will destroy the deadly principles of venom without inducing a similar destruction of vital components in the circulating fluid. The outlook, then, for an antidote for venom which may be available after the absorption of the poison, lies clearly in the direction of a physiological antagonist, or, in other words, of a substance which will oppose the actions of venom upon the most vulnerable parts of the system. The activities of venoms are, however, manifested in such diverse ways, and so profoundly and rapidly, that it does not seem probable that we shall ever discover an agent which will be capable at the same time of acting efficiently in counter-acting all the terrible energies of these poisons. The monograph closes with a complete bibliography of the subject, and a number of colored lithographs, which serve to illustrate in a most perfect manner the lesions caused by the venoms.

McLENNAN'S STUDIES IN ANCIENT HISTORY.

THE first edition of McLennan's 'Primitive marriage' was published in 1866. The novelty and striking character of the theories propounded in it, the accumulation of interesting facts, and the clear and attractive style, aroused attention, and led to much discussion. Many writers of note — Sir Henry Maine, Sir John Lubbock, Mr. L. H. Morgan, Professor Bachofen — took part in the controversy. Darwin himself entered the arena. Ten years later, to meet a pressing demand, the work was reprinted by the author, with additions, under the title of 'Studies in ancient history.' That the interest awakened in the subject has remained unabated is evident from the fact, that, since the author's lamented death, his brother has found it necessary to issue a new edition of this volume, with some notes of his own, designed to clear up doubtful points, and to indicate certain changes of view which the author had announced. The publication will be welcome to all who take an interest in the study of the primitive history of our race, and who have not had an opportunity of procuring the earlier editions. Few works on the subject can be read with greater satisfaction, even by those who do not yield assent to the author's views. The grace of diction, the profound scholarship, and the stimulating originality of thought, displayed in the work, combine to make it one of the classics of modern science.

Twenty years, however, have not sufficed to establish the views put forth with so much confidence, and maintained with so much ingenious reasoning. On the contrary, antagonistic theories have sprung up on every side. To some extent, indeed, the author, as his brother intimates, had changed his views; and it is not easy to determine what were the precise conclusions at which he had arrived on some important points. The view, for example, which represents the earliest tribes of men as living in a state of 'communal marriage,' or, in other words, of promiscuous intercourse, is maintained throughout his first publication. This view was subsequently adopted by Lubbock in his 'Origin of civilization,' and by Morgan in his 'Ancient society.' But it was contested with overwhelming power of argument by Darwin, in his 'Descent of man.' He showed that the nearest congeners of man, the anthropoid apes, are all pairing animals, and, like other pairing animals, fiercely jealous. That human beings, on their first appearance, should at once have sunk in the social scale below the apes, and even below the sparrows, and should only have emerged from this condition of more than brutal debasement by a long succession of struggles and experiences, is of all suppositions the most improbable.

This consideration seems to have impressed Mr. McLennan, and to have produced a remarkable change of opinion. One of his essays, added in this volume to the original treatise, comprises a severe and destructive criticism of Sir John Lubbock's scheme, which makes 'communal marriage' the starting-point of human society. With equal force of logic, the author disposes of Morgan's 'classificatory system' and Bachofen's 'mother-right,' both of which are founded on the same fanciful basis, thus demolished by him. Yet, strangely enough, he fails to see that his own theory of 'marriage by capture' rests on the same unsafe foundation, and must fall with the others. His view, as presented in his earliest publication, and not subsequently retracted, is that in the first stage of tribal society 'utter promiscuity' prevailed; that with this was connected the practice of female infanticide, the male children being preserved to add to the strength of the tribe, while females were regarded as a source of weakness; that the scarcity of females in a tribe led to the custom of capturing them from other tribes, and this custom finally became the law of the tribe. Thus marriage arose, at first exogamous (that is, restricted to women of other tribes or kindreds), and afterwards, as society advanced, either endogamous (that is, restricted to the clan) or general, as in civilized nations. As the author himself, in his later essays, has taken away the main substructure on which his ingenious theory was built, it is not necessary to refer at any length

Studies in ancient history, comprising a reprint of Primitive marriage. New ed. By the late JOHN FERGUSON MCLENNAN. London and New York, *Macmillan*, 1886. 8°.

to the facts and arguments which have been brought forward in opposition to it. That among the greater number of tribes which have been found in the lowest stage of savagery, no trace of marriage by capture has been discovered; that among such tribes female infanticide is by no means a common practice; and that, on the contrary, female children are regarded by their parents as a source of wealth, through the price which they bring for wives, — these and similar facts seem to prove that the custom, of which the author has pointed out so many widely scattered traces, did not originate in any general law of social organization, but was, like polygamy, polyandry, the North American clan-system, the Australian class-system, the Hindoo caste-system, the Roman paternal autocracy, and the many other social arrangements which have been pressed into the argument, merely a casual and local custom, — one of those numberless diversities of tribal organization, which, like the diversities of language, indicate at once the variety of the human faculties and the unity of the species. The conclusion announced by Darwin, that all the races of men are descended from a common ancestry, and that all inherit the ordinary pairing instinct, — which, however perverted in occasional instances, manifests itself distinctly in the vast majority of communities, savage and civilized alike, — is one which will doubtless be generally accepted in the end. The theories which oppose this conclusion destroy one another; and the results of the profoundest science bring us back to the common belief which prevailed before the theorizers began their work. H. HALE.

STEPHENS'S HISTORY OF THE FRENCH REVOLUTION.

THE literature of the French revolution would in itself compose a library, and Mr. Morse Stephens naturally begins his preface with an excuse for adding another history to a list which includes such names as Thiers, Taine, and Carlyle. In a masterly survey of his authorities he shows, that, since Carlyle wrote, our sources of information have been materially increased; that a number of local records and personal memoirs have come to light; and he lays particular stress on a collection of pamphlets in the British museum which Carlyle found to be inaccessible. Briefly, Mr. Stephens has spent untiring labor on the subject for years past, 'to the exclusion of every thing else,' and he aims at embodying in this volume the results of specialist researches. He notes in this connection the influence of the German school of historians, — an influence, by the way, which is discernible in the increasing study of parochial and diocesan history in England, and in the rise of historical magazines and reviews such as the monthly *Révolution Française* and *Revue de la révolution*, which are entirely devoted to the history of the revolution.

Mr. Stephens introduces his work to the American public in a separate preface, in the course of which he remarks that the example of American independence was a more powerful ideal with the earlier revolutionists, the admirers of Lafayette and Franklin, while the later leaders sought inspiration from the republics of Greece and Rome. The Declaration of the rights of man he somewhat unfairly describes as a 'ridiculous fancy of the admirers of the American constitution,' foisted on the assembly by Lafayette. Surely the declaration breathes the spirit of Rousseau, and, far-fetched and extravagant as it may seem to us, it was the gospel of the French revolution.

While the conflict of king and subject was passing into the tyranny of the state, the questions raised were so varied and suggestive that the epoch forms a kaleidoscope which can always be viewed in a new aspect. Theorists had full sway, and many of those great modern movements directed against the constitution of society — movements which have lately received a new impetus — were inaugurated. Now that it is hinted that democracy does not imply liberty, and that a new school of 'physiocrats' is growing up in the stronghold of modern democracy, it will be useful to study the experiments made by land and labor reformers a century back.

The plan of Mr. Stephens's work is simple and effective. In the present volume he carries the narrative from the assembly of the notables to the dissolution of the constituent assembly, aptly introducing sketches of important departments of the subject, such as the court, the army, and the church. There is no 'Carlylese' or lurid color in his description; but if he does not write at high pressure, 'flamefully,' he tells his story in clear and straightforward English. Here and there occurs a slovenly phrase, such as, "the influence of the parlement and the affection has been noticed when discussing" — but the style generally is attractive by its simplicity and correctness. The fall of the Bastile is told unobtrusively. We notice that the celebrated speech, 'Paris has conquered her king,' is attributed to Lally Tollendal instead of to Bailly, presumably on the authority of the museum pamphlets. Bailly makes no mention of it in his 'Memoirs.'

Mr. Stephens is, we think, weakest in his estimate of character. Study of Mirabeau's corre-

A history of the French revolution. By H. MORSE STEPHENS. Vol. i. New York, *Scribner*, 1886. 12°.