

But for all its perversity—and that there is a kind of artistic and moral perversity about it, cannot be denied—it is by no means commonplace or ignoble. The difficulty is that such a vision is impossible nowadays even as a literary convention. The contrast with *Wahrheit* and reality as it appears in moments of depression is too irksome to be endured. Hence it is, perhaps, that the sardonic spectres of actuality, dissolvent of illusion, in its crudest and most typical aspects—the mob and the complacent vulgarian, together with their favorite places of repair, the railway station and Crystal Palace, and the like—come more and more to haunt his consciousness and at once revolt and fascinate him. In particular, the intent of his ironic exhortation to the bricks of Fleet Street is unmistakable—

Such an enviable fate
As that of any single solid brick
In Fleet Street, London, well and truly laid,
A moulded, tempered, necessary brick
In that most famous faubourg of the world,
Exceeds our merits! Could we but attain
The crude integrity of commonplace
Cohesion even in the most exhausted, most
Decrepit, ruinous, forgotten orb
In some back alley of the Milky Way,
How happy we should be!

It is the same story of the two worlds of dream and reality and the chill awakening as is told in the melancholy words of his advertisement, spoken in his own person:

The time has come to make an end.
. . . I find my pension is not enough; I
have therefore still to turn aside and attempt
things for which people will pay.
There is, no doubt, much human stuff
of superior quality which refuses to lie
in regular courses; but alas for its happiness
in a world of four-square—"the hell of the unfit"! And when sickness
and misfortune are added to these moral
irregularities, the problem is insoluble.

But this is not all. There are compensations for him who is willing to pay the price—and compensations, we may judge, of no mean order. There may be an exaltation even in defeat which raises such a nature to an outlook above that of ordinary vision:

When, naked, I wrestled with Fate,
The Destinies trampled me down;
I fought in the van and was great,
And I won though I wore no crown,
In the lists of the world; for Fate
And the Destinies trampled me down—
The myrmidons trampled me down.

This is the better Davidson—not the mutineer, the *révolté* of "Cain," with its wanton reversal of accepted values and its vicious confusion of achieved distinctions, but the remote and disinterested observer of men, the satirist ironic and yet not wholly ungenial, the seeker of the picturesque in unlikely places, the riddler of cosmic riddles. It is for this singular combination of au-

thorship that we should rather thank the poet's thwarted sensibility—the sort of thing that finds expression imperfectly in "Two Dogs" and with characteristic fullness in the fifty and five gutter-merchants of "Liverpool Street"—

Their eyes were fire, their wrinkles changed
To shadowed sculpture in the brute
Effulgence of the windows, ranged
Together closely, foot by foot,
Like giant marionettes, as mute,
As quick and as mechanical,
Fronting the shops, they made their suit
By signs alone; and each and all
Unhuman seemed, austere, asexual.

Life of Friedrich List, and Selections from His Writings. By Margaret E. Hirst, with an Introduction by F. W. Hirst. New York: Charles Scribner's Sons. \$2 net.

List is an economist whose literary reputation has lagged far behind the immense practical influence he exerted. The prophet of the German Zollverein and the German railway system, his works are not infrequently rated with those of second-class economists, when indeed his works are not forgotten altogether. Such an anomaly is largely righted by this vivacious story of his life, and sane appraisal of his writings. Peculiarly incisive is the verdict upon the American influences which mirrored themselves in his crowning work, the *National System of Political Economy*.

List was a striking type of the fiery political refugee whose race has seemingly become extinct. Advanced early in life by the favor of the Würtemberg minister Wangenheim to a professorship at Tübingen, he was elected a member of the Representative Assembly, and flung himself boldly into the struggle for internal freedom of trade. Prussia alone at the time had sixty-seven different internal customs barriers, imposed duties on over twenty-seven hundred articles, and supported a customs force of eight thousand officials. List's activity in this project brought him into disfavor, and, being condemned in a judicial action, he suffered imprisonment, and eventually, with his family, went into exile. In 1825, he reached America, led to our shores partly through his acquaintance with Lafayette. He settled in central Pennsylvania, experimented at farming, and, failing therein, began the promotion of coal mines, railways, and canals.

It was while in this country that he first clearly elaborated his distinction between national and cosmopolitan economics. He afterwards developed the idea in his *National System*. For a primitive community, he taught, free exchange is dictated by the necessity of awaking the torpor of the inhabitants. Next a dose of protection is to be accorded to develop infant manufactures.

Finally when these industries are mature, they are to be exposed to world-wide competition under free trade in order to maintain their virility and excellence. What List wholly left out of his reckoning was the emergence of industrial monopoly on the one hand, and the dogged selfishness of industrial interests which have once tasted the blood of consumers exposed by a tariff. As Mr. Hirst says in his introduction:

Had he lived another half-century to see the American tariff on worsteds and woollens raised higher and higher . . . he might have begun to question the working value of his theory. Instead of tariffs falling as industries grow, colonial, American, and European experience tells us that the reverse is usually the case.

List's lasting influence for good was in securing internal free trade and the German network of railways.

List was "an inveterate visionary," a "born journalist and agitator." His style was vivid, pugnacious, direct, and sometimes slanderous (p. 124). With all its faults his work has a singular charm. He was impetuous to the last degree. Wolfgang Menzel's description is cited—"his short, squat body . . . crowned by a disproportionately large and lion-like head. His eyes sparkled, thunder played round his fine brows, and his mouth was as fiery as the crater of Vesuvius." His was a romantic figure, and his violent end was almost an inevitable climax to his career. The author's presentation is well executed. We have discovered but a single error, where 1787 is given (p. 38) for 1789, as the date of the first Tariff act.

Introduction to Early Welsh. By John Strachan. London: Sherratt & Hughes.

Welsh Medieval Law. By A. W. Wade-Evans. New York: Henry Frowde. \$2.90 net.

The early Irish language and literature have received in general more attention from scholars than the early Welsh, but several important works of the past few months may be said to restore for the time being the balance between the two branches of Celtic philology. In the current *Heft* of the *Zeitschrift für Celtische Philologie*, Prof. Ludwig Christian Stern has published what must be reckoned the best critical study yet made of the works of the great fourteenth century bard, Dafydd ap Gwilym; and almost simultaneously with his important article there have appeared in England two works devoted to the Welsh language and law.

There is especial cause for satisfaction in the fact that Professor Strachan's work had been carried far enough, before his lamented early death, to be saved to scholarship. The author, in keeping with what we have already suggested is a common practice of Celtic

specialists, devoted his earlier studies chiefly to Irish, and was recognized as one of the foremost authorities on Irish historical grammar before he undertook the extensive treatment of Welsh linguistics. The present volume was put together with great rapidity during the last months of his life, and bears here and there marks of incompleteness. But it presents a systematic survey of early Welsh grammar, the first to be published since the "Grammatica Celtica" of Zeuss; and Celtic scholars are fortunate in receiving so important a work from the hands of an acknowledged master. The texts which accompany the grammar were selected chiefly to give practice in reading, but they include some hitherto unprinted manuscript material, and they are admirably edited. The glossary is a welcome addition to the scanty lexicographical resources of students of mediæval Welsh. The whole work has been brought out under the supervision of Prof. Kuno Meyer, who has discharged his part, it need hardly be said, with the competence of a scholar and the fidelity of a friend.

Mr. Wade-Evans's book is chiefly of value as supplying students of Welsh literature and institutions with a scrupulously careful text and translation of one of the law-books of the code ascribed to Howel Dda. In the older edition of the "Ancient Laws," by Aneurin Owen, the text was an amalgamation derived from several versions. But the present editor has adhered to a single manuscript tradition, that of MS. Harl. 4533, which is, according to the excellent authority of Mr. Gwenogfryn Evans, the oldest and most important representative of the so-called "Book of Cyfnerth," or Gwentian Code. It is to be hoped that the other books, or local codes, may be made similarly accessible. Mr. Wade-Evans's translation, as he himself says, is necessarily tentative in many places. His introduction contains a careful account of the various manuscripts of the different law-books and a brief sketch of Welsh history from the departure of the Romans down to the reign of Howell the Good. The historical doctrines presented are, some of them, to say the least, heterodox, and should be received with caution. For fuller arguments in defence of views which depart from received opinion, and which are rather dogmatically set forth in the present volume, readers should consult Mr. Wade-Evans's articles in the *Celtic Review* (Edinburgh) for 1905.

The Christian Doctrine of God. By William Newton Clarke, D.D. New York: Charles Scribner's Sons. \$2.50 net.

Something over twenty years ago, after a period of long barrenness in the field of systematic theology in both Great Britain and America, there was discovered a privately printed volume

of outlines of Christian doctrine, which surprised and delighted by its originality and force, its discerning insight and gentle persuasiveness. The author was found to be a Baptist clergyman, then past middle life, who had been impressed into the service of a theological school as temporary instructor in dogmatic theology during the illness of the regular incumbent. These outlines were seized upon by teachers who felt that Hodge, Shedd, and Strong were woefully out of touch with the times, and yet who had no comprehensive treatise, alive to modern difficulties, to put in their place. Here at last was a systematic theologian capable of doing thorough justice to every phase of orthodox doctrine, yet a man of the present age, aware of the necessity of reconstructing nearly every chapter of the church's working creed.

Of course, such a book could not be hid. Expanded and revised for general use, it was published under the title "Outlines of Christian Theology," and immediately fell into high favor among moderate men of all communions, both at home and in Great Britain. One who chanced to be travelling in Wales the summer after it was published found it even in the bookstores of remote villages. It is safe to say that no work concerning Christian doctrine of the last twenty years has had a wider or more wholesome influence. There is no book which can be put into the hands of one inquiring about any phase of Christian belief with better prospect that he will find his difficulties met, in the form in which he sees them, with a spirit of honest candor, and with no small portion of clear, resolute thinking.

Dr. Clarke was not released from his *pro tempore* professorship. Until the last year or two he has taught continuously at Colgate, and lectured both in England and America. His best work, however, is done by the pen, and his occasional lesser volumes, such as "The Use of the Scriptures in Theology," "Can We Believe in God the Father?" have performed useful service. It has long been known that he was engaged in the preparation of a work on "The Christian Doctrine of God" for the International Theological Library, and high expectations have been held as to the character and value of the work. These hopes are now justified. The book in hand is easily Dr. Clarke's *magnum opus*. The theme gave him a great opportunity, suited to his temperament and to the particular quality of his personal faith. The time is ripe, as many have been saying, for constructive work in theology. The religious life, of which doctrine is the outgrowth, is notably richer, sweeter, and saner than that out of which the older theologies had their rise. Criticism has exposed a thousand errors, and made it

easier to avoid unfounded presuppositions. Sensitive to the good in both the old and the new, and responsive to the needs of the present, avoiding haste in preparation, Dr. Clarke has contributed to Christian thought an eminently reverent, thorough, and wise presentation of the best Christianity has to offer as conviction concerning God and His relations to the universe and to men.

The book is not an essay in theism. It is not a philosophical discourse on the grounds of theistic belief and defence of its reasonableness. It is not a summary of biblical teaching concerning God, nor a criticism of the classical Christian symbols in so far as they attempt to define the divine attributes. One is struck by the absence of reference to other writers in a work of such large compass, which handles the favorite theme of numberless theologians and philosophers. After a careful reading Paley is the only author whose name one remembers to have seen in the entire discussion. It is evident that the work is not controversial—the spirit as well as the form is irenic, and one would as soon think of quarrelling with the first Epistle of St. John as with Dr. Clarke's essay. "We shall encounter views of God that we cannot accept," he declares; "we may leave them, but we need not stay to slay them. The views of him that we accept should be borne in upon our souls by the tide of a mighty peace, and received in a calmness that has small place for controversy. The doctrine of God will fight its own battles, and the best that we can do for it is to set it forth."

It is a fair review of Dr. Clarke's volume to say that he sets forth the Christian doctrine of God in this devout and gracious spirit. By that doctrine he means the conception of God for which Christianity now stands, that view of Him which "Christian faith and thought propose for the present time, in view of the Bible, and of the history, and of all sound knowledge and experience, interpreted in the light of Christ the revealer." He sets forth the sources of this idea of the divine being, in the ancient ethical conception of the Hebrew prophets, in the life and teaching of Jesus, and in the growth of Christian thought and experience. He is bold enough to maintain that much that is truly Christian has come to light and full force since the Galilean life and the days of the Apostles. He sets aside, without rancor but with firmness, much that has maintained itself as Christian with high authority. He does not argue, he is at no great pains to defend: he declares with the beauty of simplicity the sublime faith in the beneficent ruler of the universe to which heroic souls have been led under the mastery of him who taught the world to pray "Our Father."