

struggles of the eccentric Apostle of Russian liberty are vividly portrayed in this sketch. Tolstoi's idea was, that "religion should not dazzle itself with mysteries, miracles and metaphysical subtleties." And, after fifty years of search he passed away, and had not found a religion without "mysteries, or miracles, or metaphysical subtleties." The writer remarks, "his experiences of life, and its solutions of its problems were similar to those of St. Francis Assisi, St. Theresa and St. Catharine." We fail to see the similarity. Tolstoi was an idealist, a dreamer, a Utopian. Francis Assisi, Theresa and Catharine belonged to a religion of "mysteries and miracles." Their philosophy was not a compound of Socrates, Schopenhaur and Buddha.

Arthur Henry Hallam — Francis Butler Thiving. — Most likely Arthur Henry Hallam would be unknown to posterity save for "In Memoriam," Tennyson's beautiful elegiac poem. It was at Trinity College, Cambridge, that Hallam first met Tennyson. Together with Monckton Houghton, Chevenix French and other kindred spirits, they joined the "Apostles," a literary society formed in 1820. Hallam attained prominence in their discussion,—

"On mind and art,  
And labor, and the changing mart,  
And all the framework of the land."

During the vacation of 1830, Hallam, Tennyson and other "Apostles" set out for the Pyrenees with money and supplies for Torrijos, the leader of the revolt against Ferdinand of Spain. However, they arrived home safely, none the worse for the adventure, much to the relief of their parents. Tennyson refers to this adventure in "The Valley of Canteretz." Hallam died in his twenty-third year; Tennyson says of him, "had he lived, he would have been known as a great man, but not as a great poet; he was as near perfection as mortal man could be."

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The Roman Law and the German Peasant — Sydney Bradshaw Fay. — Roman law was introduced into Germany during the 15th, 16th and 17th centuries. It was brought in by the ecclesiastics. The lords favored it, because it tended to regard the serfs as slaves. The serfs naturally hated it, because it hardened their lot. There was no good in appealing to it. It was one of their grievances. They must either rebel or submit. It attempted to fit German class distinctions into the social classification of Rome. This is the popular apprehension of the subject. Mr.