

similar and final blow by his Salzburg manifesto of October 27, 1873, when the Government of Marshal McMahon seemed really to promise a return of the monarchy, and a reconciliation had at last been effected with the House of Orleans. The Comte de Chambord discovered too late how great a mistake he had made, and, in order to undo the mischief, came to France incognito, went secretly to Versailles, and asked for a personal interview with Marshal McMahon. "The Marshal replied that if any danger threatened M. le Comte de Chambord he was ready to defend him at the peril of his life, but that his duty towards the Assembly and his Ministry forbade his loyalty to accept the secret interview which was demanded; and it did not take place."

We have left ourselves no room to quote any of the striking passages in which M. de Falloux describes the characteristics of the many prominent statesmen with whom he was brought into frequent and intimate contact. He is evidently animated by a sincere desire to be strictly impartial, even in speaking of his opponents. Perhaps the only person whom he mentions with any bitterness is M. Louis Veuillot, the truculent editor of *L'Univers* and *Le Monde*. Of Napoleon III. he gives a more favorable account than would have been expected. Of the genius of M. Thiers he was a warm admirer, even while at odds with his politics; of his oratory he says that "no one, perhaps, since Voltaire, has spoken the French language with as much finesse and clearness as he did." Others whom he sketches are Guizot, Berryer, Montalembert, Lacordaire, Lamartine, Cavagnac, Persigny, Odilon Barrot, Dupanloup, Lamoricière, etc., etc. Moreover, although a serious-minded man, his book does not lack the epigrammatic flavor that one naturally looks for in French memoirs.

*The Book of Noodles.* By W. A. Clouston. A. C. Armstrong & Son. 1888.

*Wit and Humor: Their Use and Abuse.* By William Mathews, LL.D. Chicago: S. C. Griggs & Co. 1888.

No one who confines his studies of humor to the jests of our forefathers will feel disposed to question Hobbe's dictum, that the cause of laughter is a "sudden glory" in ourselves at discovering some inferiority in others. The point of these jests is always the witlessness of their subjects, and it must be said that such point as they had has become somewhat blunted by the advance of civilization. We are disposed to laugh rather at the simplicity of those who could be amused at such imbecilities than at the jests themselves, and we are perhaps more likely to be overcome with pity or contempt than with laughter. There was evidently a childish period in the development of the sense of humor, and the mirth of our ancestors is often as mysterious to us as is the mirth of our children.

On this account we do not find Mr. Clouston's dainty little book very exhilarating; but it is a scholarly production. He does not attempt to trace the stories of simpletons to their original sources, but he points out the resemblances between their forms as they are found in different countries. The noodle-stories of Europe have substantially the same incidents as those found in the Buddhist and Indian books, and the tales of Iceland and Norway are repeated in Southern Italy and in the western Highlands. The 'Tales of the Men of Gotham,' an ancient chap-book, forms a convenient basis of operations for Mr. Clouston, and the noodles and boobies of numberless other lands, from Ireland to Japan, are called in to testify

to the uniformity of human folly and to the meagre imagination of early humorists.

Simpletons everywhere have taken the moon reflected in water for a green cheese, and have vainly tried to rake it out—when some blundering beast has not drunk it up, with disastrous results to himself. They have everywhere tried to bottle sunshine, to raise crops of cooked food, to see how they look when they are asleep, to drown eels, and to fence in birds. The story of the Irishman who let go his hold upon the bridge in order to spit on his hands, is told even yet; but the same thing was written in Sanskrit, ages ago, and simpletons then as now sat upon branches and cut them off between themselves and the tree. A very common basis of these tales is the literalness with which stupid people follow directions, as in the case of the fool who is told to cast sheep's-eyes at the maidens. Many of them turn upon confusions of personal identity, there having been many predecessors of the Irishman who accounted for his stupidity by his having been changed at birth. The Irish humor, indeed, is generally of a higher order than that of other peoples, and there is nothing to prevent men of all times from laughing at the story of the Irishman who was riding an ass, when the beast, in kicking at flies, got one of its hind feet into the stirrup, and the rider dismounted, exclaiming, "Faith, if you're going to get up, it's time I was getting down."

Mr. Mathews's book is of a very different character from Mr. Clouston's. The specimens of wit and humor with which it is filled are of modern origin and of modern style, while the object of the author seems to be didactic. We will not turn his quotations against him; and cite Jean Paul on the Germans—"They rig out an epigram with a preface, and a madrigal with a table of contents"—but he has really made so good a collection of *jeux d'esprit* that we fear that most readers will pay little attention to his comments. He discusses the theories of wit and humor, epigrams, puns, parody, and repartee, with many apt illustrations and with appropriate cheerfulness. His observations are generally judicious, and he introduces his stories with a good deal of cleverness. It can hardly be said that he contributes much of his own to our inheritance of witticisms, but lovers of good things will be grateful to him for the result of his pleasant labors; they will, perhaps, find his book less cloying than it would have been had he made it a mere compilation. The wit is more digestible for an admixture of grave matter.

*The Law of Equivalents in its Relation to Political and Social Ethics.* By Edward Payson. Boston: Houghton, Mifflin & Co. 1888. 8vo, pp. 306.

THE LAW OF EQUIVALENTS is a new and fanciful name for the principle of the uniformity of nature, or for the statement that every event must have a cause. It is a curiosity of literature to come upon a book which does not belong to the domain of abstract logic, and which is yet devoted, with a great deal of energy and fire, to proving that events are preceded by their causes. No serious-minded critic could take exception to the soundness of this doctrine; and if there are people who have not yet been convinced of its truth, they will doubtless find a great deal to interest and instruct them in Mr. Payson's pages. It is plain that there is no subject under heaven which might not be used to enforce and illustrate this general thesis, and we are therefore prepared to find that there are few subjects under heaven which

our author has not touched upon. All his own views in regard to society and politics are easily defended by saying that the means which he recommends for attaining to virtue and happiness are equivalents, and by denying that sacred name to the means recommended by his opponents. When hard pushed, he even goes so far as to say that those who oppose him reject the Law of Equivalents itself. Of Carlyle he says: "The Scotchman evidently does not believe in the Law of Equivalents." And again: "I suspect Mr. Macaulay did believe in the law." The value of his own views in regard to questions of any intricacy may be gathered from this specimen of his political economy:

"Society depends upon and flourishes by the luxurious and extravagant, and even vicious, habits and indulgences of its members. . . . By far the greater part of the revenues of the three most civilized nations now living are drawn from tobacco and spirituous liquors. . . . So, too, the more innocent luxuries of life for the gratification of appetite and costly apparel . . . furnish employment for myriads of idle hands, and assist in the distribution of that wealth which ever tends to great centres."

This, our author says, is trite enough, but he neglects to say that it is untrue.

After noting (p. 241) the regard in which the author holds superstition even, in preference to a cheerless no-faith, one is not surprised to find that he has a great distaste for woman suffrage, and that he considers all its advocates to be very poor creatures. A large part of the book is taken up with proving that women are so pure and good that it is not fitting for them to take a part in the government of their country. He believes that woman is an interpreter to man of vast stores of wisdom which, but for her, would forever remain undisclosed; that there is no substitute for woman's instinct; that instinct is better than the highest reason in that it never misleads its followers. What, then, will he say to the fact that the Woman's Christian Temperance Union of Maryland, a very saintly and a very feminine body of women, has lately declared itself to be in favor of woman suffrage? There seems to be nothing for him to do but to yield to the clear instincts of these admirable women.

*Orient and Occident: A Journey East from Lahore to Liverpool.* By Maj.-Gen. R. C. W. R. Mitford. With illustrations. London: W. H. Allen & Co. 1888. Map. Pp. iv, 359. 8vo.

GEN. MITFORD chose to return to England from India by the way of Japan and the United States, instead of the Suez Canal, and accordingly feels qualified to write a book. He saw nothing which had not been described equally well hundreds of times before, and the only value his book has is that it gives, in a readable way, the impressions which certain parts of two rapidly changing countries made on a traveller in the year 1886. The reader will be disappointed if he expects to find in it the intelligent and profitable criticism of a keen and well-informed observer, especially where our own country is concerned. The author's irrepressible insular prejudices give a spice, not of novelty, but of personality to his account. In Japan he is struck with the preponderance of German influence. Many of the Yokohama shops "had their Japanese signs translated into German only, while in all notices which appeared in foreign languages, German held the first place. Next in frequency, and not far behind, came Russian. English and French followed after a long interval," and Portuguese brought up the rear. He also notes that which distinguishes this part of Japan from every

other country, the absence of pastures, and consequently of cattle and flocks. "Milk, butter, cheese, and mutton are unknown, except as importations—the first three in a condensed and tinned shape from Europe, the last from the Korea." An attempt was being made to start a dairy and a "mutton-club," which it was feared would fail from want of pasture. "Not only is every available scrap of land near the town under cultivation, but the indigenous grasses are quite unfit for sheep pasture." This is not true, however (as the author seems to think), of other districts, where cattle and goats are raised in considerable numbers. Gen. Mitford's experiences in the United States were of the ordinary character, and do not call for especial notice, unless we except this remark, that in his opinion the best shops in New York are "about on a par with those of Brighton or Scarborough." A delicious illustration of the manner in which the average Englishman manages to take from an American story all its characteristic humor, is given in the author's attempt to tell what the New York Alderman said on the proposition to put a gondola in Central Park. The worthy city father's terse "Why not put in two and let 'em breed?" becomes, in Gen. Mitford's version, "A pair of gondolas should be got till we see how the climate of our great country suits them." Of the illustrations, which are "from sketches by the author," we can only say that his style and skill are much better suited to portray Bunker Hill Monument than the Yosemite or Niagara.

*Power and Liberty.* By Count Leo Tolstoi. Translated from the French by Huntington Smith. Thomas Y. Crowell & Co., 13 Astor Place.

THIS work of Count Tolstoi's, we are informed by the translator, has never appeared in Russia. It is difficult to imagine why it should not. A more harmless book it would be difficult to conceive of, or one more remote from any popular interest or revolutionary tendency. It is only a more abstract and impersonal rendering of the same ideas that appeared in the author's 'Napoleon and the Russian Campaign,' in which the pendulum of speculation swung to the furthest possible point opposed to Carlyle's great-man theory of history. Our criticisms upon that book will make any criticism upon this superfluous for readers who have the first in mind. As the contention there was that Napoleon had nothing to do with the Russian campaign, so it is here that the great man in general is a figment of historical imagination. So radical is the Count that, between Buckle, who has been considered heretofore as the grand opponent of the great-man theory, and Gibbon, he has nothing to choose. Buckle turns out to be another "great man" theorist, only his great men are orators, men of science, philosophers, and poets, where Gibbon's are monarchs, generals, and statesmen. Equally objectionable to Count Tolstoi is the theory that the real power in history is the popular will, and that this expresses itself in great men. He cannot make out the connection between the popular will and its supposed exponents. Some of his pages on the contradictions of historians are bright enough, but they are for the most part based on travesties of actual histories.

In the discussion of free will and necessity, it is not unlikely that the reader is embarrassed by the transmission of the author's thought through a foreign language. There is much that is obscure, and some things that are plainly contradictory. The subjective aspect of all actions is liberty, the objective aspect is ne-

cessity. The idea that actions are subject exclusively to the law of necessity is, we are assured, as untenable as the idea that man's acts are absolutely free. But liberty is for the metaphysician, necessity for the historian. "In history, what we know we call necessity; what we do not know, we conceal under the name of liberty. In history, liberty is what we do not know about the life of humanity." History, following the example of the other sciences, must give up the search for causes, and seek only for laws. Just as astronomy found it difficult to give up its belief in the immobility of the earth, so history finds it difficult to give up the idea of personal independence, and to acknowledge that man is subject to the laws of time, space, causality. But as the astronomer was landed in an absurdity by the earth's immobility, so is the historian by his idea of independence; each must give up an apparent reality for something imperceptible which enables them to establish laws. This is the conclusion of the whole matter.

The book is written in a series of disjointed propositions, whose perpetual *staccato* is extremely disagreeable and almost paralyzing to the mind. As a plea for a broader treatment of history than we have generally had of late, the book may have some value; it would have much more if it were not so negative. It finds fault with all other methods: it gives us no example of its own. When Count Tolstoi has written a history according to the canons here laid down, it will be interesting to compare it with Gibbon and Freeman and Buckle, and some others, and see which we prefer. Our impression is that Count Tolstoi's will seem very thin and cold and bloodless in the comparison.

The translator of 'Power and Liberty' finds in it, as in 'Napoleon and the Russian Campaign,' the "ground-swell of humanity and the aspiration for freedom." There is more charity than truth in this. The majority will find in it little more than cold and windy speculation, and a new reason for wishing that Count Tolstoi would return to novel-writing at no distant day, not merely that he may give us greater pleasure, but also that he may do us greater good.

*Incidents in the History of the Honourable Artillery Company.* Being an Abridged Version of Major Raikes's History of the Company from its Incorporation in 1537 to the Present Time (1887), and including also a Brief History of the American Branch of the Regiment, Founded in 1638, and known as the Ancient and Honourable Company of Boston, Mass., U. S. A. By Captain Woolmer-Williams. London: Richard Bentley & Son. 1888. Pp. 203.

CONSIDERING that the Artillery Company of London and its Boston offshoot have never been in action officially, and that the history by Major Raikes had covered all the interesting matters of this civic body occurring prior to 1878, it will be sufficient to say that the interest in the above-cited pretty volume is confined to its American portion. Various civilities have passed between the London and Boston bodies. In 1887 the commander of the Boston company, Colonel Henry Walker, with several other members, attended by invitation the 350th anniversary at London of the formation of the corps. In return, in May, 1888, Captain Woolmer-Williams and some associates formed a prominent feature in the interesting ceremonies at Boston, attending the 250th anniversary of the establishment of the American branch.

Although, as we have said, neither body as

such has any military record, they have not been composed of "carpet-knights." In Boston the Artillery Company was founded as a school for officers, and, for most of its term of existence, membership was confined to them. Of course, also, the members for the first two hundred years consisted of men who had taken part in the unceasing frontier wars. Since the great Rebellion, many veterans have figured on its rolls; and, in fact, the roll of services of its various members throughout would compare favorably with that of many regiments of regular troops in England. The present book is a very satisfactory testimony to the cordial relations existing between the two bodies. Its illustrations are interesting and appropriate, and the historical sketch contains enough to satisfy the ordinary reader.

#### BOOKS OF THE WEEK.

- Alden, Mrs. G. R. *Pansies for Thoughts.* Compiled by Grace Livingston. Boston: D. Lothrop Co. 75 cents.
- Arnold, Sir E. *With Sa'di in the Garden; or, the Book of Love.* Boston: Roberts Bros. \$1.
- Bates, J. L. *Alfred Kelley: His Life and Work.* Cincinnati: Robert Clarke & Co.
- Eaton, Frances. *A Queer Little Princess and her Friends.* Boston: D. Lothrop Co. \$1.50.
- Evans, Dr. G. A. *Handbook of Historical and Geographical Phthisiology.* With special reference to the Distribution of Consumption in the United States. D. Appleton & Co. \$2.
- Fairfield, Abbie H. *Flowers and Fruit from the Writings of Harriet Beecher Stowe.* Boston: Houghton, Mifflin & Co. \$1.
- Fothergill, Jessie. *From Moon Isles.* Henry Holt & Co. \$1.
- Frank, Leslie's Christmas Book. 1888. Mrs. Frank Leslie.
- Garnett, R. *The Twilight of the Gods, and Other Tales.* London: T. Fisher Unwin.
- Gautier—Féval—Sardou. *Jettatura. A Noble Sacrifice. The Black Pearl.* Brentano's. 50 cents.
- Greely, Gen. A. W. *American Weather: A Popular Exposition of the Phenomena of the Weather, including Chapters on Hot and Cold Waves, Blizzards, Hail-Storms, and Tornadoes.* Illustrated. Dodd, Mead & Co. \$2.50.
- Hanslip, A. *Golden Showers.* With Poems Selected by Christine Forrest. Thomas Whittaker. 50 cents.
- Harland, Marion. *A Gallant Fight.* Dodd, Mead & Co. \$1.50.
- Helps, A. *Casimir Maramba: A Story.* Boston: Roberts Bros. 75 cents.
- Hemans, Mrs. *The Better Land.* Thomas Whittaker. 40 cents.
- Hill, T. *In the Woods and Elsewhere.* Boston: Cupples & Hurd. \$1.25.
- Hives, Ophelia. *Be Quick and Be Dead: A Parody.* M. J. Ivers & Co. 25 cents.
- Kellogg, W. F. *Hunting in the Jungle, with Gun and Guide.* Boston: Estes & Lauriat.
- Kennedy, W. S. *Henry W. Longfellow. Biography, Anecdote, Letters, Criticism.* New ed. Boston: D. Lothrop Co. \$1.25.
- Kirk, Eleanor. *Information for Authors: Hints and Suggestions concerning All Kinds of Literary Work.* Brooklyn: The Author.
- Longfellow, H. W. *The Building of the Ship, and Other Poems.* Boston: Houghton, Mifflin & Co. 15 cents.
- Martin, B. E. *Old Chelsea: A Summer Day's Stroll.* Illustrated by Joseph Pennell. London: T. Fisher Unwin.
- Matthews, B. *Pen and Ink: Papers on Subjects of More or Less Interest.* Longmans, Green & Co. \$1.50.
- McCord, Prof. F. A. *Hand-Book of Canadian Dates.* Montreal: Dawson Brothers. 75 cents.
- Mitchell, W. *Bayan Maurice.* Thomas Whittaker. \$1.
- Obnet, G. *The Ironmaster; or, Love and Pride.* Chicago: Rand, McNally & Co.
- Pen. *By the Author of Miss Toosey's Mission.* Boston: Roberts Bros. \$1.
- Peters, F. H. *Vassili Verestchagin, Painter, Soldier, Traveller.* American Art Association. 50 cents.
- Smart, H. *The Master of Rattukelly: A Novel.* D. Appleton & Co. 50 cents.
- Stearns, Prof. O. S. *Introduction to the Books of the Old Testament.* Boston: Silver, Burdett & Co. \$1.
- Sue, E. *The Wandering Jew.* New Illustrated edition. 3 vols. George Routledge & Sons. \$10.
- Super, Prof. O. B. *Preparatory French Reader.* Boston: D. C. Heath & Co.
- Swiss Family Robinson. *A New Translation from the Original by Mrs. H. B. Paull.* Frederick Warns & Co. \$3.
- Tennyson, A. *Fairy Lillan, and Other Poems.* Illustrated. Boston: Estes & Lauriat.
- The Astonishing History of Troy Town.* By Q. Cassell & Co. 25 cents.
- The Bugle Song and Other Poems.* Illustrated. Boston: Estes & Lauriat. \$1.50.
- The Mott Street Poker Club.* Illustrated. White & Allen. 50 cents.
- The Old Folks at Home.* Illustrated. White & Allen.
- The Song Century.* Syracuse, N. Y.: C. W. Bardeen. 15 cents.
- The Strophes of Omar Khayyám.* Translated from the Persian by J. L. Garner. Milwaukee: The Corbitt & Ski-more Co.
- The Threshold of Life.* T. Nelson & Sons. 60 cents.
- Theuriet, A. *Some Birds and Seasons.* Boston: Estes & Lauriat.
- Thwing, R. C. F. *The Working Church.* The Baker & Taylor Co. 75 cents.
- Tourgée, A. W. *Letters to a Klug.* Cincinnati: Cranston & Stowe. \$1.25.
- True Finance: The Issue of 1888.* By a Tax-payer. G. F. Putnam's Sons. 25 cents.
- Tunison, J. S. *Master Virgil.* The Author of the *Æneid* as He Seemed in the Middle Ages. Cincinnati: Robert Clarke & Co. \$2.
- Tyler, Sarah. *The Blackhall Ghosts.* Rand, McNally & Co.
- Under-Currents.* By "The Duchess." George Munro.