

in the pursuit of beauty than the Spenserian, the manner of Jonson seeks to realize her perfections by means of constructive excellence, not by entranced passion." As a matter of fact, it was not merely another means of realizing beauty that Jonson adopted; it was another beauty that he sought. Again, Professor Schelling speaks of those laborious failures, "Sejanus" and "Cataline," as "splendid examples of Jonson's power practically to apply his just and reasonable classical theories about tragedy and literary art to current English conditions." It would make the matter plainer to call these two plays striking evidence that Jonson was a modern man, that he had turned his back upon the ideal beauty and terror of Elizabethan romanticism, that he alone, therefore, among dramatists of his rank in the period, was unable to write anything worthy the name of tragedy. The obscurer form of speech, however, is natural enough to one who approaches literature from the scientific-historical point of view.

And when all is said, the praise to which Professor Schelling aspires he indubitably deserves. He has written the literary history of a great age with open and disinterested mind. He has cut loose from the "tyranny of biography," and has related his facts to what is at least one of the higher aims of literary study. It is not too much to say that no other book of similar compass presents so fully and organically the complex literary activities of Englishmen from the birth to the death of Shakespeare.

The Lady: Studies of Certain Significant Phases of Her History. By Emily James Putnam. New York: Sturgis & Walton Co. \$2.50 net.

Mr. Garrod, in his brilliant little book, "The Religion of All Good Men," sought, not long since, to prove, with much plausibility, that the gentleman was a wholly modern institution, that his sole effective religion—that of honor—was neither Christian, Greek, Roman, nor Hebraic, but Teutonic, in its origin, and that, as a corollary, there is no example of the gentleman in history until he was developed by the social system and ideals of the Middle Ages. In the same way, it may be argued that the lady was likewise an exclusively mediæval product, the result of a special sentiment for womanhood that finds no counterpart in ancient societies. Certainly the word "lady" has definite, if somewhat indefinable associations that render insufficient and unsatisfactory Mrs. Putnam's practical and provisional description of her as merely "the female of the favored social class."

The conception and status of the lady have, obviously, shifted and changed

from generation to generation, but the traditions of chivalry have never failed to color both, and to make of her something wholly different from any precedent feminine type. Mrs. Putnam herself offers an excellent example of this in her admirable chapter on *The Lady of the Slave States*, where she compares the woman of the South, in her domestic employments and lack of personal freedom, with the Greek woman of the age of Pericles. The parallel is very close, but the author herself notes the point of departure when she says of the latter:

No sentiment had arisen in her day to mask the issue. If she was constrained to an exacting profession, no one obscured the fact by calling her a queen, or with a much stronger connotation of leisure, an angel. In the case of the lady of the plantation we are misled by her husband's vocabulary, which is that of the twelfth century. It is hard to realize that he could combine the manner and phrases of the minnesinger with the practice of the ancient Athenian.

But one may be grateful for the latitude which permits the inclusion of two such alien types as the Greek housewife and the Roman matron, for the sake of the delightful chapters in which Mrs. Putnam portrays their physiognomy, though these are in no wise superior to the subsequent chapters which treat of *The Lady Abbess*, *The Lady of the Castle*, *The Lady of the Renaissance*, *The Lady of the Salon*, *The Lady of the Blue Stockings*, and *The Lady of the Slave States*. In one place, Mrs. Putnam speaks of the lady's "usually light equipment of learning" as "a positive advantage to her in conversation," and remarks that "the intellectual irresponsibility which she enjoys by consent, enables her to be paradoxical without losing credit and flip-pant without giving pain." Her own play of paradox, epigram, and delicate raillery shows how much these qualities can please and stimulate from the pen of a woman, when learning and intellectual responsibility to facts are patent at every point. She has the imaginative gift of seeing things in their remote relations, whether these are actual or analogical. She can detect the social significance of the staircase that Madame de Rambouillet built at the corner of her house, instead of at the centre according to the custom of her contemporaries, and find in it the seed whence sprang the salon of the eighteenth century. She perceives that the insurgent Germanic lady of the dark ages found her freedom in a cloister, and thus decides that "the lady abbess is in some sort the descendant of the Amazon." She divines, even if she cannot plumb, the law of dress which associates far distant ages of civilization, as in the case of the "farthingale." Thus, "ladies so different in temperament as Madame de Maintenon and

Queen Victoria witnessed its vigorous revival. If we can determine from its career thus far the law that governs its appearance, we must say that it coincides with times that we call great. Antecedently improbable, it is nevertheless true that the ugliest, most meaningless, and most fantastic dress ever donned by woman in Europe has prevailed in the great Minoan period of the Mediterranean civilization, in the Renaissance, in the Elizabethan period, in the France that prepared the Revolution, in the England of the mid-Victorian giants and in the United States of the War for the Union."

Frequently this wit takes a deeper turn and helps to illuminate some obscure phrase of racial or social psychology. Speaking of the fear in which the Southern gentleman lived, and which made isolation from the intellectual currents of the age his sole safeguard, she says:

The planter was forced to build his moral house for defence, as the baron of the twelfth century was forced to build his physical house. Light and air were necessarily sacrificed to the requirements of fortification. The history of the Middle Ages is largely a history of the growth of walls induced by the improvements in the machinery of assault. So is the history of the slaveholding South. As the castellan developed his means of defence from the simple wall and tower to the mathematical complexity of the twelfth-century fortress, so the planter developed his moral position as the attack became more systematic; and every addition to his defences meant increased isolation.

But one could quote thus from nearly every page of this book, where there is always some unexpected turn of phrase or of thought to surprise the reader and to induce reflection. The only quality which one misses is, on the whole, sentiment. The modern woman, eager for the enfranchisement of her sex from a man-made and a man-governed world, is apt to show impatience to-day with the ideal of the lady which so clearly reflects masculine influences and aspirations, and to dismiss her as a parasite. A sense of her economic uselessness interferes with Mrs. Putnam's æsthetic appreciation of her subject, as it would not with that of a man writing on the same theme; and a thoroughly feminine realism dispels much of the romance that, for the male mind, would prolong its enchantments, even in the face of such bare facts as she adduces to prove that the life of the Lady of the Castle was hard and monotonous, and that the refinements of the Renaissance concealed the decay of cleanliness. But so natural and unavoidable a limitation of sympathy scarcely diminishes the fascination of the work, or prevents its being a most charming and graceful contribution to American literary scholarship.

Studies in Spiritism. By Amy E. Tanner. New York: D. Appleton & Co. \$2.50 net.

The aim of this book is to analyze thoroughly the evidence for spirit communication and telepathy, test it rigorously and scientifically, and see whether the really substantiated facts are best accounted for on a spiritistic or a naturalistic hypothesis. The book is the outcome of a long and systematic investigation carried on by Dr. G. Stanley Hall and his special assistant, Dr. Amy E. Tanner. Though the body of the work is written by Miss Tanner, the influence of Dr. Hall is evident, and he concurs in the conclusions arrived at. The Introduction, moreover, and one of the chapters are written by him. It is probably advantageous for the influence of the book that Dr. Hall did not write the whole of it, for his Introduction is colored by a sarcastic tone and an evident animus which would have detracted considerably from the scientific value of the result. In fact, he says of himself: "Indeed, it is an utter psychological impossibility for me to treat this subject seriously." Fortunately, Miss Tanner is capable of treating her subject seriously.

The outcome of Dr. Tanner's investigation is completely to discredit the oft-repeated claim that psychical research has demonstrated the survival of bodily death. She makes thorough work of it. Spirit communication, "physical phenomena," telepathy, and Professor Hyslop are all weighed in the balance and found wanting. Most of the discussion centres, of course, on Mrs. Piper; her psychical make-up and the character of her "controls" are analyzed, and the messages which have come through her are systematically sifted. The results of her earlier sittings are first of all examined for their evidential value. All messages whose content was already known to the sitter Dr. Tanner throws out of consideration, because of the possibility (much greater than one might at first suppose) that the sitter unconsciously aided the medium. A long and careful chapter is devoted to the "test cases" (in which the content of the message was unknown to the sitter), and the conclusion reached is as follows:

Approximately 110 facts in twenty years have been given which the sitter did not know and which were true. But many of these facts are easily explicable as inferences or guesses, or are so vague as to have little or no value, while the few striking coincidences are so few that it does not seem to be stretching tolerance if we frankly leave them unexplained or refer them to inferences or references in the sittings which were not considered important enough to record.

The subject of "cross-correspondences" is then studied at greater length, and each of the more important cases considered by itself and explained as due to natural causes or to possible un-

recorded influences. It must here be admitted that Dr. Tanner leans pretty heavily on the possibility of a faulty record; and also that, while she evidently tries always to be fair, her presentation of some of the cases makes them appear less striking than they really are. This is particularly true of the famous *αὐτὸς οὐρανὸς ἀκούων* cross-correspondence. A comparison of Dr. Tanner's account with the original as given by Mr. Piddington (P. S. P. R., Vol. XXII, pp. 107-172) shows that, through lack of space, some rather suggestive details have been omitted; and, moreover, the naturalistic explanation proposed is at best unconvincing.

Dr. Hall and Dr. Tanner had six sittings of their own with Mrs. Piper, and these are reported at length. The chief value of this report is the light it throws on the psychical relationship between Mrs. Piper and her controls, and the demonstration it gives of their extreme suggestibility and the way they "fish" for cues and act on any hint given by the sitter. Dr. Hall invented several mythical characters, whereupon "Hodgson" swallowed the whole bait, recognized every one suggested whether real or purely fictitious, and reported them all as present in the spirit world. It was largely by this first-hand experience with Mrs. Piper that the investigators were enabled to work out in detail their explanation of the phenomena of mediumship; which is, in brief, that the controls are secondary personalities of the medium, bearing much the same relationship to her normal self that "Sally" in Dr. Prince's case bore to the real Miss Beauchamp. The fact that Mrs. Piper's secondary personalities impersonate departed spirits is to be accounted for by the suggestions tending in that direction given them by the sitters. "The controls themselves have thus been given a spiritistic education for over twenty years in all, so that whatever they were in the beginning, they are now thoroughly dyed-in-the-wool Spiritists." "The control, like all impressionable and untrained consciousnesses, tends to believe that any vivid idea is true, does not clearly distinguish between ideas and reality, and so confuses them in his assertions about them." And, in conclusion, Dr. Tanner says:

The entire content of the Piper messages can be referred (1) to the ordinary laws of the mind as seen in apperception, inference, etc.; (2) to a greatly heightened suggestibility; (3) to a modicum necessarily unexplained because of imperfect records.

After finishing spirit communication, Dr. Tanner proceeds to sift the evidence for telepathy. And here it must be said her work is less convincing. She proves, indeed, conclusively how weak is much of the so-called evidence for thought-transference; and her keen analysis of even the best reported cases shows, as a rule,

that the conditions were indecisive or the facts themselves uncertain. But a residuum of the evidence much too large to be put down as mere coincidence remains, *if we trust the records*; so that recourse must be had again to the possibility of mistakes in the reports as we have them—the author's ultimate resource in all cases of uncertainty. There is, no doubt, considerable justification for this course, but it can be over-done. It is rather too easy, and Miss Tanner's repeated appeal to it when in difficulty constitutes, perhaps, the weakest part of her book and does more than anything else to invalidate her rather sweeping conclusions.

For certainly the possibility of telepathy and even of spirit communication has not been *disproved* by this book. Both are still possible hypotheses, and subjects of such enormous human interest should certainly continue to be investigated—in spite of Dr. Tanner's critique and Dr. Hall's sarcasm. Still it must be said that this book has shown very plainly that if the spiritistic hypothesis is possible, there is as yet very little reason for thinking it true. And with the highly colored presentations of the results of psychical research which are read with such avidity in our popular magazines, it is high time that some one should do what Dr. Tanner has done so admirably. No one, in fact, who is interested in this question can afford not to read Miss Tanner's work. And while, perhaps, there is still hope for the spirit hypothesis, our author has succeeded so well in battering down its supposed demonstration which has taken so many laborious years to build up, that the unlucky spiritualists—on both sides of the Great Divide—are in the pathetic predicament of having pretty much all their work to do over again.

JUVENILE BOOKS.

I.

The many books that are sent to the editorial room for review make it almost impossible to do more than group them for the benefit of the buyer. If it were the problem of selecting the very best, the list would be largely confined to reissues which in every way are worthy of the publishers' skill. But the average taste and the moderate pocketbook have to be considered.

As its name implies, "The Louisa Alcott Story Book" (Little, Brown), edited by Fanny E. Coe, is a compilation made with the direct object of emphasizing lessons in morals or manners. Let us grant that one of the chief charms about the famous "Little Women" and "Little Men" is the genial spirit in them, but it is distressing for any real admirer of Miss Alcott to see her reduced to such purposes. Mr. Percival Chubb had a much more legitimate reason for compiling "Travels at Home, by Mark Twain" (Harper) from "Roughing It" and "Life on the Mississippi." His chief aim appears to be to introduce into the elementary schools a type of American