

times which made possible this erroneous conception of her position. She was by nature distinctively a helper of her fellow-beings. Her singular self-effacement made her a woman at the door of whose heart no one ever knocked in vain. She was an ardent *giver*. From her gay youth to her saddened age, to all comers she gave, with an indescribable readiness and liberality, her affections, her sympathies, her strenuous efforts, her tender consolations. She had something of George Sand's large heartedness, and much, too, that resembled George Sand's chameleon-like tendency to reflect unconsciously the opinions of her friends. In reading Margaret's letters one no more needs to look at the address than at the signature. Every line reveals to whom she is writing, not merely by the subjects touched upon, but because the subjects are always seen from the point of view of the person Margaret is thinking of and feeling for—with whom, strictly, she is in "correspondence."

As illustrating various forms of her benevolence and beneficence there may be brought together some sentences from three different letters, not to be found in any one volume, but written within a few weeks of one another. In December, 1526, she returned to France after her visit of four months to the King, her brother, a prisoner in Spain; a visit to which she was impelled by her intense anxieties as a sister, but which was made possible only by her accepting the heavy burden of ambassadorial duties regarding public affairs. She had found Francis dying, in prison: she left him well and almost at liberty through her ministrations. And she writes, as one who has been immersed in state affairs, to her "chancelor," Jean de Briçon: "Je vous puis dire que j'ai eu affaire aux plus grans dissimuleurs et gens où il se trouve aussi peu d'honneur qu'il est possible." The next month she writes to her brother as the nurse of his five little motherless children, and tells him how they have all had the measles, but "now they are all entirely cured and well; and M. le Dauphin [eight years old] does wonders in the way of study, mingling with his schooling a hundred thousand other matters; and there's no more question of temper, but of every virtue. M. d'Orléans [four years old] is nailed to his book, and says that he wants to be wise; but M. d'Angoulême [seven years old, later Henri II.] knows more than the others, and does such things, more like inspirations than childishnesses, that, monseigneur, you would be astonished at them. Little Margot [three years old, afterwards Duchess of Savoy] resembles me in not choosing to be ill. But every one says she is very charming, and is becoming much more beautiful than ever Mlle. d'Angoulême was [that is, Marguerite herself]." Closing her letter, she assures the King that "nothing will seem to her trifling, nor difficult, nor scarcely impossible, in which she can in any way be of service to him." A few weeks later she writes to Montmorency, "grand maitre de France," to thank him for the pleasure he has given her about "le pauvre Berquin" (Louis de Berquin, a man of high character and position, who was found guilty of Lutheranism, and three years later than this letter was burned for his opinions). Marguerite speaks of what Montmorency has done for "poor Berquin, which I feel as much about as if it were done to myself, and so I can say to you that you have drawn me out of prison."

State affairs, sick children, heretic prisoners—every moment something in which she is *serviceable*. "Rien n'estimera petit, pénible, ny à peine impossible ou pensera vous servir

de quelque chose." That was the natural pulsing of her heart. And to whom could she be more serviceable, who more needed kindness, than "the heretics"? It is unquestionable that Marguerite was interested by their tone of thought, equally unquestionable that she never felt herself to be one of them; most unquestionable of all that whatever they suffered it was to her as if she suffered it herself. This generous intensity of sympathy, this devotion not to a cause, but to the representatives of a cause, is so rare a quality that no wonder it has been interpreted to mean that which it did not mean.

To return for a moment to the present publication. As has been said, there is no indication in these volumes that it is not a new work. But in a prospectus previously issued the publishers announced, while giving no single date, that this reprint was from the second edition of the book, that edition being chosen by them because it contained "many important additions and corrections by the author." The present reviewer has a copy of the first edition (Hurst & Blackett, 1854). On comparing, paragraph by paragraph, eighty pages of different parts of it with the reprint, there has been found no "correction," save of "provisionally" for "mercifully" (ii. 13), and no "addition." On the contrary, there are constant omissions, and often of important passages, varying from a few lines to several pages in length; and these passages are simply *dropped out*, no accommodation of the text being made, so that strange incoherencies are caused, producing misstatements which it would have been impossible for the author herself to make. The amount of the omissions can be calculated by the number of pages of the two editions, which include twenty-five pages of valuable appendices. Estimating accurately that ten pages of the reprint count for eleven pages of the original, it is clear that about one-third of the whole work is lacking.

The index, on the value of which the prospectus lays stress, has been made by an incompetent hand, and scarcely balances the omission of the half-page or more of headings to each chapter. (It may be said, by the way, that the omission of those, some twenty pages in all, was carefully *not* counted in the estimate just given of the sum of omissions in the text.) The absence of any table of contents is regrettable, all the more as it might so easily have been printed from these headings.

Another result of this most careless editing, or rather no editing at all, is an absurd condition of things about the illustrations. The arrangement of the three illustrations has been changed, while no corresponding change has been made in the text describing them: as there is no list of illustrations, it is perhaps not immediately perceived that the portrait which on page 356 of the second volume is said to be in the middle of the first volume, is really the frontispiece of the second, while the picture spoken of on page 357 as the frontispiece of that second volume, is really in the middle of the first volume. The positions of these two engravings have been just exchanged.

Herbart and the Herbartians. By Charles DeGarmo. Scribners. 1895.

This volume is entirely occupied with the relations of Herbart and his followers to teaching, and furnishes a good deal of welcome information about Ziller, Stoy, Rein, Karl Lange, Frick, and others, their work and their doctrines. The philosophical part is excessively general and sketchy, and though a hundred

pages are given to Herbart, there is no exposition of his system, nor anything on which any beginning of an opinion of the merits of his theories could be built. The Herbartians in this country have founded a club, which seems to be designed for a propaganda, not to say a party. There are those who think this one of the many indications of over-positiveness in the Herbartians. Herbart himself was very absolute in his opinions; but there was this half excuse for him, that he conceived them to be rigorously demonstrated. The best of his followers, being quite alive to the strides that have been made in logic since Herbart's time, no longer insist upon the metaphysical proofs he offered, and it would therefore become them to temper the boldness of their master's conclusions.

The *apperception* which Herbartians always have on their tongues is nothing in the world but another development of the idea familiar to us of English culture under the name of the association of ideas; and many of the Herbartian applications of apperception to teaching might have been borrowed from Hartley. Hartley's "Observations on Man" was published in 1749, while Herbart's writings were all in our century. It would have been a shame if the later development of the idea had shown no improvement on the earlier. That the theory of teaching should be based upon the law of association of ideas, in a generalized form, and upon the law of fatigue, is evident, if those are recognized as the sole laws of mental action. (Do not the heavy tomes of some of the modern Herbartians sometimes leave the second law out of sight?) To that extent every student of pedagogy must be a Herbartian. But when they assume that, in order to make "apperception" the sole law of mind, it is necessary to sweep away all tentative faculties, they fail to carry with them those teachers who believe in the guidance of ordinary good sense. One might as well say that the law of mechanics, being the autocrat of the physical universe, requires the denial of all special forces. Human faculties may be supposed to have originated through the action of association, but there is not the slightest necessity of denying that human powers are, in fact, specialized.

Another idea upon which the propaganda of the Herbartians is designed to wage war is the gymnastic conception of education. Dr. De Garmo sneers at "our favorite doctrine of mental discipline." "This conception assumes, first, that the mind can be well trained with a minimum of concrete knowledge; and, second, that the power gained in one department of knowledge may be transferred to any other." This is certainly the favorite doctrine of our teachers; is it not also a good description of the principles upon which modern physical science has been built up? Namely, physicists have made mathematics the basis of their work, which is "training their minds with the minimum of concrete knowledge." They have learned their mathematics by working fictitious examples, because they hold that the power so gained may be transferred to any other problem. In fact, the whole progress of physics is due to applying to one department the training gained in studying another. It will be, we guess, vain to try to persuade our teachers that this principle is not a sound one in the main. There is no part of instruction in which the Herbartians are weaker than exact science. Dr. Frick's course for a gymnasium, taking the boy at ten years of age and dismissing him at nineteen, includes no mathematics whatever, and teaches physics, as well

as the brief account in this volume enables us to judge, in the absurdest manner. The Herbartian books upon geometry betray a total ignorance of the subject, as it appears to a modern mathematician. The truth is, the only way the exact sciences have ever been successfully taught is by the despised method of "mental discipline."

Abandoning, as the Herbartians do, the theory of mental discipline, it is no wonder they have been greatly puzzled how they should unify instruction. For what they call the "core" of instruction for children, Ziller and others have adopted fairy tales, a cruelly mutilated Robinson Crusoe, and so forth. This seems a poor substitute for our "Rollo books" and their like, which are based on the principle of training the powers.

The Herbartians carry to great lengths the embryological theory of learning, according to which the individual student of a science must reproduce in his own course of thinking all the mental operations which in history have brought that science to its present state. This is more true of some subjects than of others. When Dr. De Garmo tells us that "if a man would advance in art, he must master its past to start with," and mentions improvements in the dynamo as an instance of what he means, he has experience all against him. American inventors should, in that case, be singularly unsuccessful, for their method is to make themselves thoroughly acquainted with the present state of the art, so as to know exactly where the shoe pinches, and to collect from various quarters (generally by applying training gained in one department to another) suggestions which may be applicable to improvements. As in other cases, the Herbartian notion has much merit, but it is pushed too far, regardless of the protests of good sense and of experience.

Essays and Addresses, Religious, Literary, and Social. By Phillips Brooks. Edited by the Rev. John Cotton Brooks. E. P. Dutton & Co. 1894.

After Dinner and Other Speeches. By John D. Long. Boston: Houghton, Mifflin & Company. 1895.

Commemorative Addresses. By Parke Godwin. Harper & Brothers. 1895.

Oration and Arguments by English and American Statesmen. Edited by Cornelius Beach Bradley. Boston: Allyn & Bacon. 1895.

Of the first of these books it would suffice, upon many accounts, to say the least. Mr. Brooks is still a living power, and these addresses contain nothing, in quality, that is new to those who were familiar with his utterances. They breathe throughout the same robust, kindly, and earnest spirit, and this keeps them at the same uniform level of excellence. There is a sentence at the very beginning of the first of these addresses that is so characteristic of the manner in which Mr. Brooks developed a theme as to deserve to be quoted. It reads:

"How often we once get within the sphere of a great truth we find all mental life seeking its centre in it—thought and fancy, energy and faith, hope, fear, and speculation, all hurrying to the forum where their business is to be done and their fate decided. It is just as, when we come near a great city, we see life becoming more and more centralized every mile; the scattered interests and pleasures and pursuits of village life begin to look city-ward; the great roads begin to run in long straight lines on to the distant centre; the little lanes

creep on between their hedges striving the same way; houses begin to take the city look: men are working for city needs with an eye to the demands of city taste or necessity, and each new-comer falls into the great stream and is carried on to the market-place with the rest."

Hardly any passage, we think, could better explain and illustrate to those denied the privilege of hearing and seeing this great preacher the synthetic, unifying power of his mind. When he took up a subject, all his "thought and fancy, energy and faith, hope and fear," seemed literally to be hurrying to the forum. Nothing can supply or suggest the kindling fire of his face or the swelling rush of his voice, but the words which we have selected come as near, perhaps, as any words could to indicate his manner and spirit when speaking.

Ex-Gov. Long's speeches have a different value. They are of a decorous and respectable character, possessing no distinguishable literary quality for the most part, and suggesting no marked individuality in the author. Yet, as he modestly says, they may have value as a partial reflection of the public sentiment, and of the topics and occasions, of a generation in Massachusetts which is now more past than present. The occasions vary from Forefathers' Day at Plymouth to the meeting of the National Association of Druggists, the heroes from Daniel Webster to Gen. Logan. The speeches in many instances have a local interest from their dedicatory character; and all of them have the merit appreciated by the old Scotch woman who thanked the Lord for the Psalms because they were short.

Much more ambitious are Mr. Parke Godwin's addresses. They commemorate G. W. Curtis, Kossuth, Edwin Booth, Audubon, and Bryant. With all of these men Mr. Godwin had the advantage of an intimate and, with most of them, a prolonged acquaintance. On this account these addresses have a certain historical value, sufficient at least to justify their preservation. They are, however, a good deal overwrought, and contain much fustian. But it is given to few to compose commemorative orations without yielding to the temptation to introduce a little fine writing, and Mr. Godwin's "purple patches" may be passed over by the judicious reader in view of the substantial merits of his matter. We incline to give the preference to the accounts of Curtis and Audubon, which are set in a somewhat lower key than the others.

Mr. Bradley's compilation hardly falls into the same category as the others on our list, but it is undeniable that its contents are of a superior order, consisting of some of the most notable speeches of such men as Burke, Chatham, Macaulay, Webster, Calhoun, and Seward. The speeches are intended for systematic study, and a number of notes explain phrases and allusions the meaning of which may not be clear to the ordinary reader, and concerning which elucidation may be convenient even for the scholar.

Life in Ancient Egypt. Described by Adolf Erman. Translated by H. M. Tirard. Macmillan. 1894. 8vo. Pp. xii, 570. \$6.00.

ALTHOUGH this volume is a translation, it is worthy of more than a passing notice. It originally appeared in German some seven or eight years ago, and is now published in English in a form closely corresponding to the original. The author, doubtless, might have added some details to his description, since recent discoveries have increased our fund of knowledge, but these additions would have supple-

mented the sketch by only a few lines without changing it in its essential features. The work of the translator has been well done, and the criticisms that one might pass upon it would affect only some minor details. Occasionally a genial or characteristic phrase of the author has been obscured, but the translation reads well and gives a clear notion of what was intended. The function of the publisher and printer has been discharged with credit. The type is clear, the paper is good, and the illustrations, reproduced from the original apparently without addition or subtraction, are sufficient for their purpose and admirably selected.

The book was prepared to fill a gap in the German literature of the subject, but it serves the same purpose in English as well. The work of Wilkinson is antiquated, and a large part of its value to-day lies in its pictures and its notes, the latter being the work of subsequent editors. There is an abundance of material in the works of Maspero, Edwards, Budge, and others, but it is scattered and hard to come by. Here the field has been covered by a competent hand, and the whole has been cast in a shape dictated by eminent knowledge of the subject from the vantage-ground of what the inscriptions tell as well as what the pictures show. Furthermore, the author treats his subject in an historical manner, tracing the changes which occurred in the course of the history. Perhaps the most striking instance of the variations wrought by time is to be seen in the matter of clothing and hair-dressing, but the changes here are merely symptomatic of a wide divergence in all departments between the early and later times. It is passing strange that such a man as Renouf should declare that even the Egyptian religion was stagnant and not subject to evolution and change. Such is nowhere else the case, and it is not the case even in conservative Egypt. Of course, changes were not as rapid in the period under review as now, but nevertheless change there was, and Prof. Erman brings out the fact in indisputable fashion.

The period of which Erman treats is that which began when the earliest monuments were erected, and ended with the time of the greatest extension of the kingdom under the nineteenth dynasty. It thus constitutes the more properly and purely Egyptian period. The matters passed under review relate to the private and public life of Egyptians of various grades, their arts, occupations, recreations, science, trade, war, and a variety of topics too numerous for mention. The material used in the delineation is drawn from native sources in monument, picture, and papyrus, and the whole range of sources has been laid under contribution by one eminently competent for his task by reason of knowledge and sympathy.

In closing, a word may be said regarding the author. He is the successor of Lepsius as "professor ordinarius" in the philosophical faculty of the University of Berlin and, as head curator of the department of Oriental antiquities in the Royal Museum. Having given us the only two scientific grammars of the Egyptian language in its main periods which we possess, he has earned the distinction accorded to him by Maspero of being founder and head of the German "grammatical school of Egyptology." He is a man of enthusiasm and of keen insight, a minute scholar and a critic well qualified in all respects of knowledge and judgment. His pupils are enthusiastic admirers, and his work is of a solid and enduring sort.

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