

[*The London Quarterly*]  
AMERICAN LITERATURE ABROAD

BY T. H. S. ESCOTT

THE Cambridge University Press, during the last two years, has begun to issue its long-expected work on the rise and progress of American literature. The third volume has yet to come, but the exhaustive thoroughness of the first two suffice for an approximately complete impression of what the finished work will be. Nothing could have been more happily or significantly timed than the coincidence, so far as it has yet gone, of this publication with the Spa armistice of 1918, and the Paris treaty conference of the following year.

Both those events bore the impress of American sagacity and statesmanship as well as more or less disinterested loyalty to a cause which was not that of any one people or state, but of humanity and civilization. While these events were in progress on European soil, the best possible of American commentaries was being prepared for them in these handsome volumes, forming, as they do, not merely a record of Anglo-Saxon authorship beyond seas, but of the successive stages in the entire intellectual, moral, spiritual, not less than literary evolution of the American race. For to that, and nothing less, it will amount when the coping-stone has been placed upon an undertaking whose scale renders it colossal.

Those recently and still coöperating to raise this monument to the New World's achievement in the 'Humanities,' modestly quote the Spanish seventeenth-century adage —

'To equal a predecessor, one must have twice his worth.' Disclaiming that qualification, the authors merely mention some distinctive features of their enterprise. It begins with the infant and almost inarticulate expressions of national thought; it brings the narrative down to the most highly polished specimens of nineteenth and twentieth-century verse or prose. It surveys the whole higher life of an entire community. Thus far it is the only work of its kind executed by scholars selected from every class and section of the American continent, Canada not excepted. To those unique characteristics one may presently return. At the outset I may just touch on the opportune emphasis with which it will remind every reader of the influence on the economy and regulation of the Old World's affairs by the absolutely new force that has entered into or associated itself with them.

National and international statesmanship grows increasingly agreed that President Wilson's plan is the world's greatest human hope. The arguments in its favor, the method and accompanying circumstances of their statement, form a contrast to the conduct of international peace procedure in all other post-war negotiations recorded by history so striking as to invite a few words now.

The earliest congress of the European Powers for universal reconstruction on anything like the same scale as the twentieth century has forced upon its sovereigns and statesmen

were the meetings at Münster, resulting in the Treaty of Westphalia (1648), which in things sacred, as well as secular, formed a real reconstruction of human society from one end of the world to the other. The group of international documents to which that agreement belongs includes also the Peace of Ryswick in the seventeenth century and of Utrecht in the eighteenth. The Westphalia conferences were held entirely or for the most part at Münster in Prussia, the signature took place at Hamburg. From first to last negotiations were inordinately prolonged by Franco-Spanish jealousy and by the difficulty which the official mediator, then first heard of, found in composing the private feud between the French plenipotentiaries D'Avaux and Servien.

Eventually the difficulty solved itself by the two impracticable Gaelic rivals retiring, though the Münster section of the great understanding was really the sole work of Servien for France and Trautsmendorf for the Empire. D'Avaux as well as Servien was allowed to save his face by the appearance of his signature, among the others, to the bit of paper. There was also an Austro-Swedish agreement, carried through by the famous Oxenstiern, Queen Christina's Minister, whose son received, in view of these and other transactions of the same sort, the familiar advice to 'watch and see with how little wisdom the world is governed.'

More strictly relevant to my present subject than any of the diplomatic incidents between 1648 and 1697 was the intellectual and literary atmosphere surrounding them, and more particularly the culture, with all its varied influences, breathed fifteen years after Ryswick by the promoters of the voluminous convention known as the Treaty of Utrecht in 1712 — an

understanding entirely effected by the private 'deal' between the French representative De Torcy and the English St. John, Viscount Bolingbroke.

Treaty making was then, as it remained for many years afterwards, a stately ceremonial on severely classical lines. The preliminary Ryswick negotiations were marked by several neat little discourses about a resemblance, real or imaginary, of existing European conditions to the relations subsisting between the various little communities of classical Italy and Greece. Jonathan Swift found an occasion for commending himself afresh to his Tory patrons and giving proof of his international aptitude by his tractate on the contests and dissensions in Athens and Rome. This was written on the first prospect of the Utrecht conference, when the two Houses were at feud about the Tory impeachment of Somers and the other Whig leaders who had to do with the Partition treaty. The terrible pamphleteer soon had his reward in the chaplaincy to the Duke of Ormond. He had been guided in his choice of the subject by the best friend he ever had, Lady Betty Germaine, who could think of no other theme so likely to help him toward his ambition of connecting himself with the expected scheme of European reconstruction. 'This by Swift,' said one of the dean's rivals. 'I know as a fact it was Bishop Burnet's work.' 'And I,' rejoined Lady Betty, 'know better than fact that it is the Dean's.'

What, too, could be more exclusively classical than the scene on which the curtain rises in the spring of 1712 in the Utrecht council chamber? There, conspicuous by his handsome features, his superb periwig, and his cloak, arranged to reproduce the folds of a Roman toga, is the Alcibiades of his time, the prince of patrician profligates and pseudo-philosophers, Henry

St. John, leaning against a scagliola pillar, deep in a pocket volume of the *Olynthiacs* and *Philippics*. Near him is his French confederate De Torcy, languidly looking at rather than troubling to examine his map of Europe in one hand and the plays of Racine in the other.

And now enters the most splendid apparition of all. It is the English Lord Privy Seal, the last prelate employed on a secular mission of any kind, the Lord Bishop of Bristol. For the best part of an hour before this he has been studying in a huge looking-glass his own reflection to see whether his pose and equipment is according to the pattern as regards outline of the elder Cato, whom his facial features are supposed to resemble. His black velvet gown is adorned with golden loops; his long train is carried by two pages in ash-colored coats laced with silver orris, and waistcoats of green velvet (*Complete History of Europe*, 1712, page 64). In this magnificent masquerade the histrionic Bolingbroke was perhaps after all the most genuine personage. I have forgotten whether his portrait has a place in that noble collection of statesmen adorning Christchurch Hall; of that house tradition represents St. John as an alumnus. This is pure fiction, for his education began and ended at Eton. There, however, he acquired much more classics than most of his contemporaries in that classical age. Bolingbroke's differences with Marlborough did not prevent his honoring the great soldier's memory as the first minister and most consummate general our country or perhaps any other has produced.

Thackeray, who idealized the Queen Anne period and its characters, has something to say about the magnanimity shown to one another by those of its personages who were rivals.

Bolingbroke on Marlborough is a characteristic instance. From the panegyric on his achievements in peace and war, St. John shows him as a humane and compassionate man; his eagerness for fresh conquests without delay never caused him (after the manner, it may be said, of the first Napoleon) to neglect the wounded; his prisoners were always treated with kindly courtesy, while on countless other occasions he alone among our chief captains displayed a mercy and gentleness toward the fallen, equaling, if not surpassing, the tenderness and respect which after the defeat of the Persian King was lavished by Alexander the Great on his mother, wife, and daughters.

St. John's classical interests have been already mentioned. Here it may be added that for the benefit of a reverend parasite twittering the phrases somewhat inopportunistly of Marlborough and himself, Bolingbroke recalled from the *Odyssey*, book viii, line 62, the compliment coming from Ulysses at the court of King Alcinoüs to the bard Demodocus who sang of the loves of Aphrodite and Ares. In the conversation which followed, with reference to the same subject, Bolingbroke not less glibly quoted a remarkable couplet from *The Bacchæ*.\* Whether or not the Utrecht business gave St. John another chance of showing that he had not forgotten his Greek must be left to conjecture. The classical curriculum of his Eton time was wider and more varied than it has been since. His *Letters on History* still exhale a perceptibly Hellenic atmosphere and abound in signs of intimacy not only with Plutarch but Dionysius of Halicarnassus. There was plenty of arguing from or about Greek or Roman precedents, with much men-

\* When Bacchus goes, then Venus flies,  
And out of life all pleasure dies (773-74).

tion of the Amphyctionic council and other peace-making agencies not only at the Utrecht talks but a hundred years later among the dazzlingly be-starred Vienna negotiators, who showed their reconstructive skill by pulling the world to pieces, like a dissecting map, and rather clumsily putting it together again afterwards.

In view of the creative labors on a larger scale at home as well as beyond seas, now crowding our days and bewildering our statesmen, there have been brought to light no historic examples more full of instruction, interest, and even inspiration than those collected with such consummate and original judgment by the *Spectator*. The pages containing these have all the practical usefulness for our world regenerators and politicians to-day that the eighteenth-century writers of the American *Federalist* possessed not only for the parliamentary students of that period, but for those among us who were getting up political philosophy in the nineteenth century for our final schools under teachers of such light and leading as W. W. Capes, of Queens', or W. L. Newman, of Balliol.

The special interest now attaching to all leaders of transatlantic thought and the useful suggestions still to be derived from the literary labors that accompanied the making of the American constitution, invest with a seasonable value those sections of the Cambridge History that testify to the study and thought involved in the eighteenth-century conversion of a British colony into an independent and sovereign polity. The literary preparations for that enterprise cannot at this distance of time be seen in their true perspective dimensions or significance without such knowledge of the earlier and preliminary processes as may now for the first time be fully

gathered from the volumes whose titles introduce this writing. The creation of New England, it must be remembered, did not form the first chapter in the story of British transatlantic settlement — a gradual and sporadic process extending over many decades.

The year that has just opened forms the tercentenary of the Mayflower's sailing from the English Plymouth to its new-world namesake. At the time of these events in 1620, the first Anglo-American Parliament had assembled in Virginia. It was the epoch of adventurous corporations; the Virginia Company came to birth in the city of London (1607), after Sir Walter Raleigh's imprisonment put an end to the schemes he had formed for peopling the New World. As colonial leader, Raleigh was followed by a Lincolnshire farmer's son, John Smith, whose vicissitudes and exploits, even during his lifetime, in Thucydidean phrase, 'won their way to the fabulous.'

The diversity of English classes and characters brought together in a strange land contained the germ of those differences, social, intellectual, religious, and political, which were afterwards to form lines of cleavage in American life, letters, and polity. The original Virginia settlers were mostly English gentlemen desirous of reproducing in their fresh home the free patrician life they had left behind, bent also on parceling out the country into large estates, cultivated by slave labor imported from Africa. On that basis there soon rose up a wealthy trading class, whose capital had made them masters of the tobacco commerce. They were entirely free from any of the scruples expressed by the Pilgrim Fathers of the Mayflower about dealing with foreign negroes as servile and soulless chattels.

These had for their northern neighbors in the district known as New England, with Massachusetts as its capital, a community who knew refinements of life in their English homes. Accustomed from childhood to work with their hands, they were sprung from ancestors whom the smaller squires, like Pym and Hampden, the backbone of the opposition to Charles, might have enrolled among their troops, or Cromwell might have disciplined into his 'Ironsides.' Closer contiguity might have precipitated a rupture between the two dissimilar communities. Against that danger the vast tracts of unoccupied territory separating the two was not the only guaranty. The intervening Hudson River formed a natural barrier whose strength had been increased by the rise on its shores of the populous Dutch centre, New Amsterdam, eventually to grow into New York.

The antagonisms now mentioned colored the entire course of American thought and writing from the fifteenth or sixteenth century onward, till the complete amalgamation of the miscellaneous elements in transatlantic civilization and culture. The patriotic note was sounded in American authorship long before any native touch appeared either in diction or subject. In 1612 Captain John Smith took up the pen to defend his adopted home from the slanders attacking it. 'The country itself is not at fault, but does not yet abound in taverns, ale-houses for every breathing place, and all the unwholesome dainties of the old home.'

Almost contemporary with Smith was the only writer of the period whose prose possessed merit or vitality. Thomas Carlyle found in Robert Sedgwick, a prosperous Massachusetts settler, the only writer who told him anything worth knowing. All the productions of this time, chiefly books

and pamphlets, were only quarries for authors of a later day, the materials issued or patronized by the various transatlantic companies of literature rather than literature itself. They fulfilled, however, a useful purpose in that they supplied the English Government of the time with records as abundant as they were disjointed and confused about the course of events and the state of feeling in New England.

Thus Robert Sedgwick was commissioned by Cromwell to send him the latest news on every opportunity as to what the Dutch were doing on the Hudson, the French in Acadia, the Spanish in Jamaica. Those subjects were not of much interest to the colonists themselves, who rather sought relief from the toils and cares of their working life in meditations on the New Jerusalem which they were in process of raising in their new home. *The Account of God's Protecting Providence in the Remarkable Deliverance of Robert Barrow and Great exercises in much patience during the time of greatest troubles* were the titles borne by some among the most popular of the fugitive publications whose authors believed themselves in as close communion with their Creator, as much under His protection from day to day and minute to minute, as the Hebrew priests of old, with their 'Urim' and 'Thummim,' or the hosts of Israel, as, delivered from Egyptian bondage and Red Sea perils, they began to establish themselves in Canaan.

The literary growths of such a spiritual soil continued, even as the eighteenth century approached, to be wild, extravagant, and rank. Fanaticism may have been seldom followed by a reaction against faith. It was, however, for the most part overgrown by the experiences of the often illiterate emotionalism of those who saw visions, dreamed dreams, and fancied

their unlikeness to any purely human experience testified to their supernatural origin.

Seasons indeed there were of temporary subsidence in this ferment of thought and expression. Ability with the pen, of an altogether uneducated kind, seems first to have shown itself in the compromise between theology or theocracy run rampant, and a real attempt at *belles lettres* in the books or booklets attributed to Byrd, Hamilton, and Keith, written and circulated in manuscript toward the seventeenth century's close, but not published till between fifty and one hundred years afterwards.

All this time the hysterical enthusiasm of the New World puritans was making itself the precursor of the mystic strains first heard in Jonathan Edwards; afterwards, detached from religious affinities, transmuted into the secular supernaturalism of Nathaniel Hawthorne. Another literary school, though to some degree informed by the scriptural spirit, now began to appear. The already mentioned John Smith, of Pocahontas celebrity, practised the same style as that of the newspaper special correspondent of a later day. Such were the New England chroniclers, who wrote chiefly to tell English friends about the progress of the Pilgrim settlers.

Edward Winslow, William Bradford, of Plymouth, and John Winthrop, of Massachusetts, had been among the Mayflower passengers and had earned a reputation for practical wisdom before ever putting pen to paper. All the best knowledge of their time is condensed into what they wrote. Its chief interest, however, to-day comes from the fact that it shows these early historians to have been in all matters narrative, social, and political, the disciples of Hampden and Pym. Bradford deals chiefly with New Plymouth,

Winthrop with the Massachusetts Bay colonists. Both write in a tone of sensible devoutness, of sober loyalty to liberal ideas, but without any touch of revolutionist sympathies.

During the years between 1670 and 1720 an intelligent and discriminating colonial public had formed itself. Even the religionist writing exhibits a dialect less strange, is more sparing of perplexingly esoteric terms than had been the case even fifty years before. The steadily decreasing disputes over Calvinistic dogma no longer entirely surrender spiritual freedom to the tyranny of scriptural phrase.

Now, too, authorship and pulpits were full of practical hints for political organization on lines parallel with those defining the limit and extent of the Anglican, the Presbyterian, and the Congregational cult. Mayhew's reflections on the resistance to Charles I in England passed to and fro between theology and politics, much after the manner of Edmund Burke in the fragments serving as a sort of rehearsal for his famous *French Revolution*. By 1772 the best literary and intellectual culture of the new world had personified itself in another Samuel Johnson than him of Fleet Street — one whose sweet, gracious reasonableness attracted all his contemporaries, and especially won him the heart and mind of Benjamin Franklin, who had sat at his feet. With Franklin begins that kind of American writing now chiefly under consideration and that intellectual connection of the New World with the Old that has grown closer and more fruitful ever since.

In the *Edinburgh Review*, July, 1806, Lord Brougham, paradoxical as ever, argues that regular education is unfavorable to originality of understanding, supporting his thesis by the instance of the 'uneducated tradesman of America.' This was the earliest master



of American prose who modeled himself on Bunyan, Defoe, and the most distinguished of whose unconscious pupils, as regards style, was Abraham Lincoln, after George Washington the most beloved and inspiring of United States Presidents; of him Brougham speaks as not only without academical teaching, without the benefit of association with men of letters, and living in a society where there existed no relish and no encouragement for literature.

Yet Benjamin Franklin, the earliest of shrewd, sagacious, invincibly pushful Yankees whom provincial America produced, had his place in a cosmopolitan group comprising the ablest politicians, diplomatists, and statesmen then adorning Europe, such as Adam Smith, the historians Robertson, Hume, Bishops Shipley, Watson, and among the lords of humankind in thought, literature, action, and affairs, beginning with Chatham, Shelburne, Burke, and ending with Voltaire. The great 'globe-trotter' of his age, Franklin, brought home with him in 1787 an insight into the politics in Church and State which he had seen in operation, and whose growth and tendencies he had investigated. Such qualifications secured him a place among the delegates who began their meetings in the last years of the eighteenth century to frame the constitution for the United States. Nearly the last act of his life was to draw up and sign a memorial against slavery that marked the beginning of the humane movement which inspired so much of the best national poetry after his death. The great enterprise of constructive statesmanship at whose opening he had assisted was not particularly adapted for Franklin's gifts. That work found its leading spirit in Madison; under his guidance the assembly examined the chief ancient and modern confederacies known to history and the different conditions

under which they had come into being.

The national and international principles embodied in the arrangements concluded by the great European conferences, about which enough has already been said, were not neglected. The discussions indeed covered the whole area of state making and of state reform from the seventeenth to the twentieth century, to say nothing about the freely and fully canvassed precedents of Greek or Roman antiquity. No official report was issued. The proceedings, however, were digested into the series of essays composing *The Federalist*, and in certain supplementary discourses on the importance of making the American revolution a benefit to all the world and for all time. Those aspirations are to some extent at the present time in course of fulfillment. Among the innumerable deliverances concerning Home Rule all round for the British Isles and the new states to be set up in the Balkans or in prehistoric Muscovy, the most fruitful and practically suggestive owe something to that acquaintance with *The Federalist* as a textbook for the nineteenth-century political student.

Meanwhile American education and progress in the humanities was keeping pace with its instruction in the art and science of government. The earliest New England verse had been mere echoes from the lines introducing *The Pilgrim's Progress*, or Defoe's doggerel on the true-born Englishman. Joel Barlow's *Columbiad*, in 1787, had served its term by pleasing President Madison, and securing its author a berth in the state service abroad. Like other efforts of the Yankee muse the composition only imitated an English original. All Pope's chief poems, as those of his greatest contemporaries, Goldsmith and Gray, were drawn upon by American bards. These echoes of

British masters gradually died out from the American ear.

During a great part of the eighteenth century the tongue and pen of Jonathan Edwards were stimulating the spiritual sensibilities of his countrymen to new life. His treatise on *Original Sin* (1758), like his *Sinners in the Hands of an Angry God*, created in the large centres of the nation much the same effect as Edward Irving's discourses in London. The deepest feelings and faculties of the human mind were now actively and often agonizingly at work. These in a little while began to find relief in secular occupations of a correspondingly and intensely absorbing character.

Inspired by that universal need, the patriarch of United States song, W. C. Bryant, in 1817, strung his lyre. Before this Walter Scott had clothed with a new romantic interest the latest years and the most picturesque scenes of Scotch Jacobitism; the Irish novelist, Charles Lever, was doing much the same thing for the army; the fascinations of Captain Marryat's stories were sending British boys by hundreds to sea. On the other side of the Atlantic Fenimore Cooper was shedding the glamour of fiction over the colored aborigines of his continent. Bryant sounded a strain equally fresh in his poetic pictures of the Red Indian from the nobler side, and of those illimitable prospects of American scenery, long partially or entirely ignored.

The most variously representative among the poets who have a place in the *Cambridge History* owe little or nothing even to so powerful a predecessor as the author of 'Thanatopsis.' In the public affairs of to-day the early political philosophers of the New World still exercise an influence more penetrative and more widely felt than any among the founders of political philosophy in the most cultivated and

learned of classical communities. The same sort of distinction belongs to the illustrious versifier, whose compositions have long been household words to the entire Anglo-Saxon public.

It has been the function of all Anglo-Saxon letters to present a fusion of the best work produced by the writers of continental Europe. England naturally led the way in assimilating Italian, French, Spanish, and German influences. America soon followed, though not before having achieved an amalgamation of a different kind. Other countries absorbed books into their intellectual being. The United States reduced to a national unity newcomers of the human race from every country under heaven.

Longfellow alone thoroughly realized the effects of that gigantic process upon the reading public. Hence the cosmopolitan course of self-training through which he went before beginning his life's work. He thus, as it were, simplified, reduced to order, and healed the confusion of tongues that Babel had brought. Thus educated, he found a medium of metrical expression that would appeal to the individual members from every quarter of the world of the immense mass he addressed. At the same time he touched a chord common to human nature itself; as a result he combined into an appreciative unity the whole miscellaneous multitude. In this way he appealed to mankind just as, on a different plane and in another way, the men who thought out the American constitution addressed themselves to the wants not only of their own race or at one epoch, but to all mankind and for all time.

The American muse has reared other votaries who have attempted, and in some measure accomplished, the same thing. None of them has done so with Longfellow's success, because they



have not attained his easy mastery of subjects and interests, from the highest things of the spirit to the simplest objects of homeside affection and of village life. None of those links uniting the two great communities of the Anglo-Saxon race to-day was unforeseen by this poet. Not only his letters, but some of his more serious verses and especially his prose *Hyperion* seemed to anticipate even the Anglo-American exchange of pulpits now so much in evidence on both sides of the Atlantic. This movement had been prepared for by the spiritual reciprocities that distinguished Anglo-American relations on the eve of the Victorian age.

The first religious overture came from beyond the Atlantic in the shape of a little volume, *The Young Christian*, presented by Jacob Abbott during the November of 1833 to no less a person than Thomas Arnold of Rugby. The sender of the gift was, like its recipient, a schoolmaster. Writing from Rugby, Arnold dwells, to his correspondent, on the need of enlarging on every occasion friendly communications between the two countries.

'Nothing,' he said, 'can be more important to the future welfare of mankind than that God's people, serving Him in power, in love, and in a sound mind, should deeply influence the national character of the United States, which in many parts of the Union is undoubtedly exposed to influences of a very different description, as the result of events beyond the control of human power and wisdom.' The allusion here is to the growing prevalence of Unitarianism in Boston, where Abbott taught and preached. The chief danger of this struck Arnold as being an aftergrowth of enfeebling, perplexing, more or less superstitious sentimentalism in matters of faith. The evil might, he thought, be largely averted if Trinitarians would adopt a

wiser and more charitable treatment of those from whom they differed so fundamentally. 'Let us,' he writes, 'but consider what is the main thing in the gospel, and that even truth is not always to be insisted upon, if through compelling its reception by those not yet prepared for it they are tempted to renounce what is not only true but essential—a character assuredly not belonging to all true propositions, whether about things human or things divine.'

Some half century after the public school reformer expressed these feelings his eldest son, in his own way and in a very different context, reëchoed them to his audiences in the United States who had observed and admired him long before appreciation came from his own countrymen at home.

At New Haven, Connecticut, there has just died a writer of verse who counted more readers equally in the Old World and the New than were ever possessed by the less unclassical and more famous singers of her time. Ella Wheeler Wilcox caught some of her inspiration from the afflatus of Whittier and Longfellow. The more devotional admirers who enjoyed her personal confidence claimed that her thoughts and words were frequently a direct emanation from a supernatural source. Be that as it may, the sales of her works exceeded those of Byron, Shelley, Browning, and Tennyson put together.

During the single year of 1914 her publishers disposed of 44,891 copies. She was the bard, not indeed of Christianity, but of Theosophism, which had its place among the dangers of the spiritual afterbirth that Thomas Arnold had foreseen; and by many of those divines of her native land who had abundant means of judging what hitherto had been a real power for good with the multitudinous readers who

went to her not so much for mere recreation as for solace and counsel, it was felt that she was approaching appreciably nearer to the Christian revelation.

There was never a time, as she herself said, when experience so clearly demonstrated the need of these qualities showing themselves more conspicuously and impressively in the discourses of chapel or church. As a fact, the homiletical standard on both sides of the Atlantic has risen with the spiritual influence and devotional appeals of the war and the exercising period that has followed it.

Hence, as was recently said by Mr. J. Rouse, the retiring head-master of the New Park Road council school, a better feeling among young and old toward each other, the disappearance of the old quarrelsome temper, and as regards the rising generation, a steady increase of moral and social improvement, largely attributable to sports, football, and swimming in the public baths.

In some fastidious and not particu-

larly intelligent quarters it has been feared that the English tongue may suffer from the growing intimacy of English preachers with their visitors from the Far West. The Americanisms acclimatized to-day in public discourse or social converse have much that is emphatic and expressive.

If slang has made its way into the pulpit, it has grown out of the colloquialisms, to be noticed far less in evangelical discourses, new world or old world, than in the High Broad Church sermons of orthodox orators trained in the school of Pusey and Jowett. Thus before he reached the episcopate the most attractive Anglican pulpiter of his time, Canon Gore, in his clear baritone voice, though often defective articulation, talked of 'being out of it' or of 'coming down on' such-and-such a person. In this perhaps one should have seen not only the recrudescence of Oxford slang as the effect of C. H. Spurgeon's vernacular upon the sacramental students, not of his doctrines but of the homeliness of his vocabulary.

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## SERVANTS NOWADAYS

BY MAX BEERBOHM

It is unseemly that a man should let any ancestors of his rise from their graves to wait on his guests at table. The Chinese are a polite race, and those of them who have visited England, and gone to dine in great English houses, will not have made this remark aloud to their hosts. I believe it is only their own ancestors that they

worship; so that they will not have felt themselves guilty of impiety in not rising from the table and rushing out into the night. Nevertheless, they must have been shocked.

The French Revolution, judged according to the hope it was made in, must be pronounced a failure; it effected no fundamental change in