

ed from the franchise under the Constitution of 1791. Aulard, on the other hand, estimates the number of active citizens at nearly 4,300,000 and of passive at about 3,000,000. The amount of *assignats* issued during the Revolution is exaggerated on page 252 more than three thousand-fold. There is a jumble of incorrect French on page 265. Unfortunately, this does not exhaust the list of errors.

In the opening chapter of his book Professor Johnston criticises Carlyle as failing "to resist the high lights of his subject," Taine as "hasty" in much of his erudition, and Sorel as "incorrect in details."

Notes.

"Dorian Days" is the title chosen for the new volume of poems by Justice Wendell P. Stafford of the Supreme Court of the District of Columbia, announced by the Macmillan Co.

The Chaucer Society will soon publish an important short paper by Professor Skeat, entitled "The Eight-Text Edition of the Canterbury Tales, with especial reference to the Harleian MS. 7334."

A former professor at the University of Liverpool, W. H. Woodward, is preparing for publication a biography of Caesar Borgia, based upon all the published documents and the results of his own researches in the Archivio Segreto of the Vatican, and in other libraries.

Henry Frowde will soon issue the first volume of Oxford Studies in Social and Legal History, edited by Professor Vinogradoff. Included are "English Monasteries on the Eve of Dissolution," by Prof. A. Savine, and "Patronage in the Later Empire," by F. de Zulueta.

The first volume of the collected edition of the works of Fiona Macleod (William Sharp) will soon be issued through Duffield & Co. His writings under his long baffling pseudonym from 1894 to 1905 are here first presented in a complete edition with certain revisions and excisions which have been carefully made by Mrs. Sharp, as editor, according to the wishes and instructions left with her.

Barbey d'Aurevilly is to be honored this week in the erection of two monuments: Rodin's at his birthplace, Saint-Sauveur-le-Vicomte; that of Mlle. Lucienne Delambre in the Montparnasse cemetery, Paris.

Provost Charles Custis Harrison of the University of Pennsylvania succeeds Dr. C. W. Eliot in the chairmanship of the board of trustees of the Carnegie Foundation for the Advancement of Teaching.

The Open Court Company publishes an English translation of Spinoza's "Short Treatise on God, Man, and Human Welfare," rendered from the Dutch edition by Lydia Gillingham Robinson. The chapter on Spinoza from Dr. Albert Schweigler's History of Philosophy is reprinted as an introduction.

The interest in the life of Margaret Gordon, Lady Bannerman, is altogether too

slight to warrant the publication of a volume which, though containing only 139 pages of text, is made bulky by thick paper and expensive by the London tradition. The title of the book, "Carlyle's First Love" (John Lane Co.), will explain, if it does not quite justify the purpose of the author, Raymond Clare Archibald. As a matter of fact, he has extremely little to say about Carlyle, and that little neither very new nor interesting. Those only who are concerned in certain Scotch genealogies will find the book valuable. One reflection it raises. Now that virtually the whole mass of Carlyle material has been published, and all the facts of his career are easily available, why does not some ambitious scholar undertake a thorough revision of Froude's biography? By the correction of dates and quoted texts, by an occasional note or modification of the text where Froude goes too far astray in his interpretation of events, that much maligned life might be restored to its high place. It is scarcely within probability that any one will ever *de novo* write a life that will compare with Froude's in general interest or even, in certain aspects, come as close as Froude's to the real man Carlyle. The great need is to purge it of its errors, and that for the most part could be easily done.

When Carlyle, in 1843, published "Past and Present," the exaggerated cult of optimism which we have to-day was not, as yet, a literary limitation. Carlyle was permitted to write, in his Proem, that "England is dying of inanition," without being ruled out of court. And now one of our latter-day prophets, Gilbert Keith Chesterton, writes an introduction for Carlyle's book, which is published in the World's Classics, by Henry Frowde. Mr. Chesterton is not at his best in this introductory essay. "All skepticism is like seasickness," he writes; and we do not relish the figure. Nor do we admire its expansion: "If you cannot enjoy the universe it is better to throw it up." Mr. Chesterton too often parodies himself in his occasional essays: and this kind of parody is the least admirable of all. When, however, he protests against the everyday use of the words "reactionary" and "progressive" as, inevitably, terms respectively of offence and of praise, we are more sympathetic. "Progress," he writes, "happens, in short, whenever men can endure one tendency for a long time. And reaction happens whenever some particular man can endure it no longer. A progressive is always a conservative; he conserves the direction of progress. A reactionary is always a rebel." There speaks Chesterton in his better vein. And his reactionary rebel is, of course, Carlyle. It is good to have "Past and Present" in this new and excellent reprint.

We are glad to see a good edition from the Clarendon Press, of Hobbes's "Leviathan," one of the great clarifying books, both for its style and its ideas. Nor does such praise necessarily imply an acceptance of Hobbes's theories, or of what would be their equivalent to-day. "It is idle," says W. G. Pogson Smith, in his introductory essay, "to qualify such a political philosophy: it is rotten at the core. It is valueless, save in so far as it stimulates to refutation. We may be content to leave it as a precious privilege to the lawyers, who need definitions, and have no concern with morality.

And yet, no thinker on politics has ever probed its fundamental conceptions more thoroughly; and I say advisedly, if you would think clearly of rights and duties, sovereignty and law, you must begin with the criticism of Hobbes." Mr. Pogson Smith, whose recent death was much deplored at Oxford, shows that he has himself gone deeply into the analysis, not only of Hobbes, but of the political philosophy generally of that age and the next. Some of his remarks are penetrating, as when he speaks of Rousseau's survey of human nature as often strangely and suspiciously resembling that of Hobbes; but he fails, nevertheless, to give us the appreciation of Hobbism still so much needed. His comparison with Rousseau might have set him on the way, but he goes aside to consider subsidiary matters. What we desire is a thorough study of the element of social illusion, which, to Hobbes in the form of kingship, and to Rousseau in the form of the *volonté générale* (and, we might add, to Plato, and other philosophers in a variety of forms), seemed the necessary basis of government. In this, Hobbes and Rousseau agree; they differ in their respective views of human nature as essentially evil and egotistic or good and sympathetic. A proper study of Hobbes must, in the end, be psychological, rather than legal, and such a study Mr. Pogson Smith, with all his knowledge, does not give us.

Readers whose interest in the poet has been revived by his death will find in "Swinburne's Dramas," selected by Arthur Beatty (Thomas Y. Crowell & Co.), an attractive one-volume edition of "Atalanta in Calydon," "Erechtheus," and "Mary Stuart." The editor has supplied judicious notes explaining classical obscurities, and an introduction apparently not dictated by intemperate enthusiasm. In placing Swinburne beside Matthew Arnold as an interpreter of the results of "The Origin of Species," he touches upon an important subject demanding rather fuller elucidation than he has been able to accord. In praising the rhythmic splendors of the choruses in the Greek plays he emphasizes a poetical virtue felt in varying degrees in the non-dramatic work as well. If this re-offering of the dramas is to be of service in strengthening Swinburne's hold upon the public, it should invite reexamination of what is purely dramatic in the poet's contribution. It will never persuade any one that Swinburne had mastered the art of Webster—"Mary Stuart," though it contains much virile verse, is merely the best in a trilogy of the most formidably undramatic plays in the English language. It should, however, allure some of the sad young people who go about, intoxicated with mortality, chanting lines of "Hesperia" and "The Garden of Proserpine"—

There star nor sun shall waken,
Nor any change of light—

it should allure those hot-blooded lovers of death into the sobering shadows of the Greek tragic spirit. There is in "Atalanta" and in "Erechtheus" not an intellectual, but an emotional depth, a sense of pity and terror, which seems constantly to escape the facile apprehension of critics. It is easy to declare that the abandoned volubility of these plays, especially the earlier, is Swinburnian and not Aeschylean or Sophoclean. On the other hand, it is easy to point with

delight to metrical or pictorial triumphs—the slaying of the boar, the choruses, the sacrifice of Chthonia. To grasp their variety and respond vitally to their unity is another matter. For full participation in the terrific ideas of life, death, and destiny involved in the tragedy of Meleager, or in the magnificent conception of civic duty symbolized by Chthonia, demands a rebirth in the antique world, demands a reader divested, collected, hearkening like the stricken Oedipus for the voice of the God. It is a task for a still, long, sunlit morning or for the privacy of a stormy midnight; and it is worth while.

The authorities of the Jamaica Institute are about to follow up their publication of "Bibliographia Jamaicensis" by the issue of a Bibliography of the West Indies, omitting Jamaica. The work includes all islands in, and lands adjoining, the Caribbean Sea. It is arranged chronologically under each country, and geographically round the Caribbean, beginning at Barbados and ending with St. Vincent. It includes foreign countries and colonies, as well as British possessions, and has a full index. The volume has been prepared by the secretary of the institute, Frank Cundall, who is the author of the "Bibliographia Jamaicensis" (1902), and its supplement (1908). Mr. Cundall has done much to draw attention to Jamaica and other British West India colonies by his writings, which include: "Studies in Jamaica History"; "Biographical Annals of Jamaica"; "Jamaica in 1905" (a handbook of information for intending settlers and visitors); "Brief Guide to an Exhibition of Maps of the Sixteenth Century, illustrative of the Discovery of America," and "Jamaica Place Names." He is collaborating with Dr. Izett Anderson in the preparation of a collection of Jamaica proverbs.

The first volume of "The Correspondence of Jonathan Worth," edited for the North Carolina Historical Commission by Prof. J. G. de Roulhac Hamilton of the University of North Carolina, has just appeared. The chief interest of the papers is in the light which they throw on political conditions in that State during the period of civil war and reconstruction. Worth, who entered public life early as a Whig, was one of the most determined opponents of secession, and in 1861 opposed the calling of a convention to consider Federal relations, on the ground that such action by the Legislature was unconstitutional. Like so many of his associates, however, he "went with his State," and while condemning both the war and the conduct of it, was active in urging enlistment and labored faithfully for the success of the cause. His well-known Union sympathies earned him bitter opposition, but in 1862 he was appointed salt commissioner for his country, and presently became State treasurer, in which difficult office he achieved notable success. In August, 1863, he was sure that peace was at hand, and that the masses were for it "on any terms"; but his loyalty to his State forbade him to take any part in the peace movements of 1863 and 1864. When W. W. Holden became provisional Governor, Worth was made provisional treasurer, and later State agent, an office which required him to collect the scattered property of the State which had been seized by Federal officials or stolen outright by individuals. On

the downfall of the Holden administration, at the end of 1865, he became Governor, and had the good fortune to commend himself to Gen. Sickles, the military commander of the district; but with Sickles's successor, Canby, whose administration took little account of either the prejudices or rights of the people, he was at sword's points, though he succeeded in preventing the appointment of Albion W. Tourgee as a judge of one of the State courts. In 1868 he was removed from office "to facilitate the process of restoration," and lived in retirement until his death the following year. Aside from their political interest, the letters afford some information regarding prices and the conditions of business during the war. The few references to the negro are always kindly, but at the end of the struggle Worth was apparently hopeless of finding a satisfactory race adjustment; for he writes to his brother in September, 1865, that "it would be better for you and for everybody else who is a white man to leave North Carolina," since "we who were born here will never get along with the free negroes, especially while the fools and demagogues of the North insist they must be our equals."

As an intimate picture of conditions in the Far West during the last period of its epic history, the period from 1871 to 1883, when even the officers and soldiers of the United States army had to reckon with Indians and desperadoes, we find Mrs. Frances M. A. Roe's "Army Letters from an Officer's Wife" (D. Appleton & Company) more than ordinarily interesting. It is not a pretentious book; the author assures us that "all flowery descriptions have been omitted," but in spite of the lack of such floral ornamentation the wild land between the Mississippi and the Pacific, with its perils and fascinations, is very vividly described. Mrs. Roe was with her husband during sixteen years of service in what was then Indian Territory, Colorado Territory, Montana Territory, and Idaho Territory; and her account of the country and of life in camp bears the stamp of absolute veracity. It is an interesting experiment to recall one's early impressions of Deadwood Dick and his compeers and see how far they square with the realities as described by one who was in the magic land just about when we were reading of it in the dime novels. Mrs. Roe participated in the running down of Indians and was, on several occasions, nearly captured by them. One gathers that, in spite of such recreation as buffalo and antelope hunting afforded, supplemented by dancing and theatricals, the life was an exceedingly hard one. The charm of a more than usually attractive personality is felt throughout the book, whether it is a question of the domestic and social life in officers' circles, hunting parties, or occasional encounters with desperate and gentlemanly outlaws. Mrs. Roe's sojourn beyond the Mississippi was broken by a short stay in the South. At Vicksburg in 1877 she spent three weeks in the house of Jefferson Davis, whom she sketches with a good deal of sincere sympathy.

Calderon, indifferent to the future fortunes of his dramas, gave forth no personally supervised editions of them, apart from a few *autos* or religious plays. After his death, his Gongoristic disciple, Vera

Tassis, published the most complete collection of them, and this, in the opinion of so important a critic as Menéndez y Pelayo, shows probable traces of alterations at the hands of the editor, who is not unduly suspected of having introduced purple patches into some of the best works for the purpose of catching the depraved taste of the end of the seventeenth century. Vera Tassis's edition is, unfortunately, the chief basis of the modern editions of Calderon's plays. In the case, however, of the "Vida Es Sueño" we have also the edition, published (with several other Pieces) by the poet's brother José in 1636, and then, surreptitiously, in the same year, at Saragossa. Making use of the two 1636 prints and of that by Vera Tassis (1685), Dr. Buchanan has prepared the present welcome edition. ("La Vida es Sueño": Comedia famosa de D. Pedro Calderon de la Barca, 1636, edited by M. A. Buchanan. Vol. I. University of Toronto Library). He has undoubtedly improved upon Keil, Hartzenbusch, MacColl, Krenkel, Menéndez y Pelayo and others, who, in the course of the nineteenth century, have sought to present the drama in critical form. In the choice of variants among the readings of his three texts Dr. Buchanan has shown good judgment, and we shall look forward with interest to the appearance of the second volume, in which he is to discuss the previous history of the theme of the play and its general literary importance.

The quarto "Odyssey" printed at the Oxford University Press in the type designed by Robert Proctor will be treasured by all who love what is rare and beautiful. The type itself, as Mr. Proctor has explained, "is based on the celebrated Alcala font of 1514. This was cut by order of Cardinal Ximenes for use in the New Testament of the great Complutensian polyglot Bible, and is usually supposed, though there is no direct evidence, to owe its form to an ancient manuscript which was sent to Spain by Leo X from the Vatican library to serve as the basis for the text of the New Testament in that work." Whatever the origin, it is singularly rich in curves, and, after the first look of strangeness has passed away, easy to read. The Alcala type had only one capital letter, a Π , and for the rest Mr. Proctor was obliged to call on his own inventive ingenuity. He has been highly successful here, with the exception, possibly, of the epsilon and omega, which would have better matched the other capitals, if they had been more angular. But this is a small matter, and we give our opinion here with diffidence. The paper is identical in manufacture with that used by William Morris for his Kelmscott Press. The text is that of Dr. D. B. Monro, issued at Oxford, in 1901. The edition is limited to 225 copies, and the price is four guineas. Such a book is distinctly and frankly a luxury, but why should not scholarship have its own magnificent rewards?

In 1907 the British Academy accepted a gift of £10,000, bestowed in memory of Leopold Schweich of Paris, as the foundation of the "Schweich Trust," to be devoted "to the furtherance of research in the archaeology, art, history, language, and literature of ancient civilization with reference to biblical study." A portion of the income has been appropriated for annual lectures of general interest on the themes

indicated in the foundation. The first addresses were made by Canon S. R. Driver on "Modern Research as Illustrating the Bible" (Henry Frowde). They sketch briefly the progress made in biblical archaeology in the nineteenth century, and, more particularly, describe the information which has been secured recently on the early history of Palestine from the inscriptions and monuments brought to light from excavations. Excellent illustrations accompany the text.

The principles of the "New Thought" movement in American religious circles are set forth in a series of tractates by the Rev. J. Herman Randall, pastor of the Mount Morris Baptist Church of New York. Some of the titles are: "The Real God," "The Subconscious Mind," "The Power of Suggestion," "The Rebirth of Religion." (H. M. Caldwell Co.)

Henry Frank's "Modern Light on Immortality" (Sherman, French & Co.) surveys all history, all biology, and all philosophy in its quest for evidence concerning the problem of life after death. Since the author has no first-hand and little accurate knowledge in any of these provinces, and manifests no sense for the distinction between guessing and reasoning, his book, which is written in pretentious and ungrammatical English, has only the merit of earnestness and of independence of traditional opinions.

The Rev. M. W. Paterson of Trinity College, Oxford, makes no claim of original research for his "History of the Church of England" (Longmans), yet it is an uncommonly good summary. The author's point of view is that of a moderate Anglican, and the treatment is characterized throughout by fairness and self-restraint, even while party spirit still runs so high in the English Church that the books dealing with its history—and they are legion—are all too frequently partisan in method. The account of the ecclesiastical revolution under Henry VIII and of the critical generations that followed is, on the whole, admirable. The eighteenth century, on the other hand, fares very badly. Nothing could be more unsatisfactory than the brief reference to the deistic movement, and nothing further from the truth than the notion, traditional among English churchmen, that Bishop Butler's "Analogy" gave deism its death blow. Deism succumbed to quite other forces, and hardly an important book of the eighteenth century had less influence in its own day than the "Analogy." The nineteenth century, like the eighteenth, receives relatively too little space. The account of the Oxford Movement is fair and sane, but other matters get scant attention. Taken as a whole, however, the book is one of the best, as it is one of the most readable, of the many brief histories of the English Church.

A bibliography of the hymns of Paul Gerhardt and of the editions of his poems and sermons, the biographies, monographs, popular essays, and addresses, and the musical and dramatic observances occasioned by the celebration of the three hundredth anniversary of his birth in 1907, has been prepared by a warm admirer of Gerhardt, Rudolf Eckart. (Pritzwalk: A. Tienken).

The work of Prof. Karl Beth of the Protestant theological faculty of the University of Vienna, entitled "Der Entwicklungs-

gedanke und das Christentum" (Berlin: Edwin Runge), is a sign of the times, as it is an earnestly meant and skilfully undertaken attempt to reach an understanding between the positive principles of Biblical Christianity and the development idea. In the second part of the book Beth shows in detail the influence of this idea on such prominent problems of theology as Theodicy, Sin, the Original State of Man, Revelation, Jesus Christ, and Immortality. Beth concedes that, in view of what the modern development philosophy has accomplished, it is necessary even for orthodox theological thought to make concessions that would have shocked older generations.

The death is announced of William Richard Morfill, professor of Slavonic languages at Oxford University and curator of the Taylor Institution.

From Paris is announced the death of the classical scholar, Henri Weil, who was born at Frankfurt. (1818) and educated at Heidelberg, but became a naturalized Frenchman (1848), and held several academic appointments in the Université de France. In 1882 he was elected to the Académie des Inscriptions, where he succeeded Delaurier. He was the editor of numerous texts and of several works of scholarship, among them "Théorie générale de l'accentuation latine" (in collaboration with Benlœw), 1855; "Études sur le drame antique" and "Études sur l'antiquité grecque," 1900; "Études de Littérature et de rhétorique grecques," 1902.

John Bannister Tabb, a professor at St. Charles's College, Ellicott City, Md., and, since 1884, a priest of the Roman Catholic church, died on November 19, in his sixty-fifth year. He was born in Amelia County, Virginia, and served during the civil war in the Southern navy; becoming in 1864 a prisoner of war. Though his verses have appeared even very recently in the magazines, Father Tabb was some months ago stricken with total blindness. His published work includes "Poems," "Lyrics," "An Octave to Mary," "Rules of English Grammar," "Poems Grave and Gay," "Two Lyrics," and "Quips and Quid-dits."

William M. Laffan, publisher of the New York *Sun* for the last twenty-five years, died November 19 at his home in Lawrence, L. I. He was born in Dublin, Ireland, January 22, 1848. His education was received at Dublin University. Later he studied at St. Cecilia's School of Medicine. On coming to this country, he entered journalism, and in 1870 became managing editor of the San Francisco *Bulletin*. Later he became editor and part owner of the Baltimore *Bulletin*. In 1877 he joined the *Sun* as a general writer, being elected publisher in 1884. Three years later he founded the *Evening Sun*. In 1900 he purchased the interests of the Charles A. Dana estate. An abiding interest, other than that of journalism, was that which he always had in the fine arts. During an early visit to the far East, he began those studies of Chinese ceramics which he pursued through his life, the chief monument of which is his catalogue of the Morgan-Garland collection in the Metropolitan Museum. Upon the reorganization of the Metropolitan Museum, after the death of Gen. Cesnola, he was elected a trustee, and

was ever an influential member of the committee on acquisitions. He produced not only a considerable number of essays for newspaper publication, but also a volume entitled "American Wood Engravers," 1883; and he edited several monographs and catalogues.

Richard Watson Gilder, editor of the *Century Magazine* since its organization in 1881, died November 18 in New York city. He was born in Bordentown, N. J., February 8, 1844. His father was a Methodist clergyman, from whom the author inherited, perhaps, a part of his creative impulse. Owing to his frailness, he was educated at home; but when the Northern cause seemed threatened in the campaign of 1863, his state of health did not deter him from enlisting in Landis's Philadelphia Battery, and he was under fire in the defence of Carlisle. In 1865 he entered newspaper journalism. Five years later he joined the staff of *Hours at Home*, a monthly magazine issued by the Scribners. It was in the same year that *Scribner's Monthly Magazine* was started under the leadership of Dr. J. G. Holland. Dr. Holland made Mr. Gilder managing editor of the new monthly. On the death of Dr. Holland, the managing editor became editor-in-chief; and when, in 1881, the magazine was purchased by Roswell Smith, and the name changed to the *Century*, he continued the editorship of the magazine under its new name. It is as poet, however, rather than as editor, that Mr. Gilder attained the greatest reputation. His first collection of verses, "The New Day," was published in 1875; "Five Books of Song" came out in 1894, and included earlier publications; "In Palestine" was issued four years later; "Poems and Inscriptions" (1901), and "A Christmas Wreath" (1903) and "A Book of Music" (1906), both anthologies, followed. Other books were "For the Country," "Fire Divine," and "In Helena's Garden." But Mr. Gilder was more than editor and man of letters. His enthusiasms included an ever active sense of civic responsibility, and he was an unflagging worker for the city beautiful and the city righteous. As president of the Tenement House Commission of 1894, he achieved invaluable results, and his was one of the voices raised, not in vain, against the abandonment of St. John's Chapel in Varick Street. He was one of the founders of the Society of American Artists and of the Authors' Club, and will be remembered as one of the members of a circle of literary men of whom William Dean Howells and Mark Twain alone survive.

Science.

Ecology of Plants; an Introduction to the Study of Plant-Communities. By Eug. Warming, Ph.D., professor of botany in the University of Copenhagen. New York: Henry Frowde. \$2.90.

To some readers, the name of the branch of botany here treated will, perhaps, be new. It is that division of the science which attempts to answer all possible questions in regard to the mani-