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interest. There also existed the tradition that there was in the background some diseased influence, not now clearly traceable, and exerted not over Miss Fuller, but over Mrs. Horace Greeley, then the victim of nervous disorders not easily to be disentangled. She was watched over with the most careful interest by Margaret Fuller, and we have glimpses of the invalid's condition in this respect only in a few letters here and there (pp. 103, 126, 128, etc.). What farther light might be thrown on the matter if the German friend had seen fit to publish all the letters, we can now only conjecture, and it is fortunately not worth conjecturing. As to Margaret Fuller's own relation with Mr. James Gotendorff (*né* Nathan) we only discover that her expressions of personal interest ranged at the time from the apparent ardor of the German "Liebster" (p. 87) to the more guarded and more habitual "chosen sister" (pp. 103, 130, 145). As for the gentleman himself, his sentimentalism outlived its object, and here closes its expression with such a flight as this: "The mutually much-longed-for meeting is yet to be somewhere! somehow!" This was written apparently in 1873 (p. 6). How much this was reciprocated meanwhile by the lady herself may be judged by her dismissal of him, a quarter of a century earlier, in 1846, after receiving his last letter in Edinburgh; the record being still visible, in her handwriting, in her MS. diary preserved in the Cambridge Public Library, to this effect, under date of Sept. 6: "I understand more and more the character of *the tribes*. I shall write a sketch of it and turn the whole to account in a literary way, since the affections and ideal hopes are so unproductive" (p. 187). It is pretty certain that this diary was never seen by Mr. Nathan; but if it had been, he might have been confirmed in the purpose of "turning the whole to account in a literary way" in his own behalf, through this volume. Interest is at any rate given to the reprint by the revived study of the "Transcendental" period in this Emersonian year.

Variation in Animals and Plants. By H. M. Vernon, M.A., M.D., Fellow of Magdalen College, Oxford. Henry Holt & Co. 1903.

At the present time, activity in biological research is chiefly centred upon the study of variation. Almost every investigation bears directly or indirectly on this subject, and almost everything is made tributary to it. Within the last few years a considerable number of the investigators in this field have adopted certain suggestions in regard to graphic representation which were made a good while ago, and they now endeavor to express in precise mathematical terms the results which they obtain. Obviously there are many ways in which the results can be exactly or approximately expressed, and therefore there has been considerable diversity in the methods adopted. Dr. Vernon, in the small treatise here mentioned, has brought together most of the widely used methods, and has accompanied the description of them by illustrative examples. Even if he had done merely this, he would have rendered a good service to science, since he here places in a form convenient for comparison the rival schemes of mathematical expression.

At first, it seems strange to have a nat-

uralist deliberately set about the task of counting the sepals and petals of a thousand buttercups or the florets of as many daisies. It seems hardly more dignified as a scientific pursuit than the counting by a maiden of the florets she tears from a daisy, to determine her exact relation to another person. But when the results are properly tabulated by the naturalist, and the curve deduced therefrom, certain interesting aspects are presented which do not appear when the variations in number are expressed in vague terms. These mathematical expressions afford means both of analysis and of comparison, so that by their right employment the whole range of correlated variations becomes much extended. Moreover, such expressions place in the hand of the investigator a safe means of indicating the results of experiments. The relations of environment to variation are also more clearly expressed by such formulae and curves. Dr. Vernon adds to the value of his book by dwelling upon these subjects and indicating the results which have lately been obtained. In some instances these results are most unexpected.

Naturally, the more impulsive investigators have seized upon these mathematical expressions as convenient and exact graphic representations of the limits of species at any one age and place. It is likely that a good deal of this fascinating work will not bear the test of time, but it is nevertheless stimulating in a high degree. The whole treatise by Dr. Vernon is readable and well-proportioned. In a few instances there is some confusion of terms, but not enough to embarrass even the general reader. The authorities are cited with commendable fulness, and due credit is given to the pioneers in this field. Best of all, the treatise is enriched by a good table of contents and by a subject-index remarkably complete. We can heartily commend the work to all who are interested in the new methods of investigating the subject of variation in plants and animals and in recording their results. That some of these new methods have come to stay, no one can doubt who sees the interesting manner in which the journal *Biometrika*, devoted to their interests, is being conducted.

Lectures on the History of the Nineteenth Century. Edited by F. A. Kirkpatrick. Macmillan.

These lectures were delivered at the Cambridge University Extension Summer Meeting in August, 1902. "The central design of this series," says the editor, "was the treatment of recent developments in the principal countries of Europe by natives of those countries, in order that the most intimate and essential points of view might be presented." Thus Prof. Erich Marcks of Heidelberg spoke on "The Transformation of Germany by Prussia," "Bismarck," and "Austria-Hungary"; Prof. Paul Mantoux of the University of Paris spoke on "France as the Land of the Revolution" and "Two Statesmen of the Third Republic"; and Prof. Paul Vinogradoff, late of the University of Moscow, spoke on "The Reforming Work of the Tsar Alexander II" and "The Meaning of Present Russian Development." We have named in the above list all the foreigners who contributed to this series of seventeen lectures. Despite Mr. Kirkpatrick's state-

ment that the main motive is furnished by the contributions of the Continental lecturers, the table of contents shows us the names of nine Englishmen in addition to the three Europeans already mentioned. Most of these are Cambridge men, although Mr. Bolton King, who deals with "Italian Unity" and "Mazzini," is a member of Balliol College, Oxford. It may interest those who give summer courses of lectures at our own universities to see how the lectures given in summer courses at Cambridge compare as to form and substance with their own. One can hardly imagine, however, that all the lectures delivered before extension students at Cambridge are prepared so elaborately as the essays contained in the present volume.

Of the three Europeans in question, Professor Vinogradoff is the most widely known to English readers on account of his important writings on Villainage and Folkland. His criticism of the Russian bureaucracy is very severe, and he holds the system to be doomed even more by the confessions of present ministers than by the accusations of their adversaries. His main conclusion is as follows: "The common rights of civilized man, which have come to be a self-understood element of European life, cannot be longer denied to the Russians, and it is only to be hoped that the Government in power will not protract much longer its blind resistance to progress." There is also a striking vindication of French political ideals by Professor Mantoux, whose point of view is very different from that of Mr. Bodley. Quoting from 'Aurora Leigh,' M. Mantoux discovers in France

"A poet of the nations, who dreams on
Forever after some ideal good
Some wealth that leaves none poor and finds none
Tired,
Some freedom of the many that respects
The wisdom of the few. Heroic dreams!"

"As long," concludes M. Mantoux, "as such dreams are dreamt in France, as her inhabitants are never content with dreaming only, she will remain, as she has been for more than a hundred years, the land of the Revolution." Among the other papers here published, those which have attracted our attention most are the general introduction by Dr. A. W. Ward, and "England and the United States," by Dr. J. T. Lawrence.

We need hardly point out that the book as it stands is a collection of short essays on salient topics, rather than a continuous narrative. It will make a useful supplement to text books like Fyffe, Andrews, and Seignobos. Some of the essays are strikingly good, and none of them are poor.

Studies in the Cartesian Philosophy. By Norman Smith. The Macmillan Co. 1902. 12mo, pp. 276.

No matter how fresh one may come from the perusal of the works of Descartes himself, of the history of Boullier, and of some of the swarm of more recent explicators of his metaphysics, one will find much to learn from the pages of this little book. It is composed in the manner which seems at this time to be most approved—that of arranging the topics, not according to the conceptions of the philosopher to be expounded, but according to those of the expositor, and of setting down under each head whatever the four winds of heaven

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can blow together from all the quarters of the subject's *Opera omnia*. In this way one can make an interesting cento; but whether it will represent any stage of development of the thought of the philosopher to be expounded, will be a question to be answered separately in each case. Critics who use this method are apt to forget that the thought of the most stupid and wooden of metaphysicians will undergo considerable development in the course of years, and that this is far more true of any philosopher who is likely to impress men as great. Still, there is no method of composing a work of this kind (or, for that matter, of any other) which can absolve the reader from the necessity of critical thought in getting the juice of it; and the very circumstance that a philosopher will take different views of any difficult matter at different stages of his development renders their juxtaposition instructive in regard to the abiding characteristics of his thinking. Nobody would go to a concordance to gain one's first acquaintance with a philosopher any more than with a poet; and Mr. Smith expressly says in his preface that "this volume is not designed to be an introduction to the study of Descartes." But a work of a nature somewhat approaching that of a concordance is of extreme utility as an aid in forming one's matured conception of whatever philosopher it may concern.

We must not, however, convey the impression that Mr. Smith makes it his business to compare all of Descartes's different statements upon any point. He does not write as a biographer nor even as a historian of philosophy. He does not treat the utterances of Descartes as historical curiosities, but rather argues as to their truth or falsity much as if he were examining a contemporary writing on philosophy. His whole exposition is so permeated with his own argumentations that one could not always gather from reading it exactly how much of it is actually in Descartes, and how much Mr. Smith thinks would be fairly attributable to Descartes considered as if he had written in the twentieth century. There is much in the book concerning which it is difficult to form a definite judgment in the absence of a full explanation of Mr. Smith's own philosophy; and no such explanation is vouchsafed. One may say, however, in general, that Mr. Smith finds fault with Descartes for not being nominalistic enough.

Mr. Smith is of opinion that the really important part of the system of Descartes is his philosophy of the sciences, and that this has but a very artificial connection with his metaphysics. Yet he confines his interpretation entirely to the metaphysics and to the writings on method in their relation to the metaphysics. He certainly succeeds in making the Cartesian metaphysics appear more crude and grossly monstrous than ever, whether its principal fault be that which he attributes to it, or whether it be not quite in the contrary case that it sins. In either event, Mr. Smith's conspectus of the Cartesian metaphysics is profitable reading. Leaving that, he passes on to some decidedly interesting chapters on the Cartesian elements of the philosophies of Spinoza, of Leibniz, and of Locke; and these are followed by an approving account of Hume's attack upon Cartesian rationalism and

spiritualism; the volume closing with a chapter on Kant, whom Mr. Smith seems to value as a positivist and an agnostic.

Rome and Reform. By T. L. Kingdon Oliphant of Balliol College. The Macmillan Co.

It is now many years since Mr. Kingdon Oliphant published his life of the Emperor Frederick II. He returns to the field of history with an extensive work entitled as above, which seems to embody in its two volumes the reading and the reflections of a lifetime. It is so detailed in its statements and so controversial in its tone that it might well elicit a long article, were the demands upon our space less exacting than they are at the present moment. As we all know, the world contains a multitude of people who most truly believe that the Church of Rome, if not the Scarlet Lady, is a deadly foe to freedom of thought and to the highest development of human character. Each of these would gladly level his shaft at the Papacy if he could hope that his efforts would be attended by any result. But Rome, having survived the attacks of Luther, Calvin, Voltaire, and the critics of the nineteenth century, seems in a sense invulnerable. Where so many lines of argument present themselves, which shall be chosen? Where so many stalwart opponents have failed, who can feel confident that his word will carry the least weight?

Undeterred, however, by such considerations, Mr. Oliphant winds his horn at the portal of the Vatican, and offers himself as a champion to vindicate the cause of the Protestant North against the Catholic South. Dividing the history of Western Europe into seven epochs, he says, when he reaches the sixteenth century:

"The age of Debasement was about to begin; Southern Europe was by slow degrees to sink far below the level of the hitherto despised North. Each State, soon after 1517, heard the kindly bidding, 'Friend, come up higher'; some obeyed, others went their own way, and after a short interval were dragged down by Rome. We shall soon see Holland rise above Spain, England above France, Sweden above Poland, Prussia above Austria. The age of Debasement was to bring calamities far worse than those known to the age of Roman Dominion; the war against the Albigenses caused much less misery than the Thirty Years' War; Bohemia had to bear much suffering after 1420, but she was never crushed altogether till 1620."

Mr. Oliphant's design, then, is to trace the history of Western Europe since the Reformation, country by country, and to demonstrate by historical proof the fact of decadence on the one hand, of progress on the other. "By their fruits ye shall know them" is his touchstone. Those who sympathize with his general attitude will cry "Bravo!" as they see him muster a host of passages against the Court of Rome. Those who differ from him will shrug their shoulders and say, "Post hoc, ergo propter hoc." In some respects Mr. Oliphant reminds one of Buckle. His use of authorities is similar, the width of his reading is illustrated on every page, and yet he is not quite so convincing as he obviously expects to be. He would persuade more if he inveighed less.

While offering this general criticism, we must be careful not to accuse Mr. Oliphant of the narrowness which is often apparent among the opponents of Rome. He attacks

the Ultramontanes violently, but avows a fondness for moderate Catholics, setting Deak high above Guizot in point both of practical politics and of morality. In the Preface he says: "It is impossible to please all, and I have little liking for the applause of mere fanatics, by whatever name they may call themselves. But if I win the praise of Protestants of the school of Hallam, of Catholics of the school of De Tocqueville, I shall not have written in vain." This is a worthy aspiration, but Mr. Oliphant, despite his erudition and a manifest desire to avoid the pitfalls of prejudice, hardly realizes it.

Representative English Comedies. Edited by Charles Mills Gayley, Professor of the English Language and Literature in the University of California [and by other scholars]. With Introductory Essays, etc. The Macmillan Co. 1903.

The national and popular drama of a people is the attempt of that people to see itself. In tragedy and the romantic drama it sees itself as it would like to be—in other words, its ideals; in comedy it tries to see itself as it really is. Hence to the student of social development, as well as to the student of literature, the history and development of national and indigenous comedy are of great importance. For such a comedy is not merely made for a people; it grows out of the people, as leaves grow from a stem; and it is this process of growth, from the simple seed-leaves to the consummate flower, that is traced in the volume before us.

The Christian church destroyed the corrupt remains of the old Roman drama; but out of the bosom of the church the new drama arose. Beginning with dramatic presentations of incidents in the life of Christ, or of some saint, it culminated in those stupendous mystery-cycles whose antique form now somewhat hides their real grandeur, whose scene was the whole world, whose time was the interval between eternities, whose subject was the contest of God and Satan for the possession of mankind, whose scope reached from the Creation to the Judgment Day. These and the "moralities," in which God and Satan are withdrawn and man himself is the protagonist, were popular dramas in every sense of the word, being not only for the people, but of the people; and in them may be found every genus of dramatic motive, from the most awful or affecting tragedy to the wildest farce. From these, as Professor Gayley clearly shows in his "Historical View," and not from academic imitations of Plautus or Seneca, nor yet from the Latin dramas of the Middle Ages, grew the English national drama; though these latter had considerable influence upon the playwrights, especially in matters of form.

The elements of comedy, and even of realistic and local comedy, already existed in the miracle plays; and in the moralities, as was unavoidable, these were still further developed, until, as the allegory became less obtrusive and the realism stronger, there was scarce any difference between these and true comedy. The steps of the transition are excellently traced in the essay mentioned above, which is, indeed, a thorough study of the subject "from the beginnings to Shakspeare."

The representative comedies selected—to each of which is prefixed a critical essay

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