

Republic was probably as true a Christian as ever stood on the continent of Europe. Especially clear and valuable in Miss Putnam's book are the accounts of William's four marriages, and of the traits and temperaments of the women to whom he committed his happiness. With equal clearness and admirable detail of truth, she has pictured for us the women rulers of the Netherlands; and here her touch is masterly. Nevertheless, with all admiration of the writer's work, one suspects she has been overwhelmed by the mass of detail and has hardly solved the seeming puzzle of the character of William. We are far from saying that this is not to her credit, for Miss Putnam never goes beyond the authority of "the written word." She knows, as well as Fruin or Blok, that the popular phrase "the Silent" as applied to William is even less historical than was "Mad Anthony," "Old Hickory," or other absurd and confusing popular epithets applied to prominent characters in America. The story of what Roman Catholics called "The Troubles," and Protestants "The Glorious Struggle for Freedom," is told with scholarly power, and with a regard for illuminating details that remind one of Parkman.

*William of Orange, hero and prophet.* Although Miss Ruth Putnam gave us, some years ago, a work on "William the Silent," in two volumes, in which she pictured "the moderate man of the sixteenth century" chiefly from his own letters and those of his enemies, there is room for the new volume from the Putnam press, wholly rewritten as it is, even as there is yet room for further biographies of a mighty man whose personality cannot be satisfactorily understood by any one person. This we say, even though the German Felix Rachfahl finished the second volume and sixteen hundredth page of his work on William of Orange in 1906, with the most important part of William's life yet to treat. Motley introduced this man of the ages to the English-speaking world, but he took the perspective and was compassed with the infirmities and limitations of his time. Miss Putnam, whose scholarly and conscientious qualifications are evidenced in her previous works, sets him forth as her acquaintance with the archivists of the Netherlands has enabled her to do. Yet who can be satisfied for a moment with either this or any other sketch thus far made of William of Orange, when he seeks to inquire critically as to how far William, the organizer of the common people, saw into the twentieth-century world of popular movement? What sincere Catholic or inquiring Protestant can be satisfied with Miss Putnam's treatment of this Catholic-Lutheran-Calvinist as a religious man? With profound contempt of religion-mongers and manipulating ecclesiastics, the founder of the Dutch