

mirable 'Duck-Shooting in America'; that is to say, it is essentially a sportsman's manual, which tells the story of the hunt so vividly that one almost hears the whistle of wings, smells powder, and feels the thud of the bird brought to earth close at hand. The directions for shooting ducks in rice fields, for pass shooting, and for shooting from a sink-box, as well as for various other forms of sport, will be valuable to the novice. Decoys, both artificial and living, are particularly well treated. Mr. Sanford has shot game birds in New England, on the Chesapeake, on Currituck Sound, N. C., on the prairies of the Central States, and in Mexico. The book is concluded with the discussion of the water fowl of the Pacific Coast by the well-known sportsman-author, Mr. T. S. Van Dyke.

'Irrigation Institutions,' by Elwood Mead, is the latest addition to 'The Citizen's Library of Economics, Politics, and Sociology' (Macmillan). The author, in a small volume of some 400 pages, discusses the economic and legal questions created by the growth of irrigated agriculture in the West, and throws a great deal of light on questions which have received renewed importance through the recent legislation on the subject at Washington. The author is an expert, and his twenty years' experience has given him a complete command of the subject, which he discusses in a very lucid and instructive manner. As engineer, chief of a Government bureau, lecturer and professor, he has had to deal with irrigation from every side, and his book should prove of great value, though of course it cannot be said to be for general reading. For lawyers it possesses much interest. The chapter on 'The Doctrine of Appropriation' seems to show that, in the case of irrigation rights in the West, we have a clear instance of the growth of what Blackstone would have called "title by occupation."

Mr. E. T. Whittaker's 'A Course of Modern Analysis,' while not forming a complete and rounded whole, will greatly interest the genuine student of pure mathematics; and even those who are pretty well up in the subjects with which it deals will be very glad to refresh their ideas with this compact book, especially on account of the recent results that it contains, as well as for its giving some developments that cannot be called recent, but which have as yet hardly made their way into text-books. We do not consider its standard of logicity or of accuracy of statement to be the very highest; but this is perhaps an advantage, as it keeps the reader's mind on the *qui vive*. After eight chapters concerning series, residues, and connected topics, it proceeds to give an excellent chapter each to the Gamma Function, Legendre Functions, Hypergeometric Functions, Bessel Functions, and Laplace's Equation, and three chapters to Elliptic Functions—that is, to Weierstrass's forms, to Jacobi's forms, and to General Theorems, respectively.

The memorial service in Harvard's chapel in memory of the late Mrs. Alice Freeman Palmer, one of the most remarkable educators of her generation, former President of Wellesley College, has been fittingly recorded in a thin volume issued by Houghton, Mifflin & Co. Five portraits, from childhood to middle life, afford a highly inter-

esting study of physical and spiritual development.

Various are the devices for replacing and supplementing the record pages of the obsolescent Family Bible. Such is the blank book, 'Happenings in Our Home,' published by Joseph Clark Bridgman, Boston, with some pictorial embellishment, pertinent quotations, gilt edges, and tasteful leather cover.

The new edition of James and Molé's 'Dictionary of the French and English Languages' (Macmillan) may conveniently be compared with the 1893 edition of Gasc. It is smaller in size, a plump 16mo, clearly printed, its bold-face rubrics being perhaps a little too light as those in Gascare a shade heavy for contrast and prompt legibility. The vocabulary is apparently less full, and omits geographical adjectives, *e. g.*, *Ligurien*, *Garonnais*, such as Gasc conveniently gives, yet contains words and definitions not in Gasc. A very brief comparison will show that the works usefully supplement and need not exclude each other. In neither is the English-French portion completely correlated with the French-English. Thus, the later work, which defines *lignard* 'penny-a-liner,' omits penny-a-liner from the English vocabulary. Sewing-machine, on the other hand, will be sought in vain under *machine* or under *coudre*, as type-writer under *machine* or under *écriteur*. For the rest, there are the usual lexicographical differences of practice, as when Gasc places the phrase *dents longues* under *dents*, James and Molé under *long*. The latter work alone indicates the pronunciation in both languages. The former is more profuse in slang and colloquialisms. Both are welcome and handy tools.

Of the numerous histories of German literature from the earliest times to the present day written by Germans during the last sixty years and combining conciseness with comprehensiveness in the treatment of the subject, those of Vilmar and Wilhelm Scherer have probably held the most prominent place and enjoyed the greatest popularity, especially as manuals of instruction, although the former is too strongly colored by the author's theological views in the criticism of modern literature, and the latter is not wholly free from æsthetic defects. These works are evidently destined and indeed already beginning to be superseded by Adolf Bartel's volumes, 'Geschichte der deutschen Literatur' and 'Die deutsche

Dichtung der Gegenwart: Die Alten und die Jungen' (Leipzig: Eduard Avenarius), which possess all the good qualities of Vilmar and Scherer. The two volumes containing a general history of German literature are divided into eight "books" or sections, of which the first gives a condensed but careful study of old German literature from its origin to the end of the fifteenth century, and the second an account of the literary productivity of the sixteenth and seventeenth centuries; two books are devoted to the eighteenth, and four (constituting the entire second volume) to the nineteenth century. Each book begins with a general survey of the period under consideration, followed by a characterization of the individual authors belonging to it and a special criticism of their writings. The skilful application of this method of treatment results in a singularly attractive sketch of the evolution of German literature, supplemented by details of personal information usually

found only in biographical dictionaries, without detriment to the artistic unity of the work as a whole. The same system is successfully applied to the second work, on German poetry of to-day, which is the most satisfactory compendium of the history of German poetry and fiction during the latter half of the nineteenth century hitherto published. It is difficult for one who is standing in the midst of any intellectual movement to form a correct estimate of its character and compass. This is why it is quite impossible for even the most impartial and keen-sighted critic to pass a full and final judgment on contemporary literature. Many of the elements which enter into the formation of such a judgment are necessarily wanting. With this inevitable qualification, the work, of which five editions have already been issued, is an admirable supplement to the general history of German literature.

A piece of information of pathetic interest is concealed in a little footnote on page 412 of the just published sixth part of Bugge's edition of Norwegian Old-Rune Inscriptions. It reads as follows: "Sophus Bugge, who, up to the present time has been the sole editor, has hitherto read squeezes of several of the inscriptions herein-after published, but now, when the inscriptions are to be published, he can, from infirmity of sight, neither read nor write. Magnus Olsen, therefore, from now on, will be co-editor." If this disability is to be permanent, it will to a certain extent mark the end of a singularly distinguished scientific activity. At the beginning of the present year, Bugge celebrated his seventieth birthday, on which occasion his pupils and friends among Norwegian philologists presented him with a fund, for the furtherance of some scientific purpose selected by him. He decided to use it for the establishment of scholarships for Norwegian students to study at other Scandinavian universities, in order thus to promote mutual familiarity and consequent good feeling among the Scandinavian peoples. Simultaneously with the news of Bugge's affliction comes the information that his son, a worthy offspring, has been awarded, as the first recipient, the Nansen prize for a treatise dealing with the influence exerted by Western, especially Irish, civilization on the Scandinavians, and particularly the Norwegians of the Viking period.

Petermann's 'Mittheilungen,' No. 3, contains some interesting facts about the inhabitants of Yap, the westernmost of the Caroline Islands. They are decreasing in number largely because of their immoderate use of bad alcohol. Not infrequently the people of a whole district will be drunk for a week at a time. They have, nevertheless, some unusually good qualities, as generosity and fine feeling, of which instances are adduced. Their food, ornaments, industries, amusements (including twelve different games), family life, and government are described at some length. A peculiar custom is that of boring a hole through the cartilage separating the nostrils after death, if it has not been done before, in order, they say, that the man "may find the right house in heaven." There is also the description of a new way by which Russia plans to enter Persia—along the trans-Caucasian frontier to Tabriz and Kazvin, eighty-six miles north of Teheran. A concession to build a road along this

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least, is indispensable. In the present case it does not appear that the author has made much use of the sources mentioned by Flick, except at second hand, having cited only once (p. 260) the valuable Transcript of the Manuscript Books and Papers of the Committee of Enquiry, etc. From the foot-notes we gather that the sources principally used are the colonial laws and records, the American Archives, Stevens's Facsimiles, Rivington's Gazetteer, and the letters of Murray and of Curwen. Aside from the colonial laws, which have been carefully analyzed (Appendix B, Appendix C), it does not appear that the author's acquaintance with the sources of his subject is exhaustive or intimate. Citations are not made uniformly, and Rivington's Gazetteer has been cited throughout as "Rivington's Gazetteer."

The work itself is concerned broadly with two problems, quite different in their nature—the formation of the Loyalist party, and the fortunes of the party after it was once formed. The first five chapters, with the possible exception of chapter III, have to do with the former, the last eight have to do with the latter. Obviously it is more difficult to trace the origin of a party than it is to relate the fortunes of the party after it is once formed. Mr. Van Tyne has, at any rate, apparently found it so, for he has succeeded in giving us a useful and fairly satisfactory summary of the organization of the Loyalists, of what they did, of how they were treated, and of what became of them; but he has failed to give us a useful or satisfactory account of the transformation of the old colonial parties into the Loyalist and Revolutionary parties. Indeed, from the author's point of view, this transformation was necessary only in respect to the patriot party. "Loyalty was the normal condition, the state that had existed, and did exist, and it was the Whigs . . . who must do the converting," etc. (p. 2). Consequently the author's task is limited for the most part to an enumeration of the classes which remained loyal.

This, it strikes us, is to miss the core of the whole matter. It is, of course, true that loyalty was the normal condition, but loyalty as a general condition, and loyalty as a specific party policy, are quite different things. In the only sense in which the terms have any significance, there were neither Loyalists nor Revolutionists in 1765; in 1776 there were both. Between these dates the progress of events in England and America was steadily in the direction of defining the issue more and more precisely in terms of revolution vs. loyalty; the problem of the historian is to show how the different factions and parties were gradually disintegrated, and forced to accept the one alternative or the other. The central fact was the existence, as late as 1774, of a large conservative party which favored neither absolute revolution nor submissive loyaltyism. This party was composed of two elements: those who preferred to resort to forcible resistance rather than to accept absolute submission, and those who preferred absolute submission to forcible resistance. In 1774 and 1775 the Conservative party split in two on these lines: those who were facing toward revolution became revolutionists, those who were facing toward loyaltyism became loyalists. Both elements acted from essentially the same motive—the necessity of supporting the

lesser against the greater evil. This central fact Mr. Van Tyne has apparently missed.

The number of errors of detail suggests a hasty gathering and sifting of material. The proposal which led the Boston leaders to await the action of a Continental Congress (p. 34) was not made by the Sons of Liberty in New York, but by the Committee of Fifty-one. "New York Convention" (p. 64) should be "New York Congress"; "Provincial Congress" (p. 88) should be "Provincial Convention"; while "Provincial Convention" (p. 161) should be "Provincial Congress." It is misleading to say that, in spite of majorities on Long Island "against the measure" (of the Provincial Convention in New York, 1775), delegates were sent by "small bodies of patriots who relied on outside support" (p. 89). This was true only in the case of two towns in Queens County, Jamaica and Oyster Bay, and the delegates from Queens County were refused a vote by the Convention. Four counties, instead of three (p. 116), authorized the New York city delegates to act for them in the first Continental Congress, and this authorization was hardly "careless" (see 4 American Archives, I, 1188). It is hardly correct to say that the Provincial Convention in New York assumed legislative powers (p. 119). Aside from a formal approval of the first Continental Congress, its sole work was the election of delegates to the second Continental Congress.

On the whole, Mr. Van Tyne's book, especially the last part of it, will serve a useful purpose, but we feel that the subject is one which might well justify more careful work and profounder thought than has as yet been given to it. The style is somewhat above the level of "dissertation English." The index is good.

**Personal Idealism: Philosophical Essays** by Eight Members of the University of Oxford. Edited by Henry Cecil Sturt. Macmillan. 1902. 8vo; pp. 393.

The writer of the opening essay of this volume is one of Oxford's importations of four or five years ago, George Frederick Stout, of St. John's, Cambridge, called to Oxford when his prominence in psychology had become unquestionable. He here undertakes to resolve some of the sophisms of Ward and Bradley, mingling logic and psychology in the manner peculiar to him, until the reader doubts whether Mr. Stout could answer correctly which of these subjects it is that he is dealing with. The second essay is by Ferdinand C. S. Schiller, author of "The Riddles of the Sphinx," and it is the liveliest; and, as one would say, the most brilliant, in the book. William Ralph Boyce Gibson discusses the problem of freedom in its relation to psychology. Without astonishing originality or clearness of thought, he presents considerations substantially sound, and so commonly overlooked as to be well worth urging. There is, he says, besides the study of the modern psychologists, another science dealing with mind as conscious of final causation. This naturally suggests a swarm of questions, some of which Mr. Gibson passes without notice, while some he answers or half-answers. George Edward Underhill's paper on "The Limits of Evolution," which argues that the evolutionist cannot deal with origins and unavoidably assumes the existence

of laws not subject to development, may be reckoned as padding. Robert Ranulph Marrett treats of "Origin and Validity in Ethics," preaching the clear truth that Validity is the primary principle in this field.

One would expect that students who are moved by the conviction that enough has not been made of personality in philosophy, would anchor their bark on the rock of ethics. Yet of these eight essays, two only are ethical, since Mr. Gibson, though he treats of the problem of freedom, does so in the sole interest of psychology. The succulent paper of the editor, on "Art and Personality," sandwiched for no obvious reason between two dry slices of ethics, will prove, we think, the most useful to philosophy of the whole eight. We shall not insist that the writer shows signal skill in hitting his nail squarely on the head, but he manages, after a fashion, to get a sufficient part of it driven home. At any rate, he certainly brings together a considerable number of items of thought bearing upon the question of aesthetics, which it will be highly convenient to have thus collected. We hope to hear more from this new philosopher, Messrs. Boyce Gibson, Marrett, and Sturt belong to a class of thinkers whose work we shall value more and more as the day of heroes in philosophy fades away at *ponente*. Dr. Frederick William Bussell considers "The Future of Ethics: Effort or Abstinence?" Finally, Rev. Hastings Rashdall, best known for his book on the medieval universities, attempts to analyze personality, and gives in his adhesion to the limitation of God, as against the absolutism of Bradley and other metaphysicians in vogue.

The tendency vaguely described on the title-page is probably destined to play a prominent rôle in the thought of the twentieth century; but even those who believe that some such view will ultimately be found to approve itself after the oscillations of opinion shall have subsided, can hardly expect this publication to shake opinion as it must some time be shaken if metaphysicians are ever to come to any agreement. Mr. Schiller thinks they never will do so; and, furthermore, that they never ought to. Philosophy, he thinks, ought to be regarded as a matter of personal fancy. "The whole history of philosophy shows that the fit of a man's philosophy is and ought to be as individual as the fit of his clothes, and forms a crushing commentary on the intolerant craving for uniformity." For this reason any philosophy is better than none. That is, one must not go metaphysically naked; like Truth in her well, but whatever opinion one takes a fancy to, will answer every essential purpose. Lutoslawski's master, of unpronounceable name, can hardly more magnify the element of human willfulness. Nevertheless, the assortment and confrontation of opinions, if carefully studied, may have a fine effect. There is eventually to be a "harmony" of metaphysical systems, though no "uniformity," differences of philosophical belief being "too deeply rooted in human idiosyncrasy to be eradicated." Mr. Schiller does not believe there are any hard facts which remain true independently of what we may think about them. He admits it requires a hard struggle to make all facts suit our fancy, but he holds that facts change with every phase of experience, and that there are none which have been "all

along" what history decides they shall have been. This doctrine he imagines is what Professor James means by the "will to believe." He is resolved that it shall have been so.

The main point of the essay, however, is that axioms are explanatory hypotheses—"postulates," the author calls them—which are suggestions coming from our needs, and which, in a measure, are found to fit the facts while in a measure they are forced upon the facts by formalisms. No doubt axioms and explanatory hypotheses may with some justice be thrown together under one heading, but the general theory is considerably more satisfactory than the author's attempts to apply it to the formulae of logic, such as "A is A," for such a formula is simply an attempt to formulate in part what we perceive that we mean by "is." It thus rather resembles the assertion that a color before the asserter's eyes is red—that is, it resembles a direct judgment of perception; although doubtless this, too, might with some justice be likened to an explanatory hypothesis.

The general movement of thought which the book represents has certainly great vitality; and this signifies that it is destined to develop further. All the writers have plainly been much impressed by the method of the book, "Riddles of the Sphinx." Their bark is not anchored to any special position, and is destined to be carried far—they know not whither. We believe that to be the hardy navigators who will adhere to their method as long as it seems to them rational, wherever it may carry them.

**Glimpses of Colonial Society and Life at Princeton College 1766-1773.** Philadelphia: Lippincott. 1903.

The town of Paterson in New Jersey most conspicuously commemorates to-day the Governor of that State, afterward a Senator and a Justice of the United States, some of whose correspondence with college friends when he was between twenty-one and twenty-eight has been printed, with the above title, under the editorship of Mr. W. Jay Mills. Not much direct light is thrown upon either society or the college, from which he was graduated in 1763, by this law student, whose letters were chiefly occupied with the charms of real and imaginary belles in Philadelphia and Princeton, and with comments upon the tender passion. In the main they show that a hundred and thirty years ago the emotions were as urgent as they are to-day, with perhaps somewhat more open expression. If William Paterson's letters of the next ten years, covering the Revolutionary period, could be recovered, they should be a contribution to history.

A satire upon a tutor who avoided the civic duty of attendance at an accidental fire; reference to the recognized custom on the part of some students of delivering speeches not their own as if original; and an appended letter from the President in 1804, showing the trouble made by a suspended student who would not leave the town, but "haunted the college particularly at nights," are the chief items bearing upon the academic life. A business letter of 1769 says: "There is very little circulating cash in the country, which renders it

difficult to take up money," although in Hunterdon County, whither Paterson is going, there are wealthy farmers who "have money to put." We learn incidentally that postal accommodations are indifferent and irregular. Long trips over country roads are taken as a matter of course and without complaint in attending court. These illustrate the times. There is no allusion to dress, to entertainments, to social habits of any kind. Naturally there would be no set comment, in such informal and ephemeral communications, upon the ways of a society with which both parties were familiar, but it is strange that there was no recognition in them of that ground swell of opinion so soon to be manifest in the war for independence.

It seems a question of ethics whether it is quite right to publish such correspondence. There is nothing unbecoming nor really weak in these pages, but they are friends' gossip, not essays for the world. Historians might study such manuscript for details, but we cannot believe that an ordinarily-sensitive man would not object, either at the time or in his maturer years, to having them spread abroad. Although written by one who afterward became conspicuous, they are not the letters of a famous man; so the public has not the claim, sometimes set forth, of a right to the developed thoughts, although privately expressed, of those to whom popular acclamation has given fame. Nevertheless we all like human documents, and as one that is well marked, this little book appeals to a natural if not very elevated longing.

Unless the orthography has been very carefully edited, William Paterson was much more literate than the average collegian of his day. There are but one or two misspelled words, and these are carefully stamped with a sic. But with all such apparent care the editor sees fit (p. 141) to spell queue without its last two letters. This is a lapse probably distributable between the compositor and the proofreader, but unsightly.

**Social Germany in Luther's Time.** E. P. Dutton & Co.

We have here a translation, by Mr. Albert D. Vandam, of the memoirs of Bartholomew Sastrow. The title is decidedly too pretentious, inasmuch as Sastrow was a minor personage, whose experience of the world was limited and whose prejudices were extremely strong. It will be seen, too, that he really belongs not to the time of Luther, but to the following generation. He was born in 1520 and lived till 1603. Thus, while the first twenty-six years of his life run parallel with the last twenty-six of Luther's, he belongs to the age of the Council of Trent rather than to the age of the Diet of Worms.

Our only quarrel is with the undue comprehensiveness of the title. This autobiography is worth translating, both for the facts which it contains and for the state of mind which it reveals. Sastrow was a native of Greifswald, and his career is chiefly associated with the Hanseatic region. The Lutheran movement had made good progress in the extreme north of the empire during Sastrow's boyhood, and when, at the age of eighteen, he entered the University of Rostock, he found it under the control of two apostles from Wittenberg, Burenus and

Welfus. From whatever influence, Sastrow imbibed during his boyhood a spirit which led him to defend the Lutheranism of the Lutheran religion. His party feeling shows itself strongly in his autobiography, and is indeed one of the main characteristics of the work. As Mr. H. A. L. Fisher observes in his introduction to the present translation:

"Sastrow was a Lutheran and believed in devils as fervently as his great master. . . . For some reason, which to me is inscrutable, but which was as plain as sunlight to Sastrow, a superhuman apparition goes out of its way to help a young Pomeranian scribe, who upon his own showing is anything but a saint, while the innocent maid-servant of a miser is blown up with six other persons no less blameless than herself, to enforce the desirability of being free with one's money. This, however, is the usual way in which an egotist digests the popular religion."

At the age of twenty-four Sastrow became an imperial notary, and for historical purposes the most important part of his life falls within the next six years. After serving the Margrave Ernest of Baden and Christopher von Löwenstein, a receiver of the Order of St. John, he journeyed to Italy in 1546, had a glimpse of Rome (where his Lutheranism was carefully concealed), and returned to Germany before the outbreak of the Schmalkaldic War. Unfortunately for itself, Pomerania took the side of the confederates, and, after the battle of Mühlberg, found it necessary to sue for terms. Sastrow received an appointment on the commission which went to Augsburg along with the Pomeranian Chancellor, James Citzewitz. His account of the Diet at which the Interim was drafted is quite the best thing in his narrative of personal experiences, and it alone would justify the publication of the book. The profligacy of the German princes, the cruelty of the Spanish soldiery, and the hideous frequency of judicial murders, throw a lurid light upon the theological debates of this exciting moment. Though not a dignitary of anything like the highest importance, Sastrow stood near enough to the Protestant princes to procure much information and more gossip. During the latter part of his life he was occupied chiefly with the politics of Silesia. After being made Secretary in 1555 and Councilor in 1562, he reached the post of Burgomaster in 1578. This was the highest position he ever filled. His personality is harsh and unpleasant. His book reflects the more rugged aspects of German life during the middle and latter part of the sixteenth century.

#### BOOKS OF THE WEEK.

Blaisdell, A. F. and Ball, F. K. *Hero Stories from American History*. Boston: Ginn & Co.  
Bogner, W. E. *Gleanings of Virginia History*. Washington: Published by the author.  
Brochner, Jessie. *Danish Life in Town and Country*. G. P. Putnam's Sons. \$1.20.  
Chittenden, H. M. *History of Early Steamboat Navigation on the Missouri River: Life and Adventures of Joseph La Barre*. 2 vols. Francis P. Harper.  
Colson, Elizabeth, and Chittenden, Anna G. *The Age of Housekeeper*. N. S. Barnes & Co.  
Gibbs, George. *The Love of Monsieur*. Harpers.  
Howells, W. D. *Questionable Shapes*. Harpers.  
Irving, Washington. *The Fur Traders of the Columbia River and the Rocky Mountains*. Edited by F. L. Olmsted. (The Knickerbocker Literature Series.) G. P. Putnam's Sons.  
Johan Mortensen. *Le Théâtre Français au Moyen Age*. Translated from the Swedish by Emanuel Philipot. Paris: Alphonse Pionard et Fils.  
Kingsley, Charles. *Hereward the Wake*. 2 vols. J. F. Taylor & Co.  
Whitman, H. J. *The Persian Problem*. Scribners. \$3.50.  
Whitney, S. *Municipal Public Works*. Macmillan.  
Whiting, C. G. *Walks in New England*. John Lane. \$1.50.