

ristic a story, by an author who is acknowledged to be among the first of the imaginative writers of the present day.

M. Hector Malot is one of the most prolific of French story-tellers, and one of the most widely read. He has written some interesting books, and one very charming one for boys, 'Roman Kalbris.' The last work which he has added to the long list of his novels is called 'Zyte' (Paris: Charpentier; New York: Westermann), and it is one of the best of his recent stories. Its beginning recalls that of 'Le Capitaine Fracasse.' The wagons of a troupe of itinerant actors are stopped upon the road, at some distance from their place of destination, by darkness and storm and the exhaustion of the horses, and the actors are presented to the reader very much in the manner that those of the famous troupe of that delightful romance are shown to us for the first time. But M. Hector Malot does not imitate Théophile Gautier, it is only a similarity in the opening situation that recalls 'Le Capitaine Fracasse,' as other passages in the book recall other situations in 'Le Roman Comique,' 'L'Homme qui rit,' 'The Old Curiosity Shop,' and a long series of familiar works. 'Zyte' is entirely modern, and, after the first third of the book, Parisian. The heroine, who gives her odd name to the story, passes from the little stage of the family troupe to that of the Odéon, and becomes a great Parisian actress. Both characters and story will interest and please a large circle of readers, as M. Hector Malot's books always do, but 'Zyte' is not a masterpiece of literary art, although executed with the skill of a practised workman.

'André Maynard peintre,' by Mme. Jeanne Mairret (Paris: Ollendorff; New York: Christern), appeared last summer in the feuilleton of the *Temps*, which of itself is a guarantee of a certain degree of excellence. It is an interesting and well-written story by a skilful writer. The events take place in the world of artists, at first in Rome and afterwards in Paris, and much of the inspiration which produced it seems to have been derived from the actual artistic life of the present time. It is, however, a very feminine book, in its merits as well as in its deficiencies. It has an atmosphere of purity and of honesty of purpose, without prudery, which is very agreeable; but it is almost entirely deficient in that artistic atmosphere which only long association with artists and comradeship with them in ways beyond feminine reach could give; yet the writer, who is the wife of M. Charles Bigot, as the daughter of Healy the artist, may be supposed to have had unusual facilities for observation. The women of the book are real, and not at all the ordinary conventional types; the men are not so well done, though there are occasional touches which show observation and insight where women often fail.

M. Henry Rabusson has already gained for himself a certain rank among the writers of *romans mondains*, of whom M. Octave Feuillet has long been the leader. His last story, 'Le Stage d'Adhémar' (Paris: Calmann Lévy; Boston: Schoenhof), is not equal to 'Le Roman d'un fataliste,' the work in which he reached the highest level of accomplishment he has yet attained, but it is superior to anything else that he has written. M. Rabusson's books are always interesting; his characters are finely drawn, from nature and imagination almost equally, but they live and act consistently, and the reader is never offended by the improbable and the inharmonious, always so much more difficult to forgive than the impossible.

'Tzar, Archiduchesse et Burgraves' (Paris: Calmann Lévy; New York: Christern) is the collective title of three stories by Prince J. Lubomirski, to which he gives the sub-title "Fantaisies historiques," because, as he informs us in

his preface, he has allowed himself to take certain liberties with dates and events, while assuring us at the same time that "le procès de Marie Hamilton et les étranges destinées de Frohn et du bâtard de Reuss n'en restent pas moins des faits strictement historiques"—a rather enigmatical assurance, which tells us very little concerning the faithfulness to historic fact of the stories. But, faithful to history or not, the three stories are interesting; and the first one especially, 'Tzar,' has a flavor of the savage court of Peter the Great which seems very real.

*Seventeen Lectures on the Study of Medieval and Modern History and Kindred Subjects*, delivered at Oxford, under statutory obligation, in the years 1867-1884. By William Stubbs, D.D., Bishop of Chester, etc. Oxford: Clarendon Press; New York: Macmillan. 1886. 8vo, pp. 399.

THE seventeen lectures contained in this volume are about half of those delivered "under statutory obligation" by Bishop Stubbs, during his occupation of the Regius Professorship of Modern History at Oxford. He is careful to emphasize, not only on the title-page, but in the preface, and on various occasions in the course of the lectures, that they were delivered "under statutory obligation," and it would not, therefore, be the fault of the ingenuous reader if he should find the work perfunctory and heavy in style. What we are told to believe, we are prone to believe. Some of the lectures have, we must confess, somewhat of a perfunctory character; but even these fairly warrant us in saying that nothing which a scholar of the eminence of Bishop Stubbs puts in print carefully and deliberately is without great and positive merit.

Eight of the lectures are general in character, treating chiefly of methods of historical study; and all of these are marked by solid excellence and sound judgment. Five others—upon the literature of Henry II., upon Canon Law in England, and upon the medieval kingdoms of Cyprus and Armenia—are exceedingly valuable as repertoires of valuable and not generally accessible information. The remaining four, upon Henry VII. and Henry VIII., are, to our thinking, the best in the volume. It has always been noted of Bishop Stubbs as an historical writer, that he is exceedingly just and sagacious in the analysis and delineation of character. We have never seen this characteristic more happily displayed than in these four lectures. We suppose that their peculiar freshness and interest come from the fact that their subjects are really fresher in the mind of the author, as his work has, we believe, lain of late largely in the early years of the Tudor period. Dr. Stubbs's opinion of these two kings is on the whole better than that of the average of historians:

"Henry VII. was a virtuous man, sober, temperate, and chaste, withstanding great temptations to vice and an abundant store of loose example. His household was kept frugally and severely; all his advisers, except Empson and Dudley, were men of character unstained, if not energetic for good. For one better or greater king, there are in European history fifty smaller and worse. But still—is there any of that self-denying devotion which gives itself for the people? Is there any true conception of the duty of a shepherd of the host? Is there any impulsive well-doing? I can see none. I see a cold, steady, strongly-purposed man, patient, secret, circumspect; with not many scruples, yet not regardless of men's opinions; very clear-sighted; very willing to wait for reconciliation where there is a chance, and not hasty where vengeance is the only course, but ruthless where his own purpose is directly endangered, and sparing neither friend nor foe where he is not strong enough to rely on himself alone. It may have been a nature too cold to care for popular love, or too self-contained to condescend to court it;

there is no evidence that Henry VII. ever dreamed of winning it" (p. 370).

Henry's title to the throne is admirably and lucidly discussed in Lecture xv. He says (p. 345): "It is quite possible to maintain that he was King of England by hereditary right," but adds, in speaking of the Pope's bull of 1486, which declared in favor of his title: "Perhaps the good old man swore a little too hard; the accumulation of reasons may show that Innocent VIII. had some misgiving."

It is worth while also to quote the long passage (p. 289) in which Bishop Stubbs sums up the character of Henry VIII.:

"I have grounds for believing that Henry VIII. was the master, and in no sense the minister, of his people: that, where he carried their good will with him, it was by forcing, not by anticipating or even educating it. I am obliged altogether to reject the notion that he was the interpreter in any sense of the wishes of his people; the utmost that he did in this direction was to manipulate and utilize their prejudices to his own purposes. I allow fully the truth of the theory that one great principle of his policy was to obtain for his measures, for all his measures, the acquiescence of his people, and thus to invest them with a safe, irrefragable authority; but I must add that he knew how to turn opposition into acquiescence, or to take acquiescence for granted.

"And now let me confess that I do not think so badly of Henry VIII. as the received views of either his advocates or his enemies would suggest. The unhappy, most unhappy, history of his wives has brought upon him an amount of moral hatred which is excessive. Nine kings out of any ten whom you may pick out of the list would have saved their character for humanity by simple self-indulgence. No absolutely profligate king could have got into the miserable abyss in which we find Henry VIII. struggling during the latter half of his reign. I do not believe that he was abnormally profligate; in this region of morality he was not better perhaps than Charles V., but he was much better than Francis I., and Philip II., and Henry IV. But he was cruelly, royally vindictive; there was in him an ever-increasing, ever-encroaching self-will, ever-grasping, and grasping more and more of power: a self-will guided by a high intellect, and that sort of sincerity which arises from a thorough belief in himself. I am not prepared to deny that deep, cunning, unscrupulous men, like Cromwell, traded on their knowledge of his character; but not one of those who tried to work their own ends through Henry escaped the doom to which false friends and open foes alike found their way."

Perhaps the most interesting point in the lectures of a more general character is the passage in Lecture iv. in which Bishop Stubbs declares himself in a degree opposed to the theory of the unity of history, with which Mr. Freeman has so thoroughly identified himself:

"This idea," he says (p. 84), "has a truth only in the very highest regions of speculation.

Why, then, should not cycles of history, two, three, or more cycles of history, be allowed to exist, within which all the really important factors have their origin and development, and, it may be, work out their full destiny; successive great dramas of ages, the interest of which is self-contained, although there is enough of common ground between them and those which precede and follow to give them a simple continuity, and although there is doubtless in the divine mind one great plan of cosmical action in which each drama of the human ages serves as a single act or even a single incident? Let Scripture history, classical and ecclesiastical history, medieval and modern history be read successively and connectedly, so much the better; but why deny that classical history and medieval and modern can be advantageously studied apart? Why confine the thoughts to the points on which they are contentious, continuous, and agreed, to the exclusion of those in which they differ, when it is on the points in which they differ that the great contributions to the real history of man are to be traced? In any other sense than that in which I have attempted to limit it, the unity of history is either the crotchet of a sciolist or the dream of a universal philosopher."

Mr. Freeman is certainly no sciolist, nor is his forte the philosophy of history; we suppose that, after all, his view does not differ essentially

from that here expressed, except in emphasis; but it is in difference of emphasis that much of our difference of opinion exists.

*The Venerable Bede*, expurgated, expounded, and exposed. By the Prig, author of 'The Life of a Prig.' Henry Holt & Co. 1886.

'THE LIFE OF A PRIG' was not a more palpable hit than its author's latest venture. The satire here does not begin to be so broad as in the former skit, but it is not, on this account, less enjoyable or effective. That it will be enjoyable for all who read it, or might do so, is hardly possible. The Roman Catholics will enjoy it; the dissenters generally will do so; the free-thinkers also. Whether members of the Established Church will do so will depend partly on their sense of humor and partly on their shade of Anglicanism. The latitudinarians and "attitudinarians" will enjoy it much, albeit for very different reasons. The "platitudinarians," i. e., the Low Churchmen, not so much, because it is against them that the satire is for the most part directed. But there are some whose sense of humor is so keen that they can enjoy a little satire at their own expense, and though the "platitudinarians" have, perhaps, less humor than the latitudinarians, they are not all devoid of it, and we may expect a good many of them to laugh heartily over this merry criticism of certain inconsistencies and follies of the English Churchman of to-day.

The authorship of this book and its forerunner has been attributed to Mr. Mallock. They certainly are not unlike his manner as it appears in several of his acknowledged books. But if they are his, he appears to better advantage in them than in such books as 'The New Paul and Virginia' and 'A Nineteenth Century Romance.' There is nothing here of the salacious sort, but there is a lack of delicacy, a certain coarseness, together with the real brightness of the satire, that makes Mr. Mallock's authorship seem extremely probable.

The writer may not be a Roman Catholic. It is quite possible to imagine him a dissenter, or even an agnostic; but it is evident that, in the controversy between Anglicanism and Romanism regarding their degrees of venerableness and priority, his sympathies are with the Roman Catholics. His satire has a double operation. It kills two birds with its one stone: first, the habit of distorting history in the interests of special doctrines or emergencies; and second, the eagerness of certain Anglicans to show that their church is not of Roman Catholic parentage, but is descended directly from the ancient British Church, centuries older than the mission of Austin as a representative of the Roman See. The author's method is to take passage after passage from Bede, using Dr. Giles's translation, and then add his comment, which is generally much fuller than the text. The devices that are resorted to by Anglicans to show that their church had never any taint of Roman practices and superstitions are not satirized more severely than they deserve to be. The miracle-working of the early British Christians, their relics, and masses, and so on, are all subjected to an amusing commentary—are all, as they appear in Bede, denied as spurious, or explained away in some ridiculously insufficient manner. For example, when the Bishop Germanus applies a casket of relics to the eyes of a blind girl, who at once receives her sight, we are told that "in all probability he projected it, propelled it, or, as boys would vulgarly say, 'shied it' at the girl's eyes, which were immediately delivered from darkness and filled with the light of truth." "Obviously this means that when the girl perceived that a Bishop threw a casket of relics at her head, she saw clearly enough that he set no value on them." The pat-

ronage of Roman Catholic services by Anglicans travelling on the Continent comes in for a portion of the satire. Bede's account of the arrival and reception of St. Austin calls for a more violent ingenuity than anything preceding it to establish the independence of the English Church on the Roman Catholic. Then it was that the ancient British Church went to sleep for a thousand years and only awakened in time to solemnize the nuptials of Henry VIII. and Anne Boleyn. In conclusion, the Prig thinks it is high time that the Roman Catholic Church took her turn and went metaphorically to bed. "She has been uncommonly wide awake during the last eighteen hundred years! I, for one, think that a thousand years of sound sleep would be very nice for her. Cannot the science of the nineteenth century devise a narcotic for this wakeful and restless patient?"

*The Republic of New Haven. A History of Municipal Evolution.* By Charles H. Levermore, Ph.D. Baltimore: N. Murray. 1886.

THIS was the first of the extra volumes in the series of Johns Hopkins University Studies in Historical and Political Science. The purpose of the book is to trace the social and political history of New Haven from the foundation of the colony to the present time.

The original settlement was singularly free from the outside influences which helped determine the character of many of the colonial communities, and its peculiar institutions and customs were well defined before it was brought into close contact either with the other colonies or with England. The church and other strong internal influences also developed the town's individuality, which was allowed to become permanent by the slow and usually uniform growth of population which lasted for more than two centuries.

The community has an unusual variety of local governments. The original organization of the New England town is still retained, and New Haven is probably the only example in history of a democracy which allowed 16,000 electors to meet in a popular assembly to lay taxes and exercise other important legislative and administrative functions. In the midst of the town a city has grown up, and of late years has become a manufacturing and railroad centre with a population of 70,000. Just beyond the boundaries of the city, but within the limits of the town, lies another municipality, with full corporate powers, called the Borough of Fair Haven East. Besides these organizations, the town contains three separate school districts, one of which includes the whole city and has a distinct and peculiar government of its own. Mr. Levermore traces the rise and development of these various institutions, shows how they have acted upon each other, and points out the controlling forces which have made them what they are. He has examined thoroughly the large amount of historical material at his disposal. The matter incorporated in this book is well arranged, and the statements of fact are usually full and accurate.

The last two chapters of this volume have been republished in the regular series of Johns Hopkins Studies. They are more carefully written than the earlier portions of the book, and their style is better. These chapters give the history of the government of New Haven from the granting of the first city charter in 1784, with a good description of the government as it is now. It is to be regretted that an author so well qualified for the work has not paid more attention to the causes which led to the successive changes in the city charter, and in the laws that control the other institutions which he discusses. One of the greatest needs of the student of municipal affairs

is information concerning the merits and demerits of the various systems under which our cities have been governed in the past, and concerning the circumstances under which these systems were tested. Of course such information is hard to obtain, as it must usually be collected from those who have held office under these governments and can speak from personal observation of how the political machinery in question worked. The affairs of any large municipality are complicated and difficult to understand, and the peculiar circumstances under which an experiment in local government is tried are frequently such as to cause a bad form of government to work fairly well, or a good form to fail to produce the beneficial results which were reasonably expected. These are facts which the man in public life appreciates, but which men like Mr. Levermore, who learn more about municipal affairs in their studies than in the city hall, sometimes fail to take into account. These remarks apply particularly to the closing chapter of the book, in which the author points out the defects in the government of New Haven, and suggests remedies. Many of his criticisms are, however, very just, and it is to be hoped that some of the reforms which he proposes may be tried.

While this book has a special value for the people of New Haven, the general student of municipal government will find in it much that is interesting and instructive.

*A Half-Century in Salem.* By M. C. D. Silsbee. Boston: Houghton, Mifflin & Co. 1887.

WHEN one has read this little book, he tries in vain to fix the charm of it. There are but a hundred small pages, which have grown out of a paper read by the author to her friends some years ago; and the substance of them is a series of scenes from the old life of Salem in its East-India age, to which her own memory goes back. There are many of these, and many figures in them, drawn from home-life or from the shops, the streets, the wharves, the pulpit, and the ball-room; and the background of the whole is the tradition of Salem, which is in itself a kind of spell. These Democrats and Federalists, who were opposed to each other even in the order of their courses at dinner (for the Federalist took his pudding first and then his meat), were very great partisans, according to our ideas, when, in consequence of the feud, the founder of the Gray family thought it best to remove his Democratic self and his wealth to Boston; but, on the other side, the Thanksgiving dinner of the Pickerings seems to have been a gathering of friendly people, and one reads of one minister, Dr. William Bentley, the patriot of the war of 1812, who had so much of the milk of human kindness in him that, in the absence of a priest, he confessed a poor French woman, as he knew her language, and gave her absolution. But one does not need to describe the well-known community of men and women of the old time, with their stately yet cordial ways, their eccentricities, their vigor and character, of whom the best made that union of severity with nobleness which always wins great reverence for a man's memory. In this fragmentary and informal sketch of the time, the young people relieve the dignity of provincial splendor with their dances, sleigh-rides, and the charms of beauty with which the famous Harvard Class of '29 is said to have been well acquainted. There is a description, too, of Capt. George Crowninshield's *Cleopatra's Barge*, which was the forerunner of our luxurious yachts, and spread American glory in the Mediterranean with more effect than any of the later fleet of pleasure-boats; but, rather than detail the points of the volume, it is better to leave them to the reader's discovery.