

In these lines there is the additional fault of an amplification which adds neither colour nor force. Take away "Curly face and form and all," and the lines are much better. But such blemishes are few and far between. Both poems indicate that Mr. Watson has been a diligent student of the Elizabethan Drama, and many of his lines have something of the breadth and power which men gave to words when Marlowe and Ben Jonson sang. On the 164th page there is a dialogue between a husband and wife, referring to their days of wooing—a dialogue as beautiful as anything of its kind in the language. We wish we could quote it in full. He recalls how

The apple blossoms fluttering o'er your head,
Wooded by the purer whiteness of your neck,
Flew from the parent stems that gave them birth,
To nestle in your bosom; while the breeze,
Borne on melodious and amorous wings,
Toyed with your raven tresses lovingly.

The volume is a most remarkable one to have been produced in so busy a scene as Canada, and Mr. Watson's name is destined to take a permanent and a prominent place among our poets, and a living one amongst the poets of English speech. The "Legend of the Roses" is a pure and beautiful vision, which only a poet's eye could have seen.

Mr. Freeman has done well, just now, to publish these lectures delivered twenty years ago *apropos* of the Crimean War.* He contributes a preface, dealing with the Bulgarian atrocities, in which he expresses himself with great indignation against Lord Beaconsfield and Lord Derby. Mr. Freeman does not think the Turkish Government worthy of the name; nor even does it deserve to be called "mis-government." The Turks are simply "hordes of brigands." Of the lectures themselves, we only repeat an old verdict, when we say, they are a valuable contribution to Eastern History, though they cannot be placed on the same shelf with the author's other writings. He is much stronger on Saxons than on Saracens. The estimate of Mahomet by a writer of Mr. Freeman's power, and one hating Islam so cordially, is worthy of study (p. 45), for it hits at the root of that fallacy which believes that bad men can exercise a great influence in the world's history. In Mahomet, judged by his own principles, there is little to condemn. "As in every one else, a few crimes and errors deface a generally noble career." He substituted Monotheism for a corrupt, debasing, and sanguinary idolatry. He made of his people a nation. He abolished their most revolting practices, such as infanticide, and though he permitted polygamy, he subjected it to stringent regulations. In regard to wine, his teaching was ascetic. "To the world at large, Mahomet has been of a truth the antichrist, the false prophet, the abomination of desolation; but to the Arab of the seventh century he was the greatest of benefactors." He gave them wealth for poverty. He forbade them to bury their infant daughters alive, and, at the most, taught them better than an utterly irregular profligacy,

* *The History and Conquests of the Saracens.* By EDWARD A. FREEMAN, D.C.L., LL.D. London: Macmillan & Co., Toronto: Willing & Williamson. 1876.