

Life in the Tuileries.*

MISS BICKNELL was for nine years an inmate of the Tuileries, being governess and companion of the daughters of the Duchesse de Tascher de la Pagerie. The Duchesse was related to the Empress Josephine; the Duke was in constant attendance upon the second Emperor during his brief and brilliant rule, having household apartments in the Tuileries. The authoress appears to have been specially treated as one of the family and had exceptional opportunities of observing imperial life within doors. Being an English lady her observations are largely those of an onlooker, and being a lady we are prepared for a little and pardonable leaning towards the bonhomie of the Emperor rather than to the womanly traits of the handsome Eugénie. The book affords pleasant reading, is suggestive and instructive. We are not disposed to make light of this class of literature, revealing, as these memoirs often do, some of the hidden springs which swell and direct the current of life seen otherwise only in its surface flow, its eddies, and its swells. They afford, moreover, texts for the moralizer, and moralizing is not always mere cant or to be confined to the nursery and conventicle. The reader will bear with the reviewer a little as we illustrate.

It is not amiss to know that dame nature is less partial than appearances often indicate, and that all conditions of life have their compensation. The crown of gold is heavy, the head may ache under its presence. On a gala day an Emperor sits motionless on his horse as his victorious army passes before him drenched to the skin with a downpour that treats peasant and prince alike; and the court circle attending from morning to evening look on with not even a sandwich to refresh the weariness. It is said of our Queen that in the earlier years of her reign, impatient under court restraint, she exclaimed: "What is the use of being a queen if one cannot do as one likes?" Applying this to the young Empress Eugénie, Miss Bicknell remarks: "She had wished to enjoy royal honours, and she too had to learn that an amount of restraint for which she was ill prepared by a life of absolute liberty must be the necessary consequence of her high position. The bird which had always flown freely wherever the wish of the hour guided its flight was now in a gilded cage, tied down by silken links as difficult to break as iron chains." Elevation, even though it may pass from sight in the golden glories of an autumn eve, has to pay its price for the honour gained; the victor in the games on a village green does neither more nor less.

These pages present a kindlier portraiture than general history of "the Sphinx of the Tuileries." Louis Napoleon apparently was a warm and constant personal friend; several incidents narrated show a chivalrous generosity in his nature, and though anything but faithful in his matrimonial relations he appears to the end to have cherished the warmest attachment towards the Spanish girl he raised to imperial honours, and to have fondly doted upon the boy he had hoped would continue his dynasty. The following incident, among several others, shows the kindlier side of the hero of the coup d'état of 1851. Walking with his *aide-de-camp* along the Bois de Boulogne a child ran his hoop against him. The Emperor caught the hoop and gave it to the child asking a kiss in return. The boy stoutly refused. The *aide-de-camp* said to the child: "The Emperor wishes to kiss you. You must kiss the Emperor." "I won't kiss him," replied the child, "he is a very bad man: papa says so, and he hates him." "What is your father's business?" enquired the Emperor. The child said: "He is a Senator." As the Senators were specially appointed by the Emperor himself the *aide-de-camp* indignantly demanded: "What is your father's name?" The Emperor laid his hand upon his attendant's arm. "Hush! la recherche de la paternité est interdite." And the name was never known. Such traits deepen the pathos of the history as it tells of the physical pain added to the mental anxiety endured during the closing months of imperial state, and of the loss of tried friends as one by one they entered the dark valley. The Emperor's will power without doubt suffered thereby. The Empress meanwhile seemed growingly

inclined to interfere in the affairs of the State, and the general impression is confirmed which makes her largely responsible for the Emperor's part in bringing about the disastrous Prussian war into which the worried ruler entered with painful forebodings. "The responsibility," writes our authoress, "was an awful one in the case of a woman not called by duty to take such a decision as a reigning sovereign."

We lay the volume aside with the feeling that though position places in some men's hands states and peoples as pieces upon the world's chess board to play with; that even in imperial palaces as "in all ages, every human heart is human, and there are longings, yearnings, strivings for the good they comprehend not." Would that all could realize that in it, if we will, we may live and move and have our being.

JOHN BURTON.

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Introduction to the Synoptic Gospels.*

WHEN we say that Dr. Gloag belongs rather to the conservative class of critics, we used the word not in the way of censure, but of commendation. And we do so in this case, because we see no signs of any sort of partiality, of any determination to stick to preconceived opinions, or to ignore the arguments brought forward against them. We believe the author has a perfect right to say, as he does, that he has practised that candour which he has recommended to others as an indispensable qualification in all interpreters of Scripture; and that he is not conscious of having given undue preference to any preconceived opinions or traditional views. On the contrary, he has on several points adopted a view different from that which he originally held.

The present volume deals in no way with the exposition of the synoptic gospels, but simply with those preliminary questions which will stop us at every point of our study of these records, unless they are first laid to rest. It seems to us that every possible phase of the controversy, respecting the origin and connection of the first three Gospels is here considered, indeed sometimes at such detail that we are almost confused at the enumeration of the various theories and sub-divisions of theories which have been proposed, accepted, and rejected by previous critics.

Reference may here be made to one or two points of interest. First, as to the original language of S. Matthew. Fifty years ago the general view among English scholars was that S. Matthew originally wrote his Gospel in Hebrew. This was the distinct testimony of Tatian as quoted by Eusebius. Moreover the first Gospel is distinctly the Gospel to the Hebrews. But it is equally certain that, in its present form, it has no evidence of being a translation from the Hebrew, and, consequently, by a large number of critics a Greek original was maintained. It was rather a serious matter to go against Papias, and a subsequent study of the subject has brought out a theory which helps to reconcile the two conclusions—to the effect, namely, that the original Hebrew document of S. Matthew has been considerably augmented before the Gospel reached its present form.

As regards the connection between the first three Gospels, Dr. Gloag states carefully the various current theories, and points out that they are not, of necessity, mutually exclusive. We may hold the theory of mutual dependence, without giving up the priority or the originality of the main substance of any particular Gospel, or the theory of an original oral Gospel, or of an original document containing that portion of the narrative which is common to two or more of the evangelists. On the whole, we ourselves are disposed to agree, to a great extent, with Dr. Sanday, the Oxford Professor, who considers the following points practically proved, Dr. Gloag seems of the same mind:—"1. That there was a fundamental document; 2. That it is represented most nearly by the Gospel of Mark; 3. That it is highly probable that the common foundation of the three Gospels was a document, strictly so-called, and not oral; 4. That the exact relation of this document to our present Mark must be

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