

NEW PUBLICATIONS.

SPAIN AND ENGLAND IN ELIZABETHAN TIMES—MR. WEBB'S NEW POEMS—AN ITALIAN ON SHAKESPEARE—CAMERA SHOTS AT BIG GAME.

In one of Queen Elizabeth's valliant pronouncements to her faithful Commons she paid her compliments to the King of Spain in words which it is still a delight to read for their dignity and resonance. "I fear not all his threatenings," she said; "his great preparations and mighty forces do not stir me; for though he cometh against me with a greater power than ever was his invincible Navy, I doubt not, God assisting me, but that I shall be able to defeat and overthrow him. I have great advantage over him, for my cause is just." Her cause was at once the preservation of her growing State and the assurance of her people in the right to worship undisturbed in that faith to which they were dedicated for all time.

He shows in this book that in his long campaign against the English Philip was actuated by strictly mundane motives. It was essential to the permanence of his foothold in Flanders that he should be on such terms with England as to count upon the goodwill, if not upon the active help, of that power in isolating the Low Countries and in keeping France in check. But he chose the wrong instrument for his purpose when he chose that, as Major Hume puts it, "Ferdinand the Catholic and his immediate successors deliberately forged in the fires of the Inquisition." Spanish aggression wore the mask of religious zeal, and what Major Hume has to deal with in traversing the last ten years of Elizabeth's reign is a series of efforts to make England a willing pawn in the Spanish game by making England Catholic. Not all the chapters in the narrative are of equal interest. Some of the conspiracies recited here seem, indeed, squallid enough. But if the author cannot allow material of intrinsically great interest before us, he can make a strong appeal to the reader through his skill in exhibiting the broad lines of Spanish policy and the general drift of those expedients by which England rendered it powerless. The Spaniards were patient, and took infinite pains, in some directions at least. Father Persons, in his English College at Valladolid, rendered as effective aid to Philip through breeding up devoted Englishmen for him as the King received from his proudest admirals. Indeed, he loved to work by indirect processes. But two things were against him. In the first place, the stars in their courses were fighting on the side of English Protestantism. Secondly, as Major Hume plainly shows, he was never quite willing to go the full length required when he sought to take advantage of the opportunities supplied by treachery or disaffection in the British Islands.

Just as the naval enterprises, touched upon in this volume, failed because the Spanish ships were ill found and ill managed, so the Scotch malcontents and the rebels in Ireland were expelled with fatal slowness and ineffectiveness by the Spanish ruler, who could have found his profit in them if he had used common sense. The whole story of Philip's faith and consequent futurity, is written in the papers which Major Hume quotes from among the papers relating to Ireland's appeal for Spanish co-operation against Elizabeth. In the King's own hand these remarks to the Secretary Idiaquez were set forth:

Here are the letters and notes that the Irish Archbishops has just given me. And if what they say is true it will be a great pity not to help them. What they demand in one of the letters is very much, and would be so if it were not that it is in (Idiaquez) talk to him and get to the bottom of it, and then we will see what it is the very smallest aid that will be needed. If it be so small that we can give it, it will be well to help them.

Obviously it is not by these grudging methods that a great power is brought to ruin. Moreover, it would appear from Major Hume's book that Elizabeth and her councillors were extraordinarily well supplied with news of all that went on in even the most secret channels of Spanish activity. Thus it is with rather thankless material that the author labors. He treats of things that came to nothing. Yet these are things of which the student cannot be too carefully informed, and we value this volume as a sound contribution toward the elucidation of a historical period hitherto too little understood.

The prevailing tone of Mr. Charles Henry Webb's new book of poems, "With Lead and Line Along Varying Shores" (Houghton, Mifflin & Co.) is one of blitheness and content. The spirit of this writer is free and happy, and his style has the elasticity which in such circumstances would expect. There are some grave passages in the little volume; here and there we meet a meditative strain, a touch of tenderness, a gleam of delicate sentiment. But although Mr. Webb can be effectively strenuous, as in "Inhuman" or in "A Requiem for the Dead Leader," a tribute to John Brown that strikes a brave and ringing note, the most characteristic things here are light, deftly turned verses, in which we think first of the author's sunny vivacity. Some of the best illustrations—too late to quote—are to be found among the occasional verses addressed to Mr. Stedman, Mr. Jefferson, Mr. Stockton and the Authors' Club, and one of the nimblest and most readable of Mr. Webb's compositions is "The Beautiful Ballad of Lady Lee," a charmingly gay and humorous piece of writing. From the shorter pieces we may take this specimen of the author's easy and pleasant manner:

HAB ICH GELIEBET?
(SHE QUESTIONS)
Have I loved? And listen, dear,
To live is to love, I say;
I have loved and lived for many a year—
I live and I love to-day.
And some of my love to the living I give,
For some of my love yet to love and live,
And some have been borne away.
But either or thither to me is one—
Once to love is to love for aye;
And I kneel to a love in the churchyard yon
As I kneel to thee, love, to-day.
Now the shadows of evening above me bend,
The sky in the west is gray;
But still I must love to the very end,
For I know no other way.
And though of fools, all others above,
There is none like an old, they say,
If it be folly to love and live,
Let me be a fool away.

Mr. Webb uses many forms, and is facile in them. Sometimes his words, and the force of indignation, as in his lines "At the Traps," are the brutality of dove shooting; sometimes he is quaintly dramatic in "Watch Night at the Authors'" or in the capital Nantucket rhyme, "Polly Coffin." In all his verses he has spontaneity, gives us good workmanship and good thought, and is wholly readable.

We have received from the Societa Editrice Laziale, of Rome, a book entitled "Guglielmo

Shakespeare: II Poeta e l'Uomo," by Frederico Garlands. No doubt Italian readers of Shakespeare will find it especially helpful. It contains a sketch of the age in which Shakespeare lived, a brief account of his life, remarks on his poems and sonnets, and analytic descriptions of his principal plays. The author dwells particularly on "Romeo and Juliet" and the Roman plays; groups "Hamlet," "Othello," "Macbeth," and "King Lear" under the designation of "I Drammi umani"; descants pleasantly on some of the comedies; touches lightly on the historical plays, giving particular attention to "Richard III" and "Henry V"; and, after the manner of Professor Dowden and his imitators, strives to show the progressive development of the poet's mind, as simultaneous with the growth of his technical skill.

In an interesting preface to "Camera Shots at Big Game" (Doubleday, Page & Co.) by Mr. A. G. Wallihan, Mr. Roosevelt remarks: "More and more, as it becomes necessary to preserve the game, let us hope that the camera will largely supplant the rifle." The words are especially to the point when read in the light of the photographs reproduced in this book. They are remarkable examples of what skill and patience can accomplish. We say patience advisedly. The mere click of a camera at a distance of sixty feet from a deer will cause a leap, we are told, that is fatal to success. Mr. Wallihan would appear to have nothing less than a genius for photographing animals in their native environment. He has done his work, he says, "under the deep blue of Colorado skies, while the summer sun beat fiercely on the winter cold was so intense as to interfere with handling the camera. The pictures have been made in the open country, outwitting the farscrying antelope, by river sides, while the author awaited with hated breath the near approach of a bunch of deer. Again, the work has been done in the mountains where the fawns lay hidden, . . . or following the hounds in winter on the trail of a cougar over the hills and canyons of White River, or on into the bleak, wind swept ranges of Wyoming, matching skill with the bighorn or (on skis) the lordly elk." Against all odds this humane sportsman has pursued his task, and his reward has been the securing of plates not only interesting to the naturalist, but full of a beauty which should appeal to every lover of pictures. There is a flashlight here of a string of deer crossing a river at night. It is an exquisite picture, with the dark surface of the broad stream broken by the picturesque forms of the animals, and the dim suggestion of a vast landscape filling in the background. Surely, if others can accomplish but a tittle of what Mr. Wallihan has accomplished, the hunting regions of America will in due time be visited as much by the photographer as by the rifleman.

The great undertaking of republishing the "Jesuit Relations," with many of the most important original documents concerning the Jesuit mission in New-France, is brought to a close with Volumes LXXII and LXXIII, devoted to the index. The "Travels and Explorations of the Jesuit Missionaries in New-France, 1610-1791" (Cleveland: Burrows Bros.), was begun in 1896, under the editorship of Reuben Gold Thwaites, secretary of the State Historical Society of Wisconsin. It was the original intention simply to republish the rare Quebec edition of the "Jesuit Relations," first printed in three volumes in 1858, with a page for page English translation. Thereupon the scope of the project was greatly enlarged; it was decided to include all the "Relations" brought to light by subsequent editors; to add much other material from other printed works of original authority, and such manuscript selections from secular and ecclesiastical archives in America and Europe as cast light on the history of the Jesuit missions. As the editor says:

It was thus aimed to present with as slight repetition of matter as practicable a series of documents believed to be of great importance to the original study of American history, and not readily obtainable in any other form. . . . To the elucidation of this mass of documents, prefaces, notes and bibliographical data were to be added, and the text illustrated by portraits, maps and facsimiles.

Great pains have been taken, the editor tells us, to avoid mistakes and errors of editorial judgment. The rule has been never to rely upon a printed version when an original manuscript could be obtained, thereby eliminating, so far as might be, the errors of copyists and reprinters. The editor avows his freedom from racial or religious prejudice in carrying out his task, and has concerned himself only with the collection and preservation of this great mass of historical documents. He has performed the part simply of an editor of historical sources, without commenting upon the character or motives of the actors in the drama outlined on his pages, and leaving to the philosophical historians material from which to construct their edifices. The undertaking has indeed been a great one, and has presented many difficulties; there have been peculiar and trying conditions, the editor intimates, under which alone many of the documents have been obtainable, and the size of the co-operating members have not been altogether with increasing slight delay. The volume has been issued on an average of more than one a month, the seventy-three having taken sixty-two months for publication.

The index contained in these two final volumes is based wholly on the English text, including also the notes and bibliographical data, and its preparation was in itself a formidable task. It commands, however, the same unreserved commendation that has been given to the rest of the work.

The author of "Latin America" (Fleming H. Revell Company), Mr. Herbert W. Brown, first delivered his lectures on these two final volumes of the theological students at Princeton. His purpose was to awaken interest in Mexico, Central and South America, and in the spiritual, economic and political condition of the races there. In order to give an adequate understanding of the present conditions, a knowledge of the religious beliefs and practices of the primitive inhabitants was necessary; and to convey this, Mr. Brown has begun at the earliest knowledge of the races of these countries, and has carried his research down through the centuries, until he has, of his own intimate study, been able to write a story as entertaining as it is correct. He compiles, as it were, the accumulated knowledge of all other writers, sifts out the essential facts, and gives a clear statement of the Latin people in America. While much of the knowledge of the early races is gleaned from forms of religious worship, and while much data are given of the life and customs of the early Catholic missionaries, great stress is laid upon the civil and political life.

The "Present Problem," or the question as to what should be done about the condition of these races to-day, is handled in a scholarly manner, and, while the purpose of the book, beyond doubt, is to arouse an interest in the Christianizing of the people, the political condition which the author presents seems to call for the immediate attention of statesmen no less than that of the great religious teachers. It is fair to suppose that very few people are cognizant of the vast number of Americans outside of the United States who are living in a state of civilization bordering on savagery and whose Christian teaching is little better than that of the people in the wilds of Africa. The volume is illustrated by the full page pictures of the religious ceremonies of the early people, both before and after the advent of the missionaries.

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