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Guienne, the Parlement of Bordeaux; he even incurred the reprimand of his chief, Machault. He ended by bringing his *généralité* almost to the point of revolt, and thus necessitating a recall that was but thinly cloaked under a nominally voluntary retirement. An administrator who generates friction can hardly be rated as a "genius".

Embittered, but self-confident to the last, Tourny refused to admit failure. History would vindicate him! "Vous me maudissez", he said to the stiff-necked, ungrateful Bordelais, "mais vos enfants me béniront" (II. 11, n.). And curse him they did, as "overbearing toward his inferiors, obsequious toward his superiors, arrogant, harsh, contentious"—the "Satrap of Guienne" (II. 347-348 and n.). Their children may not exactly "bless" his memory; but they have so far fulfilled his prophecy as to raise his monument, in token of their appreciation of his services, and their pride in his achievements. For Tourny did do much to place Bordeaux in his debt. He fostered its industry and encouraged its commerce; he improved its communications with the interior by great highways; he embellished it with noble avenues and imposing buildings. "Administrateur clairvoyant et un peu rude, créateur au génie profond et impérieux", was the judgment pronounced upon his work by the orator at the dedication of his statue (II. 565); "Terrible homme, en vérité, et qui aurait pu devenir un tyran, s'il n'avait été un grand bienfaiteur", says his biographer (II. 12).

As a contribution to the administrative history of the Old Régime, the work of M. Lhéritier is of immense value and cannot be too highly praised; as a biography, however, the portrait of a man, its merit is impaired by excessive length, faulty proportions, and surfeit of details.

THEODORE COLLIER.

*The Journal of the Rev. John Wesley, A. M., Sometime Fellow of Lincoln College, Oxford.* Enlarged from Original MSS., with Notes from Unpublished Diaries, Annotations, Maps, and Illustrations. Edited by NEHEMIAH CURNOCK, assisted by Experts. Volumes VII. and VIII. (London: Robert Culley; New York and Cincinnati: Abingdon Press. 1916. Pp. 528; 476, iv. \$21.00 for the eight volumes.)

THESE two volumes now under review bring to completion the latest edition of the *Journal* of John Wesley, the first six volumes of which were reviewed in the *American Historical Review* in January, 1916 (XXI. 346-348). It is very probable that no further work will ever need to be undertaken to bring together material relating to the life and career of John Wesley, for the editor—who died before the last volume was through the press—searched the world for Wesleyana.

The seventh and eighth volumes cover the closing years of the life of the Wesleys, 1789-1791. In 1784 John Wesley was eighty-four years of age, but still as active as ever, and his ceaseless travelling, preaching,

and writing he continues without interruption to within a few days of his death. He has now become one of the most conspicuous figures in the British world and is everywhere respected. Persecution has ceased and he is crowded with invitations to preach in the churches of the establishment, while clergymen of the Church of England frequently come to hear him (VII. 365). The habits of his long life continue as rigid as ever; he rises at four, as his Diary, now for the first time published, invariably shows, and each moment of the day is filled with serious duties. Indeed the most remarkable thing about John Wesley was this ability to keep at his task through the stirring years of a long life.

Wesley's chief concern in 1784 was the organization of American Methodism. The authority of the English ecclesiastical law had ceased in America and Wesley was anxious to perpetuate the American societies. Meanwhile the Americans were demanding the sacraments, for none of their preachers were ordained men and they had been depending upon the Church of England for the ordinances. This situation led Wesley to ordain several preachers especially for America and to send them across the Atlantic to organize a separate American church. (See portraits of early Methodist oversea pioneers, VII. 301.) This was done without the knowledge or advice of Charles Wesley, who was always a staunch churchman. Later Wesley ordained preachers for Scotland, though he never ordained men for England. Soon there were accusations that he had separated from the Church of England, and Charles was greatly disturbed about his ordinations, but John Wesley steadfastly denied any intention of separation, though he did admit that he varied somewhat from the Church. (See Tyerman, *Life and Times of John Wesley*, III. 636.) One reading these last journals can readily see, however, that separation was bound to come just as soon as Wesley was removed from the direction of the societies.

It is interesting to note with how many reform movements Wesley was directly or indirectly connected. It was during these latter years of his life that the Sunday-school movement was begun in England, largely inaugurated by the Methodists, and always with the heartiest approval of Wesley. In the *Arminian Magazine* for 1784 Wesley writes "An Account of the Sunday Charity School, lately begun in various parts of England", and there is frequent mention in the *Journal* of the schools at Leeds, Manchester, and other places. Wesley gave encouragement and endorsement to the work of John Howard, whom he characterizes as "one of the greatest men in Europe" (*Journal*, VII. 295). Throughout all the latter years of his life he never lost an opportunity of striking at slavery. We find him announcing that he would preach on slavery, at Bristol in 1788 (VII. 359), when the "house from end to end was filled with high and low, rich and poor". It is a striking fact that Wesley's last letter was addressed to Wilberforce; in it occurs this sentence, "Go on in the name of God and in the power of his might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it" (Tyerman, III. 650; *Journal*, VIII. 128).

Space will not permit further reference to these volumes other than to say that the high standard of scholarship and mechanical make-up of the earlier volumes has been maintained throughout the entire eight. Volume VIII. contains, besides the last two years of the journal and diaries, several important letters and an extensive general index.

WILLIAM W. SWEET.

*The Skilled Labourer, 1760-1832.* By J. L. HAMMOND and BARBARA HAMMOND. (London and New York: Longmans, Green, and Company. 1920. Pp. ix, 403. \$4.50.)

THIS is the third volume of a trilogy. *The Village Labourer*, *The Town Labourer*, and *The Skilled Labourer* are all written on the same general subject, on the same period (1760-1832), from the same viewpoint, and by the same authors. Together they comprise a magnificent and authoritative treatment of the Industrial Revolution in its early and mid-career.

On that account it is impossible to review adequately *The Skilled Labourer* apart from the two preceding volumes, and this is the more true, not only because this book completes the trilogy, but also because in a peculiar sense it is a supplement to the second volume, *The Town Labourer*—more, indeed, a series of detailed and voluminous foot-notes, illustrating principles laid down in the latter book, than a separate entity in itself. Whoever attempts to read *The Skilled Labourer* without an acquaintanceship with *The Town Labourer* is speedily at sea. Detail follows detail in minute and intricate profusion. Generalization is but rarely met with, and, despite the logical sequence and charm of style which is characteristic of the authors, a sense of confusion and disappointment will inevitably result when this book is taken by itself.

The documentary material so freely drawn on by the authors is devoted primarily to one thing—to illustrating how the miner, the cotton weaver, the wool worker, and the artisan in the knitting trade acted when confronted by the social complexities resulting from the introduction of machinery. The mental reaction of these workingmen has already been described by the authors in the superb chapters of their *Town Labourer* devoted to the mind, the defences, and the ambitions of the poor. In this book they analyze simply the organization of the artisans and their uphill fight in constant competition with power machinery to better, or at least to maintain, their social and economic status.

This story is not new: but the full and authoritative account of it is, and the historian may here find source-material for which he might otherwise search many weary months. And herein lies the especial value of this book; it is a source-book in which we may fully trace the disasters which befell the old handicraftsman and his ultimate nemesis at the hands of the new God of the Nineteenth Century, machine production.