyd Birkbeck, Master of Downing College, and Downing Professor of the Laws of England in the University of Cambridge. Macmillan. 12mo, pp. 100.

PROFESSOR BIRKBECK'S little book is in the main controversial in its object, being principally designed to defend the English land system against the assaults of the land reformers, and especially of Professor Rogers. Against this distinguished writer he appears to have made out his case in one point at least, having shown that he is wrong in attributing to "two lawyers of the Restoration, Palmer and Bridgman," the invention of the most injurious features of the modern law. The whole controversial portion of the work is conducted in excellent spirit, and with great fullness of learning and clearness of statement; it is, indeed, so excellent that we wish it had been expanded, although we cannot see our way to accepting the author's views in full. His theory is that the aggregation of great estates and the disappearance of peasant proprietorship, which are so characteristic features of the English land system, were the work of feudalism rather than of later legislation. Very well: the great estates were undoubtedly the creation of feudalism; but France and Germany had feudalism as well as England, and in those countries peasant proprietorship exists to this day. The question still remains, how it came about that England, in modern times, diverged from the countries of the Continent in this respect; and this question our author does not answer. It is customary to attribute this historical result, which is peculiar to England, to a series of legal enactments which again are peculiar to England; and, in spite of the ability of his argument, we cannot think that he has rebutted this rational presumption.

The earlier chapters, relating to the institutions of earlier times, are less satisfactory. The brevity of the treatment, which leads one to desire more expansion even in the best portions of the work, leaves these chapters very inadequate. In general, the author's view coincides with Mr. Seebohm's—that serfdom was the controlling system of labor in England from the first; and he has added some strength to Mr. Seebohm's arguments. We cannot think, however, that they have disproved, or rendered improbable, the existence of a large class of free peasants among the Anglo-Saxons of the sixth and seventh centuries. On page 37 he speaks of it as an error "to represent serfage as a feudal institution," because it has often existed without feudalism. Here there is a lack of clearness: of course serfdom has existed without feudalism, but can we conceive of feudalism without serfdom? It is impossible (p. 16) that the socmen of Domesday Book "formed the rank and file of the Saxon armies," because Domesday Book mentions no socmen except in a few eastern (Danish) counties.

The Laird of Lag. A Life Sketch. By Alexander Fergusson, Lieut.-Colonel, author of 'Henry Erskine and his Kinsfolk,' 'Mrs. Calderwood's Letters,' etc. Edinburgh: David Douglas; New York: A. D. F. Randolph & Co. 1886. 8vo, pp. 271.

UNDER this attractive title, and in the most elegant style of typography, we have the life of one of the most noted of the Scotch persecutors, of the time and the type of Claverhouse. It is a book well worth reading in connection with 'Old Mortality,' but belongs more directly with 'Redgauntlet,' inasmuch as Sir Robert Redgauntlet, the hero of "Wandering Willie's Tale," "is none other than Sir Robert Grierson [the Laird of Lag], the Persecutor." The title-page, too, con-

tains a fine etching of Redgauntlet Castle, by which we suppose we are to understand Rock-hall, the seat of the Laird of Lag.

It must be said that the quaint title of the book, with the weird headings of several of the chapters—"A Border Mystery," "The White Horse and the Blood-Red Saddle," "Guilty or Not Guilty?" "After the Storm," etc.—lead the reader to expect something more blood-curdling than he finds. When, however, he gets over his disappointment at matter more commonplace than he had looked for, he finds that the book is one of solid value, and is far from destitute of exciting incidents. He is at all events struck with the distinct impression that Lag made upon his generation, and the associations of horror that gathered about his memory. The "border mystery" of the first chapter describes the commemoration made annually of his evil deeds in the households of Dumfriesshire and Galloway—representing him as an evil beast with enormous proboscis searching for victims. An illustration of this bugaboo is given on page 11. On page 138 we have an excellent "instance of the process by which folk-tales are propagated," in showing how the popular detestation of him took form in pointing out "the acclivities where 'Auld Lag,' not in the execution of any judicial process, but simply for his own amusement, used to roll down Covenanters in barrels into which had been fixed spikes and knives—exactly in the Carthaginian fashion." Chapter IV., "Guilty or Not Guilty?" is a careful examination of the famous case of Margaret McLachlan and Margaret Wilson, alleged to have been fastened to stakes to be drowned by the advancing tide of the Solway—the worst of the many atrocities definitely charged upon the Laird of Lag. The author is not able to come to a conclusion as to the truth of the legend, which has no positively contemporary evidence, but only the distant memory of late survivors. The event is said to have taken place in 1685, and the story cannot be traced back of 1711. The controversy upon the subject is described at some length, and we think the author leans to the opinion that the story is true.

We have mentioned the beauty and elegance of the book. It is stated that only 500 copies were printed, of which 100 were reserved for the United States.

Syntax des Französischen und Englischen in vergleichender Darstellung. Von Dr. Friedrich Brinkmann. Vol. ii. Brunswick: F. Vieweg & Sohn; New York: B. Westermann & Co.

THIS new volume of Dr. Brinkmann's great grammatical work is entirely devoted to the treatment of verbs. We note the same research and untiring industry as in the preceding volume. It is "exhaustive of detail" even more than "suggestive of principles." The author is not content with giving the rules of syntax as laid down by English and French grammarians, and their application to the German language: he multiplies the examples to such an extent that the reader or student is apt to lose sight of the principle he wishes to illustrate. Thus, after reading fifty-eight pages on the use of "will and shall" and "would and should," one feels a little confused. So with the subjunctive mood, which takes up 118 pages. The tendency of the age is towards conciseness and clearness in scientific works, and no branch of science demands these qualities more imperatively than grammar. Ten or twelve authenticated examples for each rule may prove the author's vast learning; they do not make the proof of the rule any stronger—on the contrary.

Dr. Brinkmann, who appears so familiar with the French language, might have benefited by the wisdom of the old proverb: *Qui trop em-*

brasse mal étirent. He would have done well, too, to leave out from his ample vocabulary of verbs those of whose meaning he was uncertain, or to give the various meanings, properly illustrated, when there is more than one. *Veiller un malade*, "to watch a sick body," can hardly be called elegant or correct; an American would probably say, "to sit up with a sick person," and a Frenchman, *veiller auprès d'un malade*. "To prevent" is only one of the several meanings of *prévenir*, and an antiquated one at that; "to forestall" would be more correct, especially in connection with the example he gives from Voltaire: "Mahmoud voulait en vain prévenir le czar et l'empêcher d'entrer dans Derwent." The difference between *simuler* and *dissimuler* is as great as that which exists between simulation, "a pretence of what is not," and dissimulation, "a concealment of what is" (Sir R. Steele). To abscond is not simply *se cacher* (to hide), but *se soustraire (à des poursuites)*, *disparaître*. No more is "to fret o. s." expressed by *se fâcher*; *se chagriner* or *se tourmenter* would have been better. "To struggle" gives an idea of exertion, of efforts made, also conveyed by the French verbs *lutter*, *se débattre*, *se démener*, whereas *se fatiguer*, *s'épuiser*, express the exhaustion resulting from the exertions or efforts, not these acts themselves. A Frenchman might "woo or court a lady" without screwing up his courage to the point of *la demander en mariage*, a final act which is generally understood to mean "to propose," in English.

We might multiply examples of this sort of loose translation, but that it might be construed as cavilling at the real merit of Dr. Brinkmann's work. Whatever is open to criticism in it is to be found in the superfluous matter which, if it were left out, would detract nothing from the importance of the book, but rather make it more valuable to the student, as the overlaid fruit tree gives more luscious fruit after it has been well pruned.

Fraternity Papers. By Edward Henry Elwell. Portland: Elwell, Pickard & Co. 1886.

THE Fraternity which gives a name to this volume was one of those clubs for intellectual improvement and recreation which are a common feature of mental life in our towns, and the subjects discussed by the author have the diversity which ordinarily characterizes the "reading circle," under whatever name it goes. The mode of treatment, too, is by generalization and by making abstracts from accessible authorities, as would be expected. The result is a book of essays, wide-ranging, readable, and useful within the limits of the original intention, but without any marked claim to public attention. An account of San Marco at Florence is a pleasant reminder of Fra Angelico, Savonarola, and Dante—of the kind much more interesting on the lips than in print, it is true, but done with intelligence and appreciation of medieval types and circumstances. Essays upon the House, Dialect, Dreams, and Conversation, that follow, are less attractive; and the concluding papers on early American history in the Mississippi, White Mountains, Maine, and the Puritan settlements, are the freshest because of a tinge of local color in those which deal with the country about Portland. In the audience of the club and for the purposes of an evening's entertainment, the papers would meet with only praise from "the stranger within the gates," though a reviewer; but what is excellent in private may not rise above commonplace in the eye of a busy and wide-seeing public, and hence, without any disparagement, one may say that it is only in some pages of colonial history and tradition that

this volume has anything of novelty to the world at large.

Poems of the Law. Collected by J. Greenbag Croke, editor of 'Lyrics of the Law.' San Francisco: Sumner, Whitney & Co.

THIS collection contains for its two principal poems "The Conveyancer's Guide" and "The Pleader's Guide." These are poems of a deeply professional cast, and are reinforced by notes of no mean value. The former contains an account of the origin of society and government, which is an admirable parody of the views generally in vogue among lawyers until within a comparatively recent period. After a solemn invocation to the shades of Occam, Britton, Glanville, Roe, and other lights of the law, to assist his muse in celebrating the science of conveyancing, the poet describes the early state of society in which "all mankind were honest fellows," and then passes on to the event which broke up this peaceful state of things—the erection of the Tower of Babel:

"But when ambition, pride, and power
Set up the famous Babel tow'r,
(For the profession, happy hour!)
In Phaleg's time; then noise and strife
Destroy'd that simple mode of life;
The language which before all us'd,
Became a gibberish quite confus'd;
And as they jabber'd, swore and storm'd,
Each on his back the other turn'd.
What Japhet's grandson took for tillage,
Old Nimrod claimed by right of pillage;
And war was wag'd till fear and dread
Brought in a government instead."

"Jacob Omnium's Hoss" and "A Roman Lawyer in Jerusalem" are neither of them poems of the law in the same sense with these "Guides." They were written rather for the laity than for the profession, and hence have probably a wider reputation. Professional verse, like professional jokes, must necessarily have a limited audience; but within the limits such efforts as "The Conveyancer's Guide," or the more recent "Leading Cases," deserve, and will no doubt long enjoy, a high repute.

The Early History of Oxford. 727—1100. Preceded by a sketch of the mythical origin of the city and university. By James Parker, Hon. M.A., Oxon. Oxford: The Clarendon Press; New York: Macmillan. 8vo, pp. 420.

MR. PARKER'S exhaustive treatise comes down to the time of the Domesday Survey (1086), the eleventh chapter containing a complete analysis of the portions of that document which relate to this city. The earlier history and the legendary accounts of Oxford are given in the first ten chapters; and an appendix contains all the passages from the original authorities which are cited in them, chapter by chapter. The book is, therefore, of the highest value to the student of early English history. For municipal history, which ought to be well illustrated by so important a town as this, it is of less service, inasmuch as the principal development in England hardly began until after the period in question. Appendix A consists of forty-three pages. Appendix B discusses the name of Oxford, and comes to the conclusion that it was probably not derived, as is usually assumed, from *Ox*, but from *Ouse*: "We seem to obtain very strong evidence for the probability of the name of Ouse or some cognate form of the river-word having been applied at one time to the Thames as it flows past Oxford. That a ford over that river should be called from the river is more likely to have been the case than from certain cattle which may have crossed the river." Appendix C treats of the coins struck at Oxford in King Alfred's reign, while D describes the plates given in the volume. These are, first, a facsimile, by the photozincographic process, of the first leaf of that part of the Domesday Survey which relates to Oxfordshire. This serves as a frontispiece. At the end com-