SOME NEW BOOKS.

English Society in the Eighteenth Century.

Some lectures which were intended to be delivered by the author at the University of Oxford but which, owing to his ill health, had to be read by a deputy, are reproduced in a volume named *English Literature and Society in the Eighteenth Century*, by LESLIE STEPHEN (Putnams). The aim of the lectures was not so broad as from the title it might be presumed to be. Sir Leslie Stephen had no intention of discussing the English literature of the eighteenth century from an æsthetical viewpoint or with an eye to its political or philosophical significance. His purpose was simply to point out the light it throws upon the manners and customs of the time. It is solely or mainly as a transcript of social life that literature is here regarded. That there is a close relation between the literature and the general contemporary social condition of a nation is undeniable. Just what the relation is, however, is not so easily determined. Ruskin always assumed, though he seldom, if ever, took the trouble to prove, that men ceased to paint good pictures because they ceased to be good men. To Sir Leslie Stephen the relation between a nation's literature and its social condition seems less simple. "Nations," he reminds us, "have got on remarkably well, and made not only material but political and moral progress in the periods when they have written few books, and those bad ones; and, conversely, have produced some admirable literature while they were developing some very ugly tendencies." The truth is, obviously, that to ascertain the relation of literature to a given social organism we must first learn in what part of that organism it finds an audience. Conceivably, that part might exercise very little political, economical or ethical influence. It is certain that, in the so-called Augustan Age of English letters (the age of Anne), the characteristics of the current literature reflected the national characteristics only to the extent that the latter were themselves embodied in the traits of a very small minority of the nation. Two centuries ago the reading part of the British people was mainly confined to London and to certain classes of society therein. The most important literary changes which have since taken place have been closely connected with the social changes which have entirely altered the limits of the reading class. What we may expect to find, therefore, in Sir Leslie Stephen's book is, indications of the light cast by eighteenth century literature, not on the British people as a whole but upon the small section of them that read books with more or less assiduity.

I.

A fact already brought out by Macaulay is dwelt upon in the second chapter of the book before us, the fact, namely, that under William and Mary, under Anne, and, to a diminished extent, under the first King of the House of Hanover, the relation between the political and the literary class was closer than it had ever been before, and closer, we may add, than it was destined to be for a long time afterward. The alliance between politicians and men of letters was in truth the most conspicuous characteristic of the period from 1688 to 1730. It was the one period of English history in which literary merit was recognized with what men of letters consider a decent approach to adequacy, by the distribution of State patronage. Sir Leslie Stephen undertakes to explain the phenomenon. It is, in the first place, important to keep in view what we have mentioned, that the literary society of the time was practically restricted to London. There were, of course, libraries at Oxford and Cambridge and here and there in the house of a rich prelate or of a great nobleman; but it was known to the author of the day that the circulation of his books would be mainly limited to the metropolis, and that there alone would he meet with anything that would pass for an appreciative audience. At that time, therefore, literature was centralized in London to an extent never since paralleled. The juxtaposition, however, in which authors and politicians lived did not necessarily imply any intimate relations. It was through the coffee houses and the club—a club at that time simply meant an association for periodical gatherings—that a fraternization of politicians and authors was facilitated. It was the habitual frequenters of coffee houses and clubs, that Pope and contemporary men of letters had in mind when they spoke of the "town." It was in these places that judgment was passed upon the last new poem or pamphlet, and a writer strove to secure their good opinion as he now desires a favorable review in a newspaper or magazine. The tribunal included the rewarders as well as the judges of merit.

Its award might give not only lucrative circulation to a volume, but also official patronage to its author. Sir Leslie Stephen points out, however, that the extent to which public office was conferred as a recognition of literary merit, pure and simple, has been very much exaggerated. A list of some twenty or thirty names has been made out, including all the chief authors of the period, who received appointments of various kinds. But Sir Leslie can find only two, Congreve and Rowe, upon whom offices were bestowed solely as rewards for literary distinction; and both of these men were sound Whigs, rewarded by their party, though not for party services. The typical patron of the day was Charles Montagu, Lord Halifax, a member of the great Whig junto. At college he had been a chum of Prior, who joined him in a literary squib directed against Dryden and; as Halifax rose he employed his friend in diplomacy. The poetry by which Prior is known to us was of a later growth, and was clearly not the cause, but the consequence of his preferment. At a later time Halifax sent Addison abroad with the intention of employing him also in a similar way, and it is plain that Addison was not subsequently appointed to office on account of his brilliant Gazette in rhyme, but really in fulfilment of his patron's virtual pledge. Halifax has also the credit of bestowing office upon Newton and of patronizing Congreve. Harley, Lord Oxford, was one of the first to appreciate the political potentialities of the press. He employed Defoe and other humble writers who belonged to "Grub Street"—that is to say, to professional journalism in its infancy—as well as Swift, whose pamphlets struck the heaviest blows at the Whigs in the last years of Anne. Swift's first writings, however, were not a help, but the main hindrance to his advancement in the Church.

II.

Attention should be directed to the fact that while the so-called club of Queen Anne's time in England corresponded more or less to the contemporary *Salons* in Paris, it differed materially, owing to the absence of a feminine element. The clubs composed a society made up of men alone, and the conversation was not especially suited for ladies. The one author of the day who speaks of the influence of women with chivalrous appreciation is Steele, whose phrase about an acquaintance with Lady Elizabeth Hastings being equivalent to a liberal education is well known. The general tone of the London coffee houses and clubs was marked by a coarseness, not to say brutality, which shows that they did not enter into the full meaning of Steele's remark.

The very small section of the social organism which English men of letters kept in view during the first quarter of the eighteenth century was designated by them compendiously as the "wits." By "wits" were meant men of the world, that is to say scholars and gentlemen who had, however, rather more of the gentleman than of the scholar. The "wits" lived in the capital, which formed a kind of illuminated island amid the surrounding darkness of the agricultural country. They included men of rank and others of sufficient social standing to consort with them on friendly terms. They met at coffee houses, and in a kind of informal confederation of clubs, to compare notes and form the whole of what passed for public opinion at that day. The "wits" were conscious that in them was concentrated the enlightenment of the period. The class to which they belonged was socially and politically dominant; the advance guard of national progress. It had finally cast off the incubus of a retrograde political system; it had placed the nation in a position of unprecedented importance in Europe; and it was setting an example of ordered liberty to the whole civilized world. It had forced the Church and the priesthood to abandon the old claim to spiritual supremacy. Within the intellectual sphere it had crushed the old authority which embodied superstition, antiquated prejudice and a sham system of professional knowledge which was upheld by a close corporation. It believed in reason, by which was meant the principles which are evident to the ordinary common sense of men. It believed in what it called the Religion of Nature—the plain, demonstrable truths obvious to every intelligent person. With Locke for its spokesman and Newton as a living proof of its scientific capacity, it held that England was the favored nation, marked out as the land of liberty, philosophy, common sense, toleration and intellectual excellence. We add that, with certain reservations, it was taken at its own valuation by foreigners.

Having defined the "wits," whom alone the writers of Queen Anne's day kept in view, let us see what was the literary outcome of efforts exclusively aimed to please such an audience. The writers of Queen Anne's day expressed with admirable clearness and honesty the judgments of common sense; the ideas which commend themselves to the man of the world and to a rationalism which itself was the embodiment of common sense. They were artificial only in the sense that they did not reflect the ideas and the morals of the British nation, considered as a whole. They were truly realistic in the sense that they mirrored the opinions and the sentiments of the small class for which they wrote. They produced a literature which, in virtue of sincerity and of harmonious development within certain limits, could in its own environment pass for a "golden age." "The aversion to pedantry, however, limited its capacity for the highest poetical creation, and made the imagination subservient to the prosaic understanding. The comedy of Congreve and Wycherly had come to adapt itself to the tastes of a class, which, instead of representing the national movement, was composed of the more disreputable part of the town. The society, unable to develop comedy in the direction of refinement, left it to second-rate writers. It became enervated instead of elevated. The epic and the tragic poetry, ceasing to reflect the really powerful impulses of the day, were left to the connoisseur and to dilettanti, men of taste; and though they could write with force and dignity, when renovating and imitating older masterpieces, such literature, Pope's translation of Homer, for example, soon became effete and hopelessly artificial. It was, at best, a display of technical skill, and could not articulate the strongest passions and conditions of the time."

III.

Thus much for the literature of Anne's reign, so far as it was exemplified in the drama and in poetry. On the other hand, Sir Leslie Stephen recognizes that the invention of the periodical essay—the ancestor of the modern editorial article—indicated what was a condition of permanent vitality. There, at least, the "Wit" was appealing to a wide and growing circle of readers, and could utter the real living thoughts and impulses of the time. The problem for the coming period was, therefore, marked out. The man of letters had to develop a living literature by becoming a representative of the ideas which really interested the whole cultivated classes, instead of writing merely for the exclusive critic, or, still less, for the degenerate and obnoxious section of society.

One of the most striking chapters of Sir Leslie's book is that in which he discusses the relation of literature to journalism in the London of Queen Anne's time. The authors of what passed for literature proper reflected, as we have seen, the opinions of the upper social stratum. Beneath them was a class of scribblers collectively know as "Grub Street." Grub Street had arisen at the time of the great struggle between King and Parliament. Journalism is naturally generated by war; it had struggled on through the Restoration, and taken a fresh start at the Revolution of 1688, and after the final disappearance of the licensing system. The daily newspapers—by which was first meant a small sheet written by a single author (editors as yet did not exist) appeared at the opening of the eighteenth century. There is no doubt that, for Grubb Street, the "Wit" of the higher class felt nothing but dislike. Of this dislike some of the evidence is adduced in the book before us: "The 'hackney author,' as Dunton called him, in his curious 'Life and Errors,' was a mere huckster, who could scarcely be said, as yet, to belong to a profession. A Tutchin or Defoe might be pilloried, or flogged, or lose his ears, without causing a touch of compassion from men like Swift, who would have disdained to call themselves brother authors." Even then, however, politicians were beginning to find the newspaper man useful. He might be bribed or employed as a spy by one party against another.

"The history of Defoe and his painful struggles between his conscience and his need of living sufficiently indicates the result; Charles Leslie, the gallant nonjuror, for example, or Abel Boyer, the industrious annalist, or the laborious but cantankerous Oldmixen, were keeping their heads above water by journalism, almost exclusively political of course. Defoe showed a genius for the art, and his mastery of vigorous vernacular was hardly rivalled until the time of Paine and Cobbett." At any rate, it was plain that a market was now arising for periodical literature which might give a scanty support to a class of writers that could not hope for the official patronage bestowed upon accredited men of letters. It was at this transitional juncture that the versatile and impecunious Steele hit upon his famous discovery—a compromise between St. James's Street and Grub Street, between literature and journalism—a newspaper written by gentlemen for gentlemen. "The aim of the *Tatler*, started in April, 1709, was defined with accuracy from the first. Its purpose was to contain discourses upon all manner of topics—*Quicquid agunt homines*. as Steele's first motto put it—which had been inadequately treated in the daily papers of the time. It was supposed to be written in the various coffee houses, and was suited to all classes, even including women, whose taste, Steele observed, was to be caught by the title. The *Tatler*, as we know, led to the *Spectator*; and Addison's coöperation, cordially acknowledged by his friend, was a main cause of its unprecedented success." It is well known that the *Spectator* became the model for at least three generations of writers. Fielding, Johnson, Goldsmith, Chesterfield and Horace Walpole tried to repeat Addison's success, and even in the nineteenth century Hazlitt and Leigh Hunt carried on the form, as, indeed, many later essayists have aimed at a substantially similar achievement.

The essay, or editorial article, of the *Tatler*, or *Spectator*, showed from the outset that the writers had begun to contemplate a wider audience than had been offered by the "Wits" of coffee houses and clubs. Addison, Steele and their followers represented the stage in the development of English prose literature at which the literary organ began to be influenced by the demands of a new and far wider class of readers. The new attitude was personified in the bland apostle of culture and urbanity, of whom Bulwer Lytton was to write:

"But see, with step more solemn and more slow,
Comes the supreme spectator of the show;
Exquisite genius, to whose chiselled line,
The ivory's polish lends the ivory's shine.

M. W. H.

A Roman Catholic Study of the Origin of Christianity.

The field traversed by Renan for a very different purpose is explored from the viewpoint of a Catholic divine in *The Beginnings of Christianity* by THOMAS J. SHAHAN, professor of church history in the Catholic University at Washington (Benziger Brothers). It will surprise nobody to learn that Dr. Shahan's volume abounds in proofs of historical scholarship. From the days of the Benedictine annalists up to the time when Dr. Lingard produced one of the most trustworthy histories of England, there has been no lack of evidence that profundity of research, discrimination in the matter of testimony, and the power of drawing logical deductions are qualifications not monopolized by Protestant, deistic or atheistic historians. Even those whose knowledge of the first three centuries of the Christian era and of the visible and subterranean relations of Christianity to the Roman world is derived from a more or less careful reading of Gibbon, of Strauss, of Bauer and of Renan, and who presume themselves, perhaps, to have exhausted the accessible information on the subject, will find not a little to challenge attention and compel reflection in Dr. Shahan's pages. Especially would we commend to the secular reader the chapters on "The Beginnings of Christianity," "Slavery and Free Labor in Pagan Rome," "Woman in Pagan Antiquity," "Women in Early Christian Communities" and on "Roman Africa." It will be easy to demonstrate how interesting and how worthy of a thoughtful perusal these chapters are.

I.

It is in his first chapter that Dr. Shahan discusses Gibbon's memorable attempt to explain on non-supernatural grounds the amazing triumph of Christianity. It is acknowledged that the author of the "Decline and Fall" is the most expert special pleader known at the bar of history, owing to his enormous reading and exceptionally retentive memory, his rare skill in summarizing, his unequalled architectonic talent for disposing his materials and the supreme gift of a gorgeous rhetoric. As our author puts it, he [Gibbon] "climbs the cathedra of history and thunders therefrom like an Egyptian pontiff reciting the good and evil deeds of some dead Pharaoh. He is a compound of Rhadamanthus and Momus, foremost master of the dread art of satire, which is often the expression of pride and hate rather than of justice or equity. He 'sapp'd a solemn creed with solemn sneer' at a psychological moment, when it lay humbled in the dust by an astounding combination of causes." Again: "He [Gibbon] has outlived Voltaire, because he was graver and deeper than that protagonist of infidelity; but he belongs to the same school that stubbornly weaves the web of facts on a preconceived pattern, and takes the harmony and brilliancy of its own coloring for the real face of history." Dr. Shahan, indeed, would not deny that the author of the "Decline and Fall" was justified in enumerating among the secondary causes of the rapid spread of Christianity the zeal of the early Christians, their belief in a future life of rewards and punishments, the power they claimed of working miracles, their pure and austere morality, their unity and discipline.

Stress is laid, however, on the assertion that Gibbon leaves out "the very soul of the Christian religion, *the love of Jesus Christ crucified*, which was in every martyr's heart and mouth." In vain has he studied the documents and monuments of those days who does not see that it was by the divine alchemy of love that Jesus transmuted the stony pagan heart into a heart instinct and palpitating with sympathy, kindness and forgiveness; "stamped it with his name, and sent it forth among mankind, the source and seat of infinite, divine ardors and fancies—a weak and fleshly vessel, indeed, but interpenetrated with celestial virtue, and capable of shedding a healing spiritual influence on a fainting and decaying world." Dr. Shahan adds that the causes assigned by Gibbon for the spread of Christianity are as much effects as causes, and need themselves to be accounted for. Why, for instance, should a belief in future punishment have attracted the Greeks and Romans at the very time when, as Gibbon admits, they were abandoning their traditional belief in Styx and Tartarus? How could the austere Christian morality be attractive to the immoral masses whose lives it stigmatized? Why should immortality, a philosophical doctrine, lead to belief in miracles, which is called a superstition of the vulgar? What tendency have miracles and magic to make men severely virtuous? On the other hand, what power has a code of virtue no less calm and enlightened than that of Marcus Aurelius to generate a zeal as fierce as that of Maccabæus? These are questions that Gibbon does not answer.

It is certain that a hundred human interests were opposed to the spread of the new doctrine. "The owners of the pythonical girl and the silversmiths of Ephesus were only types of a great multitude whose local and temporal concerns were affected injuriously by Christianity, and who, consequently, pursued its missionaries with animosity. All the ministers of luxury and extravagance, all who lived by the temples and the abominable superstitions of the age, all the traffickers in human flesh, were enemies of the Nazarene. Although the offspring of Judæa, Christianity was for several reasons looked upon with hatred by the Jews, and the Jews of the time were still a world-wide power, with which the Empire itself deigned to reckon." Moreover, the primitive Christian was continually betrayed or beset by apostate brethren, angry excommunicated members of his Church, jealous public teachers, or so-called philosophers, pagan priests and professional spies and informers, who might be suborned among the members of his own household.

On the whole, then, the environment amid which Christianity arose cannot be described as preponderantly favorable. Nevertheless, the little Christian communities grew with remarkable rapidity. It appears from the letters of Pliny the Younger that the province of Bithynia was largely Christian before Christ had been dead a hundred years. Before the end of the second century the most peaceful of religions had acquired so many adherents that one of its apologists could by a hyperbole threaten Roman society with desolation if the Christian converts should secede from it. It is easy, indeed, to understand how, with its doctrines of equality, of humility, of charity, and of compensation in a future life for the misery suffered in this world, it should appeal to the slaves who constituted a very large minority, if not an actual majority, of the population of the Roman Empire. What is less appreciated is the strength with which it attracted the hearts of many among the opulent and powerful. There is abundant proof, however, in the literature of the period that, in spite of the splendor and grandeur of their external circumstances, a multitude of men in the higher classes were suffering profoundly from the emptiness, the insufficiency and the intolerableness of life. Only too often they sought escape by the dark but open door of suicide. Dr. Shahan does well to reproduce Matthew Arnold's picture of the mental prostration, disillusion and despair that impelled many a Roman noble to self-destruction.

On that hard pagan world disgust
And secret loathing fell:
Deep weariness and sated lust
Made human life a hell.

In his cool hall, with haggard eyes,
The Roman noble lay;
He drove aborad in furious guise
Along the Appian Way.

He made a feast, drank deep and fast,
And crowned his brow with flowers:
No easier, nor no quicker passed
The impracticable hours.

II.

The history of the Roman Empire and of earlier empires has shown that a commonwealth founded upon human slavery may last for many hundreds of years, yet that a society thus organized must eventually perish is probably susceptible of mathematical demonstration. It is certain that both by ancient observers and by modern students the collapse of the Roman power in the West is largely attributed to the virtual extinction of the free yeoman class, and the substitution of a servile population. There is good ground for our author's estimate that even in the first century of our era, out of one and a half million inhabitants of the city of Rome, from seven to eight hundred thousands were slaves. Of the remaining half, perhaps four hundred thousand formed the proletariat—that is, the poor but free inhabitants of the city, the descendants of the original urban and rural supplemented plebeians, after the promulgation of the Julian Law, with emigrants from the rest of Italy. A large proportion of the poor free population, ousted from its Italian farms by the disorder and oppression of the closing century of the republic, had tended to gather in a congested mass at the capital. As the privileges of citizenship were extended beyond the bounds of Italy, one province after another would send to Rome a contingent of similarly situated men. As Dr. Shahan puts it, all the déclassés of the Mediterranean basin hastened to the city beside the Tiber, that they might feed upon the crumbs and offal of the world's high banquet table. Some of them lived as clients or hangers-on of the great families, both old and new; others found employment in the service of some temple or as lictors or scribes. The quarters of prætor, quæstor and ædile; the tax and customs offices; the numerous bureaus of the double treasury of the Senate and the Emperor, gave work to a multitude of clerks. The majority of the proletariat, however, lived by crooked and shameful means. Only a few earned an honest livelihood, toiling by the side of their slave brethren, and undivided from them in death.

The author of this book finds it easy, indeed, to show that, economically, the system of slavery at Rome proved a ruinous basis of the social organism. "The slave dug the grave of the empire. In the third, and still more unmistakably in the fourth, century of our era, there came a turn in the fortunes of Rome. In the Orient the power of Persia rose on the wreck of the Parthian realm. On the north and east, hordes of barbarians were once more in motion toward the Danube and the Rhine. The situation which wise and stout hearted rulers like Theodosius strove in vain to cope with is thus outlined in the book before us: the slave market was no longer crowded. The wheat supply was threatened, the vast farms or ranches of Italy or Gaul were less productive. Pestilence and earthquake, and famine and sedition, fell, flail like, on the trembling provinces. Then appeared all the inbred curses of the slave trust, the rich, after being made for centuries to bear the burden of State socialism in the feeding and amusing of an ignorant and vicious proletariat, were now also called upon to pay all the expenses of the State Administration. The taxes were now collected directly from them, an exaction which opened their eyes to the evils of a timocratic state. When they turned to the 'citizens' to reimburse them, they found only the impoverished mobs of the cities, and in the rural districts the broken hearted descendants of the slaves who had once garnered abundant harvests from the great estates of the rich men of Rome. Neither in the cities nor in the country was there bravery or good will. On every border of the empire its enemies were summoned, welcomed and aided. The slaves sulked or rebelled, or were conciliated only by the quasi-abandonment of the great estates into their hands, as 'coloni' or serfs. What was left of the free proletariat would neither fight with vigor, nor bear with patience the reverses of fortune. "Under the circumstances, the armies of Rome had necessarily to be made up of Teutonic mercenaries, fresh from the woods and the swamps beyond the Rhine or the Danube, who, once awakened to their physical superiority, were to carve kingdoms for themselves out of the ruins of the greatest State of antiquity. Thus we see that, although the collapse of the Roman power in the West was not due exclusively to slavery and to its attitude towards free labor, these were important contributory causes.

III.

The author is disposed to regard the improvement of the lot of woman as an even greater social achievement on the part of the religion of Christ than the alleviation and abolishment of slavery. There is no doubt that one of the weakest features of the old Hellenic world was the low view taken by legislators and by most philosophers of the nature and calling of woman. Women were looked upon as a lower order of beings, disinherited by nature in respect of both heart and intellect, congenitally prone to evil, only fitted for the pleasure or the service of the lords of creation. Dr. Shahan points out that Greek literature abounds in mockery of the female sex, the tone of persiflage being observable not only in the misogynist Euripides and the writer of comedies, Menander, but even in Aristotle, who, though he recognized in the family relations the great beams on which society reposes, deliberately rated woman as man's inferior—a little above a slave or a child, yet without any of the necessary political virtues, neither courageous nor just.

It is true that at Rome, toward the close of the Republican era, women gradually acquired greater civic and domestic freedom than they had known in the old Greek world. Lax interpretations of the elder Roman laws emancipated them from any rigorous control of their persons or their fortunes on the part of their husbands or of their male relatives. Under the Cæsars their influence was felt in the imperial household, the army and the public administration. The Roman women were the mistresses of the masters of the world. The tributes of nations were squandered on their adornment, and some writers have traced the financial crash under Diocletian to the vast sums of gold shipped to the Orient for silk stuffs and jewels. Divorces became the order of the day. Not a few Roman ladies counted their adult years by their divorces.

In vain did many Emperors attempt to stem the degeneration of women. Our author has a striking passage on this subject: "Such writers as Friedlaender and Baudrillart have described the glittering period of decay with a masterly touch, but nothing can surpass the effect produced upon the mind by the half suppressed wrath of the contemporary patrician Tacitus, as he depicts the orgies of the female world of his time. The absence of any serious instruction, the idle, futile life at such splendid seaside resorts as Baiæ, the shameless excesses of the theatre, the obscene mimic plays, the swarms of Oriental singers, dancers and jugglers that filled the city, the hideous cruelty of the gladiatorial games, the darkened consciences of the men who administered the world from the Palatine Hill, the countless mob of slaves and flatterers, had all combined to degrade the feminine character at Rome when the light of the Gospel first shed its beams on the most glorious and wicked of the seats of men."

What, then, did Christianity do for woman? The author quotes the answer given by Balmes in his "European Civilization": "The Christian doctrine," says Balmes, "caused the prejudices then existing against woman to vanish forever, made her equal to man by unity of origin and destiny, and in participation of heaven's gifts. It proclaimed her the child of God and co-heiress of Jesus Christ. It declared her the companion of man; no longer a slave and the vile instrument of pleasure. Henceforth the philosophy which had striven to degrade her was silenced. The unblushing literature which had treated her with ribald insolence met with a check in Christian precepts and with a reprimand in the deep respect evinced by all patristic writers in their references to women."

Breaking a Lance for Common Sense.

In his quixotic tilt against the dictionary windmill, "The Standard Pronunciation in English" (Harper's), Prof. Thomas R. Lounsbury of Yale University has the advantage over the redoubtable Knight of La Mancha in knowing that if he cannot hurt the windmill, it cannot hurt him. In his delightful and extremely amusing essay he proves up to the hilt that there never was, that there is not and probably never can be a standard pronunciation of English. He riddles the dictionary makers and their assumed authority. He gives abundant instances of the difference in pronunciation to-day of people of the highest education, and shows that there is no hope for uniformity till the golden age comes when English is written with some regard to its pronunciation.

Prof. Lounsbury is merely exposing an educational humbug, known to all scholars and attacked by many of late years. He has no hope of reforming any one. The blind cult of the dictionary will be as dear to Americans as before, and squabbles over pronunciation will continue with that final appeal and the triumphant decision: "There, the dictionary says so." It was worth while, none the less, to show how the scholars who know look at such matters, and we are thankful to Prof. Lounsbury for putting the matter so entertainingly as well as learnedly.

Pleasant Old Time Travel.

It is the Europe that we wish we had seen rather than that which we can see that Mr. Alexander Innes Shand describes in "Old Time Travel" (James Pott & Co.). It is forty years since, perhaps nearer fifty, that the travels took place, not so far back, to be sure, as to shut out steamers and railroads, but long enough ago for Dutch canals to be unfilled and German city walls to be standing still and for Italy to be picturesquely innocent of sanitation. Mr. Shand did the grand tour: Holland, the Rhine, Switzerland, Italy into Sicily, then Paris and Brittany, and later Spain and Tangier. He saw the Cologne Cathedral, with the old houses clustering around it and without its tower; he saw the Rome of the Popes and Naples with her lazzaroni. He tells about it all in a pleasant, chatty, reminiscent way, with no attempt to instruct. The many charming pictures by A. H. Hallam Murray were drawn at a much later date, we fancy, than that of Mr. Shand's journeys.

A Counter Blast to Woman.

There are plenty of people who will sympathize with Dr. Ely Van de Warker of Syracuse in his outburst against "Woman's Unfitness for Higher Coeducation" (The Grafton Press). His title is rather clumsy. The doctor has no objection to woman's being educated as highly as she may wish; he does object to her being educated side by side with men in the same classes. He has the boldness to state his objections in plain English and to brave the deluge of feminine objurgation and misrepresentation that will descend upon him.

Whatever solution of the educational problem may be reached, the ugly facts insisted upon by Dr. Van de Warker must be faced. If the "bachelor girl" is to be the higher product of improved education, it is as well to know what the qualities are that she is likely to derive from that education. The doctor's views may be sneered at as old-fashioned, but there is a painful lot of truth and hard sense about them that should make parents reflect.

Chambers's Cyclopædia Completed.

With the third volume, covering the nineteenth century, the new edition of a classical work, "Chambers's Cyclopædia of English Literature," edited by David Patrick, LL. D. (W. & R. Chambers; J. B. Lippincott Company), is completed. This last volume is a disappointment, for it does not compare in quality with the first two; yet the cyclopædia, as a whole, is, by far, the best summary of English literature that has yet appeared.

The need of condensation seems to be the cause of the falling off in the last volume. To provide short biographical notes of forgotten and unimportant writers, extracts from the works of important writers have been omitted. The idea of literature, too, seems to have been lost sight of, and authors are included apparently simply because they have written and regardless of the quality of their writings. The old "Chambers's" and the two first volumes of this edition did give a conspectus of literature; this volume is little more than a biographical dictionary. To be sure, some prominent writers are dealt with adequately. Whoever made the selections seems to have had an antipathy for humor; it seems absurd to put together all of Tom Hood's sentimental pieces and not to give one specimen of his funny verse. The collection includes Swinburne and Kipling. There is a fairly good selection of American authors and of the Colonial writers. The additional lists of English and American living writers are almost ludicrously charitable, including names that will not be heard of again after two or three years.

Bryan's Dictionary of Painters.

The third volume of Dr. George C. Williamson's excellent revision of "Bryan's Dictionary of Painters and Engravers" (Macmillan's) has appeared, carrying the alphabet through the letter M. How well up to date the work is can be seen in that Phil May, whose death is so recent, finds his place in this volume. Among the other British artists whom death has admitted are Leighton, Millais, Du Maurier, Charles Keene and William Morris. The lives of John Leech, Morland and Hopper have been wholly rewritten. The old masters and the Continental painters are treated with equal care. There are many photogravures and more process pictures. The volume ranges from Franz Hals and Holbein to Murillo.

Popular Art Books.

The periodical art monographs issued by Bates & Guild of Boston under the title "Masters in Art" have been collected into an attractive volume. A dozen artists are represented, each with ten fairly good reproductions of their pictures or statues. For each is provided a short biography accompanied with extracts of criticisms of his works, by accounts of the pictures reproduced and by a bibliography and list of works. The artists treated in this volume are of all times and countries: Romney, Fra Angelico, Watteau, Gérard Dou, Rosa Bonheur, Guido, Giorgione; Carpaccio, D. G. Rossetti, Puvis de Chavannes, Donatello and Raphael, the last considered in the light of his frescoes. Some of the reproductions are thoroughly adequate for forming an idea of the artist; others are less successful.

Quantity rather than quality seems to be the aim of "Newnes's Art Library," of which the "Botticelli" (George Newnes; Frederick Warne & Co.) is before us. It contains a short life of the painter, a list of his works, a photogravure and sixty-four process pictures of his paintings. The photogravure is good, the enlarged pictures of details give some idea of the character of his work, the other pictures are meaningless and without character. This is especially unfortunate in the case of an artist like Botticelli, who could be understood better from a few well selected and well executed pictures than from an attempt to display all his work.

Books on Business.

A model of what such a book should be has been written by Mr. Amos Kidder Fiske in "The Modern Bank," a volume of the "Business Series," published by the Appletons. He describes the machinery of banking in clear, intelligible language, explaining every technical term, however familiar, so that even those inexperienced in business matters can understand him. Admirable judgment is shown in the arrangement of the material, in what theoretical and historical matter is brought in and especially in what is left out. The author never forgets that he is describing the practical working of an existing mechanism. It is a workmanlike book.

More academic in character are the lectures delivered by the late Charles Waldo Haskins, dean of the New York University School of Commerce, which are published by the Harpers with the title "Business Education and Accountancy." The establishment of a new university discipline made it necessary for Mr. Haskins to explain in some of the lectures why business training and a banking education should have a place in the university training. In others he gives a very interesting summary of the history of the art of accountancy.

Insurance is another subject that is working its way into university teaching. A learned and exhaustive treatise has been prepared by a former president of the British Institute of Actuaries, Mr. T. E. Young, in "Insurance" (Isaac Pitman & Sons.) The theory of insurance is expounded with ample mathematical aids. The chief branch investigated is life insurance, though there are chapters on fire, marine and other forms of insurance too. It is a book that will repay hard study, but we rather doubt whether "the student and business man" will look upon it as an easy guide.

Addresses delivered before the School of Commerce and Administration of the University of Chicago by various gentlemen engaged in active business life are published as "Lectures on Commerce" by the University of Chicago Press. They are naturally of a popular character—something like "university extension" talks; but they read easily and derive some importance from the practical knowledge of the speakers. This volume is marked I., from which we infer that more such lectures are to be published.

Fiction in Various Forms.

A good story of life along shore, with lots of fun in it, has been written by Mr. Joseph C. Lincoln in "Captain Eri" (A. S. Barnes & Co.). Mr. Lincoln's model is pretty clearly Mr. W. W. Jacobs. We find the same inclination to pretty stereotyped characters, the same tendency to tell episodes that turn the book almost into a succession of short stories. The stories are all well told and pretty good, however, and occasionally are screamingly funny; some of the people, particularly two of the captains and the capable woman who takes charge of them, have individuality and almost life, and there is enough Cape Cod color to make the scenes pass for true pictures. It is an enjoyable book with no moral purpose axe to grind.

Perhaps a sense of the ridiculous might have helped Mrs. John Van Vorst to avoid some things in "The Issues of Life" (Doubleday, Page & Co.). It is a book with an earnest purpose, which we take to be the advocacy of home life for woman, though the reader may find some difficulty in discerning the moral or the lesson. The greater part of the book is taken up with the description of the individual members of a woman's club, each of whom is supposed to be a type of some kind. The way in which a logical fate works havoc with each wrongdoer is equalled by nothing in our memory since the old style Sunday school books showed how hard is the path of the transgressor. Mrs. Van Vorst has evidently read Zola's book, "Fécondité." Her hero preaches as prosily as Zola at his worst, and the heroine, we fear, is rather limp. We should be sorry to think that other women with her experience of domestic happiness could give way as completely in a few months to the attractions of woman club ideas. What will strike the reader's attention, however, is the amazing career of the various club members. Punishment is made to fit the crime with Gilbertian ingenuity, but with a relentlessness that would depopulate New York if applied regularly and if Mrs. Van Vorst's women were in any way true to life. It is probable that the book will be discussed a good deal, but we cannot see with what profit to any one, excellent though the author's intentions clearly are.

A skit on the evils of labor unions, by Mr. William Harvey King, is "Medical Union Number Six" (The Monograph Press, New York). The abuses of unionism that he foreshadows are hardly more absurd than the doings of walking delegates as shown in recent trials, and logical though his inferences may be, we fear that fact rather outstrips his fiction.

Various short stories descriptive of the life of Chicago Poles are combined under the title "The Homebuilders," by Mr. Karl Edwin Harriman (George W. Jacobs & Co.). We suppose they are realistic; they are certainly unpleasant enough to be so. Sordid poverty is all well enough in its way, but if sympathy is to be aroused the writer should have some sympathy himself for the people he describes.

Chicago's female Jean Jacques continue to confess. We wish they would keep their souls' secrets to themselves, but it is not their nature to do that. From Rand McNally & Co. we receive the "Confessions of Marguerite." She is selfish, she is conceited, she is vulgar, and at times she is hysterical. We are sorry to have met her, and can only advise others to shun her.

DEAD ON HER LONELY RANCH.

Wealthy and Eccentric Woman Succumbs to Bite of Pet Dog.

From the Nebraska State Journal.

Blood poisoning, following the bite of a pet dog in the face, caused the death of Miss S. Henrietta Carlisle-Kent, in Crook county, Wyoming, thereby removing one of the most eccentric and widely known characters in the Northwest. She left an estate valued at from $30,000 to $50,000, the greater portion of which is willed to a niece, Miss Hancock, who dwells in Ireland. In her will she names a nephew, Mr. Hancock of Montana, as executor, and provides that all her pet dogs and her favorite horses be chloroformed in order that they may not fall into the hands of strange owners.

The lady was about 69 years old, of English birth, and is said to have come of a noble line. She received exceptional educational advantages in her girlhood, and after leaving school travelled extensively through the Holy Land, China and Japan. For over twenty years she has been a resident of Crook county, Wyoming, engaged in the ranching and live stock business. She at one time located a quarter section of land, embracing the Devil's Tower, a famous natural wonder and obelisk of trachite over 600 feet in height, measured from its base; but the Government afterward withdrew the land from entry and created a national park. She owned large property interests in the vicinity of the Devil's Tower, with several hundred head of horses and cattle.

Her ranch has been regarded with great curiosity for many years, particularly because of the great number of dogs and other animals she kept constantly about her.

STRANGE TRIBES OF BORGU.

From Whom, It Was Boasted, No White Man Ever Escaped.

From the London Times.

In a description of the kingdoms of Nigeria Lady Lugard, wife of Sir Frederick Lugard, High Commissioner for Northern Nigeria, said that the reigning chiefs were of the semi-Arab race of the Foulahs, or Fulani, and what the Great Mogul of Delhi was to the India of Clive's day such was the Great Foulah of Sokoto to the Nigeria of four years ago.

The Fulani were a striking people, dark in complexion, but of the distinguished features, small hands and fine, rather aristocratic carriage of the Arabs on the Mediterranean coast. They were of the Mohammedan religion, and were held by those who knew them to be naturally endowed with the characteristics which fitted them for rule. Their theory of justice was good, though their practice was bad; their scheme of taxation was most elaborate and was carried even into a system of death duties, which left little for an English Chancellor of the Exchequer to improve. The caravan trade across the desert, which was already old when the Arab historian, El Bekri, wrote of the country a thousand years ago, and which then supplied the ports of southern Europe with the leather known to us as morocco leather, and with many other articles of luxury which English people of that day had not yet learned to use, continued and paid its tolls to the Fulani.

The Fulani had come to be the ruling people, but the Haussa, who were also for the most part Mohammedan, formed a very important industrial and commercial portion of the population. The cotton cloth of Kano was famous through the world of Africa long before the Fulani had made their appearance as a governing race in history. Iron smelting and smith's work were spoken of in an Arabic manuscript, not yet properly translated, which carried them back to the mythical ancestry of the founders of Kano. Weaving, dyeing, tanning, brass work, leather work were among the local industries, and trade in these as well as in the raw materials with which the country abounds is largely carried on by the Haussa people.

Alluding to the condition of the country before the transfer to the Crown, Lady Lugard said that Borgu, the westernmost province of Nigeria, when her husband first entered the country boasted that no white man ever came out of it alive. In connection with the occupation of Borgu her husband had curious adventures, and on one occasion put his life absolutely in the hands of Kiama, the King, who had, he knew, been plotting to kill him only a few days before. The upshot was that the King became his fast friend, and having advised him never again to trust a Borgu man as he had trusted him, had shown himself ever since worthy of trust. He still sent yearly offerings to his "friend," and Borgu gives them no trouble. In addition to the Fulani and Haussa races, who spoke either Arabic or Haussa, the country teemed with local tribes having each their own habits and their own language. Haussa was the first language which the English officer learned, but he had to learn many others if he wished to make himself fully understood by the native peoples with whom he had to deal.

Many of the tribes were pagans, and it was not very long since some were cannibals. One tribe was reported to have tails. There was another which would appear to justify the Greek legend of the Amazons; all their public fighting was done by women, and their public offices were also filled by women. She was told, but could not vouch for the accuracy of any of these statements, that in that tribe the women were physically larger and stronger than the men. In the worst of the pagan regions civilized trade was not at present possible. In Borgu the people claimed that they had never been conquered by the Fulani, and they had traditions of a religion which would appear to be Christian.

Speaking of the slave trade, Lady Lugard said that at the time of the transfer the principal currency of Nigeria was in slaves. Large sums were reckoned not in pounds, but in slaves; public tribute was paid in slaves, and all labor was slave labor. The result of the slave trade was seen in depopulation. Where Barth described in 1854 a population of 50,000,000 there were probably not more to-day than 10,000,000 or 12,000,000. Yet so wedded were the Fulani rulers to the system that when, on the assumption of power by the British Government, the Emir of Bautchi was remonstrated with and asked to give pledges of abstaining from slave raiding for the future, his reply was, "Can you stop a cat from mousing? When I die I shall be found with a slave in my mouth."