

everything that Matthew Arnold writes is worth reading, if only for his incomparable style and for the cleverness with which he manages an argument. The terms Barbarians, Philistines and Populace for the upper, middle and lower classes in Great Britain are of common occurrence in his social articles; some of our readers, however, will be amused by reading the description of these classes taken from the work in which they first appeared (*Culture and Anarchy*):—"All of us, so far as we are Barbarians, Philistines or Populace, imagine happiness to consist in doing what one's ordinary self likes. The graver self of the Barbarian likes honours and consideration; his more relaxed self field-sports and pleasure. The graver self of one kind of Philistine likes business and money-making; his more relaxed self, comfort and tea-meetings. Of another kind of Philistine the graver self likes trades' unions; the relaxed self, deputations or hearing Mr. Odger speak. The sterner self of the Populace likes brawling, hustling and smashing; the lighter self, beer." The term Philistine has a long pedigree, but came to Mr. Arnold immediately from Carlyle. Murdstone, the religious Philistine, and Quinion, the jocular, are of course from Dickens's *David Copperfield*.

A most interesting and suggestive article appeared in the *Fortnightly Review* (May number) upon Marcus Aurelius Antoninus, from the pen of Mr. Frederic W. H. Myers. We commend it to the attention of our readers. After a short account of later, as distinct from early Stoicism, preparatory to the account of Marcus Aurelius that follows, the writer indicates his views as to the causes that led to the triumph of Christianity throughout the Roman Empire. This he regards not as an anomalous or an isolated phenomenon, but as a triumph along the whole line of a current of tendency which had coexisted obscurely with the State religion, patriotism and philosophy, almost from the beginnings of the city. The anomaly existed, if anywhere, in the source from which the new impulses came. Mr. Myers' view is summed up in the words: "The introduction of Christianity at Rome was the work not only of Peter and Paul, but of Virgil and Varro." Thus in analysing the religious thought of Virgil, the writer discovers three separate elements, his conservatism which shows itself in enforcing the traditional worships; the new fusion of the worship of Rome with the worship of the Emperor; and a Pythagorean creed, which formed the dominant pre-occupation of the poet's later life.

In his two volumes on the Reign of William Rufus, Mr. E. A. Freeman continues his work on the Norman Conquest. The period from the accession of William Rufus down to the overthrow of Robert of Bellême by King Henry was the time in which was worked out the problem of reconciling the English nation to the Norman Conquest, of nationalizing, as Mr. Freeman expresses it, the Conquest and the dynasty which the Conquest had brought in. In William himself we have presented a man of great mental gifts and strong character, endowed with the power of imposing himself on others and commanding obedience, but without the constancy of purpose needful to accomplish great ends. His high courage and occasional generosity were nearly allied to an overweening self-confidence and pride, which made him careless of other