

CHECK LIST OF NEW BOOKS

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mark that he can no more define poetry "than a terrier can define a rat." He also makes a few comments upon individual poets. He says that "Pope had less of the poetic gift than Dryden," and that "for me the most poetical of all poets is Blake," both of which remarks are hardly contributions to literary criticism. It's the old story: Mr. Housman is a better poet than a critic. Poets can seldom discuss their own craft with acumen; God is not generous with Coleridges.

WILLIAM CRARY BROWNELL.

By Gertrude Hall Brownell. Charles Scribner's Sons
\$3.50 5 3/4 x 9; 383 pp. New York

Mrs. Brownell has selected certain salient passages from her late husband's books, beginning with "French Traits" (1889) and ending with "Democratic Distinction" (1927), and brought them together in an anthology of 225 pages. To them she appends some autobiographical notes made by Mr. Brownell before their marriage, and her own recollections of his later years. He led a placid life and wrote relatively little. After four years of Amherst he entered newspaper work in New York, and was an active journalist for ten more. Then he went to Europe for three years, and the chief fruit of the stay was "French Traits". In 1888 he became literary advisor to Charles Scribner's Sons, and in that post he remained for forty years. He died in 1927. The volume is a fitting memorial to a critic who resisted sturdily all the varying winds of doctrine, and ended as he began, an uncompromising advocate of high and austere standards in letters. There are thirteen portraits.

RELIGION

COMMUNAL PIETISM AMONG EARLY AMERICAN MORAVIANS.

By Jacob John Sessler. Henry Holt & Company
\$3.50 5 3/4 x 8 1/2; 265 pp. New York

The Moravians, now numbering but 38,000 in the United States, are an unusually enlightened people. Unlike the other smaller Protestant sects, they do not go in for theological pedantries. Any reasonable decent Christian is free to join their communion, and in their ceremonies they avoid preaching as much as possible and give most of their attention to music. Their two principal settlements, at Bethlehem, Pa., and at Winston-Salem, N. C., are notably quiet, xviii

well-to-do and charming communities. But in their early days in Pennsylvania they were racked by doctrinal feuds and produced a large crop of theologians. Fortunately, some of these theologians were also men of great worldly prudence, so the brethren prospered, and with prosperity came a decline in theological fury. Dr. Sessler's book covers ground that is unfamiliar, and is judiciously done. He went to the original sources, and found a great deal of interesting material.

SOME EXPERIMENTS IN LIVING.

By Peter Ainslie. The Association Press
\$2 5 x 7 3/8; 190 pp. New York

Dr. Ainslie is a Christian clergyman who accepts Matthew xxii, 39, and in consequence a large part of his life has been spent in trying to put down strife and hatred. In this modest volume he describes some of his adventures—in the war against war, in the long struggle for justice for the Negro, and in various other such enterprises. He has encountered many difficulties, and suffered some serious reverses, but his faith is still strong and he keeps up the fight. At the end of his book he sets forth his credo. He believes that "Protestantism is the most reasonable expression of Christianity in this period," but his doctrinal position is free and easy, and he has the utmost tolerance for those who dissent from his views.

PHILOSOPHY

SOME TURNS OF THOUGHT IN PHILOSOPHY.

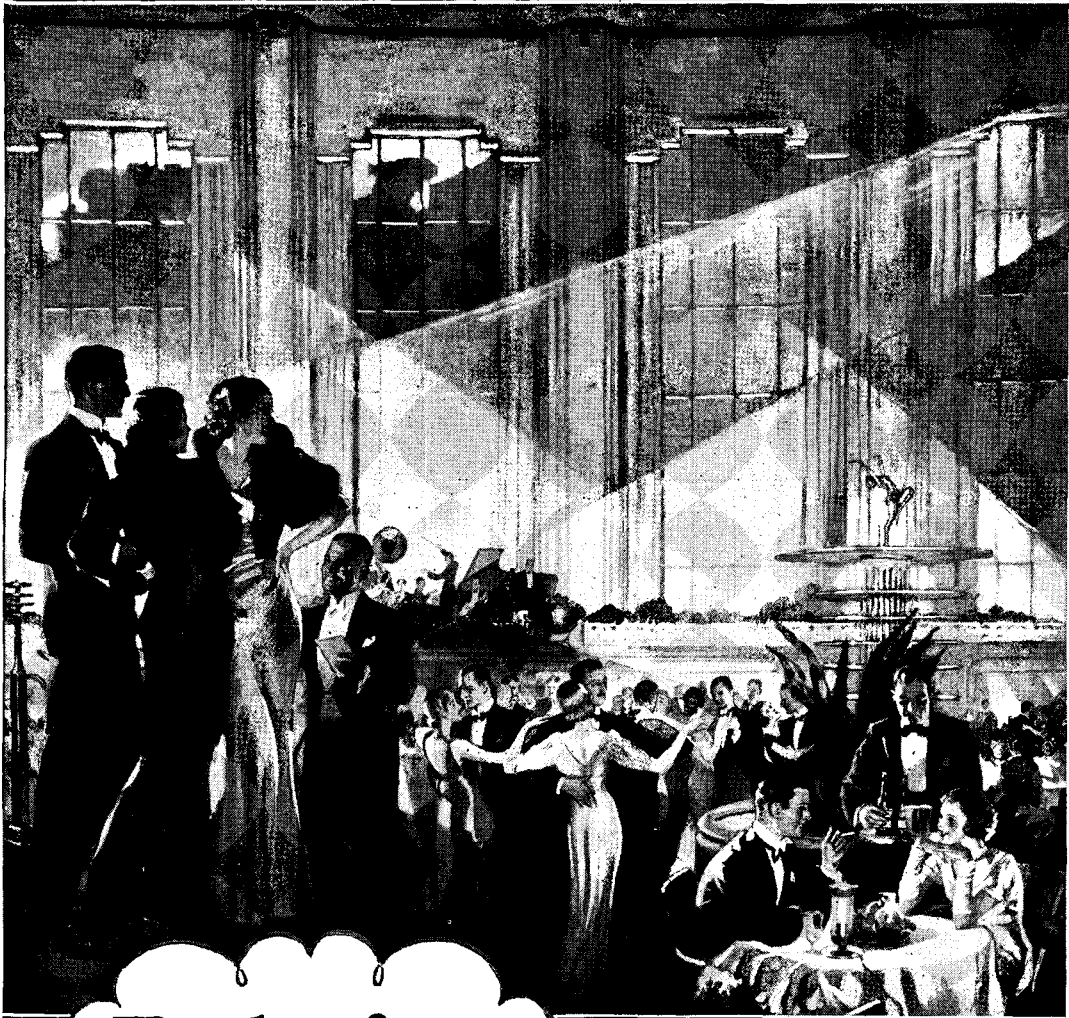
By George Santayana. Charles Scribner's Sons
\$1.75 5 x 7 1/2; 121 pp. New York

There are five essays here: on John Locke, on F. H. Bradley, on "Revolutions in Science," on Dr. Freud, and on Julien Benda. The book will add nothing to Mr. Santayana's reputation. The chapters on the four men are feeble enough, but the one on science is downright bad. The author thinks that science should become humble, and that "it should no longer imagine that it is laying bare the intrinsic nature of things"; but this is precisely what science itself has been saying for the last ten years. Mr. Santayana appears to be at least a decade behind in his reading. He still writes as he did in "The Life of Reason," which is to say, pleasantly but superficially. He is really no philosopher at all, as his essay on Locke proves for the hundredth time. He is simply a literary man who happens to be a diligent but not very attentive reader of the simpler philosophies.

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