

der unfavorable conditions. While we had our enormous natural resources to fall back upon, any sort of rough and tumble business management would do; but the time for the trained man is surely coming. It has come to England, where college discipline has a value other than the social advantages it brings. Fine classical scholars have been known to attain high place in English life. It has come more emphatically still in Germany—this modern type of industrial progress which has found that efficiency is the fruit of training and that business victories are won in the schoolrooms.

Thus to insist upon the fact that proficiency at college means, if anything, a very moderate share of success in life is an indictment both of our public life and of our colleges. It is a poor sort of preparatory school whose best graduates are unfit for the work for which they are prepared. And it is a poor sort of social organization that can turn upon the young man who has taken its exhortations concerning wisdom and virtue to heart, and say to him, "Well, we don't think there is anything that you are very well fitted for, but we'll see."

#### FRENCH MEMOIRS AND HISTORIES.

PARIS, June 18.

The first volume of "*La Franc-Maçonnerie en France des origines à 1815*," by Gustave Bord, treats of those who wrought at the revolutionary idea from 1668 to 1771; it is a book of nearly 600 pages (10 francs, Nouvelle Librairie Nationale). This is a vital subject in the history of the transformation of the modern world. Freemasons are distinct from philosophers, to whom the agitation of minds leading up to the French Revolution is commonly ascribed, as a church is distinct from a religion. The great secret society, in which rationalist philosophy was organized as a militant political party, from its very secrecy and the mystic cover which it took for a disguise, presents difficulties without end to the historian who is free from passion in his investigations. This can hardly be said of the present work, which is openly hostile to the fundamental principle of revolution and Freemasonry alike. But its earnest and minute record of events and personalities not appearing in histories commonly known is immensely suggestive; and, in default of a completer and more impartial work, it is of great value for the understanding of so passionately controverted a period. It should be remembered that Professor Aulard, with all his

vaunted documentary method, would scarcely prove less partial on the other side in the essentials of the history. It is to be desired that competent investigators should apply themselves to study how far Freemason lodges were responsible in England, and particularly in America, for the propagation of Rationalism in religion and revolutionary ideas of state authority and government.

In a volume of studies of Franco-Russian history and literature, Charles de Larivière publishes a first series on Catherine II and her pet philosopher, d'Alembert, on Buffon and Count Esterhazy, and on the youth of Nicholas I—"La France et la Russie au XVIIIe siècle" (H. Le Soudier). Robert de Crèvecœur re-edits with introduction and notes the first volume (Plon) of "*Mémoires du Comte Dufort de Cheverny—l'Ancien Régime (1731-1787)*." This comprises the period when De Cheverny held the important office of *Introduit des Ambassadeurs* at the Court.

"*Les Jacobins peints par eux-mêmes*" (Lemerre) is a history of the *Société Populaire* et *Montagnarde* of the little city of Provins during the years of Terror, 1791 to 1795. It is compiled from the revolutionary society's own archives by Justin Bellanger, curator of the city museum and library. The genuine character of such documents concerning the progress of the Revolution outside of Paris cannot be overrated. "*Madame du Barry*" (Émile-Paul), by Charles Saint André, is a new documentary work concerning a victim of both the Old Régime, where she had been little less than a queen, and of the Jacobins, who cut off her head for its royalty. The competent Pierre de Nolhac authorizes the book with a preface; it presents a much more favorable account of its subject than has commonly been given, and throws many side lights on the decay of the old and on the bloody rise of the new order in France. The same publisher issues a book that helps to explain the mental and emotional attitudes of the society of the period of change—"Le Prestige de Jean-Jacques Rousseau"—reminiscences, documents, and anecdotes, written by Hippolyte Buffenoir.

Two books have new disclosures concerning decisive female personalities of the Revolution. "*Madame Tallien*" (l'Édition), by Louis Sonolet, gives a more authentic account of the extravagant career of this woman, whose life led from the old nobility into the prison of the Terror, and then into the arms of the man who had come to cut off her head, but lost his heart instead. Into this plebeian heart she instilled enough courage to overthrow Robespierre, which made her *Notre Dame de Thermidor* and one of the three queens of the extraordinary society which followed the Terror in Paris. She promptly

turned her back on Tallien, who dropped into pathetic obscurity; and she died *Princess de Chimay*, long after the Bourbons had come back and France had had yet another revolution. She belonged rather to the cosmic than to the ethical order of things; and the instinct of self-preservation helped her to find means of relieving France at a critical moment from a tyranny greater than anarchy.

"*L'Impératrice Joséphine*" (Librairie Sportive), by K. Pichevin, tells once again the life of Madame Tallien's chief rival in the new society (Madame Récamier was the other). With great painstaking and documentary attempts at proof, the book is more charitable toward the early years of the Creole who became an Empress than most recent writers have been. The pathos of Joséphine's later story has so permeated English, and particularly American, feeling that the book should be welcome. Joseph Turquan, an intelligent compiler, some of whose books have been translated into English, has for his new subject one whose fate in popular tradition is just the other way about from that of Joséphine. The "last dauphine," whose early imprisonment in the Temple when her parents, Louis XVI and Marie Antoinette, were taken off to the guillotine, touches all hearts, had her later years unknown or judged with harshness. "*Madame, duchesse d'Angoulême*" (Émile-Paul) may not succeed in revising this popular verdict, which was based on little real knowledge; but it will make the earnest reader agree that, if this heroine of so many tragedies could have borne an heir to the Bourbon line, he would have turned out very different from the most Christian and very unkingly Comte de Chambord, who was the actual heir. This latter was the serious son of that immensely frivolous mother, the Duchesse de Berry, the story of whose fall is told in a volume which has other historic interest—"Le dernier Effort de la Vendée (1832)," by the Vicomte A. de Courson (Émile-Paul). Preposterous and useless bravery shown in a cause of doubtful worth and disgusting treachery on the part of those who represented what has become our modern system, add light and shadow to a story which is heroic, but not reasonable.

The second volume of the Duchesse de Dino's "*Chronique de 1831 à 1862*" (Plon) covers the important years 1836 to 1840, under King Louis Philippe. This niece of Talleyrand (by marriage), and the inseparable companion and confidante of his later years in London and Paris, took notes by the way which all but compensate the disappointment felt at the publication of her uncle's non-committal memoirs. Her own personality is not submerged; quite the contrary; and literary historians will be glad to have her impressions of George

Sand and Balzac as they pass before her, studying her with their literary methods and all unaware that they were being instantaneously photographed by this Frenchified German princess who had experienced wider worlds than their own. The reader is irresistibly persuaded of the essential goodness and common sense of the duchess, quite contrary to the effect produced by the lively Countess de Boigne, whose memoirs are of the same years and often of the same persons.

"Claude Fauriel, membre de l'Institut (1772-1843)," by J. B. Galley, is the kindly story of a man who began public life as private secretary of Fouché at the head of the Imperial police, and ended by twenty years of accepted work in exotic and mediæval literature. His views have passed; his methods remain. More interesting at this day are his curious relations with the future Madame Mohl, who was a sort of English immigrant Madame Récamier, less beauty and plus ideas, in the change of France from restored Bourbons to half-revolutionary Louis Philippe. The book is an outlook on the intellectual, rather than the political world.

Napoleon III is entering into the period of documentary memoirs, although he is far from having issued finally from that of passion, declamatory invective, and guessing generalities. Théodore Duret, in "Les Napoléons" (Fasquelle), gives some new matter concerning both uncle and nephew from the point of view of a partisan adversary. "Mémoires inédits sur Napoléon III" (Nillson) begins with what is called the Chislehurst Memorial by Baron d'Ambès; the first volume, "Jeunesse et Conspiration," will follow shortly. These profess to be papers of a familiar of the Emperor from his youth, and to form the first complete history of Napoleon III yet published in France. The interest of such a publication cannot be doubted, particularly in the present uncertain Bonapartist revival; but the earnest reader will seek further confirmation. The book of Frédéric Loliée on the Emperor's half-brother, to whom more than all others he owed his Empire—"Auguste de Morny" (Émile-Paul)—gives more evidence of its origin "from family papers and secret archives at the ministry of the interior." It is written in the usual lively style of this author, and, in fact, aims chiefly at portraying the society of the Second Empire. S. D.

#### NEWS FOR BIBLIOPHILES.

Two Rochester gentlemen, William H. Samson, editor of the *Post-Express*, and Dr. Wheelock Rider, both collectors of Americana, have entered the field as publishers by announcing a series of American tracts, to be known as the Rochester Reprints. They plan to issue photographic

reproductions of the tracts issued by Eleazar Wheelock, telling of the progress of his Indian Charity School founded at Lebanon, Conn., but afterwards moved to Hanover, N. H., and named Dartmouth College. There are six of these, the first issued in 1763, the last 1775. Three others were published in England, these latter originating from the visit of Samson Ocom, the Mohegan preacher, to England to collect funds for furthering Wheelock's school. No set, bibliographically complete, of these nine tracts is to be found in any one library. The first and second of these reprints are now ready. They are printed from zinc blocks on Strathmore Japan paper and bound in blue boards with side labels. One hundred and forty copies are issued, of which one hundred and twenty-five only are for sale. When the series is completed a general title, a biography of Wheelock, and an Index will be issued. The "Journal of a Missionary Tour in 1808 through the new settlements of northern New Hampshire and Vermont," by the Rev. Jacob Cram, has been printed by these gentlemen for the first time from the manuscript owned by Dr. Rider, who has written an introduction. Two hundred copies have been printed.

A New York collector has recently acquired two of the rarest and most interesting of the early books in English relating to the New World. Of the first of these, Cartier's "Shorte and briefe narration of the two Navigations and Discoveries to the Northwest parts called Newe France," 1580, only five other copies seem to be known, in the British Museum and Huth collections in England, and in the John Carter Brown and Lenox libraries and the Church collection here. The last-named, the Ives copy, is the only other, apparently, which has been upon the market during the last thirty years. This account, in English, was translated by John Florio from the Italian collection of Ramusio. The original French account of Cartier's first voyage was probably not printed at the time, but is known from a manuscript discovered in the Bibliothèque Nationale in 1867. An account of the second voyage, in French, was published in Paris in 1545 as "Brief recit, & succincte narration, de la navigation faicte es Isles de Canada, Hochelage & Saguenay & Autres," etc. Of this little book only a single copy is known, that in the British Museum.

The second of the two books referred to, almost equally rare, is the first of Richard Hakluyt's numerous publications, "Divers voyages touching the discoverie of America and the Ilands adjacent," 1582, with one of the two maps. Only three copies with both maps seem to be known, two in the British Museum and one (the Kalbfleisch-Lefferts copy) in the Church collection. The John Carter Brown copy lacks one of the maps and the Lenox copy has both in facsimile. Henry Stevens, who supplied such a large proportion of the Lenox books, tells how, in 1845, he sent his first consignment of books to Mr. Lenox. "By return of post every book was ordered except 'Hakluyt's Divers Voyages,' 1582, at ten guineas." Stevens further states, in that most charming of book-collecting books, "Recollections of Mr. James Lenox," that "this was his first great mistake in book collecting, which he mourned for many a day."

The "Divers Voyages" was entered in the Stationers Register, under the date of May 21, 1582. The record reads "Thomas Woodcocks, Licensed to him under the Bishop of London and bothe the Wardens Divers Voiages touchinge the discou[e]r[y] of America." The recently discovered copy of the book contains at the top of the title-page a Latin inscription to the effect that the book was purchased by Edmund Arndenell, a soldier, on the 22d of May, 1582.

## Correspondence.

### POE AND THE "SOUTHERN LITERARY MESSENGER" IN 1837.

TO THE EDITOR OF THE NATION:

SIR: The year 1837 is one of the obscurest in all Poe's history. Prof. G. E. Woodberry, in his recent revised life of Poe, holds that "less is known of Poe at this period than at any other." Of the poet's movements and activities for this year only this is known: that he resigned as editor-in-chief of the *Southern Literary Messenger* in January, the formal announcement of his resignation being made under the date January 3; that he was, however, despite this announcement, discharging some of the functions of the editor on January 9 (compare the letter to Gen. A. B. Magruder recently brought to light by Professor Woodberry), and that he was still in Richmond on January 17 (see the letter of that date to T. W. White); that he was in New York city late in May and early in June (see the letter of Prof. Charles Anthon of date June 1, 1837); that he republished his tale "Mystification" in the June number of the *American Monthly Magazine*; that he contributed a lengthy review of Stephens's "Travels in Arabia Petræa" to the October number of the New York *Review*; and that he was living in New York in the latter part of the year at No. 113½ Carmine Street (see the reminiscences of William Gowans in the New York *Evening Mail* for December 10, 1870). There is also a tradition of long standing that Poe left Richmond in January, and proceeded at once—or by slow stages, as one biographer has it—to New York city, where he hoped to establish a connection with the New York *Review*, and that he remained in the city for the rest of the year. But beyond this nothing has been made known—and nothing conjectured, so far as I am aware—concerning Poe's career during this year. There is, however, in a collection of letters long treasured up in this city, a letter of Poe's which makes one or two additions to our scanty stock of information, and which has been kindly placed at my disposal for publication. This letter was written to Mrs. Sarah J. Hale, the editor of *Godey's Lady's Book*, and is now in the possession of Mrs. R. H. Connerly, a granddaughter of Mrs. Hale. It reads as follows:

Richmond,  
Oct. 20, 1837.

Dear Madam,

I was somewhat astonished to-day at receiving a letter addressed to "W. G. Simms, Esqr., Editor of the S. L. Messenger," and hesitated about my right to open it, until I reflected that, in forwarding it to Mr. S., I should place him in a similar dilem-