

Prof. Lanciani has in your columns proclaimed himself to be "a person fully and minutely acquainted with Mr. Clarke's doings from beginning to end," and declares that "there is not a particle of truth in his [Clarke's] statements." Libellous personalities, such as these and other passages of the letter, are unworthy of notice. Concerning the points to which I have referred—and they are the only ones upon which Prof. Lanciani has based his attack—I must leave your readers to decide as to the relative correctness of our information and the veracity of our statements.

JOSEPH THACHER CLARKE.

HARROW, ENGLAND, May 9, 1887.

WHY HAVE WE NO SKYLARKS?

TO THE EDITOR OF THE NATION:

SIR: Is there any reason why we cannot acclimate the skylark? I believe it is only a question of method. Small numbers of them have been imported and turned loose, for example, on Long Island near Brooklyn; but though they seemed to do well at the time, they have not returned in the following spring. In other words, the attempts have been failures, and this has been because we commenced at the wrong end!

I will explain: The skylark is a migratory bird that lives on insects, of which our Northern winters furnish him no supply. To obtain this food he must go South, but he is a stranger in a strange land. I believe, from such study as I have been able to give it, that the migration of birds is not a mere exhibition of restlessness, but a result of the struggle for existence. A region becomes overstocked by them, and they wander in search of food and breeding-places. Instinct (inherited memory) carries them back to the winter home, whence in the following spring they return to the breeding-places of the year before.

Now, whether this reasoning is true or false, the fact is that the previous attempts at introduction have failed. There are no skylarks in our fields to tell of their success. As they have been found to live here during our summers, why not reverse the experiment, and give them a safe winter home from which they may overspread our land? Those that wander will return to the winter home when supplies fail elsewhere.

The proper course for us, then, is this: In the fall turn loose skylarks in two or three places in Florida, in southern Alabama, in southern Louisiana, in Texas near the mouth of the Rio Grande, and, to add to the chances, also in Cuba, as they would probably soon learn the way across the sea to Florida. From Florida they would extend up our eastern coast and in time reach our Northern States; from Alabama and Louisiana they would spread themselves over the Mississippi Valley.

I have been told that there are very many hawks in Florida, and that consequently the larks might be exterminated by them. I reply, give the lark a chance. We can only try, and who can estimate the pleasure that we should receive in return if the attempt were to be successful?

The same plan might be tried with the nightingale, that most wonderful of song-birds; the black thrush, mavis, thrush, a noted singer that one sees in Europe in the trees of cities; the migratory quail of Europe, of which many hundreds are said to have been introduced into our Northern States without success.

Cannot a subscription be started for the purpose of making a beginning in this matter?

J. S. PROUT.

BROOKLYN, N. Y., May 16, 1887.

[The nearest relative of the skylark, *Alauda arvensis*, which we have in this country is the

horned or shore lark, *Eremophila alpestris*. It is probable that the conditions which suit this bird best would also be most favorable to the naturalization of the skylark. The shore lark inhabits North America at large, breeding in all the treeless regions of the West, thence diagonally across the northwestern States to western New York, Canada, and Labrador. It winters in southerly portions of the United States at large. Probably the reasons why the attempts to naturalize the skylark have failed are two. First, the birds have not been imported in sufficient numbers; second, they have not been turned out in the right places. The experiment would be most likely to succeed if, say, 500 or 1,000 birds were liberated in the spring in some central unwooded locality, such as the eastern edge of the Great Plains in about the latitude of St. Louis. Birds liberated anywhere in the fall, and getting scattered the ensuing winter, would be less likely to find mates the following spring.—ED. NATION.]

THE BEVERLY INCIDENT.

TO THE EDITOR OF THE NATION:

SIR: The "Beverly Incident" is certainly not of sufficient consequence to allow of a controversy by correspondence in your columns. Permit me to say, however, that the statement of facts submitted by "Observer" in correction of "mistakes" in your own editorial is a piece of *ex parte* testimony. Nearly all of his "facts" are in dispute, or are so conditioned by other facts, not stated, as to wear a color of falsehood. Upon the case as he puts it no contest would be made by good citizens; but the fact is that Essex County, in which public opinion on local affairs is intelligent and just to an unusual degree, was practically unanimously opposed to this measure, in which wealth has made its first invasion on that soil, and its opposition was accompanied by such an aroused public sentiment and expressed with such threatening decision that the Republicans became alarmed for their hold. No more unpopular bill has been in the Legislature for years; it was being passed against the popular will by the adroit and farsighted use of money; and Gov. Ames's veto was a concession to the voters as against the legislators. Your own editorial was an admirable example of the power of the *Nation* to seize on the salient points of a case from the outside and at a distance, and to do substantial justice to the interests involved—a power which is a chief excellence of the paper. It is to be hoped that the specious "corrections" of a partisan will not be allowed by your readers to nullify your own sound and impartial original judgment.

Respectfully, GEO. E. WOODBERRY.
BEVERLY, MASS., May 28.

THE FIRST ISRAELITE IN MARYLAND.

TO THE EDITOR OF THE NATION:

SIR: The Provincial Court Record of Maryland shows that in 1658 Jacob Lumbroso (Lumbroso), "ye Jew Doctor," was committed for blasphemy. Record of his trial has not yet been found, but he must have been acquitted or pardoned, for we learn from the published Archives that in 1663 he was granted letters of "denizacion," was drawn on a jury in 1664, and received a commission to trade with the Indians in 1665. He was said to be "late of Lisbon in the kingdom of Portugal." There still exists a large family in Tunis of the name Lumbroso, and a branch in Leghorn, a member of which is a well-known psycho-physicist. In 1864 or 1865 an American

Lumbroso visited Leghorn and inquired after his relatives. Information concerning the American branch of the family might assist in throwing some light on the history of Dr. Jacob Lumbroso, and would be gratefully received by

CYRUS ADLER.

JOHNS HOPKINS UNIVERSITY, BALTIMORE,
May 27, 1887.

Notes.

"THIS unique combination," say Cassell & Co., speaking of a literary partnership for the purpose of writing a series of novels, "consists of Inspector Thomas Byrnes, Chief of the Detective Bureau of New York, and Julian Hawthorne, one of the most popular novelists of the day." The first product of this collaboration is to be called 'A Tragic Mystery.'

A. S. Barnes & Co. have in press 'Analytical Mechanics,' by Prof. W. G. Peck.

Laughton, Macdonald & Co., Boston, have in press, and will shortly issue, 'Ten of Us,' by S. B. Alexander, a volume of ten stories and sketches supposed to have been written by a party of young people.

D. C. Heath & Co., Boston, have been made the American agents for the London *Journal of Education*, a monthly record and review.

For the benefit of intending subscribers to the Seldon Society, whose foundation we lately announced, it may be well to add that a guinea, landed in England by means of a postal order, means about \$5.18.

Four more volumes in the pocket edition of Thackeray (London: Smith, Elder & Co.; Philadelphia: Lippincott) add to what have already appeared 'Henry Esmond,' 'The Yellowplush Papers,' 'The Hoggarty Diamond, etc.,' 'Major Gahagan, etc.'—a great number of small pieces being summed up in these "etc." The scarlet backs of this growing array ought to insure it a place with the Jubilee literature of 1887.

As if by way of compensation for the fine print of the Thackeray, we receive at the same time from J. B. Lippincott Co. the three latest volumes of the Library Edition of Scott's works, vol. 9, 'Ivanhoe,' vol. 10, 'The Monastery,' vol. 11, 'The Abbot,' a series admirable for its typography, and noticeably reasonable in price.

Miss Yonge, by her devotion to historical studies, her interesting style, and her ardent loyalty, was, as it were, designated by the nature of things to write the "Jubilee Book" of Queen Victoria. The tone and sentiment of her 'Victorian Half Century' (Macmillan) are what the well-known characteristics of the author would lead us to expect. Mr. Gladstone's accession to power in 1880 is mentioned with a sigh of regret; but the most important controversies of his administration, and even his subsequent loss of power, are barely mentioned, as being "in so undeveloped a state that they can hardly be entered on in this brief summary." The book is small, and the chronicle of events necessarily so brief as to be deficient in graphic quality.

Maj. James B. Pond's 'A Summer in England with Henry Ward Beecher (1876)' (Fords, Howard & Hulbert) and the 'Speeches of Henry Ward Beecher on the American Rebellion delivered in Great Britain in 1863' (Frank F. Lovell & Co.) are valuable records of the great orator's two very memorable visits to the Mother Country—the first a national service, the last a personal gratification, such as fall to the experience of few men. A fine portrait of Mr. Beecher accompanies the 'Summer in England.'

A 'Beecher Memorial' is being prepared by Mr. Edward W. Bok of Brooklyn for Mrs. Beecher and her family. Articles by President

Cleveland, Dr. O. W. Holmes, Mr. Gladstone, and the Duke of Argyll, and many other eminent Americans and foreigners, have been contributed. Only 100 copies will be for the public.

Mr. Frank C. Haddock has written the life of his father, the Rev. George C. Haddock, whose opposition to the saloons led to his assassination in Sioux City, Ia., on August 3, 1886 (Funk & Wagnalls). The volume is somewhat ponderous for a tract, but has its instructiveness for any one who is studying the temperance conflict in the Mississippi Valley.

Praise and welcome must be given together to the supplement to the Schaff-Herzog 'Encyclopædia of Religious Knowledge' called an 'Encyclopædia of Living Divines and Christian Workers of All Denominations in Europe and America,' edited by Dr. Philip Schaff and the Rev. Samuel Macauley Jackson, and published by Funk & Wagnalls. Great catholicity is shown in the selection of names, and the best taste in the preparation of the articles. The data presented have been obtained in most cases at first hand, and the collection forms a very valuable addition to our reference-books for "men of the time." It is even more comprehensive than its title implies, though omissions might be named. A new and revised edition of the Schaff-Herzog Encyclopædia is published simultaneously with this supplement.

Not long ago we paid our respects to Don Juan Valera's 'Pepita Jiménez' in its English dress. The Messrs. Appleton have now reproduced the original Spanish in an edition for which the greatest accuracy is claimed, the employment of the modern orthography of the Spanish Academy, the fullest matter (including the prologue specially written for the English version), and the unique distinction of illustrations—these last somewhat naïve, to be sure. The print is good and the binding attractive. Other volumes in Spanish will follow.

A hasty glance at 'Le Crime de la 5e Avenue,' by Marie Darcey (Paris: Paul Ollendorff; New York: F. W. Christern), serves to show that it is a translation of Anna Katherine Green's 'Leavenworth Case,' and the French plagiarist has not even taken the trouble to alter the names of the American author's characters. The same publishers also issue 'La Reine de Cuivre,' par Blanche Roosevelt. A third story by an American, 'Le Crucifix de Marzio,' by Mr. Marion Crawford, has just been brought to an end in the *Nouvelle Revue*; and we understand that several American authors are writing short stories which will appear first in French in *Les Lettres et les Arts*.

Probably the first illustrated translation of an American poem to appear in France since Maupassant made his huge and strange edition of Poe's 'Raven,' is 'La Dernière Feuille,' poème, par O. V. Holmes, traduit du texte américain par B. H. Gausseron, illustrations par G. Wharton Edwards and F. Hopkinson-Smith (Paris: Quantin; New York: F. W. Christern). The edition was limited to 800 copies at 25 francs—after which the plates were destroyed. *Le Livre* for May, praising the book very highly, and incidentally praising the progress of American art, declares that the French printers met with great difficulties, which they happily conquered.

Both the *Antiquary* and *Walford's Antiquarian* for May are interesting numbers, as is shown by the titles of some of the papers—"The Keys of the Old Bastille of Paris," "Coney-le-Château," "Old Roman Catholic Legends," in the *Antiquary*; "The Study of Coins," "An Unbowed Boicaccio," "The Kaballah," "The House of Aldus," "Bookselling in Little Britain," in the *Antiquarian*. The latter contains also part ii of "Cromwell and the Saddle-letter of Charles I.," by E. B. Chancellor, who declares

against the genuineness of the letter. An important article in the *Antiquary*, by Prof. W. M. Conway, is part i. of the description of 'Exercitium super pater noster,' "one of the most important books in relation to the history of printing and wood-engraving." Of this work only two copies are known to exist, one in Mons and one in Paris; and neither of these is perfect. Singularly enough, the article contains a detailed description of the book, but does not tell us where or when it was printed. Another interesting paper is upon "Bess of Hardwick," the vixenish Countess of Shrewsbury who was 'for some time the custodian of Mary Queen of Scots.

With the June number the *Art Amateur* begins a new volume (the 17th), with a new cover and design therefor, and is further distinguished by several extra supplements containing tinted facsimiles of figure and drapery studies by Sir Frederick Leighton. We would call the attention of all who are practically interested in composite photography to Mr. George G. Rockwood's article on this subject. He describes his method of adjusting the faces before the camera, and points out the excessive weight which blond faces have in any given series if allowed an equal exposure with darker. Mr. Rockwood gives a very pleasing composite portrait of nine young ladies in a literary club.

Santa Maria del Fiore occupies the whole of *L'illustrazione Italiana*, Milan, for May 8. The Florentine Duomo, from various points of view, the new façade and its architects, with some of the works of Donatello, are all well exhibited in large and small engravings. The text contains the history of the great undertaking which the city by the Arno has just been celebrating with so much pomp.

The Paris publisher Alphonse Lemerre is now issuing in parts, nine of which have already appeared, an 'Anthologie des poètes français du XIXe siècle.' The first *livraison* contains poems by Arnault, André and Marie-Joseph Chénier, Chateaubriand, Chénedollé, and the elder Legouvé.

M. Pagart d'Hermansart has recently published in an octavo pamphlet of twenty-one pages 'Les Cygnes de Saint-Omer. Fiefs et hommages. La garenne du roi' (Saint-Omer: H. d'Honnin). In this it is told how in all the north of France the right of keeping swans was a seigniorial privilege. In 1386 Philippe le Hardi, Duke of Burgundy, Count of Flanders and of Artois, expressly reserved for himself the "garenne des cygnes" in the lordship of Saint-Omer. Later, various sovereigns granted the right of placing swans in their "garenne" to certain lords. The swans disappeared almost entirely during the siege of Saint-Omer in 1638.

One of the descendants of Gen. de Durler lately gave to the Musée Carnavalet the last military order signed by Louis XVI. It is dated August 10, 1792, virtually the last day of the French monarchy. In it a company of the Swiss guard, under the command of Capt. de Durler, are ordered to cease all resistance and abandon the Tuileries, from which the royal family had just made its escape.

M. E. Bicauld de Verneuil, who died recently, left in manuscript a work which has now been published under the editorship of M. Alfred Richard. It is entitled 'Molière à Poitiers en 1648 et les comédiens dans cette ville de 1646 à 1658' (Paris: Lecène et Oudin). The author has not been able to discover any document which proves the presence of Molière at Poitiers in 1648, but he cites many circumstances worthy of consideration which bear upon the question. There is also much curious information concerning the various troupes of comedians who visited the town between 1646 and 1658, and the places where they gave their representations.

The announcement in the Paris papers of May 14 of the death of M. Schanne, "fabriquant de jouets rue des Archives," has something in it incongruously pathetic. He was the last survivor of the friends of Henri Mürger, and figured in the famous 'Scènes de la vie de bohème' under the name of Schaunard. In the course of last year M. Schanne gave in the *Figaro* his recollections of Mürger and his friends, full of revelations concerning the vanished *vie de bohème* and its chronicler. These he afterwards collected and published under the title 'Mémoires de Schaunard' (Boston: Schoenhof).

—Madame Jane Dieulafoy, one of the few women who have been decorated with the Cross of the Legion of Honor, contributes to the June *Harper's* the story of the archaeological discoveries at Susa by her brother and herself, for her share in which she received the distinction. The objects found are deposited in the Louvre, and the collection is soon to be opened to the public; pending that event, this sketch with its illustrations gives a general idea of what ancient art has gained by the excavations. The narrative of life at the ruins is told with great spirit, and the hardships and the courage incidental to the expedition show that it was not success alone that won for this brave and enthusiastic woman so exceptional an honor. The remainder of the number is excellent. Two economical papers, one by Dr. Ely upon the history and place of corporations in social organization, the other by Prof. Hadley upon the history of State railroad control, culminating in the Inter-State Commerce Act, deserve careful attention from those who watch the drift of modern institutions. A characteristic passage in a paper on the Kentucky pioneers has arrested our attention. The writer remarks that the original pioneer's "unwillingness to trouble the neighborhood with a trial of any infringement of his personal rights, as distinguished from property rights," has left results still observable; "among those who aspire to be considered the better class, suits for slander are unknown. In the history of the State there has not been a *crim. con.* trial. The slayer of a seducer has never been punished. And this remark applies to the best population of Kentucky, as distinguished from a class that is degraded and inferior, so often confounded with it, but which is in no sense of pioneer origin." The tone of this passage, which we italicize, is as observable as the fact. Outside Kentucky it is thought, by plain Americans of the common sort, that an "unwillingness to trouble the neighborhood with a trial" is just what characterizes Choctaws and scamps not citizens. Others than "slayers of seducers" go unpunished in Kentucky under this substitution of "the better class" for judges and juries; and honest men than "seducers" get "slain." But it is not often that one finds a writer in *Harper's* glorying in a usage of barbarism.

—Scribner's has for its leading article a sketch of some of the portraits and busts of Napoleon, by Mr. John C. Ropes, similar to his former paper upon the heads of Caesar, but not so complete. The frontispiece is a beautiful reproduction of Appiani's painting of Napoleon, made probably about 1796 or 1797, when he was the young general of the Army of Italy. It is a singularly charming picture, and the mixture of delicacy and nobility that characterizes it belongs also in some degree to three or four others of the early representations. The gradual hardening of the features and the filling out of the face are interesting to observe, though Napoleon did not grow old like Caesar, and the whole series displays less character. The Ceracchi bust, the David crayon, and the Gérard portrait are admirably given, and some caricatures are mingled with the rest. The body of the magazine is much occupied with

fiction. The principal serious article is a summary view of the development of democracy in this country as seen in the drift of its legislation, and is based by its author, Mr. F. G. Stimson, on his study of the statute laws. He notices the great and seemingly capricious differences in the public sentiment of the States taken severally, and finds "Georgia and Maine among the rashest experimenters, and Missouri and Oregon at the other extreme; while New York and Massachusetts, Nevada and New Mexico occupy a middle ground." He makes several leading inductions, as, that democracy has hitherto deemed the intoxication-habit more dangerous and sinful than incontinence or commercial dishonesty; that democracy tends towards sexual equality; that democracy tends not to force a man to pay his debts against his will, etc. His conclusions as to fact are fair and thorough, but his analysis as to causes and conditions might have been pushed much further and deeper; and on the whole there is a rigidity in his inferences which the state of our knowledge hardly justifies. He ends his article with a prophecy that private property, marriage and personal liberty from State control must stand or fall together. His definitions of Socialism, Anarchism, etc., are the best we have yet seen.

—Welcome as would be an improvement on Mr. Traill's 'Coleridge,' it is not found, by any means, in Mr. Hall Caine's sketch of the poet and philosopher, lately issued in London by Mr. Walter Scott. In every respect the new Life is marked by inferiority. Often repellently frivolous in its selection and handling of details, it does not rise, as a specimen of composition, even to the level of an ordinary newspaper leader. With no approach to style, Mr. Caine abounds in affectations, banalities, and mannerisms, besides being so obscure occasionally as to defy all attempts to unravel his meaning. Shaky enough is his scholarship, too. If a prudent man, he would not have left it to be noted by his critics, that his "pantisocracy" is not the word to signify "equal government of all," and that his "pantisocritions" is such a formation as *autocritions* would be, instead of *autocrats*. Equally significant is his "Elective Review"; and his calling Coleridge's patrons the "Wedgewoods" suggests great carelessness, or worse. And then there is his adverb "easier," with "extract" for "abstract," "a factor to be counted with," "calculable resources" for "resources to be calculated on," "she took this knowledge in trust from others," "in the interests of health," and similar things in profusion. "Bemuddledment," "dun-derheaded," "nincompoop," and "wishful" are expressions which betray his uncultured taste; and more vulgar pages than 121 and 136 are rarely met with nowadays. In short, Mr. Caine is, at best, an immature and inefficient bookwright. One need look through but very few of his paragraphs to discover that it can matter extremely little that, as he says, he has "been compelled to depart from" sundry "excellent authorities, in" his "rendering of certain incidents of the first importance, and in" his "general reading of Coleridge's character as a man." At the end of the book, and well worth its strikingly low price, is an excellent Coleridgean "Bibliography," which neither the title-page nor the prefatory "Note" in any way recognizes. It was compiled by Mr. John P. Anderson of the British Museum.

—Our Paris correspondent gave some account of Renan's 'Nouvelles Études d'Histoire Religieuse,' on its appearance some three years since, and we may therefore dismiss with a brief notice the anonymous translation which has just been issued by Scribner & Welford. It is a significant illustration of the activity of modern research

that the most elaborate and original of these studies—that on Joachim of Flora and the Everlasting Gospel—has already been rendered almost antiquated by the labors of Tocco, Denifle, and Ehrle. With all his learning and all his charm of exposition, Renan at the best is a very unsafe guide to follow. Misled, presumably, by one of the charges brought by the Commission of Anagni, he tells us that Joachim proclaimed the superiority of the Greek Church over the Latin, though Joachim's writings, which he assumes to have carefully studied, constantly abuse the Greek Church, especially for permitting priestly marriage; he asserts that Michele da Cesena's doctrines "étaient mot pour mot celles de Joachim telles que les interprétaient Jean de Parme et Gérard de San-Donnino," though Michele relentlessly burnt all professors of such doctrines on whom he could lay his hands, and his condemnation for heresy by John XXII. arose from an entirely different source; he represents Guglielmo of Milan as pretending to be the Holy Ghost incarnate, although she expressly denied the absurd supposition when it was suggested by her enthusiastic disciples; he declares that all the victims of the Inquisitions of Toulouse and Carcassonne were Beguines and Tertiaries, when the very authorities to which he refers show that but a small proportion of them were such; and he talks of these Beguines and Tertiaries being burnt by thousands, which is an unpardonable exaggeration, even allowing for his confounding the Beguines and Lollards of Germany with the Spiritual Franciscans and Fraticelli of France and Italy. He even goes out of his way to cite an author of the eleventh century, who says that Cathari were detected by their pallor, as a proof of the injustice done to the Joachites by the Inquisition in the fourteenth century.

—These blunders occur within the space of about a dozen pages, and it would be easy to multiply instances of similar carelessness and rashness of assertion; but they do not render M. Renan's writings a whit less readable, and one enjoys the sparkling style and epigrammatic incisiveness without troubling one's self too much about the accuracy of the facts or the correctness of the deductions. Of course, much of this charm evaporates in a translation, though on the whole this one is fairly done. A translator, however, ought to be acquainted with the subject as well as with the language of his author; had he been so in the present case we should probably have been spared such curious Gallicisms as "Jean de Parme," "Gérard Ségarelle," "Ubertain de Casal," "Michel de Césène," "ternaries" for "tertiaries," and numerous others, not to speak of the conspicuous nondescript "Joachim di Flor," which graces the running heads of nearly a hundred pages, in place of Joachim of Flora or Gioacchino di Fiore.

—The last number of *Le Livre*, page 213, contains an amusing paragraph about the method of writing the names of certain French authors, in which the alteration or misplacement of a letter, the presence or absence of a capital or of an accent, is said to overwhelm the owners with unhappiness. A blunder of the same kind, very possibly an intentional one, is made by *Le Livre* itself, in regard to an unlucky author whose personal and political enemies take a malicious pleasure in misrepresenting him in this way. M. Maxime Du Camp of the French Academy always writes his name in two words and with two capitals, which brings it under D in an alphabetical list, as it would also be if written Du camp, in one word. But *Le Livre* puts it under C besides unjustly attributing to him aristocratic pretensions, by the manner in which it gives his name in this very paragraph, with the *du* which he does not use. "A sure means of being disa-

greeable to M. Maxime du Camp," it there says, "is to write his name, as it should be written, *sans particule*." This is a refinement of malice. In the new volume of Gustave Flaubert's 'Correspondance,' published a few weeks ago (Paris: Charpentier; Boston: Schoenhof), of which an account was given in the *Nation* of May 5, Mme. Commanville, who edits her uncle's letters, writes the name herself Ducamp. But in a note to the first letter which she reprints from M. Du Camp's 'Souvenirs littéraires,' she twice writes Du Camp, as if the other form were an afterthought and intentional offence, in retaliation for his refusal to give up for publication all his old friend's letters to him, and also, probably, for the still worse offence in her eyes of revealing to the public the long-continued attacks of epilepsy from which her uncle suffered all his life—an entirely personal and selfish feeling on her part, for nothing in the 'Souvenirs' can have damaged Flaubert in the opinion of any one. On the contrary, by explaining many of his personal and literary peculiarities, it must have won for the man a sympathy and forbearance which he had never before excited, and at the same time in no way could it possibly have injured the appreciation of his readers for the admirable qualities of the artist.

—Dr. Otto Stoll of the University of Zurich, the distinguished traveller and ethnologist, has lately added to his well-known works on Central America a valuable monograph on the language of the Ixil Indians ('Die Sprache der Ixil Indianer,' Leipzig: F. A. Brockhaus). These Indians inhabit three small villages situated near the northern boundary of Guatemala, in the inmost recesses of the Sierra Madre, the great central mountain-chain of that republic. Their district is the most secluded portion of its territory, and the most difficult of access. The total population of the three villages does not now reach nine thousand souls, but in early times the tribe must have been much larger. In 1535, when Gonzalo de Alvarado made his campaign against the powerful confederacy of the Mam Indians, and besieged their King in his fortress, he was suddenly assailed by a wild array of painted Ixil warriors, eight thousand strong, who descended from their fastnesses to the relief of their beleaguered friends, and flung themselves, in repeated and desperate charges, on the besieging ranks. Against firearms and mail-clad cavaliers their efforts were useless, and, after suffering heavy losses, they withdrew to their mountains. In recent times they are noted for having preserved the life of the late Dictator Barrios, when he took refuge among them after the unsuccessful rebellion which preceded his attainment of the supreme power. Of their language nothing certain has hitherto been known, except that it was a branch of the Maya stock. Dr. Stoll, in a tour through Guatemala, made a brief stay among them, and used his time to good advantage in collecting the materials for the carefully analyzed grammar and full vocabulary with which he has supplied this deficiency. The whole Maya group of languages, as the author justly remarks, has a peculiar value in connection with the researches now in progress relating to the remarkable prehistoric civilization of Guatemala and Yucatan. The Ixil proves to be closely allied to the Mam language, but with some peculiarities which make it worthy of special study. In an appendix, the author adds vocabularies of three other little-known dialects of the Maya family—the Aguateca, Jacualteca, and Chuje—furnished to him by his friend, Prof. Edwin Rockstroh, who obtained them recently, while engaged in his duties as a member of the Boundary Commission for settling the long-disputed limits between Guatemala and Mexico.

LADD'S PHYSIOLOGICAL PSYCHOLOGY.

Elements of Physiological Psychology. A Treatise on the Activities and Nature of the Mind, from the Physical and Experimental Point of View. By George T. Ladd, Professor of Philosophy in Yale University. Charles Scribner's Sons. 1887. 8vo, pp. 696.

EXPRESSING the pith and substance of countless books and special memoirs, physiological and psychological, with everything duly arranged, estimated, and criticised, Prof. Ladd's 'Elements' belongs to a class of manuals hitherto more frequently met with in the German than in the English tongue. The author's animus, in working over his vast array of facts and opinions, is evident. He wishes to be in a position to refute with *authority* the notion prevalent among a certain class of "advanced thinkers" that "Physiological Psychology" has driven "the older psychology" out of the field, and reduced it to the status of a mediæval superstition or an old wives' tale. As well might one say that what is sometimes called "chemical physics" has made chemistry henceforward obsolete. Physiological psychology is really nothing but a collection of experimental investigations, set apart for convenient study, but quite incapable of leading to any general conclusions without interpretation. And in the interpretation all the problems and difficulties of the "older" psychology come up afresh, and its "speculative" methods have to be used again. In giving us something vastly more exact and complete on the physiological side than those sorry writings of the Spencers, the Carpenters, the Maudsleys, and the Luyses, to which they have so long been pent up, Prof. Ladd earns the warm gratitude of all English readers. In his critical and general remarks he shows himself a worthy disciple of Lotze. His erudition, in short, and his broad-mindedness, are on a par with each other; and his volume will probably for many years to come be the standard work of reference on the subject, perhaps all the more so that it is the fruit of conscientiousness and intelligence rather than of genius.

The subjects commonly embraced under the title of physiological psychology are the general physiology of nerve tissue; the anatomy and physiology of the sense organs and nervous centres, and the duration of various processes therein, some accompanied by thought and others not; the subjective analysis and classification of sensations, and the connection between their intensity and quality and the amount and kind of objective stimulus which may call them forth; the analysis of space perception; the measurement of the accuracy of our recollection of sensible experiences, and of intervals of space and time; the ascertainment of the number of facts which consciousness can simultaneously discern; finally, that of the laws of oblivescence and retention. Of most of these topics, and of others less immediately experimental, such as the connection between feelings and movements, the cerebral process of attention, etc., Prof. Ladd gives an exceedingly complete account. The only omissions the present reviewer has noticed are relative to certain matters which are particular hobbies of his own. The pathology of the subject, including even the physiology of sleep, are omitted *in toto* and deliberately, for want of space. The only fault one can find with this part of the book is a certain over-docility in the author. Not pretending to be an original experimenter, it is natural that he should be receptive and respectful of the facts of the Wundts and the Helmholtzes. But a dash more of incredulity as to some of their opinions would have given his pages a spirit and character which they lack—for example, in the chapters on Space-perception, where the theories of "synthesis," which he follows, can hardly do

more than mystify the student by their vagueness, under the guise of enlightening him; and again, in the matter of *reaction-time*, where one fairly longs to hear him brush away the Wundtian verbosity, and call it the simple time of a *reflex act* (a transiently organized one, it is true), which it indubitably is.

However, it is not our purpose to dwell on such defects of detail. We prefer to pass to the more original part of Prof. Ladd's book, which forms its last subdivision and is entitled "The Nature of the Mind." To readers of Lotze this may be described as a very elaborate and minute working over of ground which that philosopher has already made his own. The result is a refined, but distinct and uncompromising, restatement of the spiritualistic position: "The assumption that the mind is a real being, which can be acted on by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience." The extraordinary candor and patience with which Prof. Ladd works out this conclusion make it far more persuasive than it ordinarily appears to its adversaries—as when urged, for instance, in the fiery pages of Prof. Bowne. One is made to feel in detail all the difficulties which stand in the way of getting along without some real spiritual principle of unity, until at last their cumulative effect is very great. It is a rather sad feature, in all modern psychological theorizing, that it is the demerits of the other side, rather than the merits of one's own, that are apt to lead one to conclusions. The anti-spiritualists, so far as they are intelligent, swallow all the camels and endure all the beams which Prof. Ladd points out, not because they love camels or beams *per se*, but because they cannot stand certain particular gnats and moths in the spiritualistic theory. The chief stumbling-block there is the utter barrenness, for scientific purposes, of your real spiritual being, or principle of unity, when you have got him. What is the use of a principle from whose nature not one single *deduction* can be made, whose activities, properties, character, and destiny, all have to be gathered from that mass of empirical particulars, for the sake of overcoming the incoherence of which, the principle was originally invoked? The old-fashioned scholastic spiritualism could pretend to deduce immortality at least from the nature of its simple and substantial soul. But Prof. Ladd claims not even this, if we understand him rightly; and abstract reality, unity, and activity remain the only possessions of that spiritual subject whose general admission by psychologists he thinks it such an important point to gain.

The present reviewer is not arguing against the admission of such a being. He is only uttering a word of excuse for those who consider themselves entitled to turn their backs upon it, and to construct psychology exclusively out of the mind's multifarious organic conditions and sensational contents. They may be intellectual barbarians; but, after all, the barbarians are the indispensable agents of renovation in the world. They overthrow the ruins, break the soil, and set all things in motion. In short, they let the crude air of heaven in, and open men's minds to incalculable amounts of new material. The speculative philosophers are, intellectually considered, the gentlemen, and are absolutely needed to give some kind of intelligible shape to the raw facts and notions which the barbarians hit upon. But idleness and superciliousness are the hereditary vices of aristocracies; and the philosophers, when not stirred up by barbarian violence, always tend to go to sleep in the closed perfection of their systems. If left to themselves, never a fact do they discover. A very few men can both quarry materials with the barbarians and shape them with the philosophers. Lotze in our generation

is one of these, and, *longo intervallo*, Wundt. Mr. Ladd is their worthy follower.

One important fault we must find with the latter's philosophizing, although the point can hardly be dealt with at the end of an article. In fighting for the spiritual principle, our author seems to us to draw his line of defence in the wrong place altogether. He appears to think that *sensational* consciousness can be handed over freely to the materialists as their prey. It can be "correlated"—its intensities, orders, etc. explained psycho-physically. It is, as it were, foreign and passive material to the soul; which latter entity is required, not to explain the having of the sensations, but the relating of them together in the characteristic categories of our thinking—self-consciousness, spatial position, memory, causality, substance and attribute, and the like. Reiteratedly Mr. Ladd insists on the point that *these* mental phenomena cannot be conceived to have physical equivalents or analogues, while he seems to admit that sensations may. Of course this exaltation of thinking at the expense of feeling is in the line of orthodox Platonic and Aristotelic tradition. But is it not absolutely baseless? Surely the physically inexplicable thing is, that we should have any consciousness at all, not that we should have any one special sort of it rather than another.—*Knowledge* is the miracle; and knowledge is possessed by the sensation which takes cognizance of some bald quality of existence, as much as by the thought which knows everything about that quality and its relations to the rest of the world. No physiologist can explain either of these knowledges out of properties of the brain. The most the materialist can do is to borrow them and clap them on, as a ready-made addition, to the brain's other powers. There is only one absolutely unattackable statement, one statement which involves no element of hypothesis whatever; and that is that, as the brain state changes, consciousness floats off, and that each pulse of it is *one* thought as long as it lasts unaltered, no matter whether the object cognized by it be simple or compound. We call it thought proper in the latter case; in the former case, sensation. But the nature of the consciousness is always a function of the *total brain-state* at the time. All talk about "ideas" composing the thought, all talk about the share of this or that brain-tract in producing this or that idea, is hypothetical, and goes beyond the empirical facts. The latter, thus simply stated, do not oblige us to invoke any spiritual principle beyond the passing thought as an agent of unification, for the passing thought never was anything but a unit. Much of Prof. Ladd's reasoning thus seems to us to rest on insecure premises. It is only when we seek to go beyond the empirically given correspondence of thought and brain state, and to express it in more elementary terms, that we get entangled. "*Total brain-state*" is not the name of a physical fact at all; and this may end in leading us to considerations which force the notion of a spiritual ego, in spite of its barrenness, on our belief.

BOOKS ABOUT THE STAGE.

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