

of New England men and women, with their inherited political, social, and religious ideas, into western New York, the Ohio country, and Michigan and Wisconsin.

The wealth of detail here presented is so great that we can do no more than indicate, in the most summary fashion, the broad outlines of the story and some of the principal conclusions reached. While the New England Puritan followed from the beginning the advancing frontier westward, Mrs. Mathews points out that, for a century after the Restoration, expansion radiated from the communities founded prior to that date. By the outbreak of the Revolution, Massachusetts, Rhode Island, and Connecticut had been pretty thoroughly covered by these dispersions, the lower parts of Maine, New Hampshire, and Vermont had been occupied, and New England settlements had penetrated into Long Island, New Jersey, and the valley of the Hudson. The period from 1760 to 1775 saw the settlement of the Wyoming valley in Pennsylvania, the migration of Nantucket Quakers to Guilford County, North Carolina, and the ill-fated Phineas Lyman colony near Natchez, Mississippi. The war checked the movement only where actual hostilities took place; and, with the advent of peace, the stream of expansion spread into the hitherto thinly settled portions of northern New England and into the "Western Reserve," moving on after the War of 1812 into Indiana and Illinois. There was never a large New England element in Indiana, probably because of the presence of considerable numbers of emigrants from the South; but the movement into that State continued until 1840, and into Illinois until 1850. After 1840, however, the stream begins to flow strongly northward into Michigan and Wisconsin, from whence it later continues westward beyond the Mississippi into Iowa, Kansas, and Minnesota, and even to Washington and Oregon.

Of the migration of single families Mrs. Mathews, for the most part, very properly takes little account, since only in exceptional cases may one family be expected to become the spring of any distinctive social influence. It is with the migration of groups of families, or even, as was often the case, of whole churches or organized colonies, that we can observe important results in the establishment of New England towns, with their town meetings and democratic institutions, their churches, schools, and colleges, and their active interest in politics. The factors which have determined this orderly migration have been, first and foremost, the desire for fertile and cheap land, with its resulting possibility of an improvement of material condition; and, secondarily, a desire to escape from political or ecclesiastical controversy or from the domination of a political party. The disestablishment

of the Congregational Church in Massachusetts and Connecticut, with the consequent extension of the franchise and final obliteration of the relics of Federalism, is one of the more striking illustrations of the way in which the frontier spirit, ever restless under the pretensions of tradition and caste, made itself felt; while the repudiation of John Quincy Adams and the enthronement of Jackson are to be ascribed largely to the same cause.

The labor involved in the preparation of this volume has obviously been very great. Town and county histories, biographies and genealogies, sermons and memorial addresses, guide-books, newspapers, and manuscripts have all been laid under contribution. Of the more important parts of this material account is given in bibliographical notes appended to the several chapters. The twenty-nine maps showing the location and extent of New England settlement at various dates and in various parts of the country, are in the highest degree informing, the only criticism to be passed upon them being that they are, in a number of instances, too small to be used easily without a glass. There is a good index.

Memories of Fifty Years. By Lady St. Helier (Mary Jeune). London: Edwin Arnold.

The Correspondence of Priscilla, Countess of Westmoreland. Edited by her daughter, Lady Rose Weigall. New York: E. P. Dutton & Co. \$5 net.

Lady St. Helier, better known as Lady Jeune, has made a contribution to the body of *mémoires pour ne servir à rien*, in which modern English literature is peculiarly rich. Her book is a prolonged "society column," giving the hostess an opportunity to chronicle the success of her own dinner-parties, and to say to posterity, "I shall never forget my pride the first time Lord Beaconsfield dined with me, . . . nor the delight with which I heard that the House had been counted out earlier, so that many members of Parliament were able to come to my evening party." She must be credited, in contrast with some other authors of the same class, with an entire absence of scandal, doubly meritorious in the wife of the famous judge of the Divorce Court. Nor does she claim to have had an offer of marriage from Disraeli. Otherwise her right to distinction must rest on an occasional novel historical dictum, such as that Judah P. Benjamin had "attained to the highest legal position in his own country—that, namely, of Attorney-General to the Southern Confederacy"; or on a contribution to the terminology of ethnic science, as when she says of M. de Blowitz, who resented being called a Jew, that "his descent was cosmopolitan."

Of very different value is the correspondence of Lady Westmoreland. Priscilla Pole, born in 1793, was niece to the Duke of Wellington and the Marquis Wellesley. At the age of eighteen, she married Lord Burgersh, afterwards Earl of Westmoreland, who filled a succession of important diplomatic posts. Through her own connections and her husband's profession, she was constantly in touch with great affairs and became an example of what is, perhaps, the most characteristic, as well as the most striking type of Englishwoman, and one which should be carefully studied by all who are anxious to see women take part in political life. She was trained as carefully as though she were destined for diplomacy in her own person. When she was married, she had already, her daughter says, "the habit of society, a perfect knowledge of French and Italian, and a good general idea of the leading questions of the day." She was beautiful, which hurts nothing, and enough of her character appears in the carefully selected letters to explain the friendship entertained for her by the most important men and women of her time. Intimate letters from Count Pozzo di Borgo, attached in 1813 to the court of the Emperor of Russia, from Mme. de Staël and Schlegel, from Meyerbeer and Humboldt, from the King and Queen of the Belgians, give deeply interesting glimpses of the personages of the early nineteenth century. Pozzo reflects the impression the great Corinne made on her contemporaries. He will not give her a letter of introduction to Lady Burgersh, because she is too overwhelming. "The good qualities, the faults, the weaknesses, the cleverness, and the talents of Madame de Staël subdivided and distributed might have formed a whole population of amiable and attractive women, but all united in one have produced a kind of monster."

Lady Westmoreland's own letters give continuity to the moving picture. When her husband is abroad without her, she sends him a systematic account of political conditions in England, so clear, so just, so well-reasoned, so carefully based on first-hand information, given her with confidence by very great people, that it is plain she was an invaluable *chargée d'affaires*.

The Idea of a Free Church. By Henry Sturt. New York: The Walter Scott Publishing Co.

This is a remarkable book, all the more remarkable as coming from a member of the University of Oxford. Its purpose is stated in the following words:

The task which the present book proposes is to suggest a religion and a church more satisfactory than the Christian. It is inspired by the conviction that our established religion is now utterly insufficient to satisfy a thoughtful mind, and that

all progress, moral and intellectual, demands that Christianity should be given up and replaced by something better.

It contains a very severe arraignment of Christianity on religious, moral, and historical grounds, and proposes a new and "free religion" to take its place. The elements in Christianity which the author most dislikes are its humility, its femininity, and its asceticism. He emphasizes the worth and dignity and freedom of man, and would have a masculine religion, summoning men to stand upon their feet and inspiring them to manly labor in and for this world. Religion, he says, should not "strive to reduce man's strength and his pride in his strength and his will to live; it should rather encourage him therein." Its true function is to stimulate him to enterprise and aspiration. Great emphasis is laid on public spirit, patriotism, and social service, and there are many stimulating passages on the importance of resolute and vigorous realization of high ethical ideals. But the criticism of Christianity is shallow and in large part misplaced. If it were only what the author represents it to be, it might indeed merit condemnation by modern men. But he takes account of its worst and weakest elements alone, and fails altogether to do justice, for instance, to the inspiration of its ideal of the Kingdom of God on earth, which is coming to mean much in modern Christian thought and life as it did in the teaching and work of Jesus Christ himself.

The striking thing about the book is not the author's estimate of Christianity, for in this he is representative of a modern tendency which was already widespread in the eighteenth century; the striking thing is that he is a zealous champion of religion. He would not do without it as would so many modern men, whose general attitude is like his. He thinks religion important, and he spends a considerable part of his book in defining what he regards as right religion and in defending its claims. He is an enthusiast for a religion which shall really meet the needs of the modern man and which shall appeal particularly to the intellectual and cultured classes. "The most superficial observer," he says, "cannot fail to see an immense and old established evil—all the thoughtful people in one camp and all the religious people in another. What an enterprise is here to set the imagination aflame: what a Macedonia is this calling Come over and help us—salvation to nations wrestling doubtfully against a hateful tyranny: light and hope and peace to souls threatened on either side by the grim spectres of superstition and atheism." Religion, as he defines it, means faith in God and coöperation with Him in the promotion of human progress and welfare:

The fundamental principle of right religion, then, I take to be the conviction that man can do something for God. The man with right religion regards human life not as isolated, but as forming part of the cosmic system of which God is the intelligent mover. The ultimate meaning of our freedom is that we are free to help in the cosmic system.

The book is vigorously written and deserves reading, especially by Christian preachers and teachers, just because it represents a common spirit and attitude with which they must reckon.

Notes.

"The Life of Mary Lyon," by Beth B. Gilchrist, is announced for publication this week by Houghton Mifflin Company.

"Psychology in Common Life," "Character and Temperament," and "The Health of the Mind" are books which the Appletons will soon publish under the editorship of Prof. Joseph Jastrow of the University of Wisconsin.

The imperturbable Baedeker has brought his "Great Britain" to a seventh edition for the year 1910. The book in its English form is written by J. F. Muirhead, who also writes "The United States"; it is imported by Chas. Scribner's Sons. To attempt to review Baedeker would be like trying to review a great phenomenon of nature. We observe that Mr. Muirhead in the preface alludes to a separate volume on Scotland which he hopes to publish on some future occasion.

The University of Chicago Press issues a second edition of its "Manual of Style," with revisions suggested by its greater experience in publishing a large number of books in a variety of fields. Printing offices differ in a number of rules; for instance, the University of Chicago Press italicizes titles of books, whereas many other presses mark them by quotation marks. But, bearing these exceptions in mind, every writer will be profited by going through this little book with care, when preparing his manuscript for the press.

Kurdistan is described in the *Geographical Journal* for April, by Capt. B. Dickson, as a paradise for the archaeologist. On one mountain which he visited he found "every variety of architecture, from the cave of the Troglodites to the mud hut of the Kurd, with Assyrian, Persian, Greek, Roman, Arab, and Seljuk intervening." The most marked characteristic of the present inhabitants is their absolute lack of unity, each separate village being of a different nationality and religion from its next-door neighbor. Problems of Central Asian exploration are discussed by Ellsworth Huntington, of Yale, a leading authority on the subject, "the most fruitful and fascinating" of which is the determination of the effect of physical environment on the distribution of human occupations and modes of life, and also of political, mental, moral, and religious characteristics. An earnest plea for the better teaching of geography is presented by R. H. Whitbeck, University of Wisconsin. He advocates the humanized course as being rich in content, more valuable in giving culture and more

liberalizing in its influence than the old-fashioned method of instruction in physical geography.

A. R. Orage's little book, entitled "Nietzsche in Outline and Aphorism" (McClurg & Co.) may be recommended as on the whole the easiest *vade mecum* to that German phenomenon. The plan of the work is simple and orderly. An historical introduction is followed by a set of selected aphorisms under the head of Definitions. Then come a series of brief explanatory introductions, each followed by its appropriate quotations. The titles of these sections are: Philosophy; Life; Man and Woman; Art; Morality; Good and Evil; Willing, Valuing, and Creating; Superman; New Commandments. Nietzsche is at his best in these bullet-like aphorisms, and those here gathered far and wide from his works may be read profitably, without any thought of a systematic philosophy. It is a question, indeed, whether any attempt to read a system into Nietzsche's writings is not contrary to the spasmodic nature of his genius, although there can be no doubt in regard to his relation to certain main currents of thought in the nineteenth century. Mr. Orage is a disciple of Nietzsche, to whom he pays reverence as to the prophet of the future. But he is an honest expositor, and the alert reader, by going through these introductions and comparing the various aspects of Nietzsche's philosophy, will have no difficulty in determining the place of that philosophy, and in laying his finger on its weakness.

It would be dangerous to say that any book about the great Johnsonian group was superfluous, but the word disappointing can safely be applied to A. M. Broadley's "Dr. Johnson and Mrs. Thrale" (Lane). The book belongs to a tendency very manifest of late years to exalt Mrs. Thrale at the expense of Johnson, although, in the present case, there is no endeavor to treat the gentleman with the sort of irate contempt which was so noticeable in F. Frankfort Moore's "Georgian Pageant." The occasion of the book was the sale of the Plozzi MSS. at Sotheby's, June 4, 1908, and the celebration of Johnson's bi-centenary at Lichfield, September 15, 1909. Among the MSS. dispersed was an unpublished and hitherto unknown "Welch Journal, 1774," by Mrs. Thrale, which gave an account of her journey through Wales in company with Dr. Johnson, her husband, and her eldest daughter. This document was bought by Mr. Broadley and forms the heart of the present volume. Johnson's "Diary" of the same journey is printed with it, together with scrappy and quite unnecessary chapters on the two diarists. We are glad to have Mrs. Thrale's "Journal." It is not particularly interesting, but it presents the lady as a most amiable, if at times rather bored, person, showing her as an attentive mother, and thus dispelling some of the opprobrium that has settled upon her for maternal indifference. On the return of the party she was carried by her husband, on account of a Parliamentary election, to Southwark, and not to Streatham. The closing words of her "Journal" afford a vivid glimpse into the gloomier side of her life:

I thought to have lived at Streatham in quiet and comfort, have kissed my children and cuffed them by turns, and had a place always for them to play in, and here I