

ference. Prof. Seth contributes an interesting criticism of the evolutionist's ethical doctrine under the somewhat misleading title, "The Evolution of Morality." This may be profitably compared with the similar objections proffered in an earlier number of the journal from a very different point of view, by Prof. Sidgwick. Mr. Leslie Stephen cannot but be fresh and quaint (in the old and better sense of the term), whatever subject his pen chooses; and his commencement of a study on "Some Kinds of Necessary Truth," is ingeniously thought out and happily expressed. Of course Mr. Stephen agrees in the main with Mill, that all necessity is dependent or hypothetical; but he works out this idea in his own way, diverging now and again very plainly from the path of his predecessor, and in some directions, notably in his analysis of the idea of "Time," striking out a new line of enquiry. Readers of *Mind* will anticipate with curiosity the further developments of Mr. Stephen's thesis. The remaining article of the number is an elaborate examination, by Prof. Adamson, of Prof. A. Riehl's work on philosophical criticism. The essayist regards this as one of the most important products of the recent Kantian movement in Germany; and his exposition and criticism certainly tend to support this estimate. Of the lesser matter it may suffice to say that Dr. Bain carries on vigorously his defence of the position that feelings may be indifferent as well as pleasurable and painful; and that Prof. W. James and Mr. Ward have something pertinent to say, as against a recent criticism of the editor, in justification of their views on "The Psychological Theory of Extension."

The current number of the *Magazin für die Litteratur des In- und Auslandes* contains a masterly German version, by Mrs. Freiligrath-Kroeker, of Matthew Arnold's sympathetic poem, "Heine's Grave."

NOTES FROM VEVEY.

Montreux: Jan. 10, 1889.

DURING a month's hunt after health (December 1, 1888—January 2, 1889) in this bright little town, whose modern growth is exceptionally great, I noticed, like all tourists, two inscriptions, public and modern, and was informed by my hospitable Veveysan friends that both are based upon erroneous "factology."

No. 1, placed behind the Halle aux Blés, to the north of the Place du Marché, runs:

"Ici  
Jean Jacques Rousseau logea en 1732."

A large gilt key, horizontally swung, denotes that the building was of old *La Clef*, the hostelry noticed pleasantly in his *Confessions* by the Father of Sentimentality; and the eating-house, which in these high and mighty times looks humble enough, bears the name of Café-Restaurant Bollinger. The only interesting part of the epigraph is that 1732 remains uncorrected, while known to all as a mistake for 1730. Rousseau, writing his *Confessions* after an interval of some twenty years, forgot that his trip to Vevey took place when M<sup>me</sup>. de Warens and M. d'Aubonne were staying in Paris on business. Let us hope that M. Albert de Montet, of whom more anon, will publish a new edition of the *Nouvelle Héloïse*, with notes explaining the recedite allusions, and will prefix thereto his "Jeunesse de M<sup>me</sup>. de Warens," now printing in the *Revue Internationale* of Rome (vol. xix., part 6, September 1888).

No. 2, which has more interest for Englishmen, runs thus:

"Ici habitait | Edmund Ludlow | Lieut.-Général, Membre du Parlement Anglais, | Défenseur des Libertés de son Pays. | L'illustre Proscrit avait fait placer | cette Inscription sur la Porte de sa Demeure, | Omne solum forti patria quia patris. |

Energiquement protégé par les Autorités | et accueilli avec sympathie par les habitants | de Vevey. Edmund Ludlow a vécu | dans cette ville de 1642 à 1693, | au lieu de sa mort."

The inscription has been placed at the south-eastern and external corner of the terrace-wall separating the Hotel du Lac from the lake-road. But, according to all local authorities, the topology is mistaken, and the "Illustrious Proscribed" lived, together with his friends in exile, not at the east end, but to the west and outside the town-walls. M. Albert de Montet of Vevey, ex-officer of Austrian cavalry, diligent collector of local legends, and author of the *Dictionnaire de Géographie des Genevois et des Vaudois* (two thick octavos, Lausanne, Bridel), and of *Extraits des Documents relatifs à l'Histoire de Vevey jusqu'à 1565* (Benda, Vevey, 1848), has kindly furnished me with the following notes:

"Les Mémoires de Ludlow en 3 vol. in 12, Amsterdam, 1707, contiennent les mentions suivantes sur la maison où il logea pendant son séjour à Vevey.

"Vol. iii., p. 127: 'Après nous être logés dans la maison de M. Dubois, un des membres du Conseil du lieu.'

"Id., p. 148: 'M. Dubois notre hôte sortit de bonne heure pour aller à l'église, et il aperçut en chemin qu'il y avait une barque au bord du lac.'

"Id., même page: 'Un certain M. Binet dit à M. Dubois que deux hommes qu'il soupçonnoit de quelques mauvais desseins s'étoient posés auprès de sa maison, et qu'on en avait vu trois ou quatre de plus dans le marché.'

"Id., p. 152: Outre que le gouvernement m'avait permis de sonner le tocsin en cas de nécessité, et que je le pouvois faire sans sortir de ma chambre parceque nous étions logés tout joignant une des portes de la ville.

"Une tradition qui s'est établie vers la fin du siècle passé, et qui a été favorisée par une inscription placée sur la maison de M. Grenier (située sur une partie de l'emplacement de l'Hôtel du Lac actuel), rapporte que c'est dans cette maison que Ludlow a vécu. A la morte du pasteur Dubois, survenue il y a peu d'années, ce Monsieur, qui se croyait un descendant du conseiller Dubois, mentionné dans les Mémoires, légua à la ville un capital sous condition spéciale d'ériger en cet endroit une plaque commémorative. C'est ce qui fut aussi exécuté.

"Si l'on lit attentivement les Mémoires de Ludlow on y trouve des données qui jettent déjà du doute sur l'emplacement, indiqué par la tradition. Ludlow parle à plusieurs reprises de cette maison comme ayant été une auberge. Et bien cette auberge était placée de sorte qu'en allant de là à l'église on passait par le port (où les barques étrangères pouvaient seules aborder). Elle était ainsi non loin de la place du Marché, puisque des gens postés sur cette place pouvaient faire le guet pour ceux qui entouraient la maison, enfin elle se trouvait près d'une porte dans laquelle existait une cloche où l'on pouvait sonner l'alarme. Toutes ces conditions ne sont point remplies par la maison Grenier. De là on ne pouvait point aller à l'église en passant par le port (place de l'ancien port actuel) sans faire un grand détour, elle était loin de la place du Marché et se trouvait bien à côté de la porte du bourg Bottonens, mais cette porte n'avait pas de cloche. Les manuaux du Conseil de la ville de Vevey et les registres du Consistoire parlent plusieurs fois de Ludlow et de ses compagnons dans les derniers temps de leur séjour à Vevey (en 1689 et 1691). On y voit qu'à cette époque encore (comme du reste depuis leur arrivée dans le pays) ils habitaient chez Jacques Dubois, membre du Conseil des Cent-vingts de la ville. Une mention porte même que la maison de ce Dubois était l'hôtel de la Balance. Le plan cadastral de la ville de Vevey place cet hôtel au dehors de la porte du Sauveur, touchant à la tour qui surmontait la porte. Cette maison, la seule qui appartient à un Dubois à l'époque où fut levé le plan, époque contemporaine du séjour de Ludlow à Vevey, répond en tous points à la situation qu'il lui donne. Pour se rendre à l'église (à Ste. Claire comme à St. Martin) le chemin le plus direct était bien de passer par le port. Elle se trouvait auprès de la place du Marché. Dans la porte du Sauveur

se trouvait véritablement une cloche, destinée à sonner l'ouverture du marché et qui était en même temps la cloche officielle du tocsin pour la partie occidentale de la ville. (Celle de la partie orientale était à la Tour St. Jean, à l'hôtel de ville, donc bien éloignée de la maison Grenier.) Il n'y a aucune preuve dans les actes en faveur de la maison Grenier; il y en a en revanche de concluantes en faveur de la maison du Sauveur."

The place pointed out to me is No. 49 Rue de Lac, occupied by the Imprimerie Loertscher et Fils, which still prints the famous *Mésager Boiteux*, an almanac dating from 1707. The alley setting off to the north, and called "Ruelle des Anciens Fossés de la Ville," shows that the exiles were then lodged outside the town, and consequently a strict guard was necessary for their safety. Lausanne failing in this matter, Mr. John Lisle, M.P., another of the gallant band, was there shot in the back by a hired assassin.

Ludlow returned to England in 1689, before the accession of Charles II., risked his life for nearly two years, and finally hurried back to Vevey in 1690, or three years before his death (*æt.* seventy-two). Possibly he may then have lodged at the place noted by the epigraph. There is a local legend known to all—even to the guide-books—that early in the present century an English couple introduced themselves as Mr. and Mrs. Ludlow to M. Grenier, who had bought the house from M. Cottier, the successor of M. Dubois. While the lady remained pleasantly chatting with the ancient proprietor, the gentleman slipped out of the room and carried off the wooden tablet bearing the epigraph, "Omne solum," &c.

Vevey behaved with characteristic hospitality and the true Switzer's love of liberty in protecting the "regicides" against the bravos of Savoy, paid with English gold by the Merry (and most unchivalrous) Monarch. She should take more pride in this one heroic action than in having harboured a host of royalties and quasi-royalties, the Empress Maria Federowna, the kings of Bavaria, Wurtemberg, and the Netherlands, Princes Alexander and George of Prussia, Princess de Lignitz, the Grand-duchess Anne of Russia, and many a minor star. She also, at the instance of Mistress Ludlow, gave to her guests their last homes under her most honoured roof—the church of St. Martin (built in A. D. 1498). The five rest side by side in the northern aisle—Andrew Broughton and John Phelps (clerks to the court who read out the death-sentence), Gawler, Love, and Ludlow. The latter has a memorial-tablet on the northern wall over his grave, surmounted by a most un-Puritan crest—a lion rampant—and (therein) he "winged his way to the eternal mansions." Phelps has also a brand-new slab of black marble facing eastwards, set up by two Anglo-American kinsmen of the same name. Broughton, who "slept in the Lord," was placed under the aisle-pavement, and all the other grave-stones are hidden by a boarding which we hope to see removed as soon as the fine old pile, whose massive masonry is splitting, and whose western portal and huge belfry with turretted angles are palpably sloping northwards, shall have found certain funds for repairs now necessary. The view from the church-terrace is inimitable. Here no art can equal nature, and it is a sufficient illustration of Mendelsohn's dictum (Lady Wallace, p. 96)—"The Swiss can paint no beautiful scenery, precisely because they have it the whole day before their eyes."

R. F. BURTON.

P.S.—In reading Ludlow's memoirs we must beware of his truly British caco-graphy—*e.g.*, *Baron de Chatteler* (for Châtelard, vol. iii., p. 153); *Tunno* (for Thonon, in Chablais, p. 157); and *Ouches*, (for Ouchy, port of Lausanne, p. 158). And, while etymologising, I

may remark that Vevey (or Vevay, as formerly written) is not the Latin Vibiscum, but Bivium (i.e., bis viae vicus), the fork-village, because the Roman military highway which ran over the Simplon (not the St. Bernard) here bifurcated, the southern branch hugging Lake Lemán, and the northern running over the uplands to Meudon. A strip of the latter is still to be seen, I am assured, on the Mont de Chardonne above the picturesque village of that name. R. F. B.

## SELECTED FOREIGN BOOKS.

## GENERAL LITERATURE.

- BAHLEN, L. Kotzebue u. Sheridan. Berlin: Walthers. 60 Pf.
- BALUFFE, Aug. Autour de Molière. Paris: Plon. 3 fr. 50 c.
- BERTOLINI, A. Le arti minori alla Corte di Mantova nei secoli 15, 16 e 17. Turin: Loescher. 6 fr.
- DELPHIN, G. Fas, son Université et l'enseignement supérieur musulman. Paris: Challamel. 3 fr. 50 c.
- DIEHL, Ch. Etudes d'archéologie byzantine: l'église et les mosquées du couvent de Saint-Luc en Phocide. Paris: Thorin. 3 fr. 50 c.
- DU BLEU, Victor. Les Causeurs de la Révolution. Paris: Calmann Lévy. 3 fr. 50 c.
- JANNET, O. Le Socialisme d'état et la Réforme sociale. Paris: Plon. 7 fr. 50 c.
- LANDRANI, G. La basilica Ambrosiana, fino alla sua trasformazione in chiesa lombarda a volte. Milan: Hoepli. 32 fr.
- L'ARMÉE russe et ses chefs en 1889. Paris: Lib. Moderne. 3 fr. 50 c.
- LECOMTE, le Cap. Corps expéditionnaire du Tonkin: Marche de Long-San à Tuyen-Quan, etc. Paris: Plon. 3 fr. 50 c.
- LENOIR, P. Histoire du réalisme et du naturalisme dans la poésie et dans l'art de l'antiquité jusqu'à nos jours. Paris: Quantin. 10 fr.
- MOELLER, G. H. Die Auffassung der Kleopatra in der Tragödienliteratur der römischen u. germanischen Nationen. Ulm: Kerler. 2 M.
- NAUROY, Ch. La Duchesse de Berry. Paris: Vieweg. 3 fr. 50 c.
- PHILIBERT, le général. La Conquête pacifique de l'intérieur africain. Paris: Leroux. 12 fr.
- PRESSENSE, F. de. L'Irlande et l'Angleterre depuis l'acte d'union jusqu'à nos jours (1800-1888). Paris: Plon. 7 fr. 50 c.
- REISEN im südwestlichen Kleinasien. 2. Bd. Reisen in Lykien, Milyas u. Kibyatis. Hrg. v. E. Petersen u. F. v. Luschan. Wien: Gerold's Sohn. 150 M.
- WEITMEYER, H. Le Danemark. Paris: Nilsen. 6 fr.
- WOHLWILL, E. Joachim Jungius. Feste zur Feier seines 800jäh. Geburtstages. Hamburg: Voss. 2 M.

## THEOLOGY.

- HESSE, F. H. Die Entstehung der neutestamentlichen Hirtenbriefe. Halle: Kaemmerer. 6 M.
- MENZEL, P. Der griechische Einfluss auf Prediger u. Weisheit Salomos. Halle: Kaemmerer. 20 Pf.

## HISTORY.

- DIEHL, Ch. Etude sur l'administration byzantine dans l'exarchat de Ravenne (568-751). Paris: Thorin. 10 fr.
- DUDIK, B. Mährens allgemeine Geschichte. 12. Bd. Brünn: Winkler. 8 M.
- FREDERICO, P. Corpus documentorum Inquisitionis haereticae pravitatis Neerlandicae. Vol. I. The Hague: Nijhoff. 14 M.
- HARTMANN, B. Konrad Celtis in Nürnberg. Ein Beitrag zur Geschichte d. Humanismus in Nürnberg. Nürnberg: Schrag. 2 M.
- MAENEFRE, E. de. La principauté de Liège et les Pays-Bas au 16<sup>e</sup> siècle. T. 2. Brussels: van Trigt. 16 fr.
- MATZAT, H. Römische Zeitrechnung f. die Jahre 219 bis 1 v. Chr. Berlin: Weidmann. 15 M.
- NOBERT, H. Lettres inédites de Michel Apostolis. Paris: Thorin. 7 fr.
- PAIS, E. Alcune osservazioni sulla storia e sulla amministrazione della Sicilia durante il dominio romano. Palermo: Lauriel. 6 fr.
- STOCHI, G. Prima conquista della Britannia per opera dei Romani. Florence: Archivio Storico. 4 fr.
- VALOIS, N. Le Conseil du Roi aux 14<sup>e</sup>, 15<sup>e</sup> et 16<sup>e</sup> siècles. Paris: Picard. 8 fr.

## PHYSICAL SCIENCE AND PHILOSOPHY.

- ARNOLD, J. Ueb. den Kampf des menschlichen Körpers m. Bakterien. Heidelberg: Winter. 2 M.
- BRENNHÖRT, F. Verwandtschaftsnamen u. Eheformen der nordamerikanischen Volksstämme. Rostock: Werther. 2 M.
- KIESLING, J. Untersuchungen üb. Dämmerungserscheinungen zur Erklärung der nach dem Krakatau-Ausbruch beobachteten atmosphärischen Störung. Hamburg: Voss. 86 M.
- LEUCH, S. R. A. Erzeugung u. Untersuchung einiger ebenen Curven höherer Ordnung. Leipzig: Fock. 2 M.
- NIVOT, E. Géologie appliquée à l'art de l'ingénieur. Paris: Baudry. 40 fr.
- OHSE, J. Untersuchungen üb. den Substanzbegriff bei Leibniz. Dorpat: Karow. 2 M.

## PHILOLOGY, ETC.

- ASTER, F. Das Verhältniss d. altenglischen Gedichtes *De rosmine principum* v. Thomas Hoccleve zu seinen Quellen. Leipzig: Fock. 1 M. 50 Pf.
- BLOCH, Isaac. Inscriptions tumulaires des anciens cimetières israélites d'Alger. Paris: Challamel. 5 fr.
- HOHLFELD, A. Die altenglischen Kollektiv-Mysterien. Leipzig: Fock. 1 M. 50 Pf.
- HORATIUS FLACCUS, Q., erklärt v. A. Kiessling. 1. Th. Briefe. Berlin: Weidmann. 3 M.
- LOTH, J. Les Mabinogion, traduits en français, avec un commentaire explicatif et des notes critiques. T. I. Paris: Thorin. 8 fr.
- PSYCHARI, J. Essais de Grammaire historique néo-grecque. Paris: Leroux. 23 fr. 50 c.

## CORRESPONDENCE.

## DANTE'S REFERENCES TO ALEXANDER THE GREAT.

Oxford: Jan. 17, 1889.

There are two references by Dante to the history of Alexander the Great, the source of which it is difficult to trace. Some of your readers may be interested in such results as I have been able, after much search, to arrive at.

The first passage is *Inf.* xiv. 31-36.

"Quali Alessandro in quelle parti calde  
D'India vide sopra lo suo stuolo  
Fiamme cadere infino a terra salde;  
Perch' ei provvide a scapitar lo stuolo  
Con le sue schiere, acciò che il vapore  
Me' si stingeva mentre ch' era solo."

Two sources are suggested for this. Longfellow refers to one of the metrical romances of Alexander current in the Middle Ages in several languages. Among the old commentators, Boccaccio says that he cannot find the origin of the story, though he has looked for it "not once, but often," in Quintus Curtius, "William of England" (who was this?) and others. Buti assigns it to the "libro de' fatti d'Alessandro," whatever this may be. Benvenuto da Imola says that neither Quintus Curtius, nor Justin, nor "Gallius ille qui describit Alexandreidem metricè" (who was this, again?), nor many other writers about Alexander in prose or verse, have mentioned this; but that Dante is not dreaming after all, for Alexander himself describes this incident in a letter to Aristotle, which he proceeds to quote (inaccurately, however, as we shall see) by almost repeating the words of the text here. He also refers, as does Castelvetro later, to Albertus Magnus *De Meteoris* for an explanation of the phenomenon. (Albertus, however, does not refer definitely to this circumstance; but only to the cause of meteors and fiery exhalations generally.)

This spurious epistle of Alexander is entitled "De Mirabilibus Indiae," &c., and is printed in the *Secreta Secretorum Aristotelis* (Paris, 1520). If, however, Dante referred to this, he was probably quoting from memory, and it is curious to see how he has mixed up the story as there given. (It occurs on fol. cix.) Large fires had been made in the camp because of the cold, when a fierce wind arose, which blew down the tents, which thus became ignited. This conflagration was immediately followed by a heavy fall of snow.

"Quarum congregations metuens ne castra cumulatentur calcare militem jubebam ea primum ut injuria pedum tabesceret. Prodebantur et ignes aliquatenus, qui nive poene erant extincti."

Next followed a very heavy rain, and after this there came over them an exceedingly black cloud, and then

"Visae sunt nubes ardentes de coelo tanquam facies decidere, ut incendio earum totus campus arderet jussisque milites scissas vestes opponere ignibus."

It seems likely enough then, especially remembering the assertion of Benvenuto (who is

followed in this by Landino), that we have here the origin of Dante's allusion in this first passage, though, if so, his reminiscence of it is a good deal confused.

The second passage is more difficult of explanation, and Dr. Witte, in fact, gives it up, supposing "Dantem fabulis . . . nostratibus incognitis usum esse." It occurs in *De Mon.*, ii. 9:

"Alexander rex Macedo maxime omnium ad palmam monarchiae propinquans, dum per legatos ad deditionem Romanorum praemoneret, apud Aegyptum, ante Romanorum responsonem, ut Livius narrat, in medio quasi cursu collapsus est."

In the first place, Dante is, of course, wrong in attributing this to Livy. He makes a somewhat similar mistake in book ii., chap. 5, when he assigns to Livy what he apparently derived from Orosius, and probably also again in book ii., chap. 4 (See *Orosius*, iv. 17). In the present case I have no doubt he is referring (either from very inaccurate recollection, or possibly having access to a different version of the legend) to a story which is found with minor variations in several authors, the substance of which is as follows: That Alexander, at Babylon, in the height of his glory received an embassy recognising his supremacy from all the chief nations of the west, the Romans being sometimes mentioned among them and sometimes omitted; immediately after which he died suddenly from poison administered by one of his attendants. Those who narrate the story almost always proceed at once to moralise on the vanity of greatness, the nemesis attending on pride, &c. This is found in (1) Orosius, iii. 20, and is referred to again in vi. 21. He enumerates Spain, Africa, Gaul, Sicily, Sardinia, and "plurimae praeterea partes Italiae," but does not mention the Romans. (2) Arrian (vii. 15) says that the Bruttii, Lucani, Tusci, and others sent, and observes that Aristus and others add the Romans, but that he does not believe it, because no Roman writer mentions it, and some only of those who have written about Alexander do so. (3) Diodorus Siculus (xvii. 113) enumerates a great many nations but omits the Romans. (4) Clitarchus (*Commentaria*) is cited by Pliny, *Nat. Hist.* iii. c. 5, § 57, as stating that the Romans sent an embassy to Alexander. (5) Finally, I have found the incident described at great length in a mediaeval poem, entitled *Alexandris, sive Gesta Alexandri Magni* (in ten books), *Auctore Gualtero de Castelvetro* (printed at Paris, 1659), which has the colophon—"Scriptus fuit liber iste Anno Domini MCCLXXVIII." Thus, it would rank among "recent literature" in Dante's time. In book x. we have a pompous description of the discussion in an infernal conclave of the tremendous achievements and still more daring projects of Alexander, and the means by which they could be put a stop to. At last "Proditio" undertakes to remove him, and inspires the traitor Antipater to poison him. At the very moment of Antipater's arrival at Babylon for this purpose, there arrived also an embassy from all the nations of the West, "cursum flexura tyranni" by gifts and supplication:

"Muneribus toto peregrina cucurrit ab Orbe  
Ad mare descendens plenis Legatio velis"  
(p. 215).

Then the nations are enumerated who joined in this mission, Carthage, all Africa, Spain, Gaul, the nations of the Rhine, and those of Italy (Italiae gentes), with special mention of Sicily (Trinacria). After this the gifts sent by each nation separately are described. So far, there is, it is true, no mention of Rome, but in a pompous and vain-glorious oration addressed by Alexander to the embassy, after receiving their presents, he refers to Rome having formerly sent him by Aemilius, a royal diadem,