

lating to private interests of Favara with which Crispi was entrusted, but for the rest given up almost exclusively to politics. They belong to a period of Crispi's life, which, while not embracing that in which he attained the supreme power of the state, is yet of the first biographical importance; it is the period in which his own parliamentary character was formed, and in it he figures as the leader of the parliamentary Left, and, as vice-president of the Chamber of Deputies; the statesman is revealed here in his earlier political battles, with the characteristics and motives which were exhibited throughout his public life.

What first impresses the reader of the letters is Crispi's moderation and sound political sense. Frequently characterized as violent and revolutionary, he is seen here in the rôle of a conservative among the politicians of the Left, preaching union and concord, recommending patience, and imposing respect for law and order upon turbulent partisans who are, at times, eager for the barricades. He is a good hater, but his is a sober hatred. As a member of the Opposition, he is consistently hostile to the measures of the Governments which rapidly succeed one another. They are all "ruining" Italy. But his oft repeated remedies are patience and the ballot. In 1862, he writes: "Ministers go, and with them disappear the evils which they have caused. The country remains, and we should work, that it may strengthen itself and become powerful." And again in 1865: "I can only censure the Italian Government. It has been stupid and wanting in foresight, and the people have reason to protest. Nevertheless while we have a right to better the government, it is not politic to destroy it." He dwells particularly upon the melancholy events and deplorable conditions in Sicily, whose two most critical moments were those of the abortive campaign of Aspromonte in 1862, and of the insurrection of Palermo of 1866. He was expected to participate in the former, but waited; at its abrupt close, its promoters hoped that he would encourage riotous protest, but instead his letters contain such counsel as this: "I must write to you that it is necessary to be calm, and to prevent the least tumult from breaking out. In constitutional governments, reactions are precarious: ministries are not eternal, and with their change, their policy is altered and liberty returns in honor." If Crispi's statesmanship has led critics to term him somewhat of a Jacobin himself, it is clear that he was earnest and judicious in restraining Jacobinism in others.

He necessarily discountenances the mad attempt at revolution engineered by roughs and hot-heads in Palermo in 1866, but when the rest of Italy indulges in indiscriminate vituperation

and defamation of Sicily in consequence, his voice is raised in dignified defence of his native island. He is seen as a loyal Sicilian, but is free from Sicilian sectionalism, repeatedly denouncing as absurd all thought of Sicilian autonomy. His great passion is the welfare of united Italy and to it he has sacrificed his Republican theories. His affirmation "The republic divides us, the monarchy unites us," became a patriotic slogan. Writing in April, 1862, he declares:

Having accepted the monarchy, so as not to foster dualisms, and to have unity, it is just and expedient to be Royalists and good constitutionalists. And I will say to you that I shall remain such frankly, loyally, so long as the King shall be for Italy. Should he desert the national cause, should the monarchical principle fail in its mission, then I should have the right to abandon the monarchy from the same motive from which I have accepted it.

It was Crispi's moderation, his loyalty, and good sense, his immovable Mazzinian faith in the potential greatness and glorious future of Italy—these qualities abundantly illustrated in the letters—which, united with a strong will and firm political convictions, won for him wide popular respect and support throughout Italy, and enabled him in his leadership to pursue a vigorous and definite policy. These same qualities eventually carried him to the highest office in the state, in which his administration of both foreign and internal affairs was memorable. Pepitone-Federico's preface offers a fair appreciation of the letters; his notes, which give sketches of the various men referred to, are most useful, but the editor's judgments are too prejudiced and too superficial to be of historical value.

Notes.

The great Centenary Edition of Dickens, which Chapman & Hall of London have been publishing, is now to be issued in this country by Scribners. Three volumes, containing "Oliver Twist" and "Sketches by Boz," have already appeared, and other volumes will follow at the rate of three a month. In completeness of text and illustration this edition is in a way definitive.

Charles and Marie Hemstreet, who have already written several books on Old New York, now have a volume on "Nooks and Corners of Old London," which will be issued this autumn by James Pott & Co.

"A Dictionary of Oriental Quotations" and "A Dictionary of Abbreviations" are to be added to Swan Sonnenschein's books of reference series.

Late in October the Century Company will bring out a new volume by Charles H. Caffin giving "The Story of Spanish Painting." The same house is preparing a new library edition of Sloane's "Life of Napoleon Bonaparte," to be in four octavo volumes, with seventeen maps and

thirty-two illustrations. The text will be increased by new matter to the extent of more than a tenth.

"Christ and His Critics," by the Rev. F. R. Montgomery Hitchcock, is in the hands of Robert Scott. Dr. Max Nordau is publishing with Rebman "The Meaning of History," which contains chapters on Society and the Individual, Eschatology, and the Psychological Roots of Religion.

"The Passing of Empires, 850—330 B. C.," or Vol. III of "The History of the Ancient Peoples of the Classic East," by Sir Gaston Maspero and edited by Professor Sayce, has been translated by M. L. McClure and is to be issued by the Society for the Propagation of Christian Knowledge, which has also, among its announcements, a work on the beliefs of the ancient Egyptians, entitled, "The Book of the Dead," by H. M. Tirard; "Messianic Interpretations, and other Studies," by Canon R. J. Knowling; "An Introduction to the History of the Assyrian Church," by Dr. W. A. Wigram, and "The American Church," by Archdeacon Dowling, with an Introduction by the Bishop of Salisbury.

Scribners have in their list of books for September: "The French Revolution: A Political History," by A. Aulard, professor of letters at the University of Paris. Translated from the French of the Third Edition, with a Preface, Notes, and Historical Summaries, by Bernard Miall; "Popular Law-Making: A Study of the History and the Tendencies of English and American Legislation," by Frederic J. Stimson, professor of comparative legislation at the Harvard Law School; "A Motley," by John Galsworthy; "Mr. Dooley Says," by the author of "Mr. Dooley in Peace and in War"; "The Old Virginia Gentleman, and Other Sketches," by Dr. George W. Bagby; "A Painter's Progress," by Will H. Low; "The Town Down the River," a book of poems, by Edwin Arlington Robinson; "The Blue Arch," by Alice Duer Miller; "Open Water," by James B. Connolly; "The Spread Eagle, and Other Stories," by Gouverneur Morris; "The Star-Gazers," by A. Carter Goodloe; "Lady Good-for-Nothing," by Sir A. T. Quiller-Couch; "The Boy's Drake," by Edwin M. Bacon; "By Reef and Trail, Bob Leaches' Adventures in Florida," by Fisher Ames, jr.; "A Cadet of the Black Star Line," by Ralph D. Paine; "Cupid's Cyclopaedia," compiled for Daniel Cupid by Oliver Herford and John Cecil Clay; "Argentina," by W. H. Hirst, with an introduction by Martin Hume; "Tramps in Dark Mongolia," by John Hedley, F.R.G.S.; "Madame De Montespan and Louis XIVth," by H. Noel Williams; "The Romance of a Medici Warrior: A Study in Heredity," by Christopher Hare; "The Gun and Its Development," by W. W. Greener, new and revised edition; "The True Chatterton," by John H. Ingram; "The Dogaressas of Venice" (the wives of the Doges), by Edgumbe Staley; "Turner's Sketches and Drawings," by A. J. Finberg; "The Story of Old Japan," by Joseph H. Longford, professor of Japanese at King's College, London; "A Voice from the Congo," by Herbert Ward; "Peter Pan," by J. M. Barrie; "The New Gadshill Dickens"; "Romantic California," by Ernest Peixotto; "The Great Pacific Coast," by C. R. Enock; "The Intimate Life of Alexander Hamilton," by Dr. A. McL. Ham-

ilton; "The French Renaissance in England," by S. Lee; "Turkey of the Ottomans"; "Original Narratives of Early American History," published under the auspices of the American Historical Association; "Mediæval Italy, from Charlemagne to Henry VII," by Prof. P. Villari; "France Under the Republic," by J. C. Bracq; "Morituri" (three one-act plays), by H. Sudermann, translated by A. Alexander; Sudermann's "Roses," translated by Mrs. T. Frank, and "The Joy of Living," translated by Edith Wharton; the Poems of Eugene Fields; "The Conflict Between Collectivism and Individualism in a Democracy," by C. W. Eliot; "What Is Art?" by J. C. Van Dyke; "Soul and Circumstance," by S. B. Stanton; "A New Shakespearean Dictionary," by R. J. Cunliffe; "A Defence of Prejudice, and Other Essays," by J. G. Hibben; "Privilege and Democracy in America," by F. C. Howe; "Rest Harrow," by Maurice Hewlett; "Tales of Men," by Edith Wharton; "The Finer Grain," by Henry James; "The Barrier," by René Bazin; "Philippa at Halcyon," by K. H. Brown; "The Married Life of the Frederic Carrolls," by J. L. Williams; "The Fugitive Freshman," by R. D. Paine; "The Silent Call," by E. M. Royle; Robert Louis Stevenson's Works (popular edition).

"The Letters of Elizabeth Cady Stanton: An Epistolary Autobiography" is under preparation by Theodore Stanton and Mrs. Stanton Blatch, who will be glad to receive copies or the originals of any of Mrs. Stanton's letters. Any communication on the subject should be addressed to Mr. Theodore Stanton, Rue Raynouard, Paris. The book will be published in the spring by Putnams.

Harry Peyton Steger of Doubleday, Page & Company is literary executor of W. S. Porter ("O. Henry"), and would be glad to have the use of any documents bearing on the writer's life or work.

A fourth volume of Macmillan's new Library Edition of The Works of Walter Pater brings to our table the "Imaginary Portraits," not the best work of Pater, unless we except from that criticism the clear beauty and fine analysis of the study of Watteau in "A Prince of Court Painters." The edition, when complete, in ten volumes, will leave nothing to be desired in the way of type and page, although the paper might be of a harder texture.

In a long series of chapters, Miss Florence MacCunn has sketched the lives of "Sir Walter Scott's Friends" (Lane). She has already to her credit what many readers have thought the most interesting brief life of Mary Queen of Scots, not to mention her study of John Knox, and the present volume shows the same skill, turned now to lighter uses, in gathering anecdotes and pointing a moral. Occasionally, it is true, she is forgetful of the probable ignorance of her audience, assuming for instance that all her readers will be familiar with the details of the great Douglas trial, and at other times jostling together the names of cousins and aunts and uncles of a family in a way to throw any but a Scots genealogist, that is to say, any but a true Scotsman, into gasping bewilderment. But these blemishes are few, and indeed the charm of the book for the most part is that it brings us into familiar friendship with a host of old Scottish ladies, Edinburgh advocates,

antiquarian lairds, and great folk, whom we had got to know, but not so well as we should like, in Lockhart and other writers of memoirs. Some of the material is from printed sources, but a good deal of it Miss MacCunn has drawn from stores of unpublished correspondence. Great names occur. In the first chapter we find Mrs. Cockburn writing of Hume: "But the reason David did not know he was a Christian was a total want of fire—ethereal fire. He was phlegmatic, material, and, I daresay, will now wonder he is alive and to know (*sic*) what nonsense he wrote"; and the last chapter deals with the friendship of Scott and Wordsworth. But the lesser names, with the exception of the always delightful Lady Louisa Stuart, afford, if anything, more amusement than the greater. Scott himself appears, of course, continually. Beyond its burden of entertainment the chief merit of the book is the light it throws on the genesis of Scott's poems and novels. His was the guiding genius in their production, and without him nothing like them could have appeared, but it is true also that without this society and this atmosphere of romance and antiquarian research about him his work would have been incalculably poorer. There is some meaning in the humor of Miss Grant of Rethiemurchas, who, being for some reason splenetic on the subject of Sir Walter, used to read the Waverleys in order "to find the anecdotes and 'good things' purloined from William Clerk and Sir Adam, and to complain peevishly that there was no acknowledgment to these old friends."

The Old Testament volumes of the International Critical Commentary (Scribner) which have so far appeared (those on Genesis, Numbers, Deuteronomy, Judges, Samuel, Amos and Hosea, Psalms, Proverbs, Ecclesiastes, and Esther) illustrate a change of attitude in orthodox scholars, English and American, that has been going on for a generation. Almost all the writers of the Old Testament commentaries in the series are members of orthodox communions; they are drawn from all the leading Protestant bodies in this country and England, and, whether orthodox or not, they all agree in their general critical views. The old "apologetic" tone has disappeared; nothing is said of "inerrancy"; the method and content of inspiration are held to be determined by the facts; if historical errors and legendary and mythical narratives are recognized the conclusion of these orthodox scholars is that the Holy Spirit has chosen to employ just this vehicle to convey instruction. It is not that there is less reverence—there is only freedom from hampering theories. At the same time these volumes are marked by careful attention to the Hebrew text, and by the use of all literary and archaeological aids for the explanation of the material.

Dr. John Skinner has dealt ably with the numerous perplexing questions connected with the book of Genesis. Recent publications on this book abound in theories, historical, ethnological, mythological, and to thread one's way through the maze of hypotheses and possibilities requires a cool head as well as much labor. Dr. Skinner does not pretend to have solved all the problems that arise, but he states them clearly, gives the various considerations that have been

offered on one side and another, with references to authorities, and makes judicious comments on the arguments; his volume is thus an excellent summary of the views held on Genesis at the present day. His own conclusions are presented so forcibly that they must command the respect of the reader. In general he holds that Genesis is not literal history. The mythical material in chapters i—xi, he thinks, was derived from Babylonia, even though in some cases, as in the story of the dispersion at Babel, no Babylonian parallel is known. He admits the possibility of an historical kernel in the legends of the patriarchs, though this, he adds, is not proven. In regard to the persons of the patriarchs he properly makes a distinction between Abram and the others—the latter are tribal names, but Abram is doubtless a real person, though it is impossible to construct him historically; Dr. Skinner goes beyond the record and the probabilities when he regards him as representing "a decisive act of the living God in history." Among many admirable sections in the volume special mention may be made of the discussions of the cosmogonies, the site of Eden, the Cain legend, the flood, and the fourteenth chapter. Here and there, as in the comments on the temptation in the garden and on the dispersion-story (chap. xi), modern religious ideas are read into the text. Dr. Skinner upholds the division of documents into Yahwistic and Elohistie against recent objections based on the discrepant employment of divine names in the versions.

In company with the majority of recent critics Prof. Edward Lewis Curtis, who edits the volume on Chronicles, regards this book as an imaginative recasting of the material of Samuel and Kings from the point of view of the later ritualism (about 300 B. C.); he distrusts the analyses that seek historical sources outside of our canonical books, and he thinks it probable that the book of Chronicles is the work of a single author. He does not find that it adds genuine historical material. The questions involved are discussed fully and fairly. Professor Curtis having been disabled by illness and a partial loss of eyesight, some of the work of the commentary was undertaken by Dr. Madsen, who has performed the task excellently.

Up to now no Arabic text of "Ali Baba and the Forty Thieves" has been known to scholars, and it has even been suspected that none such existed and that Galland made up the story. Now, however, Prof. D. B. Macdonald of Hartford has been fortunate enough to unearth a Bodleian manuscript (noted in Ethé's catalogue, which is still unprinted), and has published it in the Journal of the Royal Asiatic Society for April of this year. It appears to be a relatively modern redaction of a genuine folk-tale, not free from colloquialisms and queer constructions, and not the manuscript from which Galland translated, though allied to it. Professor Macdonald has wisely given the text intact, only correcting a few glaring errors. It is satisfactory to have what appears to be a genuine Arabic text of this famous story, with peculiarities of vocabulary and grammar that may furnish a contribution to the history of the Arabic language.

Interesting reminiscences of Bismarck's youth and valuable records of his early development are given in Hedwig von Bismarck's "Erinnerungen aus dem Leben einer 95 jährigen," just published by Richard Mühlmann in Halle. The author was a cousin of the celebrated statesman, and both spent their childhood together at Castle Schönhausen and were very fond of each other. She speaks of herself as an extremely prosaic character, but adds that this trait did not prevent her from being as a child a favorite playmate of Otto, who was so strongly attached to her that if she had measles, whooping-cough, or any other contagious disease, he wished to catch it and share it with her. She also sought to imitate the conduct of the wild and foolhardy boy, and was told by her mother that if there was any folly of which she was ignorant she would soon learn it from Otto.

Frederick Meakin fringes the audacious when, in the preface of "Function, Feeling, and Conduct" (Putnam), he boldly confesses that ethics can never be younger than Aristotle. Such radical conservatism is a rare novelty among Harvard doctors, of whom Mr. Meakin is one. His book, however, is better than its promise. It attempts "a fresh statement of the philosophy or general basis of morals as grounded in human nature." It moves from the universe to man, in quite the Aristotelian spirit, though more openly than the Stagite. The world is one; every effect has infinite causes, and every cause infinite effects; final causes are everywhere, and matter itself is at heart organic in some occult manner. Such considerations, with which the author is prodigal, give us our bearings in the ethical situation. There is just enough of contemporary psychology mixed in here to suggest subjectivism; as, for instance, when Mr. Meakin defines an ultimate end as one which is not consciously chosen as means to any ulterior aim. As a critic of hedonism, however, he succeeds in escaping the psychologist's pet error. Here he is at his best. Altogether lucid and convincing is his demonstration that neither feelings nor ideas can serve as the exclusive guides of human conduct; less forcible but attractive is the positive phase of the critique, namely, the contention that not only the goal, but the criterion, of life is "the completest satisfaction of our nature conceived as a composite tendency, in which each constituent has its recognized place." Such a view may, of course, be made much or little of; just how significant Mr. Meakin renders it appears in his conclusion that, after all, virtue is its own reward. "Where the virtue is complete there doubtless its compensation is without hazard or qualification complete." "The moral life is so far justified by its effect in the feeling of the moral agent that we cannot say, speaking of the ordinary social unit, that the virtuous choice is ever, from the hedonic point of view, a mistaken choice." Surely, a broad thesis, this! And one, too, which raises the suspicion that the theorist may be darkly begging the question when "speaking of the ordinary social unit." How do we define this individual, the average or normal man? Had Mr. Meakin given more thought to this and spared himself the hours spent over the oneness of the universe, his defence of the ancient doctrine about virtue would have been much stiffer.

Under the general direction of the Consiglio degli Archivi and the immediate supervision of Cav. Eugenio Casanova, director of the State Archives at Naples, a manual with the title, "L'Ordinamento delle carte degli Archivi di Stato italiani," has been prepared by order of the government. It contains a general description of the material existing in the score of state archives and of the methods of classification and arrangement employed in each. Prof. Pasquale Villari, who is president of the Consiglio, has written the preface, and explains that, although this volume was originally suggested to those preparing for the competitive examinations of candidates for employment in these special libraries, its usefulness is obvious for all having occasion to consult Italian records. With the exception of those at Naples and Palermo, the archives of state are all in northern and central Italy. The scheme excludes the provincial archives which, found only in the south and established under the French occupation, are often of great importance.

Hormuzd Rassam, the Assyriologist, died at Brighton, England, last Friday, at the age of eighty-four. He was born in northern Mesopotamia, opposite the site of Nineveh, in 1826. He joined Austin Henry Layard as assistant in his Assyrian researches in 1845, and lived with him for more than two years. When Layard returned to England Hormuzd Rassam accompanied him to complete his studies at Oxford. The trustees of the British Museum sent Rassam with Layard in a second undertaking in 1849, and Rassam was placed in charge. In 1864 he went to Abyssinia and was made a prisoner and kept in chains for nearly two years by order of King Theodore. He conducted Assyrian explorations again from 1876 to 1882, and at the time of the Turco-Russian war was sent by the British Foreign Office on a special mission to Asia Minor, Armenia, and Kurdistan to inquire into the condition of the Christian communities. He was the author of "British Mission to Theodore, King of Abyssinia," "Ashur and the Land of Nimrod," "The Garden of Eden and Biblical Sages," and "Biblical Lands."

The Rev. Edward Warren Virgin, author and editor of religious, historical, and geological works, and a Methodist clergyman for half a century, died at his home in Dedham, Mass., last Sunday, aged seventy-four years. Mr. Virgin was a delegate to the first world's school convention at Paris. He served on the United States Christian Commission during the civil war and was at the siege of Chattanooga. He was a graduate of Wesleyan University, class of 1857.

The death is reported, in his sixty-seventh year, of Dr. Joseph Ulbrich, who was professor of Austrian public law at Prague. Of his numerous writings may be mentioned: "Lehrbuch des österreichischen Staatsrechts" and "Grundzüge des österreichischen Verwaltungsrechts."

The death is announced, at the age of eighty-four, of the Most Rev. William Dalrymple MacLagan, until last year Archbishop of York. He was joint editor of "The Church and the Age," two volumes, 1870, and published also a volume of "Pastoral Letters and Synodal Charges."

John Ernst Matzke, professor of Romanic

languages in Stanford University since 1893, has just died, at the age of forty-seven. He was the author of various text books on French and Spanish.

Science.

COL. ROOSEVELT'S NEW BOOK.

African Game Trails: An Account of the African Wanderings of an American Hunter-Naturalist. By Theodore Roosevelt. New York: Charles Scribner's Sons. \$4 net.

Beside the actual accomplishments of Col. Roosevelt's "great adventure," his written record of it is of secondary importance. Even to-day there are probably a million Americans who still think of the trip as one for "sport"; and many writers of letters to newspapers have said "butchery." As a matter of fact, at the time Col. Roosevelt planned his expedition, the United States National Museum at Washington, in which every loyal American citizen should feel a personal pride, was very poorly provided with specimens representing the African fauna. And now, by one great forward thrust, the African section of that museum is placed in the front rank of zoological collections. It is to the credit and benefit of this nation that at last we do not need to apologize to the South Kensington and Berlin museums for our national poverty in important African forms. It must be understood that scientifically the Roosevelt expedition was one of conquest rather than discovery. The measure of success in its real purpose is set forth modestly in the volume before us, but the extent of the scientific discoveries made are as yet only partly known. In due time, Mr. Heller's patient and careful studies of the specimens collected will reveal to us the exact number and character of the species now gathered for the first time by scientific hands; and there is good reason for the belief that among the 6,000 specimens many species new to science will be found. Meanwhile we know that the grand total of mammals was 164 species (not individual specimens), representing six different orders. Of hoofed and horned game, 57 species were obtained and preserved, among which are to be found 9 white rhinoceroses, 11 elephants, 11 common rhinoceroses, 17 lions, 7 cheetahs, 3 leopards, 12 warthogs, 9 giraffes, 10 buffaloes, 10 Grévy zebras, 19 common zebras, 3 giant elands, and 2 bongos. Of antelopes, gazelles, and their allies, 40 species were collected, represented by 305 specimens.

Zoologically, the most dramatic event of the expedition was the quest for the "white" or square-mouthed rhinoceros. To many naturalists the report that Major Powell-Cotton had