

matter have each all the qualities possessed by the other. What becomes, then, of the relational distinction of consciousness and matter, is not at all clear. Nor, we imagine, is it clear to Mr. Holt. We have to thank Mr. Holt for much that is stimulating, some of it amusing. "Never," however, writes Mr. Santayana, with this book before him, "was a group of thinkers so sophisticated and so ill-educated"; and never, we might add, have academicians set before the world a philosophy so half-baked. In following the derivation of entities through the deductive order of being, algebra, geometry, mass, physics, chemistry, material things, life, mind, the social sciences, and value (a unified nomenclature seems unattainable), we are reminded at once of the fantastic gnosticism of the second century and of the amateur systems of philosophy that sometimes reach us from the mountains of Kentucky and Tennessee.

## Notes

"A Modern View of Christ" is announced for publication early this month by Henry Holt & Company.

B. W. Huebsch announces the publication of "The Death of a Nobody," by Jules Romains; "Tales of Two Countries," by Maxim Gorky, and "Tid'apa," by Gilbert Frankau.

The Oxford University Press announces the immediate publication of the following pamphlets: "The Germans: Their Empire and How They Have Made It," and "The Germans: What They Covet," by C. R. L. Fletcher; "Just for a Scrap of Paper," by Arthur Hassall; "Bacilli and Bullets," by Sir William Osler; "A Reply to the German Address to Evangelical Christians."

The following volumes are included in the autumn list of the J. B. Lippincott Company: "A Woman in China," by Mary Gaunt; "The True Ulysses S. Grant," by Gen. Charles King; "The Life of Napoleon," by Major Arthur Griffiths; "The Celebrated Madame Campan," by Violette M. Montagu; "London," by Sir Laurence L. Gomme; "Colonial Mansions of Maryland and Delaware," by John Martin Hammond; "Our Philadelphia," by Elizabeth Robins and Joseph Pennell; "The Mystery of the Oriental Rug," by G. Griffin Lewis; "Stories from the Operas," by Gladys Davidson; "The Book Fancier," by Percy Fitzgerald. In fiction the list includes: "The Three Furlong-ers," by Sheila Kaye-Smith; "The Ward of Tecumseh," by Crittenden Marriott; "The Duke of Oblivion," by John Reed Scott; "Wild Mustard," by William Jasper Nicolls; "Betty's Virginia Christmas," by Molly Elliot Seawell.

The importations in the autumn list of the Macmillan Company include a new volume of "Essays," by Lord Cromer; "Joachim Correspondence," translated by N. M. Bickley; "Essays of Addison," chosen and edited with a memoir and a few notes by J. G. Frazer; "Enchanted Tulips and Other Verses for Children," by A. E. and M. Keary; "General Index to the Golden Bough Series," by James G. Frazer.

For reasons that need not be enumerated the Brontë sisters have recently become the chosen field for every kind of wild surmise, and there is a real place for so well-informed and, on the whole, so judicious a study as Mrs. Ellis Chadwick's "In the Footsteps of the Brontës" (Brentano's; \$3.75 net). In construction her work is bad, sinning especially by continuous repetitions which render the book tedious reading. But her knowledge of the literature, a confused mass, is minute, and she has been able to correct Mr. Shorter and Miss Sinclair, to name the two most exalted Brontëists, in many less important details, and has brought a saner judgment to bear on the important matter of interpreting human nature. Since Miss Sinclair's rhapsody on "The Three Brontës" (see the *Nation*, January 30, 1913, p. 104), in which she uttered what may almost be called a shriek of protest against those who would hint that so wonderful a creature as Charlotte had fallen in love with M. Heger or so vast a feminine genius had been seriously influenced by a mere man, the four letters of Charlotte to her "master," printed in the *London Times* of July 29, 1913, have come like a thunderbolt to clear the air of murky conjecture. Mrs. Chadwick had known of these letters before their publication, and had even corresponded with the Heger family in regard to the propriety of publishing them. They are now used by her to substantiate her theory that Charlotte's work was all determined by that one profound experience in Brussels.

Possibly Mrs. Chadwick goes a little too far in her own thesis, and certainly there is slender evidence to suppose that Emily was strongly influenced by M. Heger. But the chief flaw in her estimation of the three sisters is one she shares with those critics with whom in other respects she so violently differs. Since Swinburne's heated eulogy of Emily, in 1894, there has been almost a conspiracy to exalt the author of "Wuthering Heights" at the expense of Charlotte. Now Mrs. Chadwick not only accepts this critical theory (in itself very doubtful; for there is reason to expect that taste will again swing away from the present hysterical praise of Emily's novel to a better estimation of the solid greatness of "Jane Eyre"), but she makes her literary task the occasion of belittling Charlotte's personal character relatively to that of the other two sisters and Branwell. Charlotte may not have loved children, and she may have been an uneasy person to live with, but she had, we think, more stability of character than her present biographer credits her with. For the rest those interested in the lives of the Hawthorne family will find all the details studied here with almost exasperating minuteness. But the book is for the reader who is already somewhat immersed in the recent Brontë literature. To such a reader it can be recommended very heartily.

To the general reader, the most interesting passage in "The Life of John Edward Ellis, M.P.," by Arthur Tilney Bassett (Macmillan; \$2.50 net), will be the four pages of description of Gladstone's Home Rule speech of 1886. This was given in a letter of Mr. Ellis to his wife, and, without taking up the points of the speech in detail, it carries one along in such a way as to convey the impression of the speech, together with its effect from time to time upon its hearers. Mr. Ellis has an eye for the theatrical also,

as when he notes: "The tension of mind growing at times almost painful was relieved just now by one of those incidents people might call ominous. Bringing his hand down twice with rapid gestures, Mr. Gladstone struck, not the familiar box, but the Mace, which emitted a ringing sound and seemed to totter on its supports. Men whispered to one another 'the bauble,' and tittered." The subject of this biography was a Friend, or Quaker, who represented Rushcliffe in Parliament continuously for a quarter of a century. In the course of this service, he declined to allow his name to be presented for Speaker, but was chosen by John Morley as his Under Secretary for India and became a Privy Councillor. Lord Bryce contributes the preface.

From some twenty thousand extant love-letters of Juliette Drouet to Victor Hugo, two or three hundred have been edited, with a biographical introduction, by Louis Guimbaud, and translated into English by Lady Theodora Davidson ("Love Letters of Juliette Drouet to Victor Hugo," McBride, Nast; \$2.50). The letters cover a connection of fifty years' duration, throughout the course of which the beautiful third-rate actress, with a shady past and an illegitimate child, was faithful in thought and word and deed. Hugo put a stop to her career on the stage, where her good looks might have carried her far, secluded her from the world, never allowed her to forget her history, and, that he might know her every thought, ordered her to write to him at least twice a day, though they met almost as often. The letters give us the embarrassing spectacle of a grand passion. Juliette washed Hugo's shirts, forgave his infidelities, adored his "little feet," and was the humble servant of his wife and children. The biography is well put together, and the translation reads smoothly.

Belief that a problem is insoluble is an unusual reason for writing a book about it, but in the preface to "Democracy and Race Friction" (Macmillan; \$1.25 net) Dr. John Moffatt Macklin confesses his conviction of the insolubility of the race question. Naturally, his book is in part a description, in part an explanation of the causes, of the situation. Its effect is that of a collection of essays rather than a unified volume. The same points appear in different chapters. The author has read widely and thought carefully, but gets nowhere. One of his best chapters is on The Philosophy of the Color Line, the conclusion of which shows his idea of the way things are going in this country: "It is doubtless true," he says, "that in spite of fifty years of freedom, the negro, especially in the South, enjoys as a race fewer points of contact with the white and is less an integral part of the social order than he was in the days of slavery." At another place he remarks: "The negro is on trial and the issue is largely in his own hands." But this view is contradicted by the whole tone of the book. Upon certain points he is illuminating, as that of the position of the educated mulatto, but the book, despite its scholarship, has an effect of superficiality.

"Voyage aux Etats-Unis de l'Amérique, 1793-1798," by Moreau de Saint-Méry, edited with an introduction and notes by Stewart L. Mims (Yale University Press; \$2.50 net), now for the first time published in full, is an his-

torical document of considerable value. Upon the accession to power of Robespierre, in 1793, Moreau, who had incurred his enmity in the Constituent Assembly, fled to Normandy, and in November sailed from Havre for the United States, landing at Norfolk in March, 1794. Here he remained about two months as shipping agent for a French firm, and then went to New York, where poverty compelled him to work as a shipping clerk. At New York he made the acquaintance of De La Roche, a German nobleman, and in October the two opened a book-shop and printing-office in Philadelphia, where Moreau remained for nearly four years. The business was not prosperous, but the shop became a rendezvous for literary people and French refugees. Moreau himself published during this period his two well-known works on San Domingo, besides two lesser books, and was an active member of the American Philosophical Society. Here Talleyrand found him in May, 1794, and from October, 1795, until June, 1796, when Talleyrand returned to Europe, the two men saw each other daily. In 1798, however, the hostility to Frenchmen brought Moreau under the proscription of the Alien Act, and in August he set sail for France.

The manuscript now printed was prepared for publication by Moreau. Margry found it in the Colonial Archives, and Pichot used small portions of it in his "Souvenirs Intimes sur Talleyrand," published in 1870. Pichot's extracts have also been used by Moreau's biographers. In preparing the work for publication, Moreau added to the journal references to a number of later events, together with long descriptions of New York, Brooklyn and Long Island, and Philadelphia. Not much of importance escaped his notice, and the student of American manners, morals, trade, prices, and the like will find these pages entertaining and informing. Professor Mims has reproduced the original text entire, save for an unimportant and imperfect description of the Schuylkill bridge, which Moreau translated from an English account; and has added some useful notes, a sketch of Moreau's life, and an index.

Ireland has been generally neglected by the students of witchcraft. Indeed, it has enjoyed, and to some extent deserved, the reputation of freedom from the delusion which raged so long and fiercely in other parts of Europe, both Catholic and Protestant. But there are a few sparse records of trials and persecutions which show that the superstition was not unknown on the island, and that it exhibited there most of its familiar phases. These pieces of testimony Mr. St. John D. Seymour has undertaken to gather together, and they have furnished him the material for an interesting little volume, "Irish Witchcraft and Demonology" (Baltimore: Norman, Remington & Co.; \$1.50). Though the work contributes not much that is new to the theory or description of witchcraft, it is of value in piecing out the history of the superstition. In addition to the familiar case of Dame Alice Kyteler (of the year 1324), Mr. Seymour has collected about a dozen definite instances of witches in Ireland, most of whom were brought to formal trial. To eke out this somewhat scanty material he has included one Irish-American witch, the well-known Mrs. Glover, described in Cotton Mather's "Magnalia," who was hanged in 1688. Since she insisted on using the Gaelic language in

her testimony, much to the inconvenience of the court, she has a special claim to be reckoned among Irish witches. Mather, it may be remembered, records his regret that he had not learning enough to understand her without an interpreter—surely one of the earliest expressions of interest in Celtic linguistics on the part of an American scholar!

Many matters not strictly to be included under the definition of witchcraft, though in a broad way germane to the subject, are treated by Mr. Seymour. Tales of magic and of prophecy, of compacts with the devil, of ghosts and other apparitions, and of spectral evidence, are all introduced to illustrate the state of mind of the Irish people at various periods, and to show that the scarcity of witches was at all events not due to any unreadiness to believe in the supernatural or the uncanny. Particularly interesting to folklorists, and perhaps rather peculiar in the history of "Sadducism," is the almost indistinguishable mixture of the conceptions of witchcraft with the native Celtic fairy-lore, of which Mr. Seymour gives ample illustration. While the book is not heavily *dokumentiert*, it nevertheless appears to be trustworthy in the presentation of records. The author, too, shows a sufficient general acquaintance with the history of witchcraft and kindred subjects, though his statements are naturally here and there open to discussion. His references to James I., "that keen witch-hunter," for example, suggest that he has not pondered Professor Kittredge's defence of the royal demonologist in the volume of "Studies in the History of Religion," dedicated to Prof. C. H. Toy.

Another volume of the Journals of the House of Burgesses of Virginia has appeared ("Journals of the House of Burgesses of Virginia," 1695-1696, 1696-1697, 1698, 1699, 1700-1702. Edited by H. R. McIlwaine. Richmond, Va.), and it is presumed that one more volume will complete the series. The editor states that the text of these journals has been obtained from transcripts of copies in the English Public Record Office: "No copy of any one of these journals has come to light elsewhere." As is well known to those familiar with this publication, the work has been published chronologically backwards, so that, at last, we begin to see the end. "The journals in their entirety appear for the first time in print in the present volume. The spelling, punctuation, capitalization, etc., of the manuscript journals in the English Public Record Office have been faithfully followed, even in the abbreviations"; so that we shall soon have a complete printed record from the beginning. Can any State show a record comparable to this of the first State, which was settled in 1607? The journals in this volume extend from April 18, 1695, to August 28, 1702. Queen Mary died on December 28, 1694, and "for six years England had been engaged in that great war with France which England's allies—Holland, Spain, Austria, Sweden, Savoy, the Palatinate, Bavaria, and Saxony—had been waging since 1688." The contrast to the present condition of things is interesting.

The record of the session of April 18 to May 18, 1695, may be taken as typical. Virginia at this time consisted of twenty-three counties and one city, and the Assembly transacted its business by means of three

standing committees—Elections and Privileges, Public Claims, and Propositions and Grievances. The Governor's speech at the first session of 1695 was concerned with the commands he had received from the King and Queen, namely, that he should send assistance to New York, should fit out vessels to see that the Navigation acts were not violated, that suitable salaries should be fixed by law for ministers, and that he should encourage the establishment of William and Mary College, which had been chartered in 1693. He also stated that, on account of Indian incursions, he found it necessary to continue the rangers on the frontiers, and he recommended that the money to be raised by the poll tax should be lessened by the imposition of a duty on liquors. The address of the House to the Governor argued that the Colony was in no condition to send assistance to New York; that the fitting-out of armed vessels to cruise along the coast was a question which the Lords of the Treasury expected the Governor to handle without recourse to the General Assembly; that the clergy were already sufficiently provided for, and that there was no occasion at that time for the Assembly to do anything further for William and Mary College. The promise was made that the law as to the rangers should be re-enacted, and that the Governor's suggestion as to taxing imported liquors should be carried out. The address on the question of assisting New York did not please the Governor and Council, and they were able to persuade the members of the House to recommend £500 for the purpose. This act was made discretionary with the Governor and Council, the object of the proviso being to keep the money at home if, at the time of the application, Virginia's need appeared great. In general, the proceedings of the Assembly are characterized by similar disputes with the Governor and the Council, attended sometimes with more, sometimes with less, acerbity. The present volume, however, closes on a more placid note, for when we come to the final session here recorded, that of August 14-28, 1702, relations have been somewhat ameliorated—possibly because the Governor and the Council had differences of their own—and in the Governor's speeches and messages there is an absence of the rather irritable insistence on giving advice that marked many of his previous addresses. There was a change of Governorship in 1698, Colonel—later Sir Francis—Nicholson succeeding Sir Edmund Andros, but the disputes appear to have been inherent in the office.

The trip to western China and southeastern Tibet, which inspired F. Kingdon Ward's volume, "The Land of the Blue Poppy" (Putnam), was a commercial one, made in the interests of a horticultural firm; the area explored was very limited, a small rectangle at the junction of Burma, Yunnan, and Tibet, and the narrative is in the form of a daily journal, with the dates omitted. Instead, however, of combining to dull the interest of the reader, these factors unite in making the book one of the most enjoyable that have been produced on central Asian exploration. The author has a simplicity of style and directness of diction which produce very vivid pictures. In a word, this is a very well-written volume, pervaded by the pleasant personality of a Shanghai school-teacher, who, besides being a keen observer, has a sense of