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ing the witnesses, it was Russell's personality that really told" (p. 102). "On the turf, as everywhere, his personality was felt" (p. 348). In a like abrupt manner we are told of a certain prejudice that Sir Charles displayed: "Russell hated fur coats as much as he hated pretence and pomposity" (p. 107); "Russell could not bear As-trachan coats" (p. 190). The following burst of admiration, we are free to say, exceeds anything to be found in Lord Campbell's Lives. It appears in a tribute from a barrister: "Ordinarily," says a shrewd observer, "the judge dominates the jury, the counsel, the public—he is the central figure of the piece. But when Russell is there the judge isn't in it. Russell dominates every one" (p. 103).

As the reader may surmise from the tone of these extracts, there is a lack of dignity in the author's treatment of the subject. For this shortcoming Russell has to suffer. Mr. O'Brien does not touch the springs of our affection in behalf of his friend, but whether the defect lie in the subject or in the biographer himself it may not be worth our while further to inquire.

Because of a certain freedom of treatment and a liberal sprinkling of anecdote the book is rather agreeable reading, but it is not of much value viewed as literature. The keenest estimates of Russell are contributed by others. Hoey remarks: "Russell does not leave many corners of your mind unsearched" (p. 224); while Mr. Jelf, in a very interesting article, says of him: "His chief fault was a kind of intolerance of stupidity, prolixity, or inaccuracy, which led him at times unconsciously to do injustice both to counsel and witnesses. He seemed unable to make allowance for the inferior mental capacity of those with whom he had to deal" (p. 329).

The Roman Theocracy and the Republic: 1846-1849. By R. M. Johnston. Macmillan Co. 1901.

Mr. R. M. Johnston, a young American scholar educated and living in Europe, has written a very readable book on the Italian situation during the first three years of the pontificate of Pius IX. As the title suggests, the chief interest centres around the conflict between the theocratic and the democratic elements in Rome itself; but, in order to make this clear, the author gives us in outline the history of the exceedingly complicated negotiations and the widely divergent interests that were, in their way, both causes and consequences of the central struggle. The policy of the man Pius, the interests of the young democracy of France, the ardent strivings of the apostles of Italian liberty at any cost, the reactionary forces of Austria and Naples, the ambitions of Savoy, the furious passions of the secret societies, Jesuit, Carbonari, Sanfedists, and all the rest—these form the material out of which the historian has to weave his narrative. To give a place to them all without a wearisome mass of detail, to show their interworking without confusion, is a problem which Mr. Johnston has solved with unusual success. He has had access to good sources, and has used them with an evident desire to be fair. It is not easy to determine at the close whether he is Catholic or Protestant, so clearly does he sympathize with whatever is sincere and for-

ward-looking on either side. Yet it would not be true to say that his presentation is colorless. The portrayal of Pius IX., for instance, is plainly touched with great feeling for the good intention with which this Pope began, and for the immense difficulties he had to meet. It is only another contribution to the mass of evidence that the functions of a theocratic ruler and the head of a democratic state are simply irreconcilable. The excellent pope must necessarily prove a thoroughly useless ruler.

Equally fair is the judgment of Mazzini, which appears in Mr. Johnston's references to his part in the Roman conflict. A hopeless idealist, seeing but one great object and regarding all others as mere contributors to this, Mazzini was inevitably out of his place in the midst of the Roman crisis. Yet, as the story of this Roman episode progresses, one is led to feel that it was, after all, only an episode in the larger conflict out of which a united Italy, heir to all the problems and all the weaknesses of her pathetic past, was to arise.

Mr. Johnston's volume is enriched by a bibliography of some twenty-five pages, and several useful documentary illustrations.

The True History of Captain John Smith. By Katherine Pearson Woods. Doubleday, Page & Co. 1901.

The life and adventures of the redoubtable Captain John Smith have of late years been the subject of somewhat fierce contention, which, oddly enough, turns less upon the important things which he unquestionably did, than upon those which it is of no consequence whether he ever did or not. It is really of very little matter whether he was ever thrown overboard in a storm at sea and swam to shore; whether he was or was not a slave in "Cambia" and escaped by knocking out his master's brains; or whether he decapitated three Turks with one sword, or one Turk with three swords. It is true that "the lady Charatza Tragabigzanda," who cast upon her captive an eye of favor, suggests a number of old romances, as her name suggests that of "the Princess Mitomiconna"; but such things have happened before; and as for her name, latter-day Greek spelt by Smith according to the light of nature might account for more than this. These matters do not affect the course of history, which is here concerned only with the undisputed fact that, whatever his perils and sufferings were, he survived them and lived to plant the colony of Virginia.

The historical part of Smith's career is told by Miss Woods in a sprightly and agreeable way, which brings Smith very clearly before us. Few men have had more difficulties to contend with, and few have contended with them more valiantly. That he had a genius for colonization and exploration, the veriest skeptic cannot deny; but to the present writer his map of the Chesapeake Bay and its shores is a greater marvel than the decollation of any number of Turks.

The book is handsomely illustrated. The old maps of Southern Russia are interesting, and, we believe, are reproduced here for the first time. That of part of Transylvania (promised in the preface) does not appear. The "Rolfe" portrait of Pocahontas

is, no doubt, genuine; but as for the "Sully" portrait, credulity itself must reject it. Apart from the utter incompatibility of the features, no such dress could have been worn in the first quarter of the seventeenth century either in London or at Werowocomoco. The blazon of Smith's coat-of-arms is taken from Arber; but it contradicts not only the rules of heraldry, but the description in the text. Thus, in the first quarter, instead of "vert, a chevron gules," we have here argent, a chevron party per pale, or and azure. In the second quarter, for a field azure, we have a field argent; and in the third instead of argent, a bend azure, we have or, a bend engrailed argent!

History of Intellectual Development on the Lines of Modern Evolution. By John Beattie Crozier. Vol. III. Longmans, Green & Co. 1901.

When we bade a hopeful revoir to Mr. Crozier's History at the end of its first volume, Christianity was just thoroughly established; but, the second-projected volume having been skipped, we are now surprised with a third, devoted, half to the nineteenth century and half to the twentieth. We are very sorry that failing eyesight was the cause of this change of plan, as we suppose it also was of there being no history, but only disquisition, in the third volume. But we are heartily glad to meet Mr. Crozier again on any terms, for he always has something to say which were well worth reading, even if it were not set forth in a style which would make almost any matter pleasurable—a style which this iron age is not all accustomed to. What he now gives is the application of what we should have learned in the second volume to the politics of England, France, and America of to-day. He lays down four "rules of practical statesmanship" as the lessons which we should have learned from the unwritten volume, and then proceeds to apply them modestly, as mere exemplifications of their meanings, to the condition of the three countries named. The rules are as follows: First, consider the genius of your nation. Don't try to make a lap-dog of a horse; but limit yourself to such excellences as your stock can vitally assimilate. Second, make for the ideal in a steady march; but do not leap to it. Third, break down any barriers which may prevent one caste from being recruited from another. Fourth, restrict your aim to improving the material and social condition of your country; and do not attempt to change the character of your people.

When he comes to deal with the United States, Mr. Crozier finds the government so perfect that no room is left for other than minor suggestions:

"For," says he, "if we consider it, there is no one of the great objects for which government exists that has not for the last hundred years been abundantly provided for and safeguarded by the Federal Constitution—life, liberty, the pursuit of happiness, security of person and property, freedom of religious opinion and worship, and, above all, an open arena, with equal rights, equal opportunities, and equal access to positions of honor and trust for all—and that, too, in a degree unknown elsewhere in the world, with the exception, perhaps, of certain colonies still attached to the British crown."

Of course, it is our duty to be amused

at every remark that a foreigner may make upon our politics; and we are a little amused at Mr. Crozier's imagining that the Federal Senate is much freer from evil influences than the House. The best of his hints is, that a great part of the business of House committees, being of the nature of inquiry into facts, ought to be conducted somewhat according to the rules of a court, evidence being heard in public. He also suggests that private bills and other exceptional legislation ought to be discussed in a large and public committee before going to the special committee.

Mr. Crozier is very much opposed to abstractions in politics (such as equality and the like) being considered as ends. He is willing to grant that they may be commendable means. But an end, in his view, must be something strictly concrete and free from all generalization—at least in politics. Some will think that that opinion affords an accurate gauge of Mr. Crozier's philosophical calibre. Anybody whom his former books reminded of "Typical Developments" will be capable of smiling at parts of this; but it must be acknowledged that it abounds in suggestions, as we have said, and the ornate and almost poetical style would render far less solid matter agreeable reading.

The Meaning of the Good: A Dialogue. By G. Lowes Dickinson, Fellow of King's College, Cambridge. Glasgow: James MacLehose & Sons. 1901.

With certain notable exceptions, the deeply thoughtful philosophical books have not been popular. The philosopher ordinarily claims the scholar's exemption from solicitude for the unscholarly public. Since the common man is not under the necessity of being a biologist, or a philologist, or an archaeologist, the mutual reserve of the scholar and the public is congenial to each. But the case of the philosopher is anomalous, because everybody must be a philosopher. There are good and bad archaeologists, and men that are not archaeologists at all; but all men are either good or bad

philosophers. Hence, if the scholarly philosopher keeps himself from the people, they must turn to the nearest prophet, and he is very likely to be a quack. Contemporary writers, such as Caird, Paulsen, Royce, and James, have taken pains to offer their best thought in such form as makes it accessible to the general reading public; but the majority acknowledge no such duty. Mr. Lowes Dickinson has made a distinct contribution to popular philosophy, in that he has succeeded in expressing himself in the language of literature without ceasing to be a philosopher.

This book raises the central problems of ethics in the course of a very frank and untechnical discussion carried on by a group of men representing widely different occupations and interests. The ethical theories scholastically denominated as Hedonism, Intuitionism, Rationalism, and Idealism appear in this fictitious dialogue as the expression of different aspects of the common man's moral experience. The discussion is given a certain unity by the progressive effort to define the Ultimate Good, or that which lends value to life and is fit to be the highest object of endeavor. But it is finally concluded that there are many good things which are good because human experience finds them to be so, though they are capable of comparison in respect of such considerations as their permanence or their intrinsic value. Experience, being "a progressive discovery of the Good," finds in the highest forms of love the nearest approach to that final ideal.

The account is not altogether satisfactory in its outcome, because, though it admits the impossibility of naming a concrete good that shall be universal and ultimate, it does not provide for the formal definition of the Good in terms of self-realization. But, taken as a whole, the book is both inviting in its style and stimulating in its thoughtfulness.

BOOKS OF THE WEEK.

Adam, V. de L. The Revolt and the Escape. Chicago: Charles H. Sergel Co. \$1.25.
Agle, W. C. Eastern Peru and Bolivia. Seattle (Wash.): The Homer M. Hill Pub. Co. 50 cents.

Travel.

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Bell, Malcolm. Rembrandt van Rijn. (Great Master in Painting and Sculpture.) London: George Bell & Sons; New York: Macmillan. \$1.75.
Cheney, J. V. Lyrics. Boston: C. C. Birchard & Co.
Corina, R. D. (1) Narraciones, por Fernán Caballero. (2) Episodios. R. D. Corina. Everett-Green, E. True Stories of Girl Heroes. London: Hutchinson & Co.; New York: E. P. Dutton & Co. \$2.
Fabre, J. H. Insect Life. Macmillan. \$1.75.
Hale, E. En Son Nom. W. P. Jenkins. \$1.
Hilbard, Grace. California Violets: A Book of Verse. San Francisco: A. M. Robertson. \$1.
Holme, Charles. English Water Colour. Parts I. and II. (The "Studio" Library.) The International Studio. \$1 each part.
Huntington, Annie O. Studies of Trees in Winter. Boston: Knight & Millet.
Jekyll, Gertrude. Lilies for English Gardens. (The "Country Life" Library.) Scribner. \$2.50.
Keller, Frances A. Experimental Sociology. Macmillan. \$2.
Lake, Katharine. Memorials of William Charles Lake, Dean of Durham. London: Edward Arnold; New York: Longmans, Green & Co. \$5.60.
Laud, S. S. The Training of Teachers and Methods of Instruction. London: G. J. Clay & Sons; New York: Macmillan. \$1.50.
Macmillan, Hugh. The Corn of Heaven. Macmillan. \$1.75.
Macmillan's Guides: (1) Palestine and Egypt; (2) Italy; (3) The Eastern Mediterranean; and (4) The Western Mediterranean. Macmillan.
Mayor, J. B. Chapters on English Metre. London: G. J. Clay & Sons; New York: Macmillan. \$2.25.
O'Connor, Thomas. Old-Time Songs and Ballads of Ireland. The Popular Publishing Co. \$2.
Perkins, F. M. Giotto. (Great Masters in Painting and Sculpture.) London: George Bell & Sons; New York: Macmillan. \$1.75.
Perrault, Charles. Tales of Past Times. (The Temple Classics.) London: J. M. Dent & Co.
Rannell, D. W. Remarks and Collections of Thomas Hearne. Vol. V. Oxford (Eng.): Oxford Historical Society.
Reese, Ronald. Mosquito Brigades, and How to Organize Them. Longmans, Green & Co. 90 cents.
Rowntree, B. S. Poverty: A Study of Town Life. Macmillan. \$3.60.
St. Cyres, Viscount. François de Fénelon. London: Methuen & Co.; New York: E. P. Dutton & Co. \$2.50.
Sayle, Charles. Meditations and Vows, Divine and Moral. By Joseph Hall. London: Grant Richards; New York: E. P. Dutton & Co. \$1.50.
Smith, W. W. A Course in First Year Latin. W. R. Jenkins. \$1.
Smith, B. W. "Uncle Boston's" Spicy Breezes. Philadelphia: American Baptist Publication Society. \$1.
Stoddard, C. W. In the Footprints of the Padres. San Francisco: A. M. Robertson. \$1.50.
The Temple Bible: Exodus, Leviticus, Matthew, and Mark. London: J. M. Dent & Co. Philadelphia: J. B. Lippincott.
Thwaites, R. G. Jesuit Relations. Vols. lxxii., lxxiii., Index. Cleveland: The Burrows Brothers Company.
Tomlinson, E. T. In the Wyoming Valley. Philadelphia: American Baptist Publication Society. \$1.
Travers, M. W. The Experimental Study of Gases. Macmillan.
Valley-Hadot, R. The Life of Pasteur. 2 vols. McClure, Phillips & Co.
Walker, A. B. The Civilization of the Matapanus. London: R. Brimley Johnson. 1s.
Watson, B. F. Addresses, Reviews, and Episodes chiefly concerning the "Old Sixth" Massachusetts Regiment. Published by the Author.
Who's Who, 1902. London: Adam & Charles Black; New York: Macmillan. \$1.75.
Willard, C. D. History of Los Angeles City. Los Angeles: Kingsley-Barnes & Neuner Company.

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