

(or were) against ours in eastern America. I say "were," but perhaps should not have done so; for I recently heard the Massachusetts State ornithologist assert publicly that the wild geese on the New England coast were holding their own against the pot-hunters, although other game birds are not.

WM. SLOANE KENNEDY.

Belmont, Mass., May 18.

THE BIBLE AS LITERARY MODEL.

TO THE EDITOR OF THE NATION:

SIR: Most of the recent discussion of the Bible as a "literary model" seems to me to have been not only at "cross purposes" (as suggested in a letter to the *Nation* of May 20), but wholly beside the point. I did not fancy till I read some of the opinions expressed that any one seriously supposed that the Bible should be used as a model for literal imitation in composition classes—any more than Chaucer, Spenser, or Browning; and I do not believe that the conference, in selecting it, had any intention that it should be so used. Surely the list of books "for reading" is designed to serve, not as models for composition, but as a reasonable list of works by great authors with whom every boy should be generally familiar. It may incidentally—it must in part—serve the further purpose of inspiration and example in composition; but certainly few of the books on the list—the Bible perhaps least of all—have been put there as models for imitation. Indeed, it seems absurd that any one could, without humorous intent, have brought forward such a proposition. The omission of the Bible because it is unfitted for classroom use as a "specimen" would imply the omission, as well, of at least fifty per cent. of the books on the list. For who ever taught his classes to write Chaucerian English? Did those grave teachers who now question the value of the innovation—did they aforetime drill their pupils to write after the manner of Shakespeare?—or of Carlyle?

The Bible, like the rest of the books, was put on the list "for reading." If we can teach our boys to love good books—or at least to understand a few of them; and if we at the same time spare no insistence on the true if trite essentials of composition, we may then haply discover in their writings reminiscence of the Bible and of Shakespeare. It is to little purpose that they should lug in pompous quotations at every turn, but it is to infinite purpose that they should make the reader feel that they could quote an if they would. In other words, there must be no false faces; if a boy is to write Biblical English, it must first have "gone," as the Germans say, "over into his flesh and blood." That this assimilation results only from intelligent, sympathetic reading no one questions. It seems, therefore, delightfully incontrovertible that a book which has been for three centuries the informing power of the best English style, and which has exercised that power by being read and re-read, should still be read. It is really another question, and one which concerns individuals, whether one teacher should force his pupils to imitate Biblical style or whether another may hope that his pupils, by learning to know and love the book, will miraculously absorb some spirit

of it into their compositions. Such imitation has been and such miracles have been; but, whether or not, they do not essentially affect the value of the Bible as a book on a list "for reading."

WALTER S. HINCHMAN.

Groton, Mass., May 21.

THE ORIGINAL MARATHON RUNNER.

TO THE EDITOR OF THE NATION:

SIR: The story to which your correspondent W. C. L. refers, containing the epigraph—*χαίρετε, νικῶμεν*—of Browning's "Pheidippides," dates from the second century A. D.—at least 600 years, therefore, after the battle of Marathon. It occurs in Lucian's "Slip of the Tongue in Salutation" ("Pro Lapsu inter Salutandum"). Lucian is not ignorant of the Homeric use of the word. Rejoice in salutation. Indeed, he quotes *Iliad ix*, 225, and expressly says, "Joy is a very ancient greeting," so that his later statement seems somewhat at variance with this. He tells the story thus, in the translation by H. W. Fowler:

The modern use of the word dates back to Pheidippides, the dispatch-runner. Bringing the news of Marathon, he found the archons seated, in suspense regarding the issue of the battle. "Joy, we win!" he said, and died upon his message, breathing his last in the word Joy.

It will be observed that the name of the runner is here Pheidippides, not Pheidipides, and indeed the former is the usual spelling—only Herodotus, I believe, and he not quite certainly, being authority for the form Pheidippides. ALBERT S. COOK.

Yale University, May 27.

TO THE EDITOR OF THE NATION:

SIR: The query in the *Nation* of May 27 has doubtless been raised by many, and the story has been absolutely denied in some newspapers. It is, indeed, not given by Herodotus, but by Plutarch ("De Gloria Atheniensium," 3), who says that "most authorities" give the name of the runner as Eucles, but that Heracleides Pontus calls him Thersippus. The Pheidippides story is, of course, a different one.

Plutarch says that this Eucles ran "in full armor" (which might exhaust even a present-day athlete) from Marathon to Athens, and breathed forth his life, with the words *χαίρετε καὶ χαίρομεν*—"Fare well (or 'Greeting') we are faring well"—a phrase not easily translated, owing to the double meaning. F. G. ALLINSON.

Brown University, May 27.

TO THE EDITOR OF THE NATION:

SIR: On reading the letter of W. C. L. in respect to the legend of the Athenian soldier who ran home from Marathon and died as he announced the victory, I turned to the pages of that Rollin whose ancient histories were among the delights of my boyhood sixty years ago, and found in his Book VI, chapter 1, section 7, iii, the story credited in his note to "Plut. de glor. Athen. p. 347." The Greek exclamation there given is, *χαίρετε, χαίρομεν*. I have not a complete Plutarch at hand, but it will not be difficult for W. C. L. to ascertain whether the citation of Rollin is correct or not.

THERON WILBER HAIGHT.

Waukesha, Wis., May 28.

THE EMPHATIC SO.

TO THE EDITOR OF THE NATION:

SIR: In the last *Nation* you printed a timely warning from a correspondent in Rome against the "pleonastic so." It is reassuring to find that even the monuments and pleasures of the Eternal City cannot suffice to divert a well-regulated mind from the niceties of syntax and etymology. But your correspondent seems to have forgotten that "so" can also be used with perfect propriety for emphasis. It is so easy to have one's impression of the Colosseum spoiled by a misplaced comma! X.

Cambridge, Mass., May 30.

Notes.

J. A. Hammerton has written a volume on "George Meredith in Anecdote and Criticism," which will be published this month by Grant Richards of London.

B. W. Dodge & Co. announce a translation of the complete works of Émile Zola. Some of his novels will here appear for the first time in English, not to mention his critical and dramatic work which has been little read in this country. Each volume will contain a preface by some critic of note. About twenty-five volumes of the fiction will be issued first.

It is a fact worth noting that since its publication in 1838 more than one million one hundred thousand copies have been sold of "David Harum."

Marcel Prévost has been elected a member of the French Academy in succession to the late Victorien Sardou. Prévost first attracted attention by his "Lettres de femmes" in 1892. In other books he dealt with the education and life of young girls.

The Académie Française has awarded a number of its annual prizes. The Prix de Poésie, on the subject "Le Drapeau," went to three writers, of whom Maurice Couallier received 2,000 francs. The Prix François Coppée (1,000 francs) was awarded to Gustave Zidler for his "Terre divine." The Prix Santour (3,000 francs) was divided among Théodore Rosset, M. Verier, and M. Onillon. The Prix Langlois went to Professor Legouis and Georges Duval for translations from the English. The Prix Archon-Despérouses, for the encouragement of young poets, was bestowed upon Abel Bonnard, Jean Balde, and Mlle. Jeanne Nels.

A modest little volume which, in the rush of books, may easily be overlooked is "The Two Travellers," by Carlota Montenegro (Boston: Poet Lore Co.). It is composed of slight sketches, fables, parables, motifs, if one may borrow the word of the lace-makers—highly elaborated little moments of human existence, either possibly real or purely fabled, which throw light upon one and another of the deeper recesses of the deceitful human heart. This is a form of writing which usually degenerates into the commonplace and the obscure, but in this case there is revealed no slight degree of true poetic insight. The book is one of distinct promise.

A Philadelphia imprint upon a French book is enough of a rarity to draw attention to "L'Évolution de l'arbitrage international."

al," by Thomas W. Balch (Allen, Lane et Scott). This is a reprint of an article contributed by the author last year to the *Revue de Droit International*. One notes with some surprise, lack of reference to Prof J. B. Moore's monumental work on the history of arbitration.

An echo of the report of the Poor Law Commission, for which the English government could not wait before proceeding with its scheme for old-age pensions, comes in the shape of two volumes by way of Minority Report. They are edited by Sidney and Beatrice Webb (Longmans, Green, & Co.), and are entitled, respectively, "The Break-up of the Poor Law" and "The Public Organization of the Labor Market." The evidence is, of course, the same as that embodied in the report of the majority, but it is marshalled differently, and the inferences drawn are different. Both statistics and their interpretation are of great value to all who would know how complex are the problems of poverty in an industrial age, and how still more complex is the question of attempting to relieve it by state action.

Prof. Harold C. Goddard of Northwestern University has issued a reprint of his article on "Chaucer's Legend of Good Women," which first appeared in the October and January numbers of the *Journal of English and German Philology* (Urbana, Ill.). His main thesis is that Chaucer's poem was intended as a humorous satire on women, and that accordingly none of the tales it contains really illustrates properly the devotion of woman or her martyrdom for love. In our judgment, the author fails to establish his point. Whatever may be said of some of the heroines in other respects, Cleopatra is the only one who does not fit well into a group of martyrs for love, and there is something to be said on the other side even in her case. It is to be remembered, too, that these were the heroines of the most famous love-stories in the world; it was natural that Chaucer should have been tempted to choose them, even if they had suited his purpose less perfectly than they do. It is not fair to select the occasional humorous lines which one is sure to find in Chaucer, whatever the subject treated, and base a theory on them to which everything else is forced to conform. Even the fact that Chaucer dropped his plan after having completed the lives of only ten of these exemplars of constancy seems to Professor Goddard intended as a "delicious" joke on women—no more were to be found! A first-rate illustration, we should say, of driving a theory to death.

The most interesting part, however, of Professor Goddard's article is his discussion of the much-vexed question as to the priority of the two versions of the Prologue to the "Legend of Good Women." He is right, we believe, in concluding that the A version was the earlier. We agree with him entirely, when he says: "Excellent, when taken by itself, as the A Prologue indubitably seems, the B Prologue is so immeasurably superior that the A version in comparison looks like the mere crude sketch of a prentice hand"; and again, when he says: "It is precisely in its structural qualities, in compactness and unity, that the B version is strikingly su-

perior to A." There is, indeed, a radiance and energy about the B version that is absent from the other, and that is due even more to its structural superiority than to the superiority of phrasing which is also manifest at every point. At the same time, we are unable to concur with Professor Goddard in the explanations which he offers of the most important changes in the B version. For instance, it seems a counsel of despair when he interprets the substitution of "My lady cometh" for "Alceste is here" in the refrain of the ballad, as a joke played by the poet on Cupid to confuse the latter over the identity of Alceste and "My Lady." It is much more likely that Cupid, being not very particular, as the whole passage shows, as to the accusations which he rakes up against the poet, wilfully misunderstands the identity of "My lady." On any other theory, the difficulties of the ballad passage seem to us equally great, whether we take A or B as the earlier version. The astonishing thing is that Chaucer should at any time have left in his work such a flagrant inconsistency as this otherwise fine B version appears to offer. It may be said that he first committed the blunder and then corrected it in A, but he is just as likely to have introduced this contradiction while transferring the ballad from the attendants of Alceste (in A) to himself (in B) for the sake of certain advantages, viz., that it suits better in the mouth of a man than of women and strengthens, moreover, Chaucer's self-exculpation, while the change in the refrain permits a dramatic suspense before the disclosure of Alceste's identity. As regards the long "book-passage" in A, ll. 254 ff., which is condensed to a few lines in B, Chaucer may well have thought that this minute enumeration of the misfortunes suffered by faithful women weakened the dramatic situation, owing to the delay which it causes, and was superfluous, besides, inasmuch as the stories themselves sufficiently illustrated this variety of misfortune. We do not ourselves share Professor Lowes's views as to the priority of B, but in any detailed discussion of the problem of the Prologue, the arguments which he has advanced from the relations of the two versions, respectively, to the Old French *Marguerite* poems require a closer refutation than Professor Goddard has attempted.

"The Revelation to the Monk of Evesham Abbey in the year of our Lord, 1196, concerning the places of Purgatory and Paradise," rendered into Modern English by Valerian Paget (The John McBride Co.), places more easily than heretofore within the reach of the general reader this well-known specimen of the vast vision literature of the middle ages, the chief importance of which to the modern world is that out of such soil sprang the "Divine Comedy" of Dante. Mr. Paget's rendering, based on Prof. Arber's reprint of the fifteenth-century English version of the vision, reads smoothly and will doubtless satisfy the public to which it is addressed, but the preface shows a woful ignorance of mediæval literature and even of the history of the book itself. There is no indication that the work was originally written in Latin or that its author has been identified—practically with certainty—with Adam,

Abbot of Eynsham, 1213-1228. It may be true that the "original MSS." if thereby is meant the author's autograph, is "no longer extant," but mention should have been made of the fact that at least seven MSS. of the Latin original are in existence, and that this original, having been inserted, besides, in somewhat abbreviated form, in various mediæval chronicles (Roger of Wendover, etc.), is accessible in more than one volume of the Rolls Series. It is not even correct to speak of the copy of the early print by William de Machlinia in the British Museum (which Professor Arber reprinted) as unique. In his "Westminster and London Printers" (1906) E. G. Duff mentions another. Most remarkably of all, however, Mr. Paget reminds the reader that this vision belongs to the same period as "the Morality Play, such as 'Everyman'"—which, of course, is a work of the early sixteenth century—presumably because William de Machlinia printed the English version about the year, 1482.

Dr. F. W. Groves Campbell's "Apollonius of Tyana" (New York: Mitchell Kennerley) is a Pateresque appreciation of the first-century sage and mystic revealed to us in the third-century biographical romance of Philostratus. Judged as such it must be pronounced successful in spite of a few exuberances of rhetoric. Avoiding all religious and philological controversy, and omitting the cruder supernaturalisms of his original, Dr. Campbell reproduces skillfully the impression which Philostratus's narrative might make upon a somewhat consciously sympathetic student of "varieties of religious experience." His purpose, as we learn from Ernest Oldmeadow's introduction, is to whet the reader's appetite for more, and so create a demand for a complete version of the "Life," the only one now extant in English being that published one hundred years ago by Edward Berwick. The breezy introduction presents a readable résumé of the literature of the subject from Bishop Eusebius to Baur, Zeller, Newman, and Froude. Mr. Oldmeadow seems to have overlooked that curiosity of literature, Treadwell's "Apollonius of Tyana," the most entertaining collection of misprints and *quiproquos* that America has yet produced.

Van Manen used to complain that no serious efforts had been made to defend the Pauline authorship of Romans. Dr. Robert Scott of Bombay ("The Pauline Epistles," imported by Charles Scribner's Sons) pays no attention to this complaint, but quietly assumes the Pauline authorship of the greater part of the four major epistles and of Philipians. This assumed, he proceeds on the evidence of language and ideas to assign the remaining letters canonically accepted as Pauline to Silas, Timothy, and Luke. Without going into the details of the assignment, we note that he makes Silas the author of Romans xi, xiii, and xv, Timothy of Romans xiv, and Luke of Romans xvi, 25-27, and of the Pastorals. Dr. Scott is not of those who frankly hold that of two hypotheses in the field of New Testament criticism the more far-fetched is the truer, nor does he write to the end that he may be quoted by his successors as the setter forth of strange opinions. On the contrary, he writes with insight and ability, and he desires to be taken seriously. But

in order that his results may be taken seriously, it would seem imperative that he should state with distinctness the canons of criticism in accordance with which he accepts as Pauline so much as he does.

The second volume of "The New Schaff-Herzog Encyclopædia of Religious Knowledge," edited by Dr. Samuel Macauley Jackson, assisted by Charles Colebrook Sherman and George William Gilmore (Funk & Wagnalls Co.), includes some 1,100 topics between the titles "Basilica" and "Chambers." Noteworthy articles are "Babylonia," by Mr. Gilmore, the editor, who furnishes the bibliographies, which are exceptionally complete and valuable; "Bible Texts," a long, careful discussion, the New Testament portion of which is unsigned; "Bible Versions," largely by Prof. Christof Nestle of Württemberg; "Canon of Scripture," by Prof. Theodore Zahn; "Celtic Church in Britain and Ireland," a clear, succinct presentation of an obscure topic by Dr. Heinrich Zimmer of Berlin; and an able archæological study, "Cemeteries," by Prof. Friedberg of Leipzig. In church history and ecclesiastical biography the excellence of Hauck's "Realencyklopædie," on which the work is founded, is maintained. The articles on modern and living theologians, both scholars and preachers, will be found useful. Not so high praise can be accorded to the treatment of biblical and doctrinal subjects. The encyclopædia is frankly Protestant, but the endeavor is made to remain non-partisan between the various churches of Protestantism, and between different schools of Protestant thought. This is as it should be, since a work of reference is for information, not for argument or for prophecy. One may protest, therefore, at the statement of Dr. Benjamin B. Warfield in his article on "Calvinism," that "it may be contended that the future as the past of Christianity itself is bound up with the fortunes of Calvinism."

The religious ideas of Philo, especially in relation to Christianity, form the subject of the scholarly investigation of Hans Windisch, in "Die Frömmigkeit Philos und ihre Bedeutung für das Christentum; Eine religionsgeschichtliche Studie" (Leipzig: Hinrichs).

Students of Balkan affairs who do not read Italian, but would like a fresh glimpse at the valleys, mountains, and plains of Croatia, Herzegovina, and the neighboring countries, will find good reading in Gino Bertolini's account of an automobile and foot trip, translated by M. Rumbauer, in "Balkan-Bilder: Eine Studien-Reise durch den Hexenkessel von Europa" (Leipzig: Theodor Weicher), a handy volume with some seventy-five engravings from photographs, and a couple of maps.

Jacob Solomon, a lawyer and editor, died in New York, May 26, at the age of seventy-one. Twenty-seven years ago he founded the *Hebrew Standard*, of which he was editor up to the time of his death. He was active in Masonic circles, having been past grand senior deacon of the Grand Lodge, and he founded the True Craftsman's Lodge in 1867.

The death is announced at St. Andrew's of H. C. S. Everard, a golfer and writer on golf. He was the author of "The Theory and Practice of Golf" and a "History of the Royal and Ancient Golf Club."

From Honolulu comes the report of the death of Starr Hoyt Nichols, at the age of seventy-four. After graduating from Yale in 1854 he entered the ministry, but changed to the brokerage business in New York, and in later years devoted himself to literature. He wrote "Monte Rosa, the Epic of an Alp" and "The Breath of the World."

From Zurich comes the report of the death of Hans Nydegger, the author of a number of stories, chiefly in the Swiss dialect.

Hermann Osthoff, professor of Indo-Germanic philology and Sanskrit at the University of Heidelberg, has died at the age of sixty-two. He published a number of books, among which may be named: "Zur Geschichte des Perfects im Indogermanischen," "Die neueste Sprachforschung und die Erklärung des indogermanischen Abtautes," "Morphologische Untersuchungen," and "Etymologische Parerga."

AN ENGLISH STATESMAN.

George Canning and His Friends. Containing hitherto unpublished letters, jeux d'esprit, etc. Edited by Capt. Josceline Bagot. 2 vols. New York: E. P. Dutton & Co. \$9 net.

No adequate biography of Canning has yet been written. Stapleton's memoir appeared within three years after his death—too soon. There have been other studies of this statesman, many appreciations of him, but the full and final survey of the man remains to be taken. The editor of these volumes does not pretend to take it. What he gives us is confessedly letters *pour servir*. He has had the first access to a mass of Canning's private correspondence, to which he has added some letters already published; and these, together with many letters to and from Canning's friends—Sneyd, Hookham Frere, Charles Ellis, Bagot, and others—all edited with minute and pious pains, make up the bill of fare.

It contains many toothsome morsels. There is here no connected account of Canning's career, much less of the stormy political movements of his day, but the running comment of this correspondence, most of it undress, and some of it highly confidential, is as amusing to the general reader as it is instructive to the historical student. From the earliest pages we find the youthful Canning revealing the chief qualities which marked his maturity. His wit, his impetuosity, his talent for making friends and, *more Hibernico*, his greater talent for making enemies, were as conspicuous in the Canning of 1790 as in the Canning of 1827. "Of all the public men," wrote Lyttleton of him in 1816, "that have appeared in our time, there is assuredly not one that ever had so many bitter enemies, public and private." This was partly the sundering nature of the politics of the day. What rent Fox and Burke apart, could not spare lesser men. Party differences

were of a violence rarely seen since; and Canning was a strong partisan, long on the unpopular side. He fought his public battles, too, with Celtic vehemence, sparing no opponent when he had a chance to strike home. When Castlereagh challenged him to a duel, in a long letter of which the sting lay in the tail, Canning merely glanced at the peremptory summons, and exclaimed with an oath: "I had rather fight than read it." At the encounter, he got a bullet in the thigh, but a few days later a friend wrote that he "already jokes upon his wound." Such a combination of virulence and high spirits is nicely fitted to make a public man hated as well as loved. And to it all Canning added the fatal gift of ready wit, with a turn for epigram and an unsilenceable tongue. His flippancy often had a stiletto hidden in it. And as political prudence was unable to restrain him, so good taste did not always ride him on the curb—witness his phrase about "the revered and ruptured Ogden," which was as execrable on private as on public grounds. But *telle est la nature des Irlandais*.

The revulsion which the French Revolution provoked in Canning was like that it caused in Burke; but the literary effects were very different in the two men. Burke was driven into his tremendous invective, gloomy and almost frantic, though surcharged with eloquence and a kind of inspired philosophy of politics. But the other Irishman, Canning, undertook to raise a laugh at the expense of the demi-gods of France and their English admirers. This was something well-nigh unparalleled in the history of political satire. As a rule, it is the conservatives, the big-wigs, the *beati possidentes*, who are held up to ridicule. But Canning and his co-jesters of the *Anti-Jacobin* set out to make a joke of the radicals, to lampoon the heroes of the rights of man, to pour sarcasm upon the sacred heads of the champions of the people. The thing was done with infinite zest, with great learning and inventiveness, and with wonderfully sustained freshness and point; so that one can easily believe the effect of it all to have been considerable. Besides being a nearly unique literary phenomenon, the *Anti-Jacobin* was a political power, and played its part in the reaction which swung England from Whig to Tory, broke the heart of Fox, and made the rule of Pitt practically absolute.

To the political fortunes of the latter, Canning tied himself up; and it was as inheritor and continuer of the Pitt tradition in international affairs that he scored his first great success as Foreign Minister—the seizure of the Danish fleet. There was no clear justification for this in the law of nations, but it blocked the plans of Napoleon and filled him with furious rage, and what