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By **Ralph L. Rusk**

Associate Professor of English in Columbia University

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Miscellaneous

HAPPINESS IN MARRIAGE. By Margaret Sanger. Brentanos. \$2.

A STUDY OF COSTUME. By Elizabeth Sage. Scribners. \$2.

A GREEK-ENGLISH LEXICON. Compiled by Henry George Liddell and Robert Scott. Revised and augmented by Henry Stuart Jones. Oxford University Press. \$3.50.

OPIMUM: THE DEMON FLOWER. By Sara Graham-Mulhall. Vinal.

MAINSPIRINGS OF MEN. By Whiting Williams. Scribners.

Philosophy

HISTORY OF ANCIENT AND MEDIEVAL PHILOSOPHY. By HORATIO W. DRESSER. Crowell. 1926. \$2.50.

Is the purpose of a text-book to help the teacher to teach or the learner to learn? Presumably, to judge from general custom, it has nothing to do with helping either to think. The function of a text-book is still, apparently, the imparting of useful or useless information. Whatever the possibilities of stultification that nestle in such a method, they will be rather fewer in philosophy than in other subjects because the beginner in philosophy, after a few weeks of bewildered cramming eternal truths only to learn in the next lesson that they were temporary errors, soon develops a prudent skepticism and in spite of all text-books begins to think for himself. Thus in philosophy, especially, an introductory text need not be either inspired or inspiring, provided it be accurate, well-arranged, and clear.

Judged by these current standards, Mr. Dresser's elementary history of philosophy down to the Renaissance is an excellent text-book. There are a few errors that would be crucial in an advanced work but are of less moment here; for example, he attributes the skepticism of Protagoras to the influence of Democritus, which in the first place does not make sense and in the second rests only on an old wives' tale of the personal relations of the two; again, his account of Platonic idealism would suggest that Plato's singular views were generally accepted and became an orthodox part of philosophic teaching instead of remaining a heresy which has only lately, and in a certain school, been restored to favor. Mr. Dresser's book is written with an extraordinary simplicity and clarity, and will be easy to teach and easy to study—as easy, that is, as philosophy can be. It is to be hoped that the author will add another volume or a third section to this one, bringing his subject up, or down, to date.

THE PSYCHOLOGY OF THOUGHT. By H. L. Hollingworth. Appleton. \$3.

Poetry

POETIC PENNINGS. Edited by Joseph Dean. Dean & Co., 112 Fourth Ave., N. Y. \$1.50.

GHETTO CUTTERS. By David George Plotkin. Seltzer. \$2.

LOOKING AT THE WORLD. By Alexander Zimmerman. Privately printed.

SYRINGA AT THE GATE. By Lillie Buffum Chase Wyman. Marshall Jones.

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TYPES OF POETRY. By Jacob Zeitlin and Clarissa Rinaker. Macmillan.

SALEM: AN EPIC OF NEW ENGLAND. By Benjamin Collins Woodbury. Boston: George H. Fille.

The Reader's Guide

Conducted by MAY LAMBERTON BECKER

Inquiries in regard to the selection of books and questions of like nature should be addressed to MRS. BECKER, c/o The Saturday Review

A BALANCED RATION

THE INCREDULITY OF FATHER BROWN. By Gilbert K. Chesterton. (Dodd, Mead.)

THE LAMPLIGHTER. By Charles Dickens. (Appleton.)

THE RISE AND FALL OF JESSE JAMES. By Robertus Love. (Putnam.)

W. P., Connecticut, is looking for books with specimens of Indian songs; is there any volume with traditional words to traditional music?

THERE are not a few, the most reliable being, of course, those issued by the various museums and societies preserving records of Indian culture; in some of the popular collections the recorder has read into the music his theory of what it should be rather than a record of what it is. The State Historical Society of the State Museum, Colorado, issues a "Book of South-western Indian Songs," by Jean A. Jeancon, director and curator, sheet music giving primitive melodies with piano accompaniments by Miss Jeancon, costing \$1.25 from the society. From the Superintendent of Documents, Government Printing Office, Washington, D. C., may be obtained two bulletins by Miss Densmore, No. 53, "Chippewa Music" (60 cents), and No. 51, "Teton Sioux Music" (\$1.10). The Smithsonian Institution, Bureau of American Ethnology, Washington, publishes two bulletins by Miss Densmore, No. 75, "Northern Ute Music," and No. 80, "Mandan and Hidatsa Music." Many representative songs will be found also in E. S. Curtis's "The North American Indian." "A Study of Omaha Indian Music," including transcriptions of ninety-two songs, words and music, by Alice C. Fletcher, is published by Peabody Museum of Harvard University; it can be purchased, however, only with the complete work of which it is a part, and this costs about five dollars.

One who is interested in careful as well as beautiful transcriptions of Indian poetry will be glad to know that in addition to "The Path on the Rainbow" (Boni & Live-right), a comprehensive collection to which Mary Austin contributed, there has been lately published by Macmillan a small volume of "Indian Love Lyrics" to which she has written an introduction. In this connection the remarkable study of "The American Rhythm," by Mary Austin (Harcourt, Brace), should not be passed by.

Letters from W. T. H., San Bernardino, Cal., and M. J. A., Lake Kushaqua, N. Y., come in the same mail asking what French dictionary I would advise them to get.

SO far as my experience goes, and that of readers reporting to me, Cassell's "French-English and English-French Dictionary" (Funk & Wagnalls) is the most practical for everyday American use; it is the one I would buy for a family library. I am told that it is especially useful for following scientific or trade journals. The headquarters of the Guide being at the moment Paris, it was appropriate that these should be the first letters that reached me there.

M. H., Urbana, Ill., who asked not long since if there were other city maps similar to the "Wonderland" one of London, will be glad to learn that Houghton Mifflin has just published one of Boston under the title, "The Color of an Old City."

THIS is the work of two Boston boys, an architect and a painter, Blake Everett Clarke and Edwin Berger Olsen. It is in four colors, 29 x 38 inches, and costs \$2 on paper. It has been a joyful occupation to trace upon its storied surface the streets and sights of a town that for so long carried a sort of golden glory in western minds. That glow finds expression best, I think, in the chapter in Hamlin Garland's "Son of the Middle Border," in which the two boys, who have traveled without sleep or food across half the map to satisfy their souls' desire, find themselves at last blinking at Boston Common, and in the poem by Vachel Lindsay, "So Much the Worse for Boston," chief ornament of his volume "Going to the Sun," in which a Rocky Mountain cat explains to a strayed Bostonian

just what his city (which the cat has seen only with the eyes of the spirit) is like. When the native murmurs that he never saw anything like that at home, the cat replies firmly, "So much the worse for Boston."

L. M., Kansas City, Mo., asks for information about a book called "The Elephant God."

"THE Elephant God," by Gordon Casserly (Putnam), a novel published in 1921, is an exciting account, putting some strain both upon nerves and credulity, of what happened in and around a native conspiracy against British rule in India, and especially the important part taken by Badshah, a sacred one-tusked elephant.

B. T., St. Bonaventure, N. Y., goes in a year or so to China as a missionary, and asks for books about customs, history, and characteristics of China and the Chinese.

"CHINA of the Chinese," by E. T. C. Werner (Scribner), is one of a series of compact and comprehensive manuals on the countries of the world, a series in which a high level of usefulness is maintained. This one divides a brief history into three periods, the feudal, the monarchical, and the republican that is now beginning, and has, in addition to much information on many subjects a chapter on merits and demerits. "China: Yesterday and Today," by E. T. Williams of the University of California (Crowell), is a survey of Chinese life and attitude to life, as it appears in history and in the customs and characteristics of the classes of society. It goes to the Nine-Power Treaty of 1922, and there is a vast bibliography. Dr. Arthur Smith's "Village Life in China" and "Chinese Characteristics" (Revell) are old books, but for the general reader have not been superseded; they have been read by more than one generation of missionaries. One of the most vivid as well as one of the most scholarly of the books lately coming into circulation, in which history, arts, and philosophy are woven into a general survey, is Emile Hovelague's "China" (Dutton), in the translation of Mrs. Lawrence Binyon. "China Today Through Chinese Eyes," by T. T. Lew, Hu Shih, Y. Y. Tsu, and Cheng Ching Yi (Doran), is a result of the Student Christian Movement; it has chapters on the renaissance in China, present tendencies in Chinese Buddhism and the Confucian god-idea, the Chinese church, and the ideas of Christianity that Chinese have gained through contact with Christian nations of the West. "Modern China," by Sih-Gung Cheng (Oxford), makes clear to the western reader the differences of every sort between the North and the South and pays especial attention to the far eastern policy of Japan. This is a good book for one beginning a study of modern political conditions in the far east. Two books resembling fiction will be useful to the student of conditions of women's life: "My Lady of the Chinese Courtyard," by Elizabeth Cooper (Stokes), was for some time taken for a personal record, the atmosphere is so convincing. "My Chinese Marriage" (Duffield), by an anonymous American woman, has lately been republished; it purports to be an actual account of a marriage of a gentleman in high Chinese social circles with an American college-bred girl of good family, a marriage that survived parental opposition and other difficulties, and was indeed an ideal union. Reading the book, however, one wonders whether a lady with such a genius for dissolving herself in the personality of another might not have made some success at marriage in almost any part of the world.

The latest book on this subject is "An Outline History of China," by Herbert H. Gowen and Josef W. Hall (Appleton). The latter is the author of a recent popular travel book, "The Land of the Laughing Buddha." This history, though naturally condensed, is readable, and includes the recent revolution. Appleton also published lately "A Tibetan on Tibet," by G. A. Combe, which differs from the other books about this wonder-world in that it is seen through the eyes of a native who told his story to the author. It thus has a peculiar charm, for it is home to him, not a far-off marvel.

L. G. R., New York, is looking for a short story about a girl who served a fifth prune in the traditional four-prune (Continued on next page)



FAR be it from us to be prophets of evil, yet the fact remains that it rained on St. Swithin's Day. If portents speak truth we are in for forty days of inclement weather. And beyond those forty days lies winter when hearth and easy chair have more charm than the open.

Which, if we may be permitted the paraphrase, is the properest day to read? Saturday, Sunday, Monday? Any or all of them, or any other day for that matter, when storms without invite to ease within. Then is the time of times for a book.

So, to return to our dismal forecast, since summer is foreordained to be wet, and winter is certain to be nipping, take thought of the morrow. There is no lack of material promised to make dun days pleasant,—new books by Edna Ferber, Theodore Dreiser, James Branch Cabell, Sherwood Anderson, Willa Cather, Ellen Glasgow, to cull but a few names from the publishers' announcements. You will want to keep informed about them. But how? Perhaps the *Saturday Review of Literature* can help you in your choice of reading as it does the subscriber who writes us from the Dutch Legation in Bucharest as follows:

I am more than anxious not to miss a single *Review* as living so far from any sort of intellectual center I depend on it entirely to keep me in touch with new books and writers.

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Points of View

The Evans Letters

To the Editor of *The Saturday Review*:
SIR:

I find in a review of my book "The Rosalie Evans Letters from Mexico" in your issue of May 9th, statements or implications that in justice call for correction.

First, an assumption that the Evans property was included in the Communal lands traditionally belonging to the neighboring villages. This is a mistake. The Evans property was never classified as communal land and was never in possession of any of the villages. From the earliest times it was privately owned. It was acquired by purchase from the Mendizabel family and there was never any question as to the title. Its value prior to Mr. Evans's purchase was considerable. He paid for it approximately three hundred thousand dollars. Its later and greater value was a product of Mr. Evans's enterprise, backed by the expenditure of a large sum in its development. He added to the hacienda buildings and in many other ways brought the property up to a high state of productivity—most important, was his creation of an irrigation system. He sought and found a subterranean spring on the property and built an aqueduct that brought irrigation to the greater part of the hacienda. In all, including the purchase price, Mr. Evans put into the property approximately five hundred thousand dollars.

Second, a further intimation in your reviewer's article is to the effect that in her active protest against confiscation of her property, Mrs. Evans "resisted the laws of Mexico." This is a misapprehension. Mrs. Evans's resistance was not against the laws of Mexico, but against the effort to take property that was clearly under protection of the laws. Her protest was not against the laws, but against a procedure in contempt of the law. The law justifying Mrs. Evans's resistance to the taking of her property is embodied in a treaty between Great Britain and Mexico in which the latter country pledged itself not to expropriate the legally acquired property in Mexico of British subjects. Mrs. Evans, by her marriage, was a British subject.

The facts as here recited are beyond question and if proof be required it is easily available.

Your reviewer accompanies the misstatement that Mrs. Evans "was resisting the law of the land and its constituted authorities" by the further statement that "even her staunch and unflinching defender, Cunard Cummins, the British Chargé, vainly advised her to desist." In a sense this is true, but Mr. Cummins's counsels related not to her just claims, but to the personal danger she incurred in her persistent battle for her rights. His advice was not in discredit of her demands, but the counsel of a friend and an official solicitous for her safety.

While appreciating your generous consideration of my book and particularly the kindly spirit of your reviewer, I feel it necessary to call your attention to the errors above noticed. While obviously casual, they are clearly misleading. They tend to create doubts and inferentially to afford to apologists for the Mexican Government a species of justification, if not for my sister's murder, at least for the conditions that led up to it.

DAISY CADEN PETTUS.

The Scholastics

To the Editor of *The Saturday Review*:
SIR:

May I express my appreciation of Mr. Ernest Sutherland Bates's review of my "Story of Philosophy" in your issue of July 3rd, and take the opportunity which his criticism offers me of explaining why the book paid such scant attention to scholastic philosophy? One reason was the difficulty of finding in that philosophy sufficient material of contemporary interest to educated men to warrant taking the reader's time for it. Another reason was my conviction—no doubt a prejudice—that the scholastics belong rather to the history of theology than to the story of philosophy, since their ultimate explanations in cosmology, and their ultimate bases in ethics, were supernatural; there is no more cause for including them than for including Buddha or Zoroaster. When I considered also the unintelligibility of these men, I thought it was wiser to neglect them in a book whose primary purpose was to arouse the lay reader's interest in philosophy. I am a little piqued at Mr. Bates's suggestion that I left out the gentlemen because I am ignorant of their works.

The omission was almost an act of modesty on my part: for as a graduate of a Jesuit college, and a former inmate of a Catholic seminary, I am something of an expert in scholastic theology. I wish I were not.

WILL DURANT.

Mr. Tugwell's Rebuttal

To the Editor of *The Saturday Review*:
SIR:

I gather that, on the whole, Mr. Barnes did not approve of my review of "The History and Prospects of the Social Sciences!" Among other things it appears from his letter to you (1) that I didn't read the book—at least not carefully, (2) that you were most injudicious in asking me to review it because I am not properly equipped for its evaluation, (3) that I was inaccurate and inconsistent in what I said, (4) that because of personal dislike I distorted the facts and opinions presented. This is a fairly complete denunciation.

You will perhaps remember that I undertook the job with some trepidation, knowing Mr. Barnes's uncertain temper. But I think you ought to let me say too, that in printing it you cut it up a good deal—not that this would have made it any more to Mr. Barnes's liking, but that it might have given the impartial observer a better chance of judging whether I went so badly wrong as is implied in this letter to you.

Mr. Barnes is quite correct in saying that I probably remember Simon W. Patten's dislike of certain of Lester F. Ward's dogmas. Anyone who has read Patten would remember that. There is an element of truth in his saying that I am biased against him on that account. It did happen in just that way; but not until I had been a devotee of Ward's for some time. How well I remember the delightful evenings at Philip Minassian's in Philadelphia, who, Ward himself said, was the most understanding student of his work of whom he knew. Patten spoiled a neat little system for me just when everything seemed to be settling into place in it. But it was done so thoroughly that never since have I been able to contemplate devotion to Ward without projecting upon the devotee the immature discipleship I once felt. That this is unjust, must be admitted readily. Also that Ward was one of the greatest of our American scholars. But he was wrong and James, Patten, and Dewey are right—if, of course, I understand them.

Any young American who aspires to be a scholar must envy Mr. Barnes his prodigious energy and his great ability. But that can be done without feeling that he cannot ever be mistaken in judgment. It was an admirable impulse which led to the writing of the "History and Prospects of the Social Sciences;" but, perhaps because my training has been in other schools, and my experience of other sorts, I felt that it was not representative at all points. The exceptions you deleted. But I still feel the same way. Here, I think, Mr. Barnes is unjust in challenging me to name more representative exponents of the fields he covered. Still that should not be difficult, though I have not intended the aspersion on his contributors which is inferred. One can be a solid and faithful scholar without being that genius which represents the great new ideas of his age. My list would have been differently chosen because I should judge differently what these ideas are and who are their best exponents. There can be no question, I should say, about law. Mr. Pound is an outstanding figure, though personally I should have chosen Thomas Reed Powell, or Felix Frankfurter. In sociology, William Fielding Ogburn seems to me to stand out as a commanding figure. He is a very great mathematician, for one thing, which has given him a long start in the new sociology of measurement. In geography, there are both Huntington and J. R. Smith, either of whom would have been better for the purpose. In anthropology, why not Boas—or possibly either Wissler or Kroeber? In psychology there are Stevenson Smith and Jastrow—or why not Watson, himself, for one school and one of Freud's students for the other? Goldenweiser, a long and earnest student of psychoanalysis, would have done it well. Givler and Shepard should not raise objection, as I think I said in my manuscript, though I think Dewey would have been available. In economics, the names are embarrassingly numerous to me, but Mr. Bigelow's would not have been among them because I had literally never heard of him before. Perhaps that is my fault, not Mr. Bigelow's; but I do think that any one of half-a-dozen others would

have been preferable, when there were Mitchell, J. M. Clark, Hamilton, Wolfe, Slichter, Edie and many others to choose among.

So much for Mr. Barnes's challenge for a better list of contributors. I know something of editorial difficulties and it occurs to me that probably some of his writers were pinch hitters. If this is true, it is something less than frank of him to defend them as the best possible ones. But, as to his final challenge "to state any leading trends in the social sciences covered which are not dealt with as adequately as possible in the volume under discussion," I must confess I am at a loss as to his meaning. Does he mean trends which were ignored? Does he mean trends which were stated but not "as adequately as possible?" Presuming the latter, I think I said what I felt about Mr. Bigelow's treatment of economics. Also that I distinctly wanted to avoid controversy about other fields, though I felt impelled to say some things in general. May I let it go at that?

REXFORD GUY TUGWELL.

A Florida Writer

Editor of *The Saturday Review*

SIR:

It seems rather strange that the great interest in Florida brings no mention in our literary reviews and magazines of the writer who first presented the charm of this part of country as a scenic background in literature. This writer, the most distinguished of her recent time among American women novelists, was Constance Fenimore Woolson, and the distinction of her work continues to deserve the attention of all cultivated readers.

Her interest in Florida was roused by a long residence there with an invalid mother. The country before she wrote of it had forgotten the glories of the Spanish Conquistados—it was again undiscovered and asleep! And this Northern woman with her vivid pen, and her artist's perception, gave its message of charm for the first time to the world. Those who go to Florida today—as well as those who only go in imagination, should know the haunting charm of "East Angels," whose scene is laid in Spanish Florida. The moving drama of the story, and its powerful characterizations, hold the interest vividly, and no portrait of any novelist stands out more superbly than of Garda Thorne, who epitomized the eternal indolent charm of the South in her irresponsible, selfish, amiable, exotic personality.

But it is the revelation of the scenic note of Florida in this novel that is unforgettable. The handling is comparable to Hardy's and Conrad's—since it accompanies and interprets and emphasizes the story—permeating it with the strange and almost sinister beauty of a semi-tropic land. Descriptions linger in the mind of the reader—Monnlungs Swamp—one of the most dramatic descriptive episodes in all fiction; the sweeping, lonely pine barrens; the old Spanish ruins; the cloying fragrance of avenues of orange trees in bloom.

In one of her groups of short stories, and in her last novel, "Horace Chase," Miss Woolson wrote again of Florida. The land is hers, in a literary sense, by right of Conquest! And her translation of it makes a warm spot of color in our American literary map.

MAY HARRIS.

The Reader's Guide

(Continued from preceding page)

ration for boarding houses, and rejuvenated all the boarders. M. L. B., New York, asks about a novel part of which he heard read some ten or more years ago, called, he thinks, "The Downfall of the Gods," and introducing him to Angkor.

H. T., Tampico, Mexico, who has read "The Friendly Stars" and "The Ways of the Planets," by Martha Evans Martin (Harper), is led thereby, as many have been, to continue reading along these lines, and learn what he may in this way about the present position of astronomical knowledge.

"ASTRONOMY Today," by the Abbé Th. Moreaux (Dutton), has been translated into English by C. F. Russell, late fellow of Pembroke, Cambridge. The author is Director of the Observatory at Bourges and Member of the British Astronomical Association. This is the latest book to appear in English on this subject; it discusses the most recent explanations of

astronomical problems and gives an account of numerous other problems awaiting solution.

As I am often asked for astronomy books for children, here is a chance to speak of "The Stars and Their Stories," lately published by Appleton, in which there are not only the legends of the constellations and much other stellar mythology, but monthly charts by which the beginner may find his way about the sky.

The New Books Religion

(Continued from preceding page)

CHRISTIANITY AND NATURALISM. By ROBERT SHAFER. Yale University Press. 1926. \$4.00.

This work deserves a less narrow public than it will probably obtain. Its theme is one of universal interest, but its slow and rather ponderous dignity of style is likely to repel all but the academically minded. Professor Shafer seeks in this volume to evaluate dispassionately the conflicting claims of Christianity and Naturalism through an examination of the writings of Coleridge, Newman, Huxley, Arnold, Samuel Butler, and Thomas Hardy, an examination which is always thoughtful but not always, particularly in the case of Arnold, adequate or just. The final conclusion is double-edged, calculated to irritate both the avowed Naturalist and the professing Christian. On the one hand, Naturalism, notwithstanding its admitted contributions to knowledge and human welfare, in the last analysis "can only be regarded as a maleficent when not a self-destroying falsehood;" on the other, "Christianity, as it now stands, is moribund." Nevertheless Professor Shafer argues that in the essence of Christianity is enshrined an internal truth which consists in the recognition of "the probationary character of life, the fact that man, animal though he inexplicably be, is yet a spirit, fighting his way towards freedom in the realm of immaterial reality."

It is doubtful whether "Christianity and Naturalism" will entirely convince many of those who do not already accept its thesis. Professor Shafer's arguments employ, without definition or analysis, too many treacherous "weasel words" such as "necessity," "freedom," "spirit," and the two famous weasel words of his title. There is nothing new or valuable in his attempt to save the dignity of man by withdrawing him from the rest of nature and asserting that science is incapable of touching his "spiritual" life; this is a doctrine which in less worthy hands has often been—and doubtless will be again—used as a cloak for every kind of obscurantism. Nor does one see in what way the eternal truth of Christianity, as given above, differentiates it from Brahmanism, Buddhism, Mohammedanism, Zoroastrianism, or the religion of Osiris in the Egyptian Book of the Dead. When one finds, as Professor Shafer does in his concepts of Christianity and Naturalism two mutually opposed and inadequate tendencies of thought, it is wiser to attempt a synthesis of both than to reject one and adopt an esoteric interpretation of the other. "Christianity and Naturalism" does not solve its problem, it does not even state its problem rightly, but it does present a deal of material on the subject, it raises all manner of subjacent questions, and is an excellent book on which to sharpen one's philosophic wits.

THE GOTHIC VERSION OF THE GOSPELS. By G. W. S. Friedrichsen. Oxford University Press. \$7.

COMPARATIVE RELIGION. By Alfred W. Martin. Appleton. \$1.50.

AN OUTLINE OF CHRISTIANITY: The Story of Our Civilization. Vol. IV: Christianity and Modern Thought. Dodd, Mead. \$5.

IS IT GOD'S WORD? By Joseph Wheless. Knopf.

THE BOOK NOBODY KNOWS. By Bruce Barton. Bobbs-Merrill, \$2.50.

LIFE OF OUR MASTER CHRIST JESUS. By Septina Baker. San Francisco: California Press. \$3.

STRENGTH OF RELIGION AS SHOWN BY SCIENCE. Philadelphia: Davis.

Travel

YOUR UNITED STATES. By Arnold Bennett. Doran. \$2.50 net.

CONCERNING CORSICA. By René Juta. Knopf.

A WAYFARER IN UNFAMILIAR JAPAN. By Walter Weston. Houghton Mifflin. \$3.

A WAYFARER IN EGYPT. By Annie A. Quibell. Houghton Mifflin. \$3.

NORTHERN LIGHTS AND SOUTHERN SHADE. By Douglas Goldring. Houghton Mifflin. \$5.