

taigne travelled for the sake of travelling, to see and learn ; he was "le curieux amusé de la vie." Chateaubriand, on the other hand, was "l'artiste qui voyage" ; he travelled that he might describe when he got home the things which he had seen with an artist's eye during his travels. In other words, to put the matter bluntly, Chateaubriand travelled for "copy," while Montaigne travelled to extend his mind ; and the general reader in modern times is plainly on the side of Chateaubriand.

Mr. Waters has added many useful notes identifying the various persons whom Montaigne met, and the volumes contain most appropriately a number of old views taken from the "Civitates Orbis Terrarum," and Piranesi's "Views of Rome."

We will not attempt to review under one heading so miscellaneous a volume as Bishop Creighton's **Lectures and Addresses** (Longmans, 5s. net). We would rather look upon it as a contribution to his own biography, a picture of a man in whom learning, not so much profound as discursive, combined with natural rapidity of intelligence and comprehensiveness of view made up one side of a complex character, whilst the other is that of a hardworking and vigorous man of the world, as solid as he was brilliant, thought unorthodox by those who did not understand his faith, and frivolous by those who did not understand his seriousness, not suffering fools gladly, but combating stupidity by paradox ; a brilliant living personality ; an intellect which converted all forms of sustenance, whether found in books or in the converse of men, into vital fibre. The world seemed to grow younger when he came into a room ; and in reading these lectures the first impression is that of youthfulness.

In the next place, Bishop Creighton was above all an Englishman, in his love of historical institutions, his distrust of reforms which were not developments but novelties, his combination of business with literature and of common sense