Books of Special Interest

La Belle France

FRENCH LIFE AND IDEALS. By At BERT FEUILLERAT. New Haven Yar University Press. 1925. \$2.50.

Reviewed by Floyd Morris

CONSIEUR FEUILLERAT, professo MONSIEUR FRUIELENARY sity of Rennes, came to Yale as visiting professor during the year 1919-20. There, he delivered a series of lectures upon which the present volume is based. "French Life and Ideals" implies the conditions which produced it. It was, quite obviously, composed as discourse to be heard rather than to be read; it is a book of eight lectures, rather than eight essays. It was composed for the purpose of reaching a cultivated and serious audience, and with the object of removing from their minds certain traditional misconceptions and substituting for these certain positive ideas. Finally, it was composed at a time when the extreme delicacy of international relations gave this attempt an added significance. It performs, so to speak, a legitimate ambassadorial function in the field of international understanding.

These conditions no doubt largely dictated both the scope and method of the book. In comparatively brief space, Monsieur Feuillerat surveys eight aspects of his subject; the formation of French nationality, temperament, intellectual qualities, imagination and sentiment, the social instinct, morals and family life, politics and religion. He has been meticulous in his selection of material; choosing, in every instance, the principal traditional misconceptions, analyzing them lucidly, proceeding to a cogent exposition of the general ideas wherewith he attempts to supplant them. These ideas are, in the main, familiar enough to Americans already substantially acquainted with French culture and civilization. It is not to such Americans that the book is addressed. But to Americans unacquainted with French life or perplexed by it, to those who find the French temperament baffling and the French mind elusive, Professor Feuillerat offers a persuasive introduction. His eight lectures are clear, concise, and admirably thorough; every one is an adequate summary of its subject. Together they constitute an orderly coherent explanation of those phases of national life and culture which, essentially autochthonous, are apt to be most incomprehensible to the uninitiated foreigner. The book, although it offers little to readers whose equipment includes some contact with French life and thought, provides expert assistance in the inauguration of such contact.

Index to Building

ELEMENTS OF FORM AND DESIGN IN CLASSIC ARCHITECTURE. By ARTHUR STRATTON. New York: Charles Scribner's Sons. 1925. \$7.50.

Reviewed by AYMAR EMBURY II. THE architect of the eighteenth century

▲ was dependent upon his own observation for his precedent, and if he were a little travelled man, the only motives which he knew were those in his neighborhood; if on the other hand, his travels were extensive, he would know buildings of other periods and other schools, permitting to him a much greater freedom in his selection of a solution of his own problem.

Today, our designers are familiar with most of the buildings of the known world, either by illustration or by personal study, and the ease, rapidity, and cheapness of travel has made it possible for almost every student of architecture to take at least one brief trip to these countries in which architecture is a classic precedent, before he becomes himself a designer. For this reason, our current architecture is far more varied and less of a unit in type than was that of any preceding century: naturally, also, our knowledge of any particular style or design is far less thorough on the whole than was that of the eighteenth century man, who followed only one precedent. Yet, the very mass of illustration, and the enormous number of precedents of which we have some slight knowledge, make the problem of selection almost as difficult as would a complete ignorance of the fact that such precedents existed, and different architectural offices seem to fall into grooves, adapting a small number of precedents to uses to which they are not always fitted and often ignoring a far better solution, which they are either unable to conceive or of whose previous existence they have no knowledge. The purpose of this book is to supply an index to known forms of classic building and to present an analysis of elemental plans, sections and ele-

author has found on classic models. 1 ncourage an extenstylistic building, the furthering of this of any particular nh E matter to show, in the the regular value of structural andfenter how a building, whether اروب المراج and an according to tits ultimate expresthe principles which are a namenta end constant. . It aims at int enloings into first principles of arrangement intespective of style, period or fashion, and its scalar is deliberately limited to the most elementary of knewn form.

The book is admirably successful in its purpose. It is a genuine index to all the simpler forms of composition and if there is any mistake in the scope of the book, it is that this analysis has been carried too far and into too complex motives. The number of possible plans of considerable size is so infinite that no one analysis can comprise them all and an attempted analysis which includes only a few, thereby tends to deteat its own purpose by limiting or appearing to limit the number of solutions; but up to the point where the possibilities of simple plans are exhausted, the book is as complete as is necessary and in no way redundant. It has therefore the merit of being suggestive only. There is nothing which can be literally copied but much that can usefully be known.

School Work

EXPERIMENTAL PRACTICE IN THE CITY AND COUNTRY SCHOOL. Edited by CAROLINE PRATT, with a Record of Group Seven by LULA E. WRIGHT. Dutton. 1924.

Reviewed by V. M. HILLYER Headmaster, Calvert School

HERE is a Pepys' Diary of a year's work with a group of seven year olds in the City & Country School of New York. This school is of the type known as "Progressive" spelled with a capital "P." Now the name "Progressive" too often covers a multitude of sins against psychology, education, society and common sense. But when I visited the C & C School some time ago I found it should characterize it "progressive with a small 'p' but capital significance."

This book is a record of the school doings of children, day by day, and, month by month, and one whose idea of school is iron-bound desks, iron-bound methods, dogeared primers, scratchy slates, and a teacher on a platform hearing a lesson from a book, will not recognize a school in these descriptions: of building a city from boxes and blocks, of visiting docks, markets, and rail, way stations, of cooking candy and cakes, of writing, costuming, and giving plays.

One gets a vivid picture of the daily activities of these young children, but it seems to me a pity that so much data gathered and recorded is not strung together either to deduce a method or formulate a practice. The instances are like beads in a box, interesting or pretty but of little use until strung into a necklace.

Fortunately Miss Pratt, the head of the school, in her introductory "Argument," has stated some of the principles for which she is striving and this may give the studious teacher a thread on which to string the class records that follow. Unfortunately only the exceptional teacher has the mind, ability, or interest to do her own stringing.

Miss Pratt states as the object of her books that "We are publishing our programs for one distinct reason—to get discussion of our procedure." I may, therefore, by way of discussion, offer two "cons" to her "Argument." I do not think any age is too young to begin such training. On the contrary, a great many young ages are too old.

In the Calvert School, a disciplinary training method is started with four-year olds and after twenty-five years, the results bear witness to the value of such practice in the last analysis, results are the test of any method, principle or practice. "By their fruits ye shall know them."

I couldn't refrain a chuckle when Miss Pratt takes a fling at some former methods, once upon a time considered modern and progressive, for instance:—

Sloyd as taught in the Denmark schools where whole classes saw in unison while the teacher counts, and Montessori's system now, I believe moribund—based on a false analysis of mind into senses. Sic Gloria Transit!

German Drama A HISTORICAL AND BIBLIOGRAPHI-CAL SURVEY OF THE GERMAN RELIGIOUS DRAMA. By MAXIMILIAN J. RUDWIN. University of Pittsburgh Studies in Language and Literature, 1924. Reviewed by Carl Schreiber Yale University

I is fortunate that there are endowed presses, otherwise the publication of such useful reference works as this bibliographical survey would be out of the question. The book will appeal to a very limited circle only; but those who hereafter venture into this field of research will be spared many a weary hour of blind groping about for the source material by first familiarizing themselves with this well-arranged, comprehensive outline. Dr. Rudwin is an accredited guide; he has labored long and diligently in this field and has to his credit six books and monographs, besides numerous articles bearing on this subject.

The Survey presents a list of dramatic texts and productions covering almost the last thousand years, with the best reference material under each heading. It is indeed an agreeable surprise to learn that

All the material except the titles marked with an asterisk has been consulted in the libraries of this country. . . . The book may, therefore, be considered as further testimony to the fact that America is no longer dependent upon Europe for its intellectual pabulum. It is apparent that even for so non-popular a phase of European literature and culture, the American libraries are well equipped.

Most of this starred material, however, comes under the heading of newspaper articles, and then the surprise is far from agreeable. There seems to be an almost fatal dearth in this country of complete files of the most important German papers. The *Leipziger* as well as the *Münchner Neueste Nachrichten* and the *Vossische Zeitung* are, according to Dr. Rudwin, not to be had.

If space permitted much might be said upon the alarming aspects of this point. As the cost of publication mounts scholars are entrusting more and more of their findings to magazines and to the files of the standard newspapers. The larger libraries are becoming aware of the magnitude of the task confronting them. Where large flourishing collections exist, e.g. Shakespeare, Dante, Goethe, it seems quite imperative that those responsible for increasing the usefulness of such treasures should be regular subscribers to clipping agencies in the countries where the most valuable material is being published.

A recent doctor's dissertation from Göttingen was also reported among the missing. Have the University exchanges not been resumed since the war?

It is apparent that Dr. Rudwin prepared the Survey for German consumption. When the opportunity to print it here presented itself, the manuscript was not thoroughly revised. In several places in close juxtaposition one hits upon striking evidence of a change of plan. Alexander von. As a direct descendant of Schiller and an author of high repute this gentleman has a right to his name in full. That delightful monk and scholar in Munich—here referred to as *Expeditus Schmidt*—invariably appears on titles pages and in bibliographies as P. (ater) *Expeditus Schmidt*. But such slight variants detract in no wise from the great usefulness of this "Survey of the German Religious Drama."

Excelsior

THE FIGHT FOR EVEREST: 1924. By E. F. NORTON and others. New York: Longmans, Green & Co. 1925. \$7.50.

Reviewed by LEROY JEFFERS, F.R.G.S. THIS is the thrilling story of the third expedition to conquer Mount Everest, 29,141 feet, the highest mountain in the world. All the hard earned knowledge of the 1921 and 1922 parties had been studied with minute care and the 1924 attempt brought to bear the best equipped and strongest mountain climbing party that has ever been assembled. Throughout the extraordinary hardships of the trip they displayed a courage and determination that has never been surpassed, and which involved the sacrifice of life itself.

Gen. C. G. Bruce was again to be in general charge, but sickness on the way compelled his return to lower altitude, and Col. E. F. Norton assumed command. Traveling across the high plateau of Tibet, base camp was established at 16,800 feet. A line of camps, with adequate supplies transported by back-packing, was next in order; but instead of reasonably fair weather for the brief interval available for climbing before the arrival of the dreaded monsoon, the party was driven back by continuous storms. The ascent of the North Col to 23,000 feet where the base camp for serious climbing was placed, proved especially dangerous, and exhausted the strongest members of the party. Such severe wind and intense cold with blizzards that raged for days was beyond human endurance, and so reduced the strength of the best climbers that they were not in fair condition for the supreme struggle at greater heights.

Camp five was located at 25,300 feet, but here the native porters gave out and were unable to go higher, which forced the climbers Mallory and Bruce to descend. Meanwhile Norton and Somervell had pushed upward to a camp at 26,800 feet. They continued the next day as before without the use of oxygen apparatus, until Nortom reached 28,126 feet, where from physical necessity he turned back. It is his belief that with weather conditions which allow a climbing party to retain their strength for use on the higher slopes of the peak, oxygen will not be necessary.

Possibly of all the men who had resolved to conquer Everest, George Leigh Mallory had the most indomitable purpose. He alone accompanied all three expeditions, and no one was a more enthusiastic and competent climber. As a final effort, after the exhaustion of the other leading climbers, Mallory decided to attempt it once again with Andrew C. Irvine, a young man who had proven his worth on the present trip. They took oxygen with them for use above the 26,800 foot camp. On June 8th they started for the summit from this highest camp, while Odell, who had come up to the 25,300 foot camp, also advanced toward the one above. At 26,000 feet Odell viewed a sudden lifting of the clouds that veiled the ridge and summit of Everest. Near the base of the final pyramid at about 28,230 feet, he saw two tiny figures moving upward over the snow, and then the cloud curtain veiled them forever from view. Until late that night Odell and Hazard gazed upward for some sign of the returning climbers, but none appeared. By noon of the next day Odell reascended to Camp five, and on the following morning reached camp six with much difficulty on account of severe weather. Alas, he found no sign of the missing men, and though he struggled onward in the gale for two hours more, at last he was forced to abandon the search. Mr. Odell states that when he saw the climbers, they had only about 800 feet of altitude to surmount and perhaps 1600 feet of ground to cover to reach the top. Such personal acquaintance as I was privileged to have with Mr. Mallory strongly inclines me to believe with Mr. Odell in the probability that the summit was reached, and that the climbers were benighted on their return and perished from lack of shelter in the extreme cold.

"How to secure the possibility for creative opportunity for teacher and children," says Miss Pratt, "is the fundamental question with such a school as ours."

Read that again.

To me "creative opportunity" does not seem to be the "fundamental question" for a seven-year old—but my objection is chiefly to the word "creative." Of course,, a seven year old cannot really create anything —he can make, build, think, plan things for himself, instead of *having them made*, built, thought, planned for him—If that's the idea —well and very good.

Again she says "There is little doubt that certain periods of development suffer more intrinsically from what we term a training method than others. Very young children, let us say up to six, seven, and eight, during which years a change in interests takes place, cannot stand up under it." "Rudwin: The Supernatural in Modern English Fiction.

(Anmerkung 4 erwähnt den Teufel im geistl. Drama).

Rudwin: Supernaturalism and Satanism in Chateaubriand.

(Differentiation of character and personality between Lucifer and Satan)." The proof reading was done with great care. Only once was a misprint detectable. On page 127 appears the only humorous touch unwittingly injected into the long survey: Gleichen-Russwurm becomes Nusswurm. That suggests one further matter, which must of necessity e important bearing on a stanraphy. One queries; if Dr. R1 stently writes Hahn, Alban von A delbert von, why not G wurm,

Sooner or later another expedition will doubtless bring back a definite record from the summit of Everest. Harcourt, Brace and Company 383 Madison Ave. :: New York THE VOYAGE OUT



By Virginia Woolf

Author of "Mrs. Dalloway," "The Common Reader," etc.

The increasing recognition in America of the depth and beauty of Virginia Woolf's work as a novelist calls for this new edition of her first work of fiction.

"Mrs. Woolf," wrote E. M. Forster, author of *A Passage to India*, "believes in adventure—believes in it passionately, and knows that it can only be undertaken alone. The reader is established in the possession of beauty." \$2.50



Edith O'Shaughnessy Author of "Married Life"

A novel of postwar Vienna and of the distresses to which a socially prominent family has been reduced by the war. In it Mrs. O'Shaughnessy has an opportunity of introducing many types of suffering gentlefolk who strive to make both ends meet in the once gay and comfort-loving city.

"Mrs. O'Shaughnessy has a skill, a charm, a knowledge of the heart and a beauty in the mere writing that leads to a complete unveiling of the personality of these people." —The Times (London). \$2.00

CLOUD CUCKOO LAND

Books of Special Interest

A Biblical Problem

THE GOSPEL OF MARK: its Composition and Date. By BENJAMIN WISNER BACON. New Haven: Yale University Press. 1925. \$5.

Reviewed by Albert J. Edmunds

MY FIELD is the Lower Criticism, so that I am compelled to pass lightly over the Higher, and confess my inability to visualize Q and the "Special Source" of Luke as literary entities. It was in July, 1875, half a century ago, that I first analyzed the Gospels, spending most of a summer vacation with paste-pot and scissors. Since then I have known my way about the Gospels as about the streets of a city, and can generally tell what story is told by all Four, what by three, two, or one alone. This is indispensable to any Gospel criticism at all. In spite of what I have said about Q (the common matter in Luke and Matthew which is not in Mark), the contents of that document which can be fixed by the paste-pot have long been part of my mental furniture. I firmly believe in the one-time existence of such a source, but every scholar knows that its exact contents have not been demonstrated. Streeter gives us a valuable caution against exaggerating its worth, and he also proposes other lost sources.

In 1890 I attacked the problem afresh, and for years worked through Abbott and Rushbrooke's Synopticon and also on the "canons and sections" in the margins of the manuscripts, from the Sinaitic downwards. Then I specialized for more years upon the problem of the Mark Appendices, and studied ancient Armenian so as better to interrogate the star witness in the case. Consequently the present essay must not be taken as a scientific critique but as a literary review, or the loose observations of an amateur upon a fascinating book.

Another thing. Ever since the first Society for Psychical Research was founded in 1882, I have been a student of their results, and have made some minor contributions of my own thereto. Consequently many things in the Gospels which are mythical to the average man are real to me. I have no need to relegate the Voice from heaven to the realm of midrash embellishment, as does Professor Bacon. I know that Fox, Swedenborg, and many more, down to date, have heard psychic voices.

The first thing that strikes the reader of Bacon's book is the title, "Gospel of Mark," without the "Saint." This is because the oldest manuscripts read: "According to Mark" (Vatican Codex, fourth century); "Gospel according to Mark" (Sinaitic Manuscript, fourth century); "Gospel of Mark," (oldest Syriac manuscript, fifth century). As Bacon says, the meaning is: "This Gospel represents the story of Peter not as recorded but as it used to be preached, by Mark." The second thing is, that one whole chapter is entitled: "Why Mark is Incomplete." Far beyond all the fascinating problems of date and authorship dealt with in this masterly monograph, is the cardinal one: Why is Mark truncated? Indeed it is the cardinal problem of the entire New Testament, for the Central Fact of the Christian Religion is bound up therewith: viz., the apparitions of Christ after death. Readers of modern translations, like the Twentieth Century New Testament and those of Moffatt and Goodspeed, are aware that Mark has a double ending. You can take your choice whether you will end him with the Longer Appendix ("Mark" XVI. 9-20, the one popularized by the cheap editions of the Bible Societies) or the

Shorter Appendix. The reason for this is, that the oldest manuscripts in Greek, Syriac, Armenian and Georgian (the oldest Latin ones are out of court, being torn off in Mark XV) have no ending at all, but break off at the most exciting place without further information: the women come to the grave, see a ghost, run off in a fright, and keep it quiet. Different ancient churches therefore adopted two rival conclusions to round out the Gospel. Bacon says, "The two second-century appendices to Mark attempt each to bring the mutilated Gospel into line with a different tradition, the one locating the appearances exclusively in Galilee, the other locating them exclusively in Jerusalem and its environs." The whole problem of the ending of Mark will never have justice done it until scholars make more use of the Armenian Version. Their present use of it is generally confined to the quotation of one peculiar manuscripts in Greek, Syriac, Armenian, and . Longer Appendix to the presbyter Aristion.

But the truth is, that the oldest Armenian manuscripts support the two oldest Greek ones, the Sinai Syriac and the Georgian by ending at XVI. 8:

"They said nothing to any one, for they were afraid of

HERE ENDETH THE GOSPEL ACCORDING TO MARK."

This colophon is always in red.

Now, while only the very oldest Greek, Syriae, and Georgian manuscripts end thus, the Armenians have kept up the fight for twelve hundred years longer than the first two and there is a whole family of their manuscripts, down to 1657, that end like this. The reason is, that Armenia was independent of the great centralized churches of Rome, Antioch, and Alexandria, which appear to have ordered the insertion of the Longer Appendix about the fifth century. Alone. among Christian nations, the Armenians kept up the first-century ending for further centuries, even after European printers were whipping that ancient Version into line with our Catholic and Protestant texts.

The greatest study in English on the endings of Mark is not quoted by Bacon. The author is Clarence Williams of Germantown, and his monograph was published at New Haven in 1921 (though dated 1915—delay due to the war). One misses also any allusion to the remarkable studies of Rendel Harris, especially his reconstruction of the Book of Testimonies, i.e. a lost manual of Old Testament prophecies fulfilled in the New.

Lake's great study of the Resurrection narratives is also neglected. Lake has proved conclusively, by comparison of the narratives of Matthew, John, and the "Peter" Gospel, that the Vatican Manuscript is right in keeping the women outside the sepulchre. The idea of entry is taken over from Luke, as Alford maintained. We must never forget Jerome's pregnant information about the manuscripts, which he knew so well: they copied things from Luke into Mark. I am inclined to extend this to the spices, for it is improbable that the anointing and the empty grave story originated with Mark, which was an apparitional Gospel, and therefore prized by the Docetists, as Bacon himself reminds us. Bacon also points out the Lucan origin of the empty grave story when he says: "All these details suggest an origin for the story of the Women at the Sepulchre in the Special Source of Luke which we have found reason in many passages to regard as utilized by Mark, a source in which to an extraordinary extent women are given the place of honor."

Apart from the all-absorbing topic of the apparitions of Christ, the most interesting problems dealt with are those connected with beliefs about judgment and the afterlife (eschatology), and the date furnished by the attempt of Caligula to have his image erected in the Jerusalem temple in A. D. 40.

The World To-morrow

THE PASSING OF POLITICS. By WILLIAM KAY WALLACE. New York: The Macmillan Co. 1924. \$4.50.

Reviewed by WILLIAM MACDONALD M^{R.} WALLACE is not the first writer to insist that economics is displacing politics as the motive force in social organization and procedure, but he is one of the first to argue the point by a somewhat elaborate historical survey of the development of the idea of the state. A good deal of his exposition will probably strike the average reader as abstruse, and not a little of what he has to say seems irrelevant, or at least no more relevant to the subject in hand than it might easily be to other subjects. His book is distinctly one which does not carry its conclusion before it from the beginning, and not until the closing chapters are reached is it altogether clear how the story is to end. The book would have been better had it been half as long, at least twice as simple, and its expository trend considerably more obvious, for then it would have been assured of a reading from a far larger number of the men and women who ought to read and ponder it; but this is a council of perfection, and all that can be done, since Mr. Wallace is entitled to make any kind of a book that he pleases, is to say that the book, in spite of certain defects of form and content, is really a notable contribution to the understanding of things as they are, and as such ought to be widely known. So much of Mr. Wallace's argument as deals with the nature and growth of politics as "the norm of theory in public affairs, the theory of the state," is more or less familiar, notwithstanding that his definition of politics as "a method of regulating social intercourse without immediate recourse to force" has at least novelty of phrase. The dominance of the political age is traced no further back than the days of feudalism, and in that dominance feudalism, war, and religion are shown to have played leading parts. The breakdown of the political state began with the instrusion of democracy in the rise of a middle class. It was middle class democracy that overthrew the political power of aristocracies, secularized religion through the Protestant schism, and started constitutional government in England on its course. It was the same democracy that emphasized such individualistic ideas as liberty, justice, and duty, and at the same time developed the spirit and practice of nationalism and nourished the patriotism that led only too often to war.

* *

Oddly enough as it may at first seem, it is the same democracy that, as Mr. Wallace sees it, is now destroying the political concept of the state, and with it the middle class which has been to the political state the chief source of strength. Democracy, in other words, has always been a disintegrating and subversive force. Where people once talked of personal liberty and individual right they now talk of equality by political ideas and methods, they are seeking a new social order in which economic interests, the only interests with which the average man is vitally concerned, shall hold the whip hand. Once the acquisition of property was a controlling motive, but now it is the equitable distribution of wealth that is the aim, and since the middle class has been the mainstay of the property idea, it is the middle class that is destined to disappear before the rising power of the proletariat.

Precisely what the form of the new state shall be when economics shall have ejected politics into space is not altogether clear from Mr. Wallace's pages, but it apparently will not be either socialistic or communistic as those terms are generally understood. Capital and labor both remain and will form the basis of new party alignments, but they will not exist as embattled hosts always ready to fight for their respective 'rights," but rather as economic activities bound together by their impersonal character in a community of interest. The individual, on the other hand, must be prepared to sink himself in the mass, "to sacrifice his ethical values as an individual, and his metaphysical concepts of liberty, for new economic values and material advantages." To all such changes the middle class stands solidly opposed, and hence its elimination becomes the primary task of those who would help on the new order in which politics shall be no more.

* *

Whether the revolution which Mr. Wallace sees advancing is to work to the full the drastic changes which he indicates is, of course, still an open question, and the organized forces of the propertied and the privileged may be counted upon to fight it tooth and nail. Of the soundness of Mr. Wallace's general exposition, however, there can be no reasonable doubt. The modern world has long been wearying of politics. The national "policies" which political government champions and the international controversies in which it engages have less and less interest for the citizen who is not on the inside, and neither nationalism nor patriotism makes any longer its accustomed appeal. Time was when men thought it a noble thing to die for what they conceived to be their country, but they are few today who would care to die for oil or even for the League. The hollowness of most political issues, of the issues, that is, which present-day governments chiefly deal, has become apparent to the man in the street, and the demand for a nearer approach to economic equality is heard everywhere. It is this demand that Mr. Wallace, viewing it as the logical and inevitable outcome of a long historical evolution, hails as the force that is remaking the world.



By Naomi Mitchison

Conquered," "When the Bough Breaks"

A realistic historical novel of Athens and Sparta in the fifth century, B.C., in which a group of characters are drawn along in the wake of two great protagonists in a fatal war.

"The best, if not the only, English historical novelist now writing." —New Statesman (London). \$2.50 The Book Club of California announces the publication of Richard de Bury's "The Philobiblon" in a limited edition of 250 copies for sale only to members of the Club. The volume is a folio, 15 by 10 inches, printed in two colors from 16 point Poliphilus type, in double columns, on Van Gelder handmade paper. It is bound in boards with cloth back and paper label. The ornamental initial letters throughout were designed especially for this edition. The volume was printed at the Grabhorn Press of San Francisco. No pains has been spared to make the edition one of distinction.