

of those dukes or princes in disguise who, according to the Williamsons, form a majority of all able-bodied European motor-car drivers.

In the "Motor Maid" the two persons who occupy the front seat of the automobile are people of exquisite taste, gentle birth, and astounding historical and literary knowledge. Both are in temporarily straitened circumstances, and therefore act as maid and chauffeur to two quite unattractive *nouveaux riches* in a light blue, sixty-horsepower car. The maid is warned, against all chauffeurs, but "never was a chauffeur so long, so slim, so leathery as this one." Long and slim as he is, he slips speedily into her affections. As for the rest of the volume, the transformation of the chauffeur into the lady's protector, brother, and fiancé is rapid enough to please the most exacting maid of sixteen. Why not? A romance that takes place in a sixty-horsepower motor ought surely to move with more than lightning speed, and so the reader is transported from Cannes into Italy and then into France and up to Paris, learning all about the scenery and history of the country from the wise maid and chauffeur. As usual, the descriptions are excellent, and they afford a pleasant contrast to the human beings who ride in the car. As a whole, the volume entertains. But if we must explore so many miles of country in the course of our light reading, a road map of Europe at the end of each volume would add much to its charm—and to its usefulness as a guide-book.

The Hollow Needle. By Maurice Leblanc. New York: Doubleday, Page & Co.

The secret of the hollow needle, which has been in the possession of Cæsar and Charlemagne and Louis XIV and Louis XV and Napoleon and has now come to the knowledge of the egregious Arsène Lupin, is so incredibly fantastic as to spoil a detective story which otherwise has many interesting qualities. How the young Parisian student wrestles with the Napoleon of crime for his secret, and the conclusion, must be left to the discovery of the reader of the book.

The Window at the White Cat. By Mary Roberts Rinehart. Indianapolis: Bobbs-Merrill Co.

One of the peculiarities of this detective story is the absence of any real detecting. The hero, a lawyer this time, and not a reporter, is busy haunting dark windows and exploring midnight corridors, but for the most part he fails to discover anything through falling down dumb-waiter shafts or bumping his nose or forgetting his shoes. And when the mystery is revealed, it is as much a surprise to him as to the read-

er. And there is a vast amount to reveal. The iniquities of politics and the eccentricities of woman never before created so complicated a series of mysterious happenings, including murder and disappearance. The best thing in the book is the description of the political club, called the White Cat; that is an invention of genius. The poorest thing is the disappearance of Aunt Jane, which does indeed darken the mystery of the plot, but only by an illegitimate trick on the reader. The author's sense of humor is at times delightful, and, oddly enough, seems not at all out of place in a story of blood and horrors.

A GREAT CATHOLIC BISHOP.

The Life and Times of Bishop Challoner. By Edwin H. Burton, D.D. Two volumes. New York: Longmans, Green, & Co. \$7 net.

Those who contemplate the present strength and prosperity of the Catholic Church in England are too often apt to forget the terrors and sufferings of that dark and distressing but yet comparatively recent epoch in its history which stretches from the Revolution of 1688 to the first Relief Act of 1778. Identified in the sixteenth and early seventeenth centuries with the interests of a detested Spanish power, which gave way in the age of Louis XIV to an equally detested French one; coupled in men's minds with the vast majority of real rebellions and plots (not to speak of the even larger proportion of grossly exaggerated or wholly fictitious ones) in which Tudor and Stuart history abounds, it is small wonder that the cause of Roman Catholicism in England suffered at the hands of the subjects of "Dutch William" and his successors. They were debarred from the enjoyment of many privileges, disabled from holding office, and on occasions actually persecuted. That it was ninety long years after the "glorious Revolution" before this policy began to be modified, need not occasion too much surprise. The "Fifteen" and the "Forty-five" gave renewed proof that the old alliance of Catholicism with England's political foes on the Continent was not yet utterly forgotten; while the Revocation of the Edict of Nantes in France, and the interpretation of "*Cujus regio, ejus religio*" by some of the less enlightened German princes, not to speak of the policy of Spain and of the majority of the Italian states, showed that, though the wars of religion were past, the embers of the old hatreds and jealousies continued to burn.

During this dark period of doubt and suffering, the foremost figure among the English Catholics was Richard Challoner; Bishop of Debra, and vicar apostolic of the Southern and most important of the four "districts" into which

the Catholic flock in England was divided, for administrative purposes, from 1688 to 1840. Born three years after the accession of William III, the son of a Puritan father, who died when he was very young, the future bishop was brought up in Catholic surroundings, and sent at the age of fourteen to be educated for the priesthood at the English college at Douay, where he remained, almost uninterruptedly, as student, priest, vice-president, and professor till 1730. In that year he finally received permission to resign his offices at the college and go as a missionary priest to London; here he devoted himself to the cause of Catholicism in England, until his death half a century later. He is best known for his theological and devotional books, which number nearly two score. "The Garden of the Soul" (1740), "The Memoirs of the Missionary Priests" (1741-2), and the "Meditations" (1754) are perhaps the most famous, and on them succeeding generations of English Catholics were brought up. But his activities were by no means limited to the authorship of these works. In addition to his difficult episcopal duties (he was consecrated bishop in 1741), he founded two Catholic schools in England which survive to-day as St. Edmund's and St. Wilfrid's Colleges, and was the benefactor of the English Catholic colleges on the Continent. He strove in every way to alleviate the sufferings of his co-religionists, and to gain for them the toleration which they began to enjoy in his last years. "He was not, indeed, a man of genius, or even of striking originality. By nature he was a stanch conservative, who loved to walk in the old paths. But he possessed marked intellectual ability and that strong practical sense which knows how to turn knowledge to daily use." It is doubtful if a more brilliant or daring man would have served the Catholic cause as successfully as he did, in that day and generation. The Catholics were in such a minority that they could not hope to gain their ends by force; they must rather suffer long and uncomplainingly, and thus prove beyond the possibility of a doubt that religious dissent no longer walked hand in hand with political rebellion. Under such circumstances, a leader of indomitable patience, absolute self-abnegation, and pre-eminent personal holiness was a priceless boon—and such a leader they possessed in Challoner.

Dr. Burton's book is a most thorough and scientific piece of work, a monument of careful, painstaking scholarship—a trifle too exhaustive, in fact, to appeal to readers who are not specialists in this particular field. It is much more than a life of Challoner; it is really a history of English Catholicism in the eighteenth century. Though frankly a panegyric, the book does not

give the impression of prejudice or partisanship; for the hero was one of those rare personalities whose character commanded the admiration of friend and foe alike, and Dr. Burton wisely refrains from going out of his way to censure the statesmen and churchmen who opposed him. As a biography of Chaloner, it may justly be described as final; and no student who is interested in the religious movements of the eighteenth century, or in the history of the Catholic Church since the Reformation, can afford to ignore it.

The Campaign of Trafalgar. By Julian S. Corbett. New York: Longmans, Green, & Co. \$4.50 net.

Following up his solid studies of Drake and Drake's successors in the seventeenth and eighteenth centuries, Mr. Corbett has now written what is likely to remain for some time the definitive account in English of England's naval policy in the momentous year 1805. Popular imagination and general histories have been wont to approach the subject merely in its relation to the figures of Napoleon or Nelson.

There is the fascination of Napoleon's grandiose project of the invasion of England and his Boulogne flotilla. There is a glamour about Nelson's chase after Villeneuve to the West Indies and back, his warning to England, and three months later his brilliant action at Trafalgar. Mr. Corbett, however, though he has a great enthusiasm and admiration for England's naval heroes, is not concerned with hero-worship, or led astray by legends. He has made a minute study of the diplomatic correspondence of 1805, and of papers in the Foreign Office as well as those in the Admiralty Office. On the basis of these he traces in a clear and vigorous fashion Pitt's general war and naval policy. Most writers have looked upon the naval campaign of 1805 merely as a defensive movement; Nelson has been regarded as saving England from Napoleon's invasion. But Mr. Corbett shows that in reality the campaign was an offensive one. Of course, it was the prime duty of the English fleet not to allow any descent upon the English coast. But Mr. Corbett takes his reader to sit with the venerable Barham and the Sea Lords in the dingy little offices in London, and lets him listen to Pitt and Melville, and shows him how the far-seeing and sure purpose of these men was more than the mere defence of England. They were aiming, in coöperation with Russia and Austria, to secure for England more territory and power in the Mediterranean, and to seek out and destroy the French fleets in their own French waters. It is Mr. Corbett's admirable statement of the general naval policy, of which Trafalgar was but the culminating incident, which makes his volume

of special value. In saying this, we do not mean to imply that he has been neglectful of the battles upon the sea. On the contrary, he has a good deal that is new in regard to the naval tactics of Collingwood, Cornwallis, and Nelson. His account of Trafalgar itself is very careful and quite detailed. He gives elaborate charts, several contemporary plans of battles, and a very interesting list of all the signals set by Nelson on the morning of Trafalgar.

For the futility and madness of Napoleon's naval orders the author can hardly find language strong enough. He thinks the real blame for the failure of Napoleon's projected invasion lies wholly with the Emperor himself. It was only after the failure that Napoleon angrily shifted the blame to Villeneuve and established another Napoleonic legend which has lost little of its vitality to the present day.

Thomas Carlyle as a Critic of Literature. By Frederick William Roe. New York: The Columbia University Press.

This new volume of the Columbia Studies in English undertakes for Carlyle what some three years ago Miss Margaret Ball undertook in the same series for Scott: to define his critical ideals, to fix his place in the history of criticism, and to measure his achievement as a critic. Like his predecessor, Mr. Roe has been rather more successful in the expository than in the historical and critical parts of his task. Generally confining himself to the literary essays, he has collected, condensed, and set in order his author's somewhat difficult and mystical utterances on the nature of reality, on the nature and function of poets and poetry, and his distinctly less esoteric doctrine on the nature and function of critics and criticism. By way of illustration Mr. Roe has examined in some detail the articles on Goethe, Voltaire, Burns, Johnson, and Scott. Considered as analysis of theory and critical method, his work is patient, competent, and useful.

To point out Carlyle's position in his times it is necessary as it were to rise above and see all around him, looking before and after. Mr. Roe, it must be confessed, seems mainly to survey Carlyle's position through Carlyle's own eyes. He is frequently beguiled by Carlyle's contempt for all those to whom he was indebted—his assumption of complete independence of his English contemporaries and forerunners. Mr. Roe takes his author's word for it that the new critical movement—sympathetic, imaginative, historical, comparative—was founded upon the transcendental philosophy and came from Germany during the first quarter of the nineteenth century. He fails to bring out the important fact that the really durable elements in the new critical move-

ment—the sympathetic insight, the study of a work of art in relation to the artist and his age, the cosmopolitan attitude toward literature—have absolutely no necessary connection with transcendentalism, and have, in fact, been chiefly carried forward by the anti-transcendental party. He observes, indeed, that there were signs of change in England before the German influence made itself felt; but his earliest reference is to Wordsworth's preface to the "Lyrical Ballads," 1800. And behind that date, he lets us infer, stretched the unbroken and arid desert of eighteenth-century neo-classicism represented by Johnson and Pope. This is, of course, to magnify the critical originality of Carlyle. But it is also to ignore without excuse the cloud of witnesses that cried out against the Augustan régime long before even Wordsworth declared himself a revolutionist. It is to ignore, for example, the powerful yeast of Young's "Conjectures on Original Composition," 1759, and the new and trenchant appraisal of Pope, the sympathetic insight, the insistence upon the historical and comparative method, displayed in the critical writings of Thomas and Joseph Warton, with whom Carlyle was perfectly familiar, but who are quite unmentioned in Mr. Roe's treatise save in one insignificant footnote. As a matter of fact, Carlyle's critical activity, beginning about 1827, did not precede but followed the romantic triumph, and the new critical standards which legitimized the new poetry and fiction—despised, for the most part, by him—had been widely accepted before he commenced to write.

In estimating Carlyle's achievement as a critic of literature, it seems, furthermore, an evasion of responsibility to limit the inquiry to articles on men of letters. He did not care, as Mr. Roe points out, for the novel or the drama, and he regarded "the sonnet, elegy, song" as belonging to the "out-lying province of poetry." From the outset, in fact, he was preoccupied with ideas; in his "Cromwell" and his "French Revolution" he is exercising the same faculties—and with similar intention—that he exercised in his "Goethe" and his "Voltaire." To him, certainly, literature meant the complete record of life in all its departments. "The critic," Mr. Roe explains, "must have interests beyond the merely literary, he must be competent to understand and interpret influences, social and political, religious and philosophical." Precisely. For that reason it is as important to dwell upon the "Latter-Day Pamphlets" as upon the "Burns." Before we can properly value Carlyle's accomplishment we must take full account of the enormous discrepancy between his ideal of the critical function and his own performance. We must see him in the central forty years of the nineteenth century, imperv-