

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 Ardenell, 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-

ma. I thereupon broke the seal—but the address, even within, was "W. G. Simms." I could arrive, therefore, at no other conclusion than that, by some misapprehension, you have imagined Mr. S. to be actually editor of the *Messenger*, altho' I wrote you, but lately, in that capacity myself.

Of course, under the circumstances, it is difficult to reply to one portion of your letter—that touching the prose article desired. If, however, it was your wish that I should furnish it, I am grieved to say that it will be impossible for me to make a definite promise just now, as I am unfortunately overwhelmed with business, having been sadly thrown back by late illness. I regret this the more sincerely as I would be proud to find my name in any publication you edit, and as you have been so kind as to aid the *Messenger* so effectually in a similar manner yourself. To send you a crude or hastily written article would be injurious to me, and an insult to yourself—and I fear that I could, at present, do little more.

As Editor of the *Messenger* I can however say that it will afford me sincere pleasure to do you any service in my power. I shall look anxiously for the "Ladies' Wreath."

I am surprised and grieved to learn that your son (with whom I had a slight acquaintance at W. Point) should have been vexed about the autographs.* So mere nonsense it was hardly worth while to find fault with. Most assuredly as regards yourself, Madam, I had no intention of giving offence—in respect to the "Mirror" I am somewhat less scrupulous.

With the highest regard,
I am

Yr. obdt.

EDGAR A. POE.

Mrs. Sarah J. Hale.

This letter establishes at least two things: one, that Poe was back in Richmond in the autumn of 1837; the other, that he was again posing as editor of the *Southern Literary Messenger*. That he was again editor-in-chief of the *Messenger* is not to be believed, since Mr. White advertised himself as editor in each number of the *Messenger* for 1837 after February; besides, Poe himself asserts in an article on Judge Beverly Tucker in his "Autography" that he "retired from the *Messenger*" in January. The probable explanation of his statement to Mrs. Hale is that he was again holding the post of assistant editor, as had been the case in the summer and autumn of 1835. There is nothing in the contents of the *Messenger* of this period that either contradicts or proves this view, but the October and November numbers apparently lend some support to it. In the October number is a review of N. C. Brooks's "Scriptural Anthology" which may very well have come from Poe's pen—Brooks had befriended Poe, and Poe was in the habit of repaying debts of friendship in this manner. And in the November number there are several articles that were perhaps written by him: the notice of "The American Almanac for 1838," the brief comment on the "Eclipse of the Sun in 1838," the review of Miss Sedgwick's "Live and Let Live," and the article on the "Exploring Expedition to the South Seas." Poe had noticed the "American Almanac" for 1837 in the *Messenger* for October, 1836; he was interested in things astronomical; he was an extravagant admirer of Miss Sedgwick and had reviewed several of her books in the *Messenger*; and he had already contributed two articles to the *Messenger* on the South-Sea Expedition. There is nothing in the December *Messenger* that can be

*The reference is to Mrs. Hale's (trumped-up) autograph letter in Poe's "Autography," *Southern Literary Messenger*, II, p. 603, August, 1836. Mention is there made of the *Mirror*.

credited to Poe—which falls in very well with Mr. Gowans's testimony that the poet was making his home in New York at the end of the year.

At what time Poe returned to Richmond for his last editorial service on the *Messenger*, it is impossible as yet to say. The September *Messenger* contains nothing that can be assigned to him. The article entitled "Helen Defended," though it deals largely with verbal inaccuracies and improprieties, is nevertheless not in Poe's manner; and the review of "Pickwick Papers" not only takes an attitude to Dickens at variance with that habitually taken by Poe, but was emphatically disavowed by him in the article on Beverly Tucker referred to above. In the July and August issues there is, in like manner, nothing that bears the peculiar stamp of Poe's critical work, the only thing in these numbers that can with any likelihood be traced to him being, in my judgment, the flimsy review of Motherwell's poems in the issue for August. It is also impossible to say how long Poe remained in Richmond after his resignation as editor-in-chief in January. In the February and April numbers of the *Messenger* there are, to be sure, sundry articles not hitherto associated with Poe which were probably from his pen; among them the review of Mrs. Ellet's "Marco Visconti" and the notes "To Our Readers" in the February number, and the review of Bird's "Nick of the Woods," the notes "To Our Readers," and the brief "Critical Notices," in the April number. But in order to give these to Poe it is not necessary to assume that he was in Richmond and on the staff of the *Messenger* at the time they were published; for it will be remembered that the January number, in announcing Poe's resignation, also announced that Poe would continue to contribute to the *Messenger* from time to time. Still it may yet be shown that Poe did not leave Richmond until several weeks—possibly several months—later than has heretofore been generally held. KILLIS CAMPBELL.

The University of Texas, Austin, June 20.

REFORM IN SAN FRANCISCO.

TO THE EDITOR OF THE NATION:

SIR: To one who knows at close range the heroic efforts in behalf of civic righteousness of the little band of prosecutors in San Francisco, and the incredible crimes committed in behalf of the defendants (including jury-fixing and dynamiting, for which some of the agents are in prison), it is disheartening to read such an editorial as appeared on this subject in your issue of June 3. Consider for one moment the results of the police raid on the United Railway Company's safes, which proceeding you deprecate—that there were found in the safes opened an aggregate of hundreds of copies of reports stolen from the district attorney's office. If the safe of a corporation official forms a more sacred asylum for stolen property against the search of proper officials, acting under due warrant, than does the trunk of a thievish servant girl, then the fundamental principle of equality before the law, upon which free government is based, falls to the ground. This epitomizes the issue really on trial in San Francisco.

The evidence shows your implications

concerning Mr. Spreckels's motives to be unwarranted. Remember, that Mr. Heney placed Mr. Spreckels on the stand and "let down the bars," that is, allowed the defence utter and entire latitude in cross-examination without raising objections to any line of inquiry whatever, and that, under the most searching and severe questioning, nothing in any manner discreditable to him, or showing anything but proper and high motives, was developed. Here I write from personal knowledge, having been present in the court room during a large part of the cross-examination. That the prosecution did not originate in business rivalry, and that the charge against Patrick Calhoun is not due to malice or personal enmity are clearly proven by sworn testimony that the graft prosecution was planned in December, 1905, four months before the earthquake, and five months before the supervisors were bribed, the ordinance passed, the crime committed for the prosecution of which malice is now charged.

Mr. Spreckels testified directly and unequivocally that Mr. Heney has not received one dollar for his personal services, yet your editorial gives an entirely erroneous impression in this regard.

The detailed items making up the sum you mention were given in evidence as follows:

Francis J. Heney's Account.

| | |
|-----------------------------------|--------------------|
| Rent | \$3,186.25 |
| Office expense | 1,522.02 |
| Private exchange and operator .. | 1,949.22 |
| Telegrams | 316.82 |
| Postal and messenger expenses.... | 280.26 |
| Travelling expense | 118.45 |
| Office salaries | 8,634.67 |
| Office furniture | 433.50 |
| Auto and carriage hire | 957.05 |
| Stenographic and legal expenses.. | 2,147.37 |
| Detective expense | 4,232.61 |
| | \$23,923.22 |

Said Gov. Folk, when he was out here a few weeks ago: "It has been the way of those who would discredit the prosecution of corruptionists everywhere, when they cannot attack the things that one does, they will always resort to the cowardly subterfuge of questioning the motives of one in doing those things. Not sincere? When you see a man upon the battlefield, risking his life in a fight against the public enemies, is it fair to ask if he is sincere? The mere fact that he is there demonstrates his sincerity." This is no child's play that these men are engaged in; murder has been attempted more than once against them.

When the whole struggle-out here is seen in its proper significance it will be clear that no group of men has ever performed more patriotic and disinterested service for their country than has this small group led by Spreckels and Heney in the attack against that corruption of government by powerful predatory interests which uncombated can but result in the destruction of free institutions.

GUIDO H. MARX,

President Palo Alto League of Justice.

Stanford University, Cal., June 9.

"UNDESIRABLE CITIZENS."

TO THE EDITOR OF THE NATION:

SIR: I do not know whether it has been noted that the Quakers were the first class of people to be stigmatized by ex-President Roosevelt as "undesirable citizens." The passage occurs on p. 37 of his "Life of Ben-

ton," published in 1886, and reads as follows:

A class of professional non-combatants is as hurtful to the real healthy growth of a nation as is a class of fire-eaters; for a weakness or folly is nationally as bad as a vice, or worse; and, in the long run, a Quaker may be quite as undesirable a citizen as is a duellist. F. H. H.

Lawrence, Kan., June 19.

SCHON ALLES DAGEWESEN.

TO THE EDITOR OF THE NATION:

SIR: The truthfulness of the favorite quotation of Ben Akiba, the aged rabbi in Gutzkow's "Uriel Acosta,"

Und alles ist schon einmal dagewesen, is beautifully illustrated in the *Scientific American* of May 9. The writer and many of the readers of an article in its columns on the phenomenon of seeing double will probably be surprised to learn that the explanation was old in the time of Lactantius, a Latin Christian Father who died in the early part of the fourth century.

I append a translation of section 9 of his "De Opificio Dei"—On the Work of God:

I may at this point reprehend the foolishness of those who attempt to prove the senses untruthworthy by assembling many instances of ocular illusion, among them the well-known fact that the mad and the drunken see everything double; as if, indeed, the cause of this error were at all obscure. For the reason why it occurs lies in this fact, that our eyes are two.

But how it happens, hear from me. What we see with our eyes rests at bottom upon the attention of the soul (*animus*). And the fact is, inasmuch as the mind (*mens*), as I have said before, looks through the eyes as through windows, that seeing double occurs not merely with the drunk and the insane, but with the sane and sober as well. For if you bring an object too near, it will appear double; because there must intervene a definite space before the lines of vision will converge into one point. Likewise, if you withdraw the soul, so to speak, in meditation, and relax the mind, then the line of vision of each eye is allowed to diverge again, and the eyes begin to have separate vision. If now you again become attentive and give conscious direction to your gaze, what seemed double merges into unity.

Why, then, is it to be wondered at if the mind, while weakened by the poison of strong wine, is unable to attend to its function of seeing, just as the feet fail to walk when the nerves are benumbed, or why is it thought strange if madness, fiercely attacking the brain, disunites the concord of the eyes? So true is what I say, that for the one-eyed, when they become either insane or drunk, it is absolutely impossible to see double.

How extensive is this unconscious plagiarism may be seen by comparing with the above the following from the modern explanation:

In order to see double, one must have two good eyes . . . and as there is nothing to prevent a one-eyed person from getting drunk, all drunkards do not necessarily see double. . . . When we wish to see distinctly, we automatically so adjust the eyes laterally, by converging them more or less, . . . that the image formed in each falls upon the sensitive point of the retina. If the object is too far off to enable us to get a distinct image thereof in either eye, we can do one of several things. We can bring it nearer, etc. . . . If we converge them (the eyes) so that the two images fall on the sensitive point of the corresponding retinas, we get in the brain a sharp image. If, however, from any cause, we are not able to move the eyeballs so as to have the image fall on the respective sensitive points of the retina, we see double. . . . This seeing double can be caused by temporary or permanent

paralysis of either the inner or the outer lateral muscles of the eyeballs. For permanent paralysis there may be any one of several causes: for temporary paralysis, also, among these latter being the excessive use of alcohol or of tobacco, or of both together, or the effect of poison, as, for instance, lead. Under the influence of strong drink, the controlling muscles of the eye, like others of the body, are not under command; hence, some drunken subjects stammer in their speech, others stagger in their walk, and others see double.

GRANT SHOWERMAN.

University of Wisconsin, June 19.

JOHN WOOLMAN'S JOURNAL.

TO THE EDITOR OF THE NATION:

SIR: Dr. Eliot's library, on a five-foot shelf, would be well worth while, if only for calling attention to a little book, the wisdom and charm and helpfulness of which are known, perhaps, to a limited number. It is a book to live with. William Ellery Channing pronounced it "beyond comparison, the sweetest and purest autobiography in the language," and Charles Lamb forestalled Dr. Eliot by saying, "Get the writings of John Woolman by heart."

I came to know of Woolman's journal some eight years ago, and have been reading it ever since over and over, in part and as a whole, with a continually increasing appreciation and joy in it. With all its other excellencies, it strikes a distinctly modern note, and fits into our deepest thoughts and questionings of to-day. John Woolman had the keen sense for truth, the broad and tender sympathy with suffering human kind, and the sensitive social conscience of the highest type of twentieth century men and women. He was a forerunner of Tolstoy and of all who, by self-surrender, recognize the brotherhood of man as the method of harmony with the divine will.

Copies of early editions of Woolman's journal are rare, and I noticed one selling at \$13 at a sale a few years ago. An edition was printed in Philadelphia in 1774, and another in New York in 1775. The Whittier edition was printed in Boston in 1871, by James R. Osgood & Co. It has a long biographical and critical introduction by the poet. The Macmillans issued a reprint of the journal in 1903, a very handy little volume.

But to England belongs the honor of embodying the legacy left by this fine and saintly spirit, in a manner worthy of its high value. The journal was issued in 1901 in an *édition de luxe* by the Essex House Press, under the supervision of Mr. C. R. Ashbee. The inscription placed at the end of the hand-printed and vellum-bound book reads:

Here ends the Journal of John Woolman, the best of Friends. To whom the Essex House Press would do honor by recording his work in a manner worthy of him. To this end the book has been printed on the guarantee of Mr. John W. Pease and other Friends, with a frontispiece by Reginald Savage, and under the care of C. R. Ashbee.

An edition of 250 copies was printed. A copy was sent me by an English friend, who, in reply to my appreciation of it, wrote:

Very glad you like J. W. in his new English coat, but I don't know what he would say. His scruples about wearing dyed cloth suggest that he might have come un-

der an exercise on the question of bleached vellum.

It belongs on the five-foot shelf, both as literature and as a philosophy of life.

EMMA WINNER ROGERS.

New Haven, Conn., June 22.

Notes.

Sidney Lee has completed his Oxford lectures, and they will be published by Henry Frowde in the autumn, under the title of "The French Renaissance in England."

W. Heffer & Sons will bring out, early in the autumn, an edition of Plato's "Symposium," by R. G. Bury. This is said to be the first annotated edition of the dialogue produced in England.

George Moore has long been at work on a new version of his "Sister Teresa." The rewritten edition of the book is now issued by T. Fisher Unwin of London.

John Lane Company now announces that the author of "King Alfred's Jewel," the poetic drama, is Mrs. Spencer Trask.

Houghton Mifflin Company is about ready to publish a book entitled "1872: Letters written by a Gentleman in Boston to his Friend in Paris, Describing the Great Fire." It is the work of Harold Murdock, an eye-witness of the event, who, in these letters, gives an account of the fire, together with the current gossip of the street.

Dr. C. A. Gibson of 3 Drumsbough Gardens, Edinburgh, is preparing a life of the late Sir William Tennant Gairdner, and requests the loan of letters and documents bearing on the subject.

A letter from Prof. Charles H. Judd of the University of Chicago desires us to announce that, through the kindness of Professor Lamprecht and Dr. Davies of the University of Leipzig, arrangements have been made for a special room for Americans who visit the celebration of the five hundredth anniversary of the founding of Leipzig University. This room is at Goldner Bär, Universität Strasse 11. Americans should register at this place, and they will there receive any information they need.

The Selden Society publications for the year 1909 will be delayed. The society had hoped to give two volumes to subscribers, one the second volume of the "Records of the Star Chamber," by I. S. Leadam, and the other a volume of the "Year Book of the Kentish Eyre of 6 Edward II," by L. W. Vernon Harcourt. The death of Mr. Harcourt before his text was in the printer's hands has suspended the latter publication, and his successor as editor has not yet been finally chosen. Private affairs of I. S. Leadam make the volume by him uncertain. Under these circumstances, the society hopes to give its subscribers for 1909 before the close of the year, Volume V of the "Year Books of Edward II," edited by J. G. Turner, and to publish the volumes originally intended for 1909 at some later period.

Volumes XXI and XXII of the New York Edition of Henry James contain "The Ambassadors," which appeared in the *North American Review* as late as 1903, and which therefore gives no opportunity to the au-

thor to retell a young story in his old style. As is his custom in this edition, Mr. James tells us in the preface now added how he first got the idea for his tale, what it meant to him, and how he worked it out. As for the essence of the book he finds this in Lambert Strether's irrepressible outbreak to little Bilham in Gloriani's garden over the danger of wasting life:

Live all you can; it's a mistake not to. It doesn't so much matter what you do in particular so long as you have your life. If you haven't had that, what have you had? I'm too old—too old at any rate for what I see. What one loses one loses; make no mistake about that. Still, we have the illusion of freedom; therefore don't, like me to-day, be without the memory of that illusion. I was either, at the right time, too stupid or too intelligent to have it, and now I'm a case of reaction against the mistake. Do what you like so long as you don't make it. For it was a mistake. Live, live!

We may take this occasion to commend once more the clear type and pleasant page of this edition, which is published by Charles Scribner's Sons.

Two volumes of a sumptuous "Library of Southern Literature" (The Martin & Hoyt Co.), which is to stretch to fifteen, prove that America still leads the world in such publications. If any doubt remains on this point, President Eliot's forthcoming five feet of masterpieces will certainly settle it. These volumes from Dixie follow the model set by the late Mr. Warner's series, and follow it well. The critical and biographical introductions have been carefully prepared under the supervision of Prof. Charles W. Kent of the University of Virginia, and with the co-operation of a formidable array of college presidents, Congressmen, clergymen, and other distinguished people. It is true that some of the authors represented have been little heard of outside the States that claim them as citizens; but Mr. Griswold and Mr. Stedman shepherded many such sheep, and we shall not, like naughty boys, pelt with the stones of criticism flocks so piously tended. We may take the later volumes of the series as occasion for more general comment.

"Writing the Short Story," by J. Berg Esenwein (Hinds, Noble & Eldridge), is the most thoroughgoing and perhaps the most instructive treatise which has yet appeared upon this subject. Mr. Esenwein has the great advantage of being a magazine editor. He discusses his theme from the editorial point of view—in other words, he makes the final test of the excellence of a story its fitness for the market. His primary concern is plainly to expound practically the technique of a strictly "up-to-date" piece of work. At the same time he has based his principles upon an extensive induction, taking into consideration the practice of all the leading exponents of the form in several languages. Furthermore, he has utilized to good advantage the half-dozen books and half-hundred articles written by the pioneers in the theory of the art. If his book is the best, it is partly because it is the latest. But he has analyzed his subject and organized his ideas with unusual vigor and perspicuity. He has attacked the problems of the short-story teller, as W. T. Foster has recently attacked those of the debater, with a desire to be present at every moment of difficulty. Each chapter is followed by a summary and

a substantial list of questions, which are really suggestive. There are full lists of materials for study, bibliographies, and an index. The book has all the features of a scholarly work. The emphasis placed upon novelties in phrase-making, plot, local color, titles, and narrative method suggests the peculiar strength and the peculiar weakness of this branch of the literary art. The elaborate formulation of the laws of the *genre* suggests that the period of spontaneous development is over.

Overtaken by a grievous malady, Arthur Symons may never write another line. The fact gives a pathetic significance to the re-issue of one of his most characteristic books of criticism, "Plays, Acting, and Music" (Dutton). Though somewhat revised, it is in the main, as before, the salvage of his journalism. But Symons carried journalism into the realm of art. His usefulness rested largely upon a combination, more French than English, of extreme sensitiveness with regular literary habits. An amateur of moods, a restless evoker of phrases to contain them, he kept them, after all, under a kind of discipline. A subtle analyst of the various impressions of beauty, his style was forthright. He required merely an attentive reader when his argument was most difficult. Being a symbolist poet, it was natural that he should work eagerly towards transpositions of the effects of other arts into the medium of his own, prose and poetry. He had fairly invented a method, something between description and suggestion, by which brief words may convey the feeling of music played by a particular artist, or the flavor of some particular evening when Irving, Bernhardt, or Duse acted magnificently. Possibly the most vivid memorials of these moments, for posterity, will be these terse paragraphs of Symons's. His specialty was in a fashion the ultramodern, to which movement as a poet he belonged, but he was never merely the eulogist of the art of the nerves. Indeed, he is often its most remorseless critic. In the present volume he is just to the acting of Irving and to that of the Sicilian players—in both cases alive to the limitations of the opposed *genres*. He can be enthusiastic about Maeterlinck without denigrating Ibsen. His idol Duse does not blind him to the admirable qualities of Julia Marlowe. Exploring Richard Strauss, he does not forget Bach and Beethoven. Pachmann moves him deeply, and so does Ysaye. Here is something more than the indifferentism of the hardened journalist. Symons retained his zest. Every contact with art was a great adventure. And he was at once so faithful to the thing in hand, and so mindful of that whole which we call art, that he is justified in calling a volume apparently composed of rather insubstantial scraps "a book of theory." His present disability will be a grief to all who have hoped for a criticism commanding the advantages of impression while retaining a rationalistic basis.

It is a question whether Prof. F. N. Thorpe's book, "The Statesmanship of Andrew Jackson" (The Tandy-Thomas Co.), has by itself a sufficient *raison d'être*; it belongs, however, to a series intended to exhibit the principles of American statesmanship in the writings of American statesmen, and in such a series we suppose Jackson could not be omitted. Jackson's state papers, which make up all but a very small

part of the volume, are readily accessible in Richardson's "Messages and Papers of the Presidents"; and the question might also be raised whether they ought, in a series like this, to be credited to Jackson or to the other statesmen—Livingston, Taney, and the rest—who actually wrote them. Jackson's authorship of the seven letters on Nullification which Professor Thorpe gives will not, of course, be questioned. Grammar and spelling leave no doubt of it. But these, though interesting, are hardly enough to justify another bulky Jackson book. We are not sure, by the way, whether or not Professor Thorpe means to be taken seriously when he says, in his brief introduction, that Jackson's spelling "was but a premature use of the reformed spelling." In the "Biographical Outline" Jackson is said to have been born in South Carolina, and there is no allusion to North Carolina's claim, which Par-ton favored.

We have received from the Macmillan Company two large volumes, I and II, of the "Statistical and Chronological History of the United States Navy, 1775 to 1907," by Robert Wilden Neeser, Fellow of Yale College. The whole is to consist of five parts and is to constitute a comprehensive reference work of our naval history. A most elaborate bibliography engrosses the first volume before us. The second contains Part I, "Administration of the Navy Department and Events and Dates of Reference in United States Naval History"; Part II, "Engagements, Expeditions, and Captures of Vessels of War," and Part III, "Captures of Merchantmen." To this is to be added Part IV, a "Complete Record of Every Vessel's Service and Fate," and Part V, "The American Privateers, 1772-1862, the State Navies, 1775-1783, and the Confederate States Navy, 1861-1865." These last two parts will not be finished for some time to come. The author states that "the researches necessary for their completion will cover a number of years, and it would not, therefore, be wise to make any promises." As a work of reference the two books now before us are indispensable to every library and newspaper office and for any student who has hereafter to deal with naval questions. It is evident that effort has been made to render the record accurate in every detail. There is no attempt at a narrative, but simply a brief record of each happening. Mr. Neeser's method and painstaking accuracy may be seen from the following sample record of a prize capture in 1863:

Date—1863, April 20. Position—Bull's Bay, S. C. U. S. Vessel of War—Lodona. Class—S. Str. Guns—7. Commander—Act. Lt. E. R. Calhoun. Prize Vessel—Minnie. Class—Schr. Nationality—British. Cargo—Salt. Where from—Nassau. Bound to—Baltimore. Sent to—Philadelphia. Remarks—Condemned.

Copious references to the sources, both original manuscript and printed, follow. In giving accurate and complete information as to the history of the navy, together with a full analysis of the sources consulted, Mr. Neeser has undoubtedly been successful in filling a great need.

L. H. Greenwood's edition of Aristotle's "Nicomachean Ethics, Book Six" (G. P. Putnam's Sons) is the best analysis and exposition of that difficult treatise with which we are acquainted. No commentary can make easy reading of Aristotle's discussion

of the "intellectual" virtues, because it involves in the highest degree that interpenetration of ultimate and still unsettled philosophical problems with questions of mere Aristotelian philology or Greek usage which makes many of Aristotle's writings so much harder than they seem. It is impossible for ethical theory to reunite the intellect and the will when we have once allowed psychological analysis to divide them. Ideally "good" conduct depends on (1) the intellectual apprehension and volition of a good end, and (2) the intellectual apprehension of the means. Adopting *φρόνησις* as the best available Greek word for intelligence in relation to conduct (as opposed to *σοφία* theoretic wisdom), Aristotle merely evades the problem by saying that the right end is not revealed except to the man whose will is good, and that where the end is not good we will call intelligence with reference to means either *δευρότης* cleverness, or *παιονυπία* knavery. This is excellent Platonic rhetoric but no solution. Since, then, final philosophic consistency is not to be expected, we need not with Mr. Greenwood stumble over the passage 1142 b 35, in which *φρόνησις* is spoken of as the right apprehension of the end and not merely of the means. *φρόνησις* is moralized intelligence of the relation of the means to the end. But it cannot be moralized unless the end is right. To go over the whole ground in this way with Mr. Greenwood exceeds our scope. It is enough to say that his translation is accurate, his notes evade no difficulties, his Introduction successfully refutes the arguments for the Eudemian authorship of the book, and his two essays on dialectic method and formal accuracy in the sixth book are full of suggestion and instruction for the student of Aristotle.

The Old Persian inscriptions of the Achaemenian King, Darius Hystaspes, on the cliff of Behistun, by all odds the most important early epigraphical records of the Indo-Germanic race, have twice been carefully examined within the last few years, by Prof. A. V. Williams Jackson of Columbia University in 1903, and by L. W. King and R. C. Thompson of the British Museum in 1904. The work of these scholars has gone far toward elucidating many problematical readings recorded by Major Rawlinson in his great edition of the Old Persian inscriptions, published in 1846-47; and while it is by no means impossible that some fragments may yet be found of the copies of the inscription which Darius expressly declares that he sent "into all lands" (one of eight lines has, in fact, been discovered by Koldewey at Babylon), we are already in a position to regard the text of the Achaemenian records as approximately fixed. In view of all this, Prof. Herbert C. Tolman of Vanderbilt University, the leading American authority on Old Persian, has issued, in his "Ancient Persian Lexicon and Texts" (American Book Co.), what must be regarded for many years to come as the best edition thus far made, not only of the Behistun texts, but of the entire body of Old Persian inscriptions. The volume is adapted equally to the most advanced specialist in Old Persian and to the beginner. The text is admirably printed, every reading which the original cuneiform script renders obscure (as *vazarka*, "great," instead of the more common read-

ing *vazraka*) is fully justified either in the footnotes or in the vocabulary, and the translation is most faithful. The *crucis* in the text are treated with the utmost care, and the few *lacunæ* which can reasonably be supplied are filled with plausible conjectures. The lexicon is equally admirable. Every form of each word is given, together with copious etymological equivalents, not only in Avesta, Sanskrit, etc., but also in such modern languages as Afghan, Baluchi, and the Persian dialects. The author is in complete control of the literature of his subject, to which he gives full references; and it is especially gratifying to note that he has directed particular attention to the lexicographical light thrown upon the Old Persian vocabulary by the marvellous manuscript discoveries of the Grünwedel-Le Coq expedition to Chinese Turkestan.

A book of great value for all students of Zoroastrianism and of Oriental religions in general has been prepared by Ervad Maneckji Nusservanji Dhalla in his "Nyaishes or Zoroastrian Litanies" (Columbia University Indo-Iranian Series, Vol. VI). This comprises the transcribed Avesta text with the native translations in Pahlavi, Sanskrit, Persian, and Gujarati, and an English version of both the Avesta and its Oriental renderings. Particular interest attaches to the Pahlavi commentary (of which Dr. Dhalla had eighteen manuscripts at his disposal) and to the Persian version, both of which are here satisfactorily edited for the first time. The variant readings of the Pahlavi manuscripts are fully given, and all passages in the English version which require elucidation receive attention in a separate appendix of notes. Dr. Dhalla announces a similar volume on the Yashts for the same series, and, it is to be hoped, will ultimately edit in like fashion the Visparad, Gahs, and Afringans. A work which would thus parallel the Pahlavi text of the Vendidad and the edition of the Gathas by Professor Mills of Oxford would be invaluable to all interested in the religious thought of ancient Persia.

Vol. XXXVI, part i (pp. 162), of the *Transactions of the Asiatic Society of Japan*, contains five papers of notable value. Dr. Timothy Richards, surveying Chinese history, treats of the problem of life in New China. He believes there is hope for the Chinese if they recognize that the fundamental principles found in Confucianism and Buddhism are in perfect accord with the principles of Christianity. Dazai Jun's essay on "Adoption and Marriage" opens a great window into Japanese social life. Professor Kato reveals the primitive monotheism of Japan in treating of the ancient Shinto God Deity-Master-of-the-August-Centre-of-Heaven, one of the triad in which are the Lofty-Producer and the Divine-Producer. While the two latter have always been very popular and their shrines numerous, no authentic shrine was ever dedicated to the Supreme Deity. The chief article is upon the "Life and Teaching of Nakae Toju," born in 1608, the expounder of the philosophy in which the makers of the New Japan were trained. Confucianism, as recast by Shushi in China in the twelfth century, was fixed as the orthodoxy of Japan by the Yedo shoguns for political ends, to traverse or attack which might mean imprisonment or death. The newer philosophy of Oyomei (1472-1528), as ex-

pounded by the Japanese independent thinker, the contemporary of Sir Thomas More, Tyndale, and Descartes, saved Japan from the deadening clutch of a single school. While Shushiism stood for arbitrary power, Oyomeism asserted the rights of the people, even to revolt against a bad ruler, and so trained the spirits who overthrew the shogun and feudalism. The chief categories in both schools were the same, but Oyomei made ethics, not philosophy, the central interest, and in practice identified thought and action.

A most entertaining and in many respects quite remarkable book is Gräfin Elizabeth von Montgelas's "Von meiner Löwin und anderen Lieblingen," just published by the Graphische Kunstanstalt, in Munich. The authoress is a warm friend of horses, dogs, and cats, as well as apes, leopards, and other fierce beasts, which she shows great tact in taming and domesticating. Wild and vicious horses, which had been abandoned as intractable, she has often succeeded in breaking and wholly subjecting to her will. Especially interesting is the account of her experience with a lioness, which she bought, when it was three months old, from a collection of animals in Nuremberg. On her way home with her purchase she was obliged to wait an hour or more for the train in Munich, where she let the young lioness run about in the station and amuse the people by its pranks. A policeman deemed it his duty to investigate the unusual exhibition, and asked her what kind of an animal that was. She replied that it was a "Nubian cat," knowing that she would probably get into trouble if she said that it was a lioness. This information seemed to be satisfactory, since a cat of any kind could not be a source of public danger. At home her pet enjoyed the same freedom as a cat or dog, but was far more expensive to keep, since it consumed ten or fifteen pounds of meat every day. It disliked the sound of the piano, and tried to push her aside with its head and to seize her hands with its paws when she was playing, but desisted when she boxed its ears. She never permitted it to have its will in opposition to her own, but always asserted her supremacy. She speaks of it as very vain, but adds that this characteristic is quite natural, if we take into account its beauty and its sex. The volume is rendered additionally attractive by numerous illustrations. The proceeds of the sale will be devoted to the proposed establishment of a zoological garden in Munich, a project in which the Countess takes a lively interest.

Sarah Orne Jewett died June 24, at her home at South Berwick, Me., after an illness of many months. She was born in 1849 in the house where she died, a pretty colonial building erected more than 150 years ago. Her father, Dr. Theodore H. Jewett, for many years a physician of wide reputation and practice, possessed historical and antiquarian tastes. Owing to Miss Jewett's delicate health most of her education was received at home under the supervision of her father, and a glimpse of their happy companionship is given in "A Country Doctor." Her first story for the *Atlantic Monthly* was accepted before she was twenty. "Deephaven" was her first success, and since then she has published a long list of books, including "Play Days,"

"Old Friends and New," "Country Byways," "The Mate of the Daylight," "A Marsh Island," "Strangers and Wayfarers," "The Story of the Normans," written for the Story of Nations Series; "A Native of Winby and Other Tales," "Betty Leicester's English Christmas," "The Queen's Twin," and "The Tory Lover" (1901).

From Paris comes the report of the death of Claude Motteroz, at the age of seventy-eight. He was known as the editor of *L'imprimerie*, and as a printer of many handsome books for the Maison Quantin, and afterwards for the Librairies-Réunies.

Prof. Ernst von Halle, the well-known writer on political and naval topics, has died in Berlin at the age of forty-one. In 1895 he published in English "Trusts in the United States" and in 1908 "Rise and Tendencies of German Transatlantic Enterprise." Among his German works are "Reisebriefe aus Westindien und Venezuela," "Die Seeinteressen Deutschlands," "Volks- und Seewirtschaft," "Die Schiffsbauindustrie in Deutschland," "Handelsmarine und Kriegsmarine," "Einfluss der Seemacht an die deutsche Geschichte," and "Weltproduktion und Welthandel."

THE JACOBEOAN BOCCACCIO.

The Decameron. Preserved to Posterity by Giovanni Boccaccio and Translated into English Anno 1620; with an Introduction by Edward Hutton. 4 Vols. [The Tudor Translations, edited by W. E. Henley: Vols. XLI-XLIV.] London: David Nutt.

The first English translation of the Decameron was published, anonymously, in 1620, in two parts, each in one volume. By 1625 Part One seems to have been out of print, while copies of Part Two were still on hand. Part One was then reprinted and sold together with the remaining copies of the original issue of Part Two. Some sets are therefore dated in this apparently anomalous fashion: Volume and Part One, 1625; Volume and Part Two, 1620. From the note at Vol. I, p. cxxvii of the present edition, it appears that one of these sets has been chosen as the basis of this reprint.

The choice is to be regretted, not only because of the greater value of a consistent reprint of any one edition—an *editio princeps* at that—but for another reason as well. The title-page of Part One, as here reprinted (p. 1), reads: "The Modell of Wit, Mirth, Eloquence and Conversation, Framed in ten dayes, of an hundred curious pieces, by seven honourable Ladies, and three noble Gentlemen. Preserved to posterity by the renowned John Boccaccio, the first refiner of Italian prose, and now translated into English. 1625." In order to place the name "Decameron" in the title of the reprint, Mr. Hutton was obliged to substitute the hybrid if not actually misleading title which heads this review. Now, the *editio princeps* offered a perfectly clear and unaffected

title-page: "The Decameron. Containing an hundred pleasant Nouels. Wittily discoursed betweene seauen honourable Ladies, and three noble Gentlemen. In two Parts. 1620." Of any reason for choosing the 1625-1620 set Mr. Hutton says nothing.

Nor does he explain a matter still more essential—the relation of this book to the original Decameron. Let not the unwary reader suppose that here he has Boccaccio before him, even in an inaccurate version. It is a far cry indeed from the real Boccaccio to this affected, moralized, and emasculated Jacobean translation—utterly void of joy, deficient in pathos as in humor, and quite degenerate from the Elizabethan splendor of style. What has happened to the Decameron?

The earliest list of prohibited books to condemn the Decameron is believed to be that known as the Index of Paul IV, issued by the Roman Inquisition in 1559. Its entry hints at a possible expurgation:

Boccacii Decades seu novellae centum, quae hactenus cum intolerabilibus erroribus impressae sunt, et quae in posterum cum eisdem erroribus imprimentur.

The suggestion was effectuated by the Council of Trent, which in 1564 placed on its Index Librorum Prohibitorum Boccacii Decades, seu novellae centum, quandiu expurgatae ab ijs, quibus patres rem commiserunt, non prodierint.

Accordingly, in 1573 there was published at Florence (Giunti) a version "ricorretto et emendato," that is, expurgated as ordered by the Council, and as approved by Popes Pius V and Gregory XIII. Upon this text and the Mannelli MS. the Cavaliere Lionardo Salviati based his famous version—Venice, 1582 (Giunti)—which professes to differ from that of 1573 only in verbal changes specified at the end, but which in fact here and there changes the *novelle* themselves. The editor, like the Florentine *Deputati* of 1573, professes to offer a text "alla sua vera lezione ridotto"; and as the reward of his conformity receives a gorgeous array of *privilegi*. Nevertheless, in 1588 (and again in 1590) at Venice (Zoppini Fratelli & Onofrio Farri) there was published an independent version "Di nuovo riformato"—that is, with mutilations differing from those of other texts—by Luigi Groto, a blind man of Adria, with the license of the Venetian Inquisition. Probably there were other versions of the same kind. Their common characteristic is that in general they leave Boccaccio's licentiousness without essential change, but so modify his *dramatis personae* that the church shall not be scandalized. Thus the offensive stories are told no longer of abbots, friars, monks, nuns or other ecclesiastical persons, but of lay folk—students, judges, princesses in retirement, and

the like. In Salviati, the Angel Gabriel becomes Cupid (IV, 2); Fortune, that pagan concept, is dropped from the story of Rinaldo d'Este (II, 2); Masetto da Lamporecchio is a Hebrew youth, who tends the garden of a seraglio near Alexandria, belonging to the Soldan of Babylon (III, 1); and the tale of Ali-bech and Rustico (III, 10) is turned into mere nonsense.

The English translation of 1620, as Koeppel has pointed out, is based upon Salviati. Of this fact, the exact correspondence in nomenclature and treatment of such stories as II, 7; III, 1; and IV, 2, in both versions, leaves no doubt. The English translator's frequent though inconsistent use of French forms for Italian names suggests that he had before him, together with Salviati, a French text—perhaps the old translation by Laurens de Premierfait, which was reprinted as late as 1541, or the newer translation by Antoine le Maçon (first ed. 1545, often reprinted). That he did not *translate* from Le Maçon is certain. Le Maçon follows the real Decameron faithfully.

Beginning, then, with a mutilated text of Boccaccio, the English translator proceeded to take further liberties. First he restored, in many places, the ecclesiastical personages of the real Decameron: *e. g.*, though he retained Salviati's "God Cupid" instead of Boccaccio's Angel Gabriel, he restored Friar Albert instead of Salviati's marriage-broker (IV, 2); and permitted the errant daughter of the King of England (II, 3) to reappear disguised as an "Abbot," not as Salviati's *Cavaliere*. Naturally, in Protestant England the translator had little interest in saving the Church of Rome from scandal—rather the contrary.

On the other hand, Protestant England was rapidly becoming Puritan England; at least, a considerable portion of its reading public would not buy Boccaccio unexpurgated. More important still, the translation had to be licensed. In 1587 the Archbishop of Canterbury had authorized the printing of the Decameron in Italian; but as no copies of this edition have been found, nobody knows whether the text was mutilated or un mutilated, or whether it was ever printed at all. In any case, times had changed. Under date of "22^o Martij, 1619" (N. S. 1620), the Stationers' Register contains the following entry:

Master William Jag- Entered for his copie
gard, recalled by my lord. vnder the handes of
of Canterburyes comand. Master TAVERNOR and
Master Swinhowe, warden. A booke called
The Decameron of
Master JOHN BOCCACCIO
Florentine. . . . vjd.

"So this edition of Boccaccio," is Prof. Arber's comment, "was licensed by the Bishop of London through his secretary, and that license afterwards