

tion will have to take note of. Mr. Kohlsaas writes very frankly and correctly about a number of lesser personages than presidents, though chiefly of the latter. His book will not appeal to the society which has been formed for the glorification of Theodore Roosevelt and the professional extolling of his virtues, for Mr. Kohlsaas puts on record some of the falsehoods which, as every informed newspaperman knows, Mr. Roosevelt was constantly guilty of perpetrating. Particularly interesting is the light thrown by Mr. Kohlsaas upon the breaches between Taft and Roosevelt, and Wilson and Colonel House—the two warmest friendships in our recent political history, both of which ended abruptly.

Mr. Griffin's volume is much more solid, but not of greater historical value. It is disappointing in that he does not give us more of a picture of the inside workings of the *Springfield Republican*, that remarkable newspaper to which the senior and junior Bowles brought such high character, superb Americanism, and true idealism. It would have been extremely valuable for students of journalism if Mr. Griffin had omitted some of his recollections of local political worthies and devoted several chapters at least to a longer portrayal of the inner life of a great newspaper. Particularly scanty seem to us the references to the younger Bowles, to whom, however, Mr. Griffin pays in a short space a glowing and well-deserved tribute. For the fraternity it would have been interesting, too, to have Mr. Griffin's reflections upon the more recent decadence of what is still, in many respects, the foremost New England newspaper. In the cleanliness of its columns and in service to its locality it is one of our best American dailies, though without that noble internationalism, that breadth of spirit and mugwump idealism, which once made it the inspiration of liberals and anti-imperialists the country over. For the rest, Mr. Griffin's comments upon presidents and governors and other politicians are worth having, though there is nothing new or startling or original in his judgments, or in his presentation of many striking happenings. He, too, is aware of the glaring exceptions Mr. Roosevelt made in his application of the doctrine of the square deal, and he explains them as "due to temperamental intensities." For the late Senator William Murray Crane Mr. Griffin has a tremendous admiration which is shared by many who knew and loved the Senator personally, but there is a sad lack of discrimination between Crane the man and Crane the politician. For the local Massachusetts historian Mr. Griffin's estimate of Massachusetts governors will have some but not great value.

OSWALD GARRISON VILLARD

America and Asia

Americans in Eastern Asia. A Critical Study of the Policy of the United States with Reference to China, Japan, and Korea in the 19th Century. By Tyler Dennett. The Macmillan Company. \$5.

EVEN if there may be some disagreement concerning the interpretation by Tyler Dennett of the events that had taken place in the Far East during the last century, one has to admit that the wealth of historical data contained in his most recent book testifies to indefatigable industry and zealous accurateness which turn the balance in his favor. Praise is due him not only because the field he covers is immense but also because he forces his way through the iron doors of diplomatic secrecy and presents to the American public a clear survey of the American relations with the Far East. The author distinguishes between two concurrent, but at the same time antipodal policies in the dealings of America with Asia. One of them can be described as resting on moral coercion while the other one is footing on a more or less cleverly veiled material coercion, or, at least, on its demonstration performed with an intimidating purpose.

The representative man of the first policy in America's Far Eastern relations was Caleb Cushing, pioneer, and father of

the policy of the "open door." His idea of keeping the Chinese Empire intact in face of the aggressiveness of the European Powers was upheld by Humphrey Marshall and Anson Burlingame, two outstanding figures in the Far East who in their zeal to preserve the unity of China were chiefly responsible for the failure of the Taiping Rebellion, the greatest democratic movement of the East in the nineteenth century, coated in an unseemly religious bigotry. The policy of material coercion found its energetic advocate in Commodore Perry, who opened up Japan for the Western Powers. Perry dreamed of an unchallenged American supremacy in the Pacific region achieved by sheer force of arms. Dr. Peter Parker, the only American minister to China who spoke the language of the country, went even farther than dreaming when he submitted his plan to the Department of State for the occupation of Formosa. The distance between his policy and that of William H. Seward, Secretary of State at that time, was only one step but this one step is called common sense. In principle Seward was an adherent of the "gun-boat policy." He warned Japan that "the policy of forbearance and encouragement which the treaty Powers have hitherto practiced in Japan shall be reversed."

To understand the language used by Seward which seems so antiquated today it must be borne in mind that this was the time when, according to a report of Townsend Harris, France, in concert with Great Britain, was seriously contemplating the partition of Japan. The island empire was at that time in the fetters of the treaties of the Western Powers granting extra-territoriality to their nationals and reducing Japan in many other respects as well to the status of a slave state. The same double-faced policy made its appearance when McKinley and John Hay had charge of the American foreign affairs. McKinley went so far as to suggest the dismemberment of the Chinese Empire while John Hay became the champion of the territorial integrity of China. With masterly skill he managed to "keep the door open" in the most troublous times without resort to either force or alliance.

The question of a cooperative policy of the American administrations with the European Powers in the affairs of the Far East is another broadly discussed problem. Proceeding from event to event Mr. Dennett points out the absence or presence of cooperation with an apparent sympathy for the latter and thus tries to reach conclusions and to explain symptoms for which—in the opinion of many of his readers—it would be difficult to find any other satisfactory justification. The annexation of Hawaii and of the Philippines as a necessarily resulting natural consequence of the lack of cooperation is one of the many instances which might be cited here.

In addition to this main narrative there are episodes in the book which prove not inferior in dramatic value to the most popular "thrillers." Here is the account of the breathless struggle of Japan for recognition. After their "discovery" by Commodore Perry, the Japanese had no greater ambition than to be treated by the Powers as the equals of the Chinese. And, lo! in a marvelously short time they are sitting at the table of the white man treated as his equal.

The struggle of the Chinese against the white opium trader is another dramatic piece of the book. The Chinese protested against the import of opium, but the white opium dealer came, backed up by men-of-war and cannon, and loudly proclaimed his inalienable human right to do business wherever he chooses, even if it meant the miserable death of hundreds of thousands. The regulation by America of the Asiatic immigration, deprecated by Dennett, is commented upon as being the only problem in connection with the Far East in the solution of which the American Congress took the initiative. A picturesque description of the Boxer Insurrection and of the events that followed it heighten the value of the book as an interesting contribution to a rather dry topic.

Summing up the results of his investigation, Dennett finds that the fundamental principle of the United States in its relations with the Far East can be condensed in a short sentence:

"The American government demands most-favored-nation treatment." Unlike the European governments, insists the author, the United States wanted a strong East. The question was whether the United States should follow an isolated or cooperative policy to secure the open door. Dennett finds that the isolated policy is necessarily belligerent. It would inevitably lead the United States into a conflict not only with the European Powers but also with the Asiatic states, although, in the opinion of the author, the probability of such a conflict in the near future had been lessened by the agreements of the Washington Conference on the Limitation of Armaments and the Problems of the Pacific.

EMIL LENGYEL

Honest Pastorals

The Village. By Ivan Bunin. Translated by Isabel F. Hapgood. Alfred A. Knopf. \$2.50.

The Sentry and Other Stories. By Nicolai Lyeskov. Translated by A. E. Chamot. With an Introduction by Edward Garnett. Alfred A. Knopf. \$2.50.

The Left Leg. By T. F. Powys. Alfred A. Knopf. \$2.50.

IT is the same thing and yet it is always different. Every book from Russia is another document demonstrating the viciousness of Czarist rule; it is additional evidence of the tortures suffered by the people under that medieval and oriental autocracy; it is a new indictment on fresh counts; it is both explanation and vindication for the excesses of the revolution. This time we view the unbelievable poverty, bestiality, and abnormality of Russian life through even stronger glasses.

I find these two Russian volumes singularly supplementary; together they furnish an all-inclusive description of cause and effect in the existence of Russia's millions. The novel confines itself to the village and its mujiks. In its pages we are given the very essence of "Holy Russia." Here and there are overtones in which we hear faint sounds from city and church, prison and palace, but no official, no stranger, appears on the scene. None but sylvan characters act in this pastoral, and the villain of the piece is never seen. For here tragedy comes from the fact that the village is a perfect product of stupid governmental oppression exercised on a primitive folk.

Gorki has recently pointed out that the Russian revels in a diabolic cruelty and that Ivan Bunin's novels disclose this quality in the peasants' daily relationships. In this respect "The Village" is undoubtedly the most significant of these novels. Kuzma, its *raisonneur*, makes cruelty his theme and his key to the interpretation of the mujik. "Just think it over: is there any nation more ferocious than ours? In town, if a petty thief snatches from a hawker's tray a pancake worth a farthing, the whole population of the eating-house section pursues him, and when they catch him they force him to eat soap. The whole town turns out for a fire, or a fight, and how sorry they are that the fire or the fight is soon ended! . . . And how they revel in it when some one beats his wife to death, or thrashes a small boy within an inch of his life, or jeers at him! That's the most amusing thing in the world." It is the cruelty of those who neither value their lives nor respect their persons.

Lyeskov shows why. He shows the martinet army which demands that the soldier divest himself of reason and pity. He presents Russia during the days of serfdom—drunken, ignorant autocrats madly tormenting thousands of helpless beings. He tears away the cloak of holiness from the church showing its bureaucracy, stupidity, and worldliness. He depicts, in short, the background, the institutions, and the machinery whereby Russia has dehumanized her peasantry. Let none get the impression that these stories are less interesting as fiction because they contain so much of truth. Quite the contrary! The four tales in this volume are equal to the best of Chekhov or Turgeniev, and they are better rendered into English.

Mr. Chamot has achieved a remarkable translation. It is

smooth and compact and, in addition to being good English, it brings back a tang of the Russian. Miss Hapgood's work, though it carries on the spirit of the original, is technically less admirable in that it is often far-fetched and almost always verbose. The quality of Bunin's prose is more nearly approached in the volume "The Gentleman from San Francisco." There, too, in the title story one has a basis for comparison with our own detached short-story writers. M. Bunin is more delicate, more ironic, and also more macabre.

Both he and Lyeskov treat a spade as an unadorned farm implement. Mr. Powys ties ribbons around it and puts it in the hands of a fool to use as a baton for some weird, cacophonous troll-danse. That's his manner of escaping brutal and ugly realities. For he, too, has found the harsh and the bestial in peasant life. His Dorset villagers are no more idealized than Ivan Bunin's mujiks though they are fantastically garbed. Their cupidity and ambition, passion and cruelty are real enough, but the characters themselves flap like scarecrows in the wind, dancing an awkward jig. The trick works, for it is hard to associate tragedy with the carnival spirit of a masquerade.

At times it is more than a trick. There is an individual charm and piquancy in the imagery and in the cast of expression; occasionally there is great beauty. On the other hand, Mr. Powys's mannerism is often confusing and, after a space, becomes monotonous. His country themes are kin to Mr. Hardy's treatment of rural life. He might well emulate the master's strong simplicity. At present—in contrast to both Russian authors—he is worth reading for what he has to say rather than for the way he says it.

JOHAN J. SMERTENKO

Christian History

A Short History of Christianity. By Salomon Reinach. G. P. Putnam's Sons. \$2.75.

LIKE the compiler of an anthology, the writer of a "short history" can hope to satisfy but few. His sense of selection is so bound up with his own personality and point of view that there will always be found good grounds for caviling at the relative value of the facts which he includes in his résumé and those which he omits from it. And this is particularly true of theological history. Therefore, despite the structural shortcomings of Dr. Reinach's "Short History of Christianity," it is no difficult matter to accept a *nolle prosequi* at the outset. But it may still be necessary to insist that what he has given us is not a history of the Christian religion, as one might expect from the learned author of "Orpheus," but a history of the Christian church. Only in spots does he deal with the religion of Christendom, as distinguished from the organized forms of its worship and the dogmas of its creed. As a brief history of these his book is interesting, serviceable, and at times significant on its own ground. The first of its five chapters is an adequate and dependable presentation not only of the recoverable facts of Christian origins but also of the valid interpretations of those facts which commend themselves to that higher criticism so little understood by the average "counsel for creeds." A reading of the second chapter will make any average outsider realize how hard a task it is to tell, from the point of view of dogma, what Christianity really is.

The story which Dr. Reinach re-tells covers nineteen centuries, and it was to be expected that the wealth of source-material alone between the Reformation and our own day should make his account of that period seem sketchy and fragmentary. The task of marshaling the materials selected without losing perspective is a difficult one at best. Yet it has been done; e. g., by the late George Park Fisher in his "Short History of the Christian Church." Dr. Reinach's gifts would seem to appear to better advantage when exhibited on a higher level of