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ther the whole truth nor the whole of good is revealed to any single observer." But the reason for non-interference is not a speculative reason, but the deeper, practical reason, that to attempt to make another like one's self is to destroy him. He cannot be like anybody but himself; and it is especially absurd for him to try to become so, for, wanton cruelty and violence apart, his own ideal, certainly the best for him, is probably as good as to a man of his power anybody else's could be.

"In this solid and tridimensional sense, so to call it, those philosophers are right who contend that the world is a standing thing, with no progress, no real history. The changing conditions of history touch only the surface of the show. The altered equilibriums and redistributions only diversify our opportunities, and open chances to us for new ideals. But, with each new ideal that comes into life, the chance for a life based on some old ideal will vanish; and he would need be a presumptuous calculator who could with confidence say that the total sum of significances is positively and absolutely greater at one epoch than at any other of the world."

The vividness of many of Prof. James's phrases—the "stolid cheek," the "coddish eye," the "balky will," the "bottled-lightning girl"—has drawn attention away from a quality in his style which in his last two books has become especially marked, the quality of a communicable fervor, a clear, grave passion of sincerity and conviction, from which some vibration detaches itself and passes into the reader, and forms him to the writer's mood. We have all of us made the acquaintance of the still-born counsel of perfection that mutely begs the life it is sent to give; and have learned to value a communicable fervor, in the rare cases in which it is found, more highly than any degree of picturesqueness. It would, of course, be ridiculous to try to present the indwelling spirit of a book gagged and bound within the limits of an "elegant extract," and we shall not make the attempt.

With Kitchener to Khartum. By G. W. Steevens. With maps and plans. Dodd, Mead & Co. 12mo, pp. 326.

The story of the reconquest of the Sudan is worthy of a more quiet and business-like history than Mr. Steevens has given, and in time we shall get it. For the present we are thankful for any authentic details of Kitchener's campaign, even if marred by a verbosity and rhetoric often extravagant and tiresome. In his 'Conquering Turk' Mr. Steevens held himself better in hand, and was, besides, in a position of much greater impartiality between the combatants. Here we have not only torrents of words, but so thick a covering of praise for everybody in the expedition, from Kitchener downward, that confidence is shaken by what was meant to make it undoubting. Through all this, however, we get salient points from which a fairly satisfactory idea of means and ends may be gained when we sift what our witness tells us.

First, we can see that the policy of leaving the Sudan to its own fermentation for a dozen years was a wise one. Mahdism went through the period of fanatical faith which made every dervish a hero, and the devotion of his followers weakened when the Mahdi was seen to be a selfish and sensual tyrant, when triumphs and conquests ceased, and when the dullest had to ask whether the exploiting of the land after his death for the benefit of the Khalifa and his greedy favorites was the reign of the promised Messiah of their faith. The terrible hordes which had broken British squares, and which annihilated Hicks's army at Shekan, had degenerated so that we are at a loss whether to call their destruction at Atbara and Omdurman battles or mere massacres.

Second, the work of systematic education of the fellaheen and the Nubian blacks into trustworthy soldiers was a long but necessary task. They had time not only to acquire the discipline and drill which are the foundation of good tactical handling in the field, but, by contact with the enemy on the frontiers of Egypt proper, in the skirmishes and smaller battles of successive seasons, they lost the fear of the dervishes, and gained confidence in themselves and their officers.

Again, the time to resume the aggressive was well chosen. We must credit the English Government, as well as Lord Cromer and the Sirdar in Egypt, with keeping a watchful eye upon the schemes of France in central Africa; for the Fashoda incident, abortive when Kitchener was already at Khartum, might well have had much graver consequences if the Anglo-Egyptian army had still been below the second cataract of the Nile. The singular conjuncture was too fortunate for mere luck.

Fourth. Limiting the advance by the progressive construction of the Military Railway from Wady Halfa across the Nubian desert to Abu Hamed, and thence along the east bank of the Nile to Berber and the Atbara River, was wise prudence. Former experience has shown the uncertainty of reliance upon the Nile as a means of communication and supply above the cataracts, and our civil war had taught how long lines of railway could be made secure for heavy columns dependent upon depots far in the rear. The Khalifa and his emirs had sense enough to know that the locomotive whistle was a more portentous sound than that of heavy guns, for it swept away their visions of the hostile army starving in the desert when checked and made timid by the precarious means of getting food and ammunition. It meant also that British rule was coming to stay.

When at last it came to the assault of the Mahdist entrenched camp at the Atbara and the field fight in front of Omdurman, we asked, Can these be the redoubtable warriors that destroyed Hicks, captured Gordon, besieged Suakim, and rolled back the Anglo-Egyptian armies a thousand miles? At the Atbara it is said that nearly twenty thousand dervishes, under the Emirs Osman Digna and Mahmud, in trenches with abattis in front, were assaulted and exterminated by some twelve thousand under Kitchener, with a total loss to the latter of 81 killed and 493 wounded. Almost no prisoners, wounded or whole, are reported. Steevens says: "Mahmud's army was as if it had never been. These two short hours of shell and bullet and bayonet had erased it from the face of the earth."

Some two hundred or two hundred and fifty miles of desert marching followed, and Kitchener's forces were at the Kerreri hills, a few miles only from Omdurman and Khartum, and here the Khalifa Abdullahi fought for his capital, attacking the Sirdar's lines. The dervishes are said to be over thirty thousand strong; Kitchener, by reinforcements, has been brought up to twenty-two thousand. This time, four thousand prisoners are accounted for, but they are mainly a band which held together after the rout, and were allowed to surrender. In the fighting, 11,000 of the dervishes are said to have been killed and 16,000 wounded; but as the prisoners are only the 4,000 already mentioned, we must conclude that that whole 27,000 perished, first and last. "With all the deductions that moderation can suggest," says Steevens, "it was a most appalling slaughter. The dervish army was killed out as hardly an army has been killed out in the history of war." Five hundred casualties, killed and wounded, was all it cost the Sirdar's army!

No more decisive proof could be given of the total change in the character of the dervishes as soldiers. None of the old desperation of fanatical courage appears in such results. Instead of forming squares, Kitchener's men advanced in line. The dervishes seem nowhere to have made a really vigorous charge. They advanced again and again, but are everywhere described as melting away under the fire of the Lee-Metford rifles and the Maxim guns, by the time they were within two hundred yards of the Anglo-Egyptian lines. There are some of the old assertions of the dangerous enemy a wounded dervish is, but it does not stand to reason that the astonishing change in the quality of their fighting in ranks left them individually still determined, one and all, to die fighting and to accept no quarter. It is not strange that debate has arisen in England over the assertions made that the wounded were massacred without pity. If the figures given by Steevens are anywhere near correct, they amount in themselves to an indictment.

The description Mr. Steevens gives of the transformation of the little Egyptian village of Wady Halfa, long the advanced post at the second cataract, into a railway base and depot on a large scale, is interesting and instructive. We get also some realistic views of the desert and its withering heats, its smothering dust storms, and the parching thirst of the soldiers marching through it. The characteristics of the men, white, yellow, and black, are shrewdly noted. The diminution of population in the districts which have been under Mahdist rule is said to be appalling, and to indicate that the old-time trade of the country will have to await a new generation of inhabitants. The funeral services at the spot where Gordon fell were solemn, and full of pathetic reminiscences, made deeper by contrast with the inevitable but long deferred triumph. A significant step in Egyptian and African history has been taken.

Stars and Telescopes: A Hand-Book of Popular Astronomy, Founded on the Ninth Edition of Lynn's Celestial Motions. By David P. Todd. Boston: Little, Brown & Co. 1899. 8vo, pp. 419.

Mr. Lynn's original text, to judge of it as well as we can from this volume, seems to be a very popular treatise on astronomy, not at all confined to the subject of "celestial motions," but characterized by a severe avoidance of two things, first, of all that relates to research as research, which constitutes the life of science, as well as of everything in the least degree mathematical, as all celestial motions are; and, second, not only of all that approaches the sensational, but also of all that relates to philosophy or to matters of general human interest. We can understand how such a book should have gone through nine editions in England, for it meets the popular English delusion that what is "plain and substantial," or, in other words, is stolid and positive, is all that is essentially valuable. But the qualities which recommend a book to English readers may not find equal success here. It may be doubted whether Americans will see any particular appropriateness, for instance, in printing very prominently before a book like this a sentence from St. Augustine's chapter on the "Spiritual Creation of the Virtues," set up in English black-letter like a text on a wall of a church. Its inconsistency with the purpose of the volume makes it all the more charmingly English; but that charm may escape the people of the great West. This Latin paraphrase of the opening of a great psalm is put second to a specimen of Wilhelm Herschel's English diction and German nebulosity. In place of Mr. Lynn's "Et pulchra sunt omnia, faciente te, et ecce tu inenerrabiliter pulchrior, qui fecisti omnia," St. Augustine would have supplied many another quotation not wandering clear away from astronomy, and more consonant with the main virtue (such as it is) of Mr. Lynn's book, *c. g.*, "Interrogavi cœlum, solem, lunam, et stellas; Neque nos sumus Deus, quem quæris, inquiunt" (Confessions, x. 6).

The volume affords no precise indications of what is Mr. Lynn's and what Prof. Todd's; but the work of the latter seems to have consisted in adapting the text here and there to American readers, to adding half-a-dozen important chapters, as well as long notes throughout giving additional facts, to select references to the literature, especially of the popular kind, at the end of every chapter, to list of asteroids, a full index, and a great many illustrations of celestial objects, instruments, observatories, and portraits of astronomers—all of which is of a rarely painstaking quality. In this way the book has been converted into a veritable hand-book—not a mere digest of facts, but a copious selection of those that are most important. It is hardly possible for a hand-book to be what we generally mean by "popular," nor does this work, perhaps, profess exactly to be a *popular hand-book*. It is a "hand-book of popular astronomy"—that is, a compendium of facts interesting to the astronomical amateur—that extremely variable species which ranges all the way from the idlers and semi-idlers through the Ulugh Begs, the Dembowskis, the Rutherfurds, through the Lowells, the Pickerings, the Lockyers, to the glorious company of Tycho Brahé and William Herschel.

To many persons, the most interesting part of the book, which is well got up, will be the illustrations, of which there are nearly three hundred. The author seems to have made it a rule to give no portrait of a living man—a practice which apparently tacitly reflects upon the susceptibilities of astronomers to a degree that we hope is unwarranted. Some of the likenesses are quite admirable, as those of Alvan and George Clark. A few seem needlessly blurred, as are some of the star-clusters. Some of the figures of instruments, etc., are confused and dark. Only the professional astronomer can at all appreciate or understand a great part of the illustrations, which illustrate nothing in the text.

The work will deservedly enjoy a high degree of secondary authority among amateurs, owing to the good judgment and care which have presided over its compilation. Yet here and there we come across statements and reasonings which are not quite clear. For instance, on p. 219 we read, "Meteors, then, belonged originally to comets," and this conclusion is extended to "all meteoric bodies." But the only reason which is offered for this belief is that four comets have been known to break up under the influence of tidal forces into small fragments, forming meteors—an inference hardly parodied by the following: The 'Visible World' of Comenius, 'Nature Displayed,' by Duflef, Ollendorff, and Prendergast's 'Mastery' books, are all known to have produced many fluent speakers of different languages; hence, we may infer that all speaking of languages had its origin in phrase-books and the like. Such reasoning violates a logical rule of all induction, namely, that the sample by which the whole class is to be judged ought to be drawn at random from the whole of that class. This sample of meteors is, on the contrary, drawn exclusively from a part of the whole class which, owing to the mode of its limitation, cannot but possess that character which is inferentially, but unreasonably, extended to all other individuals of the class. What is a meteor? It is nothing but a cometary body which enters the earth's atmosphere. Why should all such bodies, without exception, be supposed to be broken from larger cometary bodies? In our present ignorance of the origin of things, it is not unlikely that of all the masses which wander through space a large proportion are very small. In such small bodies tidal forces would be very feeble, while their cohesion would be relatively powerful. It may be that Prof. Todd is in possession of some good reasons for thinking that no such bodies ever impinge upon our atmosphere; but if he is, they must be different from the premise he adduces.

England in the Age of Wycliffe. By George Macaulay Trevelyan. Longmans, Green & Co. 1899.

Mr. George Macaulay Trevelyan here offers to the public an essay first presented in competition for a fellowship at Trinity College, Cambridge. It is an attempt to bring together into one point of view the several aspects of an age fertile beyond any other in the great ideas which have made modern England what it is. The several chapters are almost independent studies, but the impression of them taken together is a fairly consistent one. Three interests have been made especially prominent: politics, society, and religion. The political field is limited to the decade from the death of the Black Prince in 1376 to the establishment of Richard II.'s power in 1385—a period too short to serve much purpose except, as the author puts it, that of a prologue to the "Tragedy of King Richard the Second." Socially, the central position is given to the peasant uprising of 1381, with its astounding revelation of the passion and force of the English common man, and its permanent lesson for the governing classes. From the side of religion we are given a picture of the rise of English Lollardry, or, again to use the author's word, of an "indigenous Protestantism."

The narrative of political events is not and could not be very interesting. Its detail is a dreary record of petty family quarrels, through which it is impossible to discern any real principle. The ignoble ending of a glorious reign, the strife for the control of an undisciplined youth, who was to break through restraint by an unexpected display of spasmodic energy, and the failure of John of Gaunt, the most capable person in an unattractive group, to direct the policy of government, are not very enticing subjects for a thoughtful historian. They acquire interest only as they are brought into relation with the really great moving forces of the nation, with its social unrest and its religious aspiration. This connection Mr. Trevelyan succeeds in making, not precisely in any formal or systematic fashion, but in the final impression of his book as a whole.

Where the author's sympathies lie, it is not difficult to discover. He has no respect whatever for the spirit of Froissart, who, writing of the social upheaval in England, treats it as a disagreeable but unimportant break in the natural course of things. Mr. Trevelyan has abundant room in his thought for the great meaning of this blind, passionate struggle in the work of human progress. He does not regret it. "It was a sign of national energy, it was a sign of independence and self-respect in the mediæval peasants, from whom three-quarters of our race, of all classes and in every continent, are descended." Yet he is equally far from extravagant eulogy: "Though as a protest it was perhaps useful, as a revolution it could only have led to anarchy."

So in the matter of religion. Mr. Trevelyan brings out very clearly the inevitable effect of Wycliffe's teaching in rousing men to higher ideals of personal liberty and public justice. He shows us that Wycliffe himself, while deprecating disorder and sedition, had, especially in his earlier teaching, supplied a religious basis for social revolt, just as surely as Luther, four generations later, was to do the same thing for the restless peasants of Germany. His picture of the attempts at repression of Lollardry is eminently fair to the persecuting side. He gives to the individual leaders of persecution all due credit for purity of motive, and softens his judgment, even of renegades, with every consideration for the pressure they had to bear. Yet here, too, one feels the note of true sympathy in his description of the fate of the Oxford University in this religious and intellectual struggle. There at least was one place where the honest thought of good men ought to have been safe from any form of public violence; yet nowhere was the "purification" of the country more complete or more effective. The University, as a bulwark of learning and of the liberty that ought to go with it, was ruined by the same state which had broken the peasant revolt and striven to make heavier yet the burden that had produced it.

We owe Mr. Trevelyan especial thanks for the concluding chapter on the later history of Lollardry. It carries him far beyond the limits of his title, but it helps to answer a problem of vital interest to the student of the English Reformation. It goes far to establish the proposition that Protestantism in England is indeed an indigenous product—not a mere importation from Germany, but a long-gathered and deeply rooted sentiment. Mr. Trevelyan's judgment is summed up in the last sentence of his book: "But those who still believe that liberty of thought has proved not a curse but a blessing to England and to the peo-