

Mr. Stone's paper we are quite ready to give credit to himself. Not upon him rests any blame for his misconceptions, but upon a strange combination of reverence for a local view, and conservatism towards a tradition which was in itself a mere guess at its origin, with a calm indifference to the unimpeachable deductions of the world's foremost investigators which have thrown such a flood of light on the verities of classic verse structure.

A POOR HISTORY OF NEW JERSEY.

New Jersey, as a Colony and as a State, One of the Original Thirteen. By Francis Bazley Lee. Associate Board of Editors, William S. Stryker, LL.D., William Nelson, A.M., Garret D. W. Vroom, Ernest C. Richardson, Ph.D. Four volumes. Illustrated. New York: The Publishing Society of New Jersey. 1902.

The share of the Board of Editors in the preparation of these volumes has probably been a small one. Adjutant-General Stryker, upon whom Princeton University conferred the degree of doctor of laws for his historical writings, and who was the leading authority in the State upon the history of the Revolutionary period, died late in 1900. The proofs of the four volumes, according to the preface, "have been carefully read" by Messrs. Vroom and Nelson, but it would be charitable to infer that their labors have been advisory, if not perfunctory, and upon Mr. Lee's shoulders must be placed the responsibility for a work which is uneven, and often superficial, and which, upon the whole, in spite of evident enthusiasm and a certain capacity for historical research in limited fields, is disappointing and unsatisfactory. It is at its best in those portions which record the simple annals of a neighborhood; at its worst in the attempts to give philosophical treatment to broader aspects.

An example of the author's not infrequent tendency to draw a sweeping conclusion from an unrelated premise is given on page 187, volume i., where he says:

"It was the rule of the Society of Friends to 'marry in meeting'; that is, the union of a Quaker and a Presbyterian or Episcopalian was not only discountenanced, but was absolutely forbidden, to the degree of religious and social ostracism. Thus it was that a wealthy member of the Society, having a daughter, sought to unite her in marriage to some worthy young man of another land-owning family and join the two estates."

Here are recorded two separate statements, the first of which will be conceded and the second not seriously questioned, since it has been the habit of thrifty parents everywhere to marry their children as well as possible; but the last statement is no more to be drawn from the first than is the first from the last.

Elsewhere the author asserts that the Quakers looked upon marriage as a civil contract, not as a religious institution; and again on page 322, volume i., he reiterates his belief that the Quaker did not consider marriage as a divine sacrament. In these repeated assertions Mr. Lee contradicts the Quaker authorities themselves, simply because he has failed to understand the Quaker attitude towards what Friends consider the interference of a priesthood. In *'Friends in the Seventeenth Century,'* by Dr. Charles Evans (Philadelphia, 1875),

the true attitude of Friends upon this question is made plain in the following sentence (p. 262): "As Friends believed marriage was an ordinance of God, they held that He alone could rightly join any therein, and that the intervention of a priest or minister was not only uncalled for, but added nothing to the sacredness of the marriage covenant." The same authority also discusses marriage as a civil contract, the Friends regarding the bond from both points of view. George Fox declared that "it was God who joined man and woman before the fall. . . . It is God's joining that is the right and honorable marriage, but never any priest did marry any that we read of in the Scriptures from Genesis to Revelations" (see the Journal of George Fox).

On page 187, volume i., in attempting to point out a fundamental distinction between the people of East Jersey and those of West Jersey the author says, "The most characteristic feature of the economic development of West Jersey was the establishment of a land-owning class. Whether or not this was designed will probably never be known, but certain it is that those who had money or ready credit invested heavily, as the records show, in real estate"; and further on he speaks of land ownership as an indication of wealth. The truth is that, at the outset, land had an insignificant money value. The settlers and their descendants gradually created wealth from the soil, but as their wants were few and there was little variety of personal property, the profits of agriculture were invested in additional land, which in turn became a source of revenue; the process keeping pace with the development of consumers in villages and towns. There were, of course, families in West Jersey whose members were superior in ability, in character, in substance, and in education to the unlettered, simple-minded tradesmen, small farmers, and farm hands about them; but Mr. Lee's desire to set up a landed aristocracy in West Jersey outruns his facts. The teaching of the Friends was so largely ethical—conduct for seven days in the week was so important an element in their theological theory—that there was great uniformity in deportment and address. Besides, few Friends were needy, and the Quakers stoutly maintained that the individual was much, the station in life little. All this was opposed to an aristocracy; and although the author insists more than once that there was in West Jersey such an aristocracy, similar to that of Virginia, he nowhere presents the facts to sustain his view. The chapter on "Old Homes and Old Names" in volume iii., where the reader would naturally look for such evidence, is a mere roster of names, mostly of honest country folk in whose democratic simplicity of life and bearing there was certainly little of the aristocrat.

Another instance of the author's habit of over-statement is found on page 201, volume i., where, in writing of the redemptioners, he says: "Once in the hands of a new master, the life of the redemptioner was more distasteful than that of the slave." The services of the redemptioner were sold for a limited number of years to pay for his passage across the ocean. In the beginning the transaction was a voluntary one on the part of the redemptioner.

Later, when vessels became so crowded that the passenger's personal belongings, his chest holding his clothing, and often his money, were left behind at the place of embarkment, the transaction became an involuntary one. It need not be pointed out that the situation of the slave was very different. Moreover, the redemptioner enjoyed the hope of marrying the daughter of the colonial who purchased his services, and the opportunity was so frequently improved—every community where redemptioners were found offering examples of such marriages—that in those early times, where an employer and employed, purchaser and redemptioner, labored side by side, ate at the same table and lived the same life, it is apparent that there was no sharp social distinction between the family and the "help," who so often subsequently became a member of the family by marriage. Mr. Lee says the redemptioner seldom aspired so high as to a seat in the New Jersey Legislature. As a matter of fact, well-known examples of redemptioners who rose to high station were Matthew Thornton, signer of the Declaration of Independence, and Charles Thomson, Secretary of the Continental Congress.

On page 195 of the same volume, the author has thought it worth while to record that sanitary plumbing, window screens, and bath-tubs were unknown to the New Jersey colonist, and declares that "in all cases the houses were without conveniences," meaning that they were without the conveniences of to-day. The conveniences of their time and locality of course they had. Of minor errors may be mentioned the reference to Anthony Wayne, page 180, volume ii., where he is called Col. Wayne. The time referred to is 1778. Wayne became a brigadier-general in the previous year. The inscription under the picture of the old inn at Haddonfield declares that "in this hotel the Continental Congress held many sessions." While the Legislature met in the hotel, and the Council of Safety was there organized, there is no foundation for the assertion that the Continental Congress ever sat there. The building represented on page 122, volume iv., was not the New Jersey building at the Centennial Exposition of 1876, as the book asserts. There is often marked inadequacy of statement. On page 285, in the same volume, it is declared that in Mount Holly, "before the opening of the civil war, two fire companies, an insurance company, and water, gas, and telegraph companies had been organized." When it is known that one of the existing fire companies was organized in the eighteenth century, and that the water company was one of the first in the United States, the vagueness of the phrase "before the civil war" is better appreciated. Elsewhere, on page 299, the author declares that at Lawrenceville is one of the three leading preparatory schools in the United States. Where are the other two?

The work has been written in a series of monographs, each chapter being supposedly complete in itself so far as the topic of which it treats is concerned. The method is not without its disadvantages. Thus, we are given in the first volume chapters on "The Beginnings of Transportation" and "Ordinaries, Inns, and Taverns," which are related subjects, separated by three chapters upon other topics. The chapters on

"The Steamboat Monopoly" and "New Jersey's First Railroad Charter" are in another volume, and "The Days of Camden and Amboy" in still another. Again, the reader is brought back to the subject of taverns in a chapter on "Social Conditions at the Close of the Century" in volume ii. Volume i. relates to the colony, volume ii. to the Revolution, and volume iii. to the first half of the last century, while volume iv. brings the narrative down to the present time. If the last volume had been omitted altogether, which, in view of its bare recital of commonplace facts to be gathered from almanacs and newspapers, might well have been done; and if the general discussion of national politics and national questions indulged in on every occasion had been curtailed, and the thinnest of the chapters on State topics had been cut down, the work would have been far less bulky, and at the same time there would have been room for an adequate account of the battle of Monmouth in place of the present meagre references to that contest. In connection with one phase of this battle the author names two gallant American soldiers, but fails to mention the real hero of the episode, Col. Nathaniel Ramsay of the Maryland Line, who thrust one British dragoon through the body with his sword, before being shot at close range, in his effort to fulfil his promise made to Gen. Washington that he would hold the position until troops could be brought up, or die in the attempt. Curiously enough, neither in the list of Princeton graduates, among whom both brothers are to be numbered, or elsewhere, is there any reference to Col. Ramsay's brother, Dr. David Ramsay, the "Father of American History," whose account of the war for Independence, including the New Jersey campaigns, still remains, after more than a century, one of the best, as it is one of the most authoritative, historical narratives of the war. However, Mr. Lee has concerned himself little with literature relating to the State, although Henry Armit Brown's address at Burlington, Andrew D. Mellick's "Story of an Old Farm," and Isaac Mickle's "Reminiscences of Old Gloucester" were models of what his own work should have been.

The many curious facts recorded in the first volumes, such as the manufacture of wampum in New Jersey as late as the year 1860; the organization by the Dutch of a church at Bergen in 1660, the oldest church in the State; the establishment at the same place by the same race of people in 1664 of the first school in the State; the Loyalist record of Shrewsbury (an English settlement); the facts relating to the exercise of their right to vote by the women of New Jersey under the Constitution of 1776; even a number of meritorious chapters like those relating to slavery, currency, and counterfeiting, only serve by contrast to deepen regret that a work so good in part should be marred by imperfections so obvious.

Of the marginal illustrations in color scattered profusely through the volumes, many are without any special relevancy, and a number of nameless ones were inserted, apparently merely in order that the page should have a picture. The engravings of portraits of distinguished Jerseymen are more dignified in character and more in keeping with the kind of historical work

which these volumes aim to be, but fall short of being.

Disciples of Æsculapius. By Sir Benjamin Ward Richardson, M.D., F.R.S. With portraits and illustrations. E. P. Dutton & Co. 2 vols., 8vo, pp. 827.

The cables of thought that run through human history connect one era with another, although few of their strands maintain prolonged continuity. Generally, the threads that bind one stage of social and intellectual development with the preceding are replaced later by others of different hue and texture, so that, in tracing backward a particular science, course of study, or doctrine, one may be surprised to find how completely its fundamental concept has been changed, and sometimes to learn that minds whose main distinction was in other realms could be claimed as originally of the one in question. For instance, John Keats was a medical student, and had practically no other education or occupation; not that he advanced medicine by his genius, but medicine seems to have given occasional tone and illustration to his thoughts. The philosopher, John Locke, author of the fundamental Constitution which the Proprietors of 1663 attempted to use in Carolina, and of the 'Essay concerning Human Understanding,' was an Oxford bachelor of medicine, and in his earlier years a successful practitioner, who never wholly discarded professional interests.

From the writings of the late Sir B. W. Richardson, himself an active-minded man, especially concerned with preventive medicine, are here collected more than forty addresses commemorative of men who, in one way or another, contributed to or were connected with medical science. Not all of them were physicians, but all were interested in modes of right living, and nearly all in the cure or the prevention of disease, or in discovery and public service bearing directly upon the prolongation of human life. These two volumes of essays are intelligent and interesting studies of great men, and present in most instances details little known, except to scholars in biography. They are discriminating reports of worthies who have placed the world in debt, although much of that has passed by the lapse of time into the outlawry of oblivion; and they make up a compendium convenient for reference and sufficiently complete for the pleasure and advantage of many writers and more readers. The papers are not arranged chronologically, nor by subject, and they run from the birth of French surgery and of modern anatomy to our own times. The acute and outspoken Willis, the learned and successful Sydenham, Paré courageous and devout, Black and Priestley, Rush and Wiseman, Digby and Browne, are among those passed in kindly but sagacious review.

The student reviewing the last three centuries of medicine will find here illustrations of its incidental interlacings with many kindred lines of study, and an interesting collective exhibition of modes of thought, as well as of achievement in different periods. For reading and for reference this compilation is equally appropriate for private collections and public libraries.

The Contendings of the Apostles: The Ethiopic Texts, now first edited from Manuscripts in the British Museum, with an English Translation, by E. A. Wallis Budge, M.A., Litt. D., D. Lit., F.S.A. Vol. II. The English Translation. Henry Frowde. 1901. Pp. xvi, 736.

Among the most important legacies to us from the gnostic sects of the early Christian centuries have been various apocryphal acts, preachings, and martyrdoms of the apostles. These were taken over in self-defence by the Catholic Church, purged mostly of their heretical doctrines and allusions, and have reached us in this modified form. Apart from their value for the history of the popular ideas and beliefs of the early Church, they are of high interest for sociology and folklore. One group of these apostolic legends, known as the "Contendings of the Apostles," appears, according to the researches of Guidi, to have assumed form under the Patriarchate of Alexandria. The earliest traces are in Sahidic Coptic, but in that language only fragments so far have been found. From Coptic, as the language of the people changed, it was rendered into Arabic, and of the collection in that form we possess several manuscripts. This translation must have been made in the second half of the thirteenth century, and marks a new period in the history of these stories, coinciding, apparently, with a literary and religious revival in the Alexandrian patriarchate itself. From Arabic a translation was finally made into Ethiopic, but not earlier than the first half of the fourteenth century. Thus, at last, these half-wearisome, half-weird tales reached the Abyssinian Church. No other church has given them so free an entrance among its sacred books; elsewhere, they have ranked as religious novels, a cross between 'Robert Elsmere' and 'The Prince of the House of David'—the one on the gnostic, the other on the Catholic side; there, they have lacked little of full canonicity. Perhaps, then, it was fitting that this, their most complete attiring in a European garb, should be by passage from the language which had proved most hospitable to them. From every other point of view an edition and translation of the Arabic version, in the lack of complete Coptic manuscripts, would have been more desirable. The Ethiopic is only another remove from the lost original, and adds little or no interest of its own.

Dr. Budge in this volume makes no reference to the industrious S. C. Malan, who anticipated him in the greater part of his work with a translation published in 1871. Without doubt, however, his own is more literal and elaborate, and has been made from fuller manuscripts. The version in itself certainly suggests conscience and care. The unwieldy sumptuousness of the form is due to the munificence of the late Marquess of Bute. A fuller introduction and commentary would have raised higher gratitude in us than the present heavy paper and more than ample margins. As it is, the student must take refuge with Lipsius and Guidi.

Church Building: A Study of the Principles of Architecture in their Relation to the Church. By Ralph Adams Cram. Boston: Small, Maynard & Co.

The greater part of this volume first reached the public in a series of articles in the columns of the *Churchman*. They were