

along" what history decides they shall have been. This doctrine he imagines is what Professor James means by the "will to believe." He is resolved that it shall have been so.

The main point of the essay, however, is that axioms are explanatory hypotheses—"postulates," the author calls them—which are suggestions coming from our needs, and which, in a measure, are found to fit the facts while in a measure they are forced upon the facts by formalisms. No doubt axioms and explanatory hypotheses may with some justice be thrown together under one heading, but the general theory is considerably more satisfactory than the author's attempts to apply it to the formulæ of logic, such as "A is A," for such a formula is simply an attempt to formulate in part what we perceive that we mean by "is." It thus rather resembles the assertion that a color before the assessor's eyes is red—that is, it resembles a direct judgment of perception; although doubtless this, too, might with some justice be likened to an explanatory hypothesis.

The general movement of thought which the book represents has certainly great vitality; and this signifies that it is destined to develop further. All the writers have plainly been much impressed by the method of the book, 'Riddles of the Sphinx.' Their bark is not anchored to any special position, and is destined to be carried far—they know not whither. We believe them to be the hardy navigators who will adhere to their method as long as it seems to them rational, wherever it may carry them.

Glimpses of Colonial Society and Life at Princeton College 1766-1773. Philadelphia: Lippincott. 1903.

The town of Paterson in New Jersey most conspicuously commemorates to-day the Governor of that State, afterward a Senator and a Justice of the United States, some of whose correspondence with college friends when he was between twenty-one and twenty-eight has been printed, with the above title, under the editorship of Mr. W. Jay Mills. Not much direct light is thrown upon either society or the College, from which he was graduated in 1763, by this law student, whose letters were chiefly occupied with the charms of real and imaginary belles in Philadelphia and Princeton, and with comments upon the tender passion. In the main they show that a hundred and thirty years ago the emotions were as urgent as they are to-day, with perhaps somewhat more open expression. If William Paterson's letters of the next ten years, covering the Revolutionary period, could be recovered, they should be a contribution to history.

A satire upon a tutor who avoided the civic duty of attendance at an accidental fire; reference to the recognized custom on the part of some students of delivering speeches not their own as if original; and an appended letter from the President in 1804, showing the trouble made by a suspended student who would not leave the town, but "haunted the college particularly at nights," are the chief items bearing upon the academic life. A business letter of 1769 says: "There is very little circulating cash in the country, which renders it

difficult to take up money," although in Hunterdon County, whither Paterson is going, there are wealthy farmers who "have money to put." We learn incidentally that postal accommodations are indifferent and irregular. Long trips over country roads are taken as a matter of course and without complaint in attending court. These illustrate the times. There is no allusion to dress, to entertainments, to social habits of any kind. Naturally there would be no set comment, in such informal and ephemeral communications, upon the ways of a society with which both parties were familiar, but it is strange that there was no recognition in them of that ground swell of opinion so soon to be manifest in the war for independence.

It seems a question of ethics whether it is quite right to publish such correspondence. There is nothing unbecoming nor really weak in these pages, but they are friends' gossip, not essays for the world. Historians might study such manuscript for details, but we cannot believe that an ordinarily sensitive man would not object, either at the time or in his maturer years, to having them spread abroad. Although written by one who afterward became conspicuous, they are not the letters of a famous man; so the public has not the claim, sometimes set forth, of a right to the developed thoughts, although privately expressed, of those to whom popular acclamation has given fame. Nevertheless we all like human documents, and as one that is well marked, this little book appeals to a natural if not very elevated longing.

Unless the orthography has been very carefully edited, William Paterson was much more literate than the average collegian of his day. There are but one or two misspelled words, and these are carefully stamped with a sic. But with all such apparent care the editor sees fit (p. 141) to spell queue without its last two letters. This is a lapse probably distributable between the compositor and the proofreader, but unsightly.

Social Germany in Luther's Time. E. P. Dutton & Co.

We have here a translation, by Mr. Albert D. Vandam, of the memoirs of Bartholomew Sastrow. The title is decidedly too pretentious, inasmuch as Sastrow was a minor personage, whose experience of the world was limited and whose prejudices were extremely strong. It will be seen, too, that he really belongs not to the time of Luther, but to the following generation. He was born in 1520 and lived till 1603. Thus, while the first twenty-six years of his life run parallel with the last twenty-six of Luther's, he belongs to the age of the Council of Trent rather than to the age of the Diet of Worms.

Our only quarrel is with the undue comprehensiveness of the title. This autobiography is worth translating, both for the facts which it contains and for the state of mind which it reveals. Sastrow was a native of Greifswald, and his career is chiefly associated with the Hanseatic region. The Lutheran movement had made good progress in the extreme north of the empire during Sastrow's boyhood, and when, at the age of eighteen, he entered the University of Rostock, he found it under the control of two apostles from Wittenberg, Burenius and

Wellfus. From whatever influence, Sastrow imbibed during his boyhood a spirit which led him to defend the Lutheranism of the Lutheran religion. His party feeling shows itself strongly in his autobiography, and is indeed one of the main characteristics of the work. As Mr. H. A. L. Fisher observes in his introduction to the present translation:

"Sastrow was a Lutheran and believed in devils as fervently as his great master. . . . For some reason, which to me is inscrutable, but which was as plain as sunlight to Sastrow, a superhuman apparition goes out of its way to help a young Pomeranian scribe, who upon his own showing is anything but a saint, while the innocent maidservant of a miser is blown up with six other persons no less blameless than herself, to enforce the desirability of being free with one's money. This, however, is the usual way in which an egoist suggests the popular religion."

At the age of twenty-four Sastrow became an imperial notary, and for historical purposes the most important part of his life falls within the next six years. After serving the Margrave Ernest of Baden and Christopher von Löwenstein, a receiver of the Order of St. John, he journeyed to Italy in 1546, had a glimpse of Rome (where his Lutheranism was carefully concealed), and returned to Germany before the outbreak of the Schmalkaldic War. Unfortunately for itself, Pomerania took the side of the confederates, and, after the battle of Mühlberg, found it necessary to sue for terms. Sastrow received an appointment on the commission which went to Augsburg along with the Pomeranian Chancellor, James Citzewitz. His account of the Diet at which the Interim was drafted is quite the best thing in his narrative of personal experiences, and it alone would justify the publication of the book. The profligacy of the German princes, the cruelty of the Spanish soldiery, and the hideous frequency of judicial murders, throw a lurid light upon the theological debates of this exciting moment. Though not a dignitary of anything like the highest importance, Sastrow stood near enough to the Protestant princes to procure much information and more gossip. During the latter part of his life he was occupied chiefly with the politics of Stralsund. After being made Secretary in 1555 and Councillor in 1562, he reached the post of Burgomaster in 1578. This was the highest position he ever filled. His personality is harsh and unpleasant. His book reflects the more rugged aspects of German life during the middle and latter part of the sixteenth century.

BOOKS OF THE WEEK.

- Blaisdell, A. F. and Ball, F. K. *Hero Stories from American History.* Boston: Ginn & Co.
 Boogher, W. F. *Gleanings of Virginia History.* Washington: Published by the author.
 Brochner, Jesse. *Danish Life in Town and Country.* G. P. Putnam's Sons. \$1.20.
 Chittenden, H. M. *History of Early Steamboat Navigation on the Missouri River: Life and Adventures of Joseph La Barge.* 2 vols. Francis P. Harper.
 Colson, Elizabeth, and Chittenden, Anna G. *The Child Housekeeper.* A. S. Barnes & Co.
 Gibbs, George. *The Love of Monsieur.* Harpers.
 Howells, W. D. *Questionable Shapes.* Harpers.
 Irving, Washington. *The Fur Traders of the Columbia River and the Rocky Mountains.* Edited by F. L. Olmsted. (The Knickerbocker Literature Series). G. P. Putnam's Sons.
 Johan Mortensen. *Le Théâtre Français au Moyen Age.* Translated from the Swedish by Emmanuel Phillipot. Paris: Alphonse Picard et Fils.
 Kingsley, Charles. *Hereward the Wake.* 2 vols. J. F. Taylor & Co.
 Whigham, H. J. *The Persian Problem.* Scribner. \$3.50.
 Whinery, S. *Municipal Public Works.* Macmillan.
 Whiting, C. G. *Walks in New England.* John Lane. \$1.50.

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