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bution to the popular literature of the subject:

"It was precisely in the land of the troubadours and keeping time by the music of their songs that a gay, brilliant, and polished society was first developed in the modern world. Partly by instinct, partly by feeling, and partly by taking thought, a code of ideas and a system of conduct were elaborated, to break and put in training the rude ways and ungoverned passions of the feudal world. The starting-point was the love for women, as we have already discovered. As a result of love came that *joie* of which we already know, a gladness and lightness of heart that illuminated and vivified the inner world like another sun, and prompted to all noble, beautiful, and self-denying acts. *Joie* led especially to the boundless generosity that frequently almost ruined wealthy nobles, and even made robbers of them sometimes. Along with such qualities went naturally a passionate fondness for social pleasure, witty conversation, and gallantry. All these together were summed up in the word *joie*, that youthfulness or young-heartedness which has already been mentioned more than once; while feebleness of spirit and meanness of life were signified by the contrary word, *oldness*. Over all this were thrown bonds of self-control and moderation, expressed by another word always on the lips, *mesura*, measure, which endeavored to bring even the virtues into aesthetic form. The precious fruit of so much striving was known as *cortesia*, courtliness, the perfect bearing and conduct of a finished gentleman, according to the code of chivalry and poetry. . . . These were the principles that guided the court of Béziers. But we must not go to the other extreme and take the people too seriously. In a very real sense they were, by Anglo-Saxon standards, only grown-up children. Indeed, they were almost literally such. As we learn from the poem of 'Flamenco,' love began to claim a girl at thirteen, at fifteen she was marriageable, at sixteen she was aging."

It is to be regretted that one who was so well prepared, by study, natural insight and humor, and command of an easy and flexible style, should not have had more confidence than he has shown in the readers to whom his book should appeal. Had he counted upon even very mediocre powers of concentration and attention, he would not have fallen into a habit of sprightly discursiveness which sometimes suggests a scholarly Miss Bates.

WALLACE'S STUDIES.

Studies, Scientific and Social. By Alfred Russel Wallace. Macmillan. 1900. 2 vols. 8vo, pp. 541 and 543. With 114 illustrations.

Fifty-two essays, one for every card in the pack, in the four suits of geology, evolutionary biology, anthropology, and sociology, written in Wallace's clear, flowing style, and with all his argumentative force and ingenuity, full of information upon all sorts of matters of curiosity, afford nothing more interesting among all these than their portraiture of the writer himself. Not quite a typical man of science is Wallace; not a man who observes and studies only because he is eager to learn, because he is conscious that his actual conceptions and theories are inadequate, and he feels a need of being set right; nor yet one of those men who are so dominated by a sense of the tremendous importance of a truth in their possession that they are borne on to propagate it by all means that God and nature have put into their hands—no matter what, so long as it be effective. He is rather a man conscious of superior powers of sound and solid reasoning, which enable him to find paths to great truths that other men could not, and

also to put the truth before his fellows with a demonstrative evidence that another man could not bring out; and along with this there is a moral sense, childlike in its candor, mainly in its vigor, which will not allow him to approve anything illogical or wrong, though it be upon his own side of a question which stirs the depths of his moral nature. One cannot help entertaining a great esteem for him, even when he is most in earnest and at his *ixms*.

A poor reviewer needs to summon all his professional omniscience to comment upon fifty-two discussions with such a range as these; but he can plead the stern exigencies of space as a reason for only noticing a few of them. The seventh essay gives a remarkably luminous and distinct popular account of the different families of monkeys. The reader is disposed to wonder what set Alfred Russel Wallace writing such indisputable matter; but he finds out what it was when, the description being done, in reviewing the order, he pronounces monkeys to be rather low down in the scale of quadrupedal life, both physically and mentally. He still acknowledges that man is the crown of the animal kingdom in both respects. One of these days, perhaps, there will come a writer of opinions less humdrum than those of Dr. Wallace, and less in awe of the learned and official world—for why is not this as supposable as a fourth dimension of space?—who will argue, like a new Bernard Mandeville, that man is but a degenerate monkey, with a paranoiac talent for self-satisfaction, no matter what scrapes he may get himself into, calling them "civilization," and who, in place of the unerring instincts of other races, has an unhappy faculty for occupying himself with words and abstractions, and for going wrong in a hundred ways before he is driven, willy-nilly, into the right one. Dr. Wallace would condemn such an extravagant paradoxer. If a man must indulge in paradox, let him do so in moderation.

Somewhat like the monkey essay in method is the first one in the book, which sketches, not without artistic skill, the Yellowstone Park, the somewhat differently wonderful Grose valley in New South Wales, and other inaccessible valleys, the text being helped by excellent photographs (all the illustrations in the book, by the way, are choice); but all this is but a prelude to an argument that these wells, as they might be called, with their lofty vertical sides, have been worn out by running water.

The anthropological essays relate mainly to the Australians and to the Polynesians; though there is interesting information about the Malays, the Papuans of New Guinea, the Veddahs of Ceylon, the Ainos of Japan, and the Khmers of Cambodia, ancient and modern. The admirable portraits here are, of themselves, mines of instruction. The Australian physiognomies, with their large, round heads, broad, and good foreheads, beetling brows, shapely ears, good muscular development, and full beards, would be remarkably European in the impression they make, were it not for their wide mouths, thick lips, and great gobs of noses. The only Aino face here shown has a still better forehead, an excellent nose, not a bad mouth, and might perfectly well pass for a modern Greek of superior intelligence. The Veddahs are naked and completely savage hunters, looked upon by the other inhabitants of Ceylon as little higher than wild beasts; yet their faces betoken tremendous intensity

and no little subtlety of intellect, refinement of judgment, humanity of feeling, observation, power of will, along with utter absence of civilized discipline. When Wallace pronounces these three races to belong to the same fundamental division of the human race as ourselves, the feeling their portraits excite assents to it. With the sculptured heads of the ruins in Cambodia, it is different. This civilization is not very ancient. It was in all its grandeur only about six centuries ago; and the most ancient work goes back only to 250 B. C. But the faces recall the theory of M. de la Cuperie that Chinese civilization was derived, probably indirectly, from Babylonia, about 2300 B. C., and was brought by a tribe which slowly migrated from Western Asia, perhaps Bactria or Chorasania. For, along with Mongol eyes, we see high foreheads, strong jaws, somewhat Assyrian mouths, and remarkably fine, large noses, of a peculiar character. The two untrustworthy drawings of modern Khmers look European enough, but do not in any respect resemble the ancient sculptures, except in their general intelligence.

In regard to the Polynesians, whom Wallace also believes belong to the Caucasian stock (for he takes it for granted that there is such a stock), it can be only a piece of self-complacency for us to deem them like ourselves, since they are far superior physically, as well as in the sentiments which their portraits bespeak; nor do they strike us as intellectually much below us. Their inferiority, if they have any, shows itself here only in possibly defective energy. Wallace combats the theory, founded on their traditions and language, that they came from Malaysia, and certainly shows that, physically and morally, they are the very antipodes of the Malays, while the Malay words in their languages belong to too modern a dialect of Malay to prove anything. But he quite fails to notice that there are other resemblances between the languages of a deeper character, such as the prevalence of disyllabic roots in both, the use of intensive reduplications (*bertanistandan* is "wept greatly" in Sumatran, *kaukauka* is "strong" in Fijian), the running of words together into a peculiar kind of compounds (like *vakaynoku-kaukauka*, "to cause the body to be strong," in Fijian; *tknapapaghampas*, "a reason for submitting to severe beating," in the intermediate Tagala language; and in the Malay languages, though the compounds are not so extraordinary, they are formed in the same way, as *mendupa*, "to fumigate with incense," in Sumatran, *itel*, "seen by him" in Dyak), and the use of a particle to introduce statements of fact. It is surprising, too, that Wallace, with his eye for spying out arguments, should not have seen that the late introduction of words from Malaysia, but not from further north in Asia, goes towards showing that the original migration most likely took the same course.

The general reader will be glad to learn from these volumes what an old Darwinian, a Darwinian before Darwin's hypothesis was known, thinks now of that question, and of Neo-Darwinianism, and of the last utterances of Romanes. He will learn, to begin with, what, of course, is common knowledge with the biologists, that variation in reproduction is far commoner and far greater than it was supposed to be when Darwin wrote—so much so that adaptations might be effected, if need be, like lightning (geological lightning, we mean), or, say, in a few

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centuries; and that the real reason why it is the insensible, and not the large, variations that are efficient in natural selection is, that the changes in the environment are so slow that, a species having been already adapted to one state of its environment, any variation not quite minute would render it less fitted for continuance than none at all. He will also observe that the author draws a strong line between the acceptability of natural selection as the only cause of the differentiation between allied species, which he holds to be as good as proved, and the acceptability of it as the cause of the differentiation between families and higher classes, which he thinks extremely doubtful. He is decidedly disposed to accept the doctrines (or some of the doctrines) of Weismann, although he sometimes slips back into modes of thought which we venture to think inconsistent with those doctrines. Thus he says:

"We may, I think, say that variation is an ultimate fact of nature, and needs no other explanation than a reference to general principles which indicate that it cannot fail to exist. Does any one ask for a reason why no two gravel-stones, or beach-pebbles, or even grains of sand, are absolutely identical in size, shape, surface, color, and composition? When we trace back the complex series of causes and forces that have led to the production of these objects, do we not see that their absolute identity would be more remarkable than their diversity? So, when we consider how infinitely more complex have been the forces that have produced each individual animal or plant, and when we know that no two animals can possibly have been subject to identical conditions throughout the entire course of their development, we see that the perfect identity in the result would be opposed to everything we know of natural agencies."

But if he refers to vicissitudes in the life of the individual animal in question, they have no bearing on variation at birth; while if he refers to vicissitudes of his parents' lives, Weismann often speaks as if such circumstances could have no effect upon the germ-plasm, and often makes the offspring a mathematically exact resultant of the germ-plasms of its parents, in so far as they enter into it, and quite independent of aught else. Wallace, however, does not go so far as positively to deny the transmission of acquired characters; he only maintains that there is no real evidence of such a thing. If there should ultimately turn out to be such evidence, the theory of germ-plasm would, apparently, collapse at once; and Wallace seems to admit that the Darwinian theory must stand or fall with germ-plasm.

We do not mean to discuss Mr. Wallace's socialistic doctrines. We only note that he holds, at once, strongly to the freedom of the individual and to socialistic arrangements, such as the state owning all the land, issuing paper money, etc.

Cathedrals of France; Popular Studies of the Most Interesting French Cathedrals. By Epiphanius Wilson, M.A. (Eremita Peregrinus), Author of 'Dante Interpreted,' etc. With over two hundred illustrations. New York: The Churchman Company. 1900. Pp. 208.

This is a reprint from the *Churchman* of a series of articles. The illustrations are half-tone prints made from photographs, which are for the most part familiar to the collectors of such material; but it need hardly be said that those collectors are few, and the contents of their portfolios un-

known except to themselves and their co-workers. It is to be regretted that a serious attempt could not have been made to illustrate each important building completely; or, if that is too great a demand, to illustrate each in such a way that its abundance should make up for the necessary shortcomings in another case. Thus, one does not find in any part of this volume, or in all its parts taken together, an adequate rendering of the great feature, the crowning glory, of the French Gothic churches, their chevet, or rounded east end. This magnificence is hinted at in the little picture on page 137, giving the south flank and east end of Bourges, and again in the view of the north flank and east end of Notre Dame at Paris; and the way in which the architectural effect in question is produced is explained by the picture on page 122 of the flying buttresses of Notre Dame. Still, the criticism must stand. If, indeed, the photograph, on page 85, of the east end of Le Mans Cathedral were a better picture, if it were not so insignificant in its effect of light and shade, it might be thought that even that unusual composition, that even that apse of altogether exceptional design, would suffice, so great is its splendor, to remove the imputation. One would still find himself wishing for an adequate picture of the east end of Bourges, and a picture such as is not allowed us at all of the chevet of Rheims.

So likewise with the sculpture of the cathedrals. It would have been possible to give a far more ample representation of that mass of associated fine art which constitutes the portal of a great thirteenth-century church. Six photographs are devoted to the Cathedral of Bordeaux without representation of any one of the beautiful towers which adorn and accompany it. Nine photographs are devoted to the strange fortified church at Albi, but none to that marvellous south porch, that jewel of the transition from florid Gothic into Renaissance, which is one of the chief glories of the South. Nine photographs are devoted to Chartres, yet there is nothing to explain to the student the plan and disposition of either the north or the south porch, both together the chief glories even of this church, so rich in art of many kinds.

The above shortcomings are pointed out that the book may be rightly understood rather than by way of blame. There are here so many pictures with that evident truthfulness which fairly well-reproduced photographs give, that the reader might suppose that nothing else was to be desired. Two hundred illustrations devoted to thirty-three cathedrals would seem on hasty thought all that could be asked for, and it is to correct that error, which is so easy to fall into, that these remarks are made. The difficulty of getting together a sufficient number of rightly chosen photographs of these buildings is greater than one would suppose. No one who has not tried to purchase such photographs, let us say in Paris, can form any idea of how reluctant are the dealers, how slow in their response to the fitful demand, how determined they are to compel the buying public to be satisfied with two or three photographs of that which requires three hundred to do it justice. One building, say the Cathedral of Rheims, has been adequately rendered because an enthusiastic photographer was on the spot ready to take advantage of oppor-

tunities. Another, say the Cathedral of Rouen, was, a few years ago, not to be had at all in photography except in the half-dozen views of the outside from popular points of view which were for sale in the stationery shops and book shops of Rouen and Paris. Photographs of Meaux are not to be had in the great centres, and no one seems ever to have heard of Laon until you reach a point not farther distant than say Solssons in the same region of France. Nothing but the placing of orders on the spot with photographers in the city, or in the immediate neighborhood of the city, in which the cathedral stands would have produced a better show of photographs than are given here; and so the shortcoming and the adequate explanation of its cause should always go together. This is the more to be urged because there are some photographs in this book which are really surprising—some which even the experienced student of such things wonders at and asks himself whence they came.

The text is marred by that hasty acceptance of some general propositions which is common in popular presentations of subjects as remote as this of Gothic architecture, and which is so very much to be regretted. "There is a sameness about Bourges, Chartres, Rheims, and Tours which shows that they were all inspired by Amiens, the first and most complete example of thirteenth-century churches" (p. 102). "The first aim of the Gothic architect was to secure altitude" (Introduction). "The great aim of the French architect was to secure height in the interior of his church—towers and spires of height greatly disproportionate to the height of the roof-ridge are more characteristic of English and of Spanish than of French churches" (pp. 113-114). Such dicta are misleading, and all the more so because they are so far akin to verity, they have so much approach to the true explanation, that they are "taking" and please persons who are on the lookout for fresh ideas about architecture. And the worst of it is that it takes so much hair-splitting to point out the essential error contained in such a statement as that the Gothic architects were in search of great height. Yet there is in this text, together with very much accurate and suggestive description, a certain amount of unusually clear insight. Thus, the author expresses his view that the west front of Notre Dame is not adequately Gothic; he thinks "that the Roman, or rather the Græco-Roman, spirit rather than the Gothic spirit prevailed in this matchless composition." And one is reminded in reading this of a curious discussion that took place not long ago in the columns of a Boston journal of architecture, a discussion as to the relative value of certain façades, and which resulted in the choice of the west front of Notre Dame as one of them. That any part of a Gothic church should be called a façade, and that with some show of reason, is certainly a criticism on the west front of Notre Dame which is worthy to rank with that of our present author as in a sense descriptive. It is not to the west front of Notre Dame that one should go to study Gothic art of the prime.

The attention given by the author to the domed and other round-arched churches of the centre and the southwest is very agreeable to see and will be useful. The views within and without of Angoulême Cathedral are most attractive, and the examination