

held to be the sole and universal fount of right. Almost to the close of the fifteenth century, in fact, all cities, whether Guelph or Ghibelline, foes or friends of the Empire, continued to indite their state papers in its name. The revived republics always acknowledged its supremacy and their own dependence—almost, one might say, as though, in claiming a new and more general exemption, they only sought to be, as it were, their own dukes or counts. They combated the nobles and combated the Empire; but, victory once assured, they recognized the authority of the Emperor, and prayed him to sanction the privileges they had won. Nor was the destruction of the Empire at any time desired by the Popes; its protection was often indispensable to them, and they too recognized it as the legitimate heir of ancient Rome, and consequently as the only source of political and civil rights. Their purpose was to subject the temporal to the spiritual power. Therefore, during the rise of the Commune, theocracy and feudalism, Papacy and Empire still subsisted together, and always in conflict. The Commune had to struggle long against obstacles of all kinds; but it was destined to triumph, and to create the third estate and people by whom alone modern society could be evolved from the chaos of the Middle Ages. This constitutes the chief historical importance of the Italian Commune" (pp. 36, 37).

After this profound generalization, Professor Villari traces the history of Florence from its mythical origin, through the Roman and post-Roman times, to the coming of Charlemagne and the new feudal order, out of which, two centuries later, the Commune issued. He describes with sufficient minuteness the affairs of the eleventh and twelfth centuries, the rise of the people, the guilds, the private and civic life, and the great current and counter-current of the Papacy and the Empire. But it is the thirteenth century to which he properly devotes three-quarters of his space. Then definite parties sprang into being; then policies and personages with conflicting ambitions emerged; and then, finally, after generations of such a nervous and violent career as in recent times we associate with the semi-savage Spanish-American republics, the people triumphed. We cannot review Professor Villari's chapters in detail, but we can commend them almost without reserve. He succeeds as admirably in depicting every change in that kaleidoscopic story as in his generalizations. To take a single instance, we may cite his account of the chaos of factions which followed the downfall of Giano della Bella, and led to the banishment of Dante; he renders a permanent service here by showing how little the *grande politique* of Papacy and Empire, and how much the ambitions of grasping individuals, had to do with that terrific feud which shattered popular government in Florence beyond repair. Corso Donati's private schemes, his vindictiveness, his arrogance, his masterfulness, counted for more than the world-rivalry of Pope and Emperor in causing this calamity. Professor Villari ends with the abortive expedition of Henry VII. into Italy.

Signora Villari has made a readable translation, with only an occasional slip; like the use of such forms as *arisa* and *destroyal*, to indicate that her long residence in Italy has left any trace on her idiomatic English. This volume is provided with an index and more than twenty illustrations, which the original lacks. We wish that room might have been found for the rare Florentine chronicle which Pro-

fessor Villari printed as an appendix to his Italian work.

*Nova Legenda Anglie:* As collected by John of Tynemouth, John Capgrave, and others, and first printed with new lives by Wynkyn de Worde A. D. MDXUI. Now re-edited with fresh material from MS. and printed sources by Carl Horstman, Ph.D. 2 vols. Oxford: Clarendon Press; New York: Henry Frowde. 1901.

Few people, perhaps, will be found to share the taste of Renan, who asserts in one of his essays that if condemned to a life of seclusion and limited to the choice of a single work with which to while away the hours of loneliness, he would select out of all books in the world the 'Lives of the Saints.' Nevertheless, the value of these productions has long been recognized, not only as reflections of the religious life of the Middle Ages, but as often embodying fragments of folk-lore and saga which might otherwise have perished. Among the workers in this field Dr. Horstman holds undisputed preëminence, as far as the Saints' Legends in their English forms are concerned, and he has still further increased the obligation of mediæval students to his industry by the two handsome volumes containing the Latin collection called 'Nova Legenda Anglie,' which have just issued from the Clarendon Press.

As is set forth in Dr. Horstman's introduction, this collection of lives of the saints of the British Isles exclusively is really due to John of Tynemouth, who lived in the first half of the fourteenth century, although it passes more generally under the name of Capgrave. It is possible that the latter is responsible for the rearrangement of the lives in alphabetical order—not to speak of some other changes—which is already observed in certain manuscripts of the 'Nova Legenda' dating from the fifteenth century; but this is conjectural. At any rate, it was in this alphabetically arranged form, with some omissions and additions, that the work was first printed in 1516 by Wynkyn de Worde; but Dr. Horstman has restored from the unique Cotton manuscript the portions of the original collection omitted in the first printed edition, and has endeavored, moreover, to emend the text from the manuscript, and from the primitive lives on which the collection is based, wherever such were obtainable. Dr. Horstman does not make clear by what principle he was guided in his choice of readings, but, as the variants are given at the bottom of the page, the matter, perhaps, has no great importance.

It is to be regretted that considerations of cost and delay have compelled the editor to issue his work with an introduction, valuable, as far as it goes, but admittedly incomplete, the most obvious omission being in regard to the discussion of sources. Many will feel this deficiency, especially in the case of the lives of the saints of Celtic origin, often so closely connected with Celtic saga. An indication of the varied literature which has grown up about these legends would have been of general interest to scholars. As it stands, the introduction is devoted mainly to a detailed account of the different forms through which the collection has passed, and an investigation regarding the author's life. In this latter connection the editor

gives very convincing reasons for the belief that John of Tynemouth filled the office of historiographer at the famous Abbey of St. Albans, in which capacity he composed his valuable 'Historia Aurea' (still unedited); and makes it probable, moreover, that he was a victim of the pestilence of 1348-49—a considerably earlier date for the death of this worthy than that which has been hitherto accepted. In the light of these investigations of Dr. Horstman, the article on John of Tynemouth in the 'Dictionary of National Biography' appears to be a tissue of errors.

The mixture of national with religious feeling which distinguishes this collection will, to people of English descent at least, give it an additional interest. Besides, the work in this new edition will be, doubtless for some time to come, the most generally accessible of the collections of the lives of saints in Latin—the language, of course, in which practically all of them were originally composed. We accordingly commend Dr. Horstman's publication to the attention not merely of students of hagiography, of whom it is to be presumed there are but few in this country, but to the wider circle of scholars in general who occupy themselves with mediæval life and literature.

*The German and Swiss Settlements of Colonial Pennsylvania:* A Study of the So-Called Pennsylvania Dutch. By Oscar Kuhns. Henry Holt & Co.

This is a painstaking presentation of the outward aspect of Pennsylvania German life. Made from the records and investigations of other writers, in the main, the picture is somewhat cold in color, and the reader misses that sympathetic interpretation of Pennsylvania-German kindness, charity, hospitality, and integrity, in great and small matters, which the author, himself a Pennsylvania German, it might be thought would have been well qualified to give. He has, however, kept any racial sympathy which he may have felt with his subject well in hand. If this be a defect, it is largely compensated for by the exactness and care of the study. Still, our author occasionally trips up. After saying that the German Palatines who settled in New York, were often confused with their Dutch neighbors, in the note on page 216 he includes at least two Dutch surnames in a list of alleged German and Swiss families. An example of understatement is found on page 205, where we read: "Missionaries like Spangenberg and Post were of the utmost value in keeping the Indians quiet for many years, and many important embassies were intrusted to their care." The important services of Frederick Christian Post, the great Moravian peace-maker, who, in the French and Indian war, robbed the French of all their Indian allies on the Ohio, would scarcely be estimated at their real worth from so diffident a claim in his behalf. A sentence on page 226 would convey to the reader not acquainted with the facts that love for music was a new thing with the Pennsylvania German, whereas at Bethlehem a century ago choral societies and orchestras gave many public concerts each year, and introduced musical instruments and the music of the great composers of the Old World into the American colonies very many years before the cities of New York, Philadelphia, and Boston en-

joyed any such opportunities for musical culture. The extraordinary energy, initiative power, and executive capacity possessed by such a man as Dr. Brumbaugh, the present Commissioner of Education for Porto Rico, who within two years has done so much to Americanize fifty thousand Porto Rican children, and who is a pure Pennsylvania German, are qualities difficult to reconcile with the author's theory that the people of whom he writes are less strong than the Anglo-Saxons in these elements of character.

Many of the most interesting facts presented in this book are relegated from the body of the page to a footnote. In one such we learn that the wife of Lord Curzon, Viceroy of India, the late Gov. Russell of Massachusetts, Archibald Lampman, Bayard Taylor, Spencer F. Baird, and Judge Jeremiah S. Black were of Pennsylvania German stock; William D. Howells springs from the same race. Among the curious parallels to the mingling of English and German in the Pennsylvania-German dialect Mr. Kuhns cites such mirth-provoking phrases as "walke in le lane," "I dig up un clod del terre," and "I'owner del park vient al gate del park pur hunter," presented in the law French of England in the sixteenth century.

*The Care of Books: An Essay on the Development of Libraries and their Fittings, from the Earliest Times to the End of the Eighteenth Century.* By John Willis Clark, M.A., F.S.A. Cambridge (Eng.): University Press; New York: Macmillan. 1901.

The very earliest collections of books seem to have been connected with government and religion. At least the earliest of which we have any knowledge—those of Assyria—consist chiefly of public records, decrees, and devotional writings, and were naturally housed in the palaces and temples. So in Greece, and later in Rome, temples were favorite locations for public libraries, though, with the increase of wealth and luxury, private collections were made, often more for ostentation than use, so that, as Seneca tells us, a library had come to be as necessary a part of a rich man's house as a bath-room. Pope's Timon, showing his books to his visitors, calls attention to their "dated backs" and sumptuous binding; but his Roman prototype could not do this, as his books had neither backs nor binding: They were rolls of papyrus or parchment, the text being in short columns transverse to the length of the papyrus, which was rolled up by the left hand while it was unrolled by the right, and the title was written on a slip of parchment attached to the end. Such rolls were kept in pigeon-holes, like wall-paper at a modern paper-hanger's, where a sample of the pattern takes the place of the Roman *titulus*. After the *codex*, or leaved book, came into general use (considerably after the Christian era), presses or book-cases were employed, as in the Vatican Library, of which our author gives a copious and detailed account.

In the Middle Ages the great libraries grew up in the monasteries. Each monastery needed, of course, the books used in the service, the rule of the order, the Scriptures, and some treatises on theology; and around this nucleus a collection grew.

The Benedictines especially favored the collection, production, and copying of books, and enacted minute rules for their care and use by the brethren. Other orders followed the example, and Mr. Clark has spared no labor in investigating their various regulations, which furnish very curious reading.

When these collections grew so large and their use by readers so extensive as to make a special library-room necessary, the old presses were found inconvenient, and hence grew the lectern system. The library was fitted up with reading-desks on which the books were laid, each book being usually fastened to a light chain running on a rod, to prevent abstraction or displacement. In front of each desk was a bench for the reader. A quite perfect example of a library of this kind still exists in Zutphen, Holland, with the old books still chained to the desks.

As books and readers multiplied, the lectern system was found unsatisfactory, and what Mr. Clark calls the "stall" system was introduced. The ends of the double lectern were carried up high enough to allow additional shelves above the desk, upon which the books stood upright, so that the reader, without moving from his place, could command a number of volumes. The next step was to discard the chains, which in public libraries was done in the eighteenth century. This allowed the removal of the reading-desk and doubled the space available for books.

All these systems contemplated the desks or shelves as set at right angles to the walls; but in the south of Europe the plan of setting the shelves against the walls was first introduced (Mr. Clark thinks) in the Escorial of Spain, in the sixteenth century. This plan was followed in the Ambrosian Library at Milan and the Mazarine Library in Paris, with the addition of a second story of shelves, accessible by a gallery. We have now reached the period of truly magnificent libraries, capable of containing tens and hundreds of thousands of volumes. The later devices for gaining additional space, such as those in use in the British Museum, do not fall within the limits of the work before us.

Not the least interesting part of this volume consists of information about early private libraries, and the use of books in connection with the private life of the Middle Ages, as exemplified by reproductions of old drawings and illuminations. The whole work is profusely and beautifully illustrated, and will delight the hearts of book-lovers.

*A Japanese Miscellany.* By Lafcadio Hearn. Boston: Little, Brown & Co.

Mr. Hearn's "honorable" offering—to talk in Japanese style—for this book year consists of six stories, or rather condensed novels; three chapters entitled "Folk-lore Gleanings"; and six light essays, to which he gives the name "Studies Here and There." His text is marked by the customary lushness of rhetoric that in flavor is rather French than English, while there seems no lack of sensitiveness to things visible and invisible in Japanese life. He catches upon his page the subtle tints and aromas of a life and civilization unique by reason of their island growth during a thousand or two years. Yet we ask whether

it is not time to cease the endless and monotonous reiteration of the words "honorable," "august," etc., in expression of the idea conveyed by the Japanese prefix *o*, which certainly gives a false and exaggerated notion of the commonplaces of Japanese life. The North American Indians are much like their probable relatives, the Japanese, not only in having no simple term signifying "brother" (or sister), but instead "older brother" or "younger brother"; in using terms of address that always imply superiority or inferiority; in impersonality of speech; in weakness of pronoun terms; and in using prefixes and expressions which imply honor to the person addressed or to anything belonging to him, and more or less deprecation of self and what belongs to self. Yet it would seem absurd to render phrases, substantives, and the "hooks and eyes" of speech, whether Japanese or Iroquois, in what in English smacks of pomp and stilt. Especially in some of the studies of what is already nearly commonplace—studies which are of the lightest possible texture, even though decorated with abundance of felicitous phrase and grandiose diction—does this mannerism border on the absurd, while in metrical sentences it becomes ridiculous. For example, one of several hundred instances in the children's song (p. 177) runs (*italics ours*):

"Under the willow-tree  
Sir Mandarin-duck  
Being shone upon by the morning sun,  
His *honorable* color is dark.  
If the *honorable* complexion be dark," etc.

The "stories" are as tiny crystals, evaporated out of enormous bulk of mother liquid. They open great windows into popular superstition. That "Of a Promise Kept" tells how, in order to make good his word, a man who has committed *hara-kiri* sends his ghost to report. The story "Of a Promise Broken" is of a man who vows to his dying wife that he will bury a bell with her in his garden, and not marry again. Yielding to his friends, he takes a new wife, who soon hears the bell ringing in the garden, and is finally dragged out, mangled and beheaded by the ghost of the first wife. Another is the story of prayers to the pest-god, who answers by taking the life of another person of the same name and transfusing the soul into the body of the sick girl; the convalescent becoming, according to a decree of the Court, the property of both households. Other stories are of the paintings of brutes and demons, done with such artistic genius that they turn to life. These are the commonplaces of folklore and art stories in "the artist nation."

Japan not only is called the Land of the Dragon-fly, but is extraordinarily rich in varieties of the insect itself. In "picture-poems," as the author calls them—mere jets of fancy fixed in words, the measured ejaculations that note a fact—the *tombo* flies before the mind's eye in many a dainty conceit. The statement of such fact, in its method, shows a tender sentiment and keen appreciation, both of color, the delicate veining of the dragon-fly's wings, and its grace and swiftness of movement. The chapter on Buddhist names of plants and animals shows how fully the faith and cult of India have become the basis of popular education and culture, touching the imagination and enriching the folk-lore. As Christianity in Europe, so Buddhism in Japan, has given a new outlook on nature