

## NEW BOOKS

TWENTY-FIVE YEARS, 1892-1916. By Viscount Grey of Fallodon, K. G. 2 Vols. Toronto. The Ryerson Press. 1925.

For the student of affairs, this is the book of the year. It is safe to say that no political memoirs of our time have been more eagerly awaited. None, certainly, are more authentic. Lord Grey, like Bismarck, speaks with authority. Fundamentally different in all else, the two are alike in this; Each gave character and direction to one of the two great diplomatic alignments destined in the fulness of time to meet in fatal shock. Both were architects of Fate. Bismarck for a decade built up the Triple Alliance; Lord Grey, for a similar period, the Triple Entente. And Lord Grey was victor, so far as there was a victory at all.

*Twenty-five Years* does not purport to be an autobiography. It is primarily a discussion of public affairs since 1905 and, in particular, of those momentous tendencies in world politics which finally issued in the Great War. The second volume treats of Lord Grey's conduct of foreign relations during the first two years of the war and, generally, of Allied diplomacy down to the end of 1916. In appendices are given some relevant documents, notably the Foreign Secretary's address in the House of Commons on the day before war was declared. The narrative throughout is dignified and restrained. No disclosures startle, for with Lord Grey everything hidden has been long ago revealed. There is no strident preaching, no piquant gossip, no flashy epigram. In a quiet, sweetly reasonable manner the author lays before us those mighty issues in which he bore so chief a part. Especially characteristic are his rigid self-examination and his Hamlet-like analysis of motives and consequences. "It has seemed," he writes, "a duty for one who had been long and intimately concerned in pre-war diplomacy to give his narrative of events, his interpretation of them, and the impression produced by them on his own mind. . . . Whether it should be published now or reserved for a later time, is open to question." This is hardly in the modern manner, but fortunately the balance of reasoning inclined towards present publication with a view "to discover and draw conclusions that may avoid another war."

Lord Grey is of the straitest sect an Englishman. He is native to the countryside, a lover of its streams and trees and birds. One gathers that he did not seek public life, but rather deviated into it. By preference he would be of the company of Izaak Walton and Gilbert White. But an inherited political tradition and membership in a distinguished old county family early picked him out for leadership in the North Country. Perhaps university influences had something to do with his career, for, like so many eminent Englishmen of his time, he was at Balliol under Jowett. Whiggish rather than radical,

in his choice of politics he was apparently determined by his strong feelings on the question of the county franchise. The Liberal position appealed to him; he stood for Berwick, and was elected to parliament in 1885 at the age of twenty-three. In opposition for six years, he first held office in 1892 as Parliamentary Under-Secretary at the Foreign Office under Rosebery, and he went out with the defeat of the Liberal Government in 1895. It was during this period that he would get his first insight into foreign affairs. In 1892, British policy aimed at friendship with the Triple Alliance:

The most obvious reason was that the British Empire had occasions of acute friction with France or with Russia, friction much more frequent and acute than with the countries of the Triple Alliance. . . . There was, I think, a belief that the power of the Triple Alliance made for stability and therefore peace in Europe; that France and Russia, though militarily the weaker, were the restless Powers, while the Triple Alliance was on the whole contented.

Three years later, on retirement from office, Lord Grey is not so sure of Germany:

The general impression left of our position in the world was not comfortable; we relied on German support in Egypt, and received it; but we never could be sure when some price for that support might be exacted. At any moment we were liable to have a serious difference with France or Russia, and it was evident that these differences were not unwelcome at Berlin and to German diplomacy. But I certainly had no idea of a change of policy, and I do not think that my chiefs contemplated anything of the kind.

But when he returned to office as Foreign Secretary ten years later, British policy had wholly changed. An alliance had been made with Japan and an Entente with France, to both of which Lord Grey gave his support. He records his feeling over the agreement with France as one of simple pleasure and relief:

I saw all that had been most disagreeable in my experience at the Foreign Office from 1892-5 swept away. We should no longer be dependent on German support in Egypt, with all the discomfort that this dependence had entailed. I had no intention to thwart German interests; but we should now be able to negotiate with Germany without the handicap of the Egyptian noose round our necks. That was a welcome relief.

It was along the lines of the *entente* as a principle in foreign relations that Lord Grey elected to work. The agreement with France was retained as the corner-stone of British policy, an entente with Russia was negotiated in 1907, and repeated efforts were made to arrive at an understanding with Germany herself. Military and naval conversations necessarily took place between friendly Governments that might have to fight together against a common foe. But no obligations in the nature of an alliance were assumed by Great Britain towards the other members of the Triple Entente. Lord Grey makes this clear beyond cavil. The exchange of letters with Cambon in 1912 (I. 94-96), the record of the conversation with Sazonof at Balmoral (I. 287-8), and Lord Grey's statement to the House of Commons on June 11, 1914, (I. 279) leave the matter in no possible doubt. Whether such technical detachment was politic or not, and how far it was an element in precipitating the war in 1914, will doubtless be debated

to the end of time. Lord Grey's opinion, of course, is that no pledge could have been given to France and Russia. He could not give such pledge on his own initiative; the Cabinet was not prepared to give it; the country would have divided on it. Would the giving of a pledge have prevented war? Lord Grey thinks not:

I feel sure that it would not, though I am aware that there is much British and French opinion to the contrary. . . . Everything we know goes to prove that the German military authorities calculated on a war not of years but of months, during which they would not be seriously hurt by anything the British Army could do. . . in other words, that their plans covered the risk of Britain coming in. . . If this were so, an early intimation that we should join France and Russia would not have prevented war. . . . It would have been said that our entry had incited France and Russia to attack Germany.

To pursue the argument would take us far beyond the limits of a book review. These memoirs bristle with texts for all sorts of controversies; naturally enough, for they are brief chronicles of the time. And such a time! But in everything Lord Grey is single-minded. His statements of fact are straight-forward, his inferences moderate and fair. Through those critical nine years he made every effort to be "on the side of the angels," but he found himself at last in the grip of as relentless a Fate as ever Greek tragedy presented.

Just another allusion to Bismarck. The reader of his *Reflections and Reminiscences* will recall that when the Ems telegram arrived, Roon and Moltke were dining with the Prussian Chancellor. All were depressed at the prospect of prolonged negotiation. But when the edited text was read, with its intended "effect of a red rag upon the Gallic bull," war became a high probability:

This explanation brought about in the two generals a revulsion to a more joyous mood, the liveliness of which surprised me. They had suddenly recovered their pleasure in eating and drinking, and spoke in a more cheerful vein. Roon said: "Our God of old lives still and will not let us perish in disgrace." Moltke . . . smote upon his breast and said: "If I may but live to lead our armies in such a war. . .!" (II, 100).

And this by way of contrast from Lord Grey on the morrow of the Great War:

After the outbreak of war, I sometimes lay awake asking myself again and again whether the war could have been prevented by anything that I could have done in the preceding years. Sleep came every night sufficient in amount to restore strength for the next day, but there was often a wakeful time round about four o'clock in the morning, that time when vitality is low and spirits are depressed and the mind is often a prey to doubts and anxieties. I would try one hypothesis after another, considering what hope there would have been in any of them. . . . The answer I gave myself was never hopeful. What we know now shows how insuperable were the difficulties of satisfactory dealings with the German Government.

In a material sense, Great Britain was not ready for the war. But one asset gave her the moral position from the start. That was the character of Sir Edward Grey.

H. F. M.

FIVE STAGES OF GREEK RELIGION. By Gilbert Murray, M. A., L.L. D., D. Litt., F. B. A., Regius Professor of Greek in the University of Oxford. The Clarendon Press. 1925.

In 1912 Professor Gilbert Murray delivered a series of lectures at Columbia University, the substance of which was published as the author's *Four Stages of Greek Religion*. The present volume is the second edition of the *Four Stages*, the change in title being due to the insertion of a new chapter designed to fill what Professor Murray felt to be a gap in his earlier survey. Both editions contain chapters on "The Saturnia Regna," "The Olympian Conquest," "The Failure of Nerve," and "The Last Protest," together with an appendix in the form of a translation of the treatise of Sallustius *On the Gods and the World*. That additional "stage," which finds a place in the second edition, is dealt with in the new chapter entitled "The Great Schools of the Fourth Century." The period in question, which was not covered in the original series of published lectures, is now recognized by the author as coinciding with the highest development of Greek religious thought, whence the decline set in which is referred to as "failure of nerve."

In his preface to the first edition, Professor Murray states that his book is intended to fill in the interstices in our knowledge of Greek religion. "It avoids the great illuminated places, and gives its mind to the stretches of intervening twilight." Compatibly with this aim, the opening chapter of the *Five Stages* is directed to the study of the tangled mass of pre-Olympian cults which are discernible beneath the later imported gods of the Achaioi. In the main, the author here follows the account given by Miss Harrison in her *Prolegomena*. Thus beneath the Zeus Meilichios of the classical festival of the *Diasia*, analysis reveals the fainter pre-Olympian figure of Meilichios himself—"he of the appeasement"—together with the mythical ancestor who, as the dread snake, is the object of appeasement. The account given of the *Thesmophoria* and the *Anthesteria* follows along similar lines. In connection with the latter, the classical Dionysus is shown as emerging from the bull-god of the earlier Pelasgian and Aegean cults, and the conception of *Mana* is developed in relation to the widespread theophagic rites of pre-Hellenic antiquity. The chapter draws to a close with an account of the vegetation-spirit, or Year-Daemon, who lives, dies, and rises again as the "Third One" or the "Saviour," and with a discussion of the conceptions of *themis* and *tabu*.

Enquiry serves to show that the first stage of Greek religion was, on the whole, something fraught with a spirit of dread and the feeling of the need for appeasement; something, too, which is filled with a craving for the magical power and the *Mana* which alone can avert the vengeance of the broken *tabu*. In the second chapter of the *Five Stages* a transition is made from this twilight atmosphere of magic and medicine-men to the clear upper air of the Olympian gods. Miss Harrison's work has perhaps shorn the canonical gods of Greece of not a little of their glory; but in this chapter Professor Murray has set himself the task of restoring to them a due measure of their former grandeur and religious significance. Readers of the *Rise of the Greek*

*Epic* will remember the author's defence of Hellenism against the charge of paganism, and his chapter on the expurgations effected by Homer in the use of ancient traditions and myths. Substantially the same line of thought is continued and deepened in the present chapter. The gods of Olympus are the gods of the invading Achaioi and Northmen; and as such, they bring with them the marks of their origin. They promote neither agriculture nor industry, and Hephaistos the maker of weapons is the sole definite craftsman in their band. They are heavenly projections of royal buccaneers and conquering chieftains; but they bring with them an aristocratic and monogamous tradition. It is perhaps easy to idealize the in-coming gods of the Achaioi overmuch, and it is arguable that Professor Murray lays himself open to this charge. But he has no difficulty in showing the immense cultural and religious superiority of the Olympian Family over the array of pre-Hellenic divine serpents, bull-gods and many-breasted fertility goddesses. The coming of the Olympian gods effected indeed something that approached to a reformation in Greek religion. "It gradually swept out of religion, or at least covered with a decent veil, that great mass of rites which was concerned with the food-supply and the tribe-supply, and aimed at direct stimulation of generative processes. It left only a few reverent and mystic rituals, a few licensed outbursts of riotous indecency in comedy and the agricultural festivals" (pp. 83,84). Certainly the Olympian Conquest was only partially successful. It was not entirely equal to the task of transforming the coarser elements upon which it was superimposed, and the Olympian gods were themselves contaminated to some extent in the process; nor was it capable of reducing the chaos of earlier tribal deities to the order of a single intelligible pantheon. It could not achieve everything, but it did achieve much. It gave to Greece, and to the admiration of later ages, the shining figure of Apollo.

Anyone who reflects upon the course of events in Greece during the fourth century will find its outstanding features in the decline of the Olympian religion and the break-down of the Polis. In tracing, in the present edition, the connection of the third stage of Greek religion with these two events, Professor Murray deals with the ideals and beliefs of the Cynic, the Stoic, and the Epicurean schools. There is much in this chapter which serves to deepen and vivify our customary rather thread-bare conceptions of the personalities of Diogenes and Epicurus. It is of interest also to ask what considerations have influenced the author in his final judgment of the fourth century as marking the highest development of Greek religious thought. Both Cynicism (together with the later school of Stoicism) and Epicureanism are religions, if not of despair, at least of partial disillusionment. Nor is it possible, as Professor Murray points out, to overlook the erroneous psychological basis of Cynicism or the unprogressive attitude towards problems of knowledge and research which characterized the Epicureans as contrasted, for example, with the Peripatetic school. It might seem natural, therefore, to regard both Cynicism and Epicureanism as the beginning of a decline, rather than as the full flower of Greek religion. But there is another aspect of the problem which must be kept in view. Cynicism will perhaps always stand

condemned as a theory of life by reason of its brutality. But with Stoicism and Epicureanism the case is very different. The former, with its faith in virtue as the only value, and its conception of a divine cosmic order and purpose, taught men the true inwardness of religion as a thing of the spirit; and the glory of Epicureanism is "to have upheld stark upright an ideal of sanity and humanity in a reeling world." It stood fast in its faith in friendship and simplicity of living, and delivered men from the bondage of superstition and fear. Against these it was able to put forward its all-sufficient utterance: "Nothing to fear in God: Nothing to feel in Death; Good can be obtained; Evil can be endured."

Students of religion have long been aware that the key to an adequate understanding of subsequent religious doctrine must be found in a study of the syncretistic developments of the Hellenistic Age. It is this period, extending from the time of the Garden and the Porch to St. Paul and his successors, which is the subject of Professor Murray's fourth "stage." Only a few of the interesting developments discussed in this chapter can be noted here. Chief among them are the Graeco-Roman worship of Fortuna and Sors, the introduction of the sun, the moon and the planets as objects of popular religion, the deification of kings, and the different forms of gnostic mystery-religions. The relationship of these varying beliefs and conceptions to one another and to the mixed influences at work in the Hellenistic Age is dealt with at some length. Thus Professor Murray suggests that the popular worship of Sors is traceable in part to a vulgarization of the Stoic conception of *Heimarmene*, and points out the importance of Persian and Babylonian elements in the later Hellenistic religions. The chapter also affords an interesting insight into the significance of the pre-Christian *Gnosis*. In this later part of his work the author relies chiefly upon a study of the *Corpus Hermeticum*, supplemented by the findings of Reitzenstein, Bousset and other recent authorities.

The *Five Stages* closes with an account of the last stand of the Graeco-Roman gods under the championship of the Emperor Julian. In an appendix, to which this account forms an introduction, Professor Murray has supplied a translation of the treatise *On the Gods and the World* of Sallustius, the friend and adviser of Julian. Classical scholars and the educated world at large will thank the author for this timely translation. But they will thank him no less for the chapter which precedes it. For they will find there not only a living representation of the mystic and ascetic Julian, but an example also of that perfect gift *Sophrosyne* which is the final message of Hellas. Wherever religious controversy prevails, there also is often harshness of spirit. But *Sophrosyne* is "the spirit that in any trouble thinks and is patient, that saves and not destroys"; and that spirit has found a resting-place in Professor Murray's pronouncement upon the religious controversy dealt with in this chapter. "They are all dead now," he writes, "Diocletian and Ignatius, Cyril and Hypatia, Julian and Basil, Athanasius and Arius: every party has yielded up its persecutors and its martyrs, its hates and slanders and aspirations and heroisms, to the arms of that great Silence whose secrets they all claimed so loudly to have read." Julian and Sallustius are gone, gone too are Gregory and

John Chrysostom. "They fought to the death about this *credo* and that, but the same spirit was in all of them. In the words of one who speaks with greater knowledge than mine, the most inward man in these four contemporaries is the same. It is the spirit of the Fourth Century."

In this short review it has been possible to do little more than indicate some of the riches that are to be found in this book. Nor is much else required. Those who are likely to read it will have read also the author's earlier works. They will find here that grace and perfection of learning which they have learned there to expect.

N. J. SYMONS.

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THE LAND OF AFTERNOON. By Gilbert Knox. The Graphic Publishers. Ottawa. 1925.

This is a very striking book. It is issued under a *nom-de-plume*, and there is sure to be many a guess as to the personality veiled under "Gilbert Knox." As an addition to the literature of satire it has a brilliance which cannot be questioned, and like all genuine satire it is intensely provocative.

In *The Land of Afternoon* is depicted the life of Ottawa, especially of members of parliament and their wives, social coteries, officials of one sort and another. The story revolves around the fortunes of a young parliamentarian from the West, who has brought with him to the House of Commons the mood and temper which he acquired in a prairie province. He finds in Ottawa an atmosphere of intrigue, small jealousy, attempts at corruption, and the manifold fooleries of social competition in a capital city. But most of the interest of the book is concerned with its female characters, whose rivalries with one another and whose plans to captivate the hero are mingled with exploits of unconventional daring which one may hope are over-drawn.

There is something of the spirit of "A Gentleman with a Duster" in this satiric piece, and it often reminds one of the book called *The Glass of Fashion*. That such phenomena of contemporary life are rightly burlesqued, and that the burlesque here is notably effective, one must acknowledge at once. Whether Ottawa is specially open to this reproach is a point to be settled by those with closer knowledge of that city than is possessed by the present reviewer. It seems unfair, however, that this satirist should direct his (or her) shafts upon individual men and women who can be at once identified. For the exaggeration which belongs of necessity to this sort of art may thus convey calumnies upon personal character, and the whole enterprise of the writer can be justified only if the attack is upon a certain kind of life rather than upon individual and easily recognizable persons. So far, the sharp critics of "Gilbert Knox" are well entitled to find fault. But apart from such personal injustice, the book has an intense interest even for those to whom Ottawa and its ways are entirely unknown. It shows a power of description, a subtlety in character-drawing, a gift of the terse and pungent phrase, which place it undeniably in the ranks of literature. One may hope that "Gilbert Knox" will in some future work

employ these conspicuous talents to drive home that most wholesome moral which he (or she) has to teach, without weakening the effect by such lack of consideration for the rights of living men and women whom no satirist is entitled to use as mere material for propaganda.

H. L. S.

INCREASE MATHER, THE FOREMOST AMERICAN PURITAN. By Kenneth Ballard Murdock, Ph. D. Cambridge. Harvard University Press. 1925.

It was once said in serio-comic appreciation of the metropolis of New England that "Boston is not a place, but a state of mind." In such "state of mind" as lovers of the city found to be, at least in the later part of the nineteenth century, essentially Bostonian, it was quite easy to trace the outcome of two great movements in the past;—the strict Puritanism of its early days, and the strong current of religious liberalism, in recoil from that stagnation into which Puritanism eventually merged, which later established Unitarianism on almost as prominent a place as the primitive Congregationalism had held. In the book before us the author gives a picture of one who may fairly be taken as the typical figure of the first of these two stages of the city's life. Mather was the most noteworthy of the Presidents of Harvard University when that great institution was in its infancy. This dignified and well-illustrated volume, issued from the Harvard Press and written by a member of the Harvard Faculty, is a recognition of his eminence which the old Puritan would indeed have valued could he have foreseen the compliment.

Dr. Murdock has bestowed much learning and patient research on this work, and has spared no pains in unearthing all pertinent facts relating to Mather and his family. He is, however, perhaps too prone to minimize his hero's failings, and to offer excuses for the intolerance, bigotry and violence of temper which were such noticeable features in his character. In spite of this partiality, however, it is easy from the account here given to see the man in relation to his environment.

The Mathers occupied a prominent position in early Boston. Their influence fluctuated from time to time, but for four generations they were outstanding figures in the religious, literary, social, and political life of the city. Richard was a friend of Oliver Cromwell, and reached Massachusetts in 1635. Increase was his youngest son; he was trained to the ministry from his earliest years, graduated from Harvard when seventeen, and preached his first sermon a few months later. He spent several years in England, returning to Massachusetts on the restoration of Charles the Second. In Boston he speedily became known as an eloquent and a strenuous upholder of the Puritan ideals in Church and State. His influence was wide-spread, though he made many enemies. His earlier writings show the full flavour of strict Puritanism. One is entitled "An Arrow against Profane and Promiscuous Dancing." Another is directed against Stage Plays, Maypoles, Health-drinking and celebrating Christmas. At a later



date, when the colony had been deprived of its original Charter, he was chosen to go to England to try to secure a new one as favourable as possible to the colonists. His stay in the mother country, where he met many prominent persons, probably benefited him in many ways, but he never learnt tolerance in religion or patience in controversy. He was, however, a man of strong though narrow intelligence and tenacity of purpose, with warm family affection, and a genuine regard for what he held to be the true interests of the community. All the Mathers were true lovers of books, and formed libraries of some value, thereby setting the fashion of book-collecting in New England which has lasted to the present day. To one of their descendants at least this appears to have been their most excellent trait. Of less certain merit was the voluminousness of their writings. Richard published about a dozen books, Increase more than a hundred (many of them sermons), while his son Cotton was guilty of two hundred and eighty! Our author notes that four of Increase's sermons were translated into Indian; but as there is no evidence that these were read, this need not be added to the many cases of cruelty to the aborigines of which the Puritans were guilty.

E. R.

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THE WORKS OF SAMUEL DE CHAMPLAIN. Volume II. Toronto.  
The Champlain Society.

The best of print, paper, press-work, and binding are the recognized features of the Champlain Society's publications, as constant a quantity and as noticeable as the crimson cloth of the covers. Corresponding qualities not less conspicuous to the discerning student of history are scholarly editing, illuminating notes and introductions, and efficient aids to the understanding in the shape of plans, maps, and facsimile drawings. All these marks of intelligent direction are found in the second volume of Champlain's *Voyages*, which has just issued from the press. The French text has been collated by Professor J. Home Cameron, and the English version is the work of such an eminent French scholar as John Squair, Professor Emeritus of French in the University of Toronto. His name is a guarantee of fidelity and accuracy. Each page prints the French original in the upper half with the English translation below, an ideal arrangement both for the general reader and for the more serious investigator.

This second volume covers the voyages between 1608 and 1613, when "our James" was ruling England, and William Shakespeare actor-manager and playwright was closing his remarkable career. An understanding of Champlain's activities is essential and fundamental for the Canadian historian. His account of his journeys up the New World waters, his contacts with the natives, his observations on the climate, soil, natural features of Canada have unique value as a tale of first beginnings. Champlain himself seems to have been a keen-eyed, hard-bitten, plain-spoken sailor man, who sets down what comes under his notice with the forthright simplicity of entries in the ship's log. The man of Brouage was not without piety as well as an eye to

the main chance. He had also the salt of humour in him, as when he refers to the men who were conspiring to take his life as *mes galants*. A most valuable part of his narrative recounts the sickening, bestial tortures inflicted by the Indians on their prisoners. It ought to settle for ever the myth of the noble Red man. Champlain's championship of the Hurons was luckless. Though the first victory over the Iroquois was won by his miraculous arquebus, it was ultimately answered by the hideous massacre of Lachine in 1698.

It is difficult to overpraise the illustrative material. Crude old maps are faithfully reproduced, but they are made intelligible by modern corrections. Ancient errors are rectified by photographs of the doubtful localities and visits to the spot. The famous astrolabe lost in 1603 and found in 1867 is reproduced in its natural dimensions. It is now in the possession of an American gentleman in New Jersey. One is very grateful to Mr. C. W. Jefferys for re-drawing Champlain's skew-eyed "Abitation de Quebec"; the artist has made it possible, with its feet in the river and its back to the towering cliff.

The existence of the Champlain Society is one more proof, among many, of growing national feeling in Canada. Our young Dominion conscious of achievement is deeply interested in its beginnings, and supports handsomely a publishing society whose mission is to make Canadian history more widely known to Canadians.

ARCHIBALD MACMECHAN.

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FAR HORIZONS. By Bliss Carman. Toronto. McClelland & Stewart.

This new volume of Mr. Carman's verse will be warmly welcomed by all those, and they are many in number, who have long enjoyed the refined and delicate charm of his poetry. They will discover here the same sensitiveness to natural beauty and the same vivid consciousness of man's dependence upon, and his emotional response to, his environment that characterized his earlier work. For the most part it is in the far West, with its wide spaces and its suggestions of limitless adventure, that he now finds his inspiration, and we can see how irresistible is its appeal to the poet. If at times the reader suspects that there is less in this volume of that keenness of imaginative vision which first delighted him in "Low Tide at Grand Pré," there is at least no falling off in the purity of the style and the adequacy of the technique. It is a pleasure to Canadians to realize that their best-known poet is now living on Canadian soil, and finding themes for his songs within our great Dominion.

E. R.

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S. P. E. TRACT NO. XXI. The Society's Work. By Robert Bridges. Clarendon Press, MDCCCXXV.

It may be desirable to remind the reader that the "Society for Pure English" was founded in 1913, and that the original committee was composed of Henry Bradley, Robert Bridges, Sir Walter Raleigh and

L. Pearsall Smith. Tract XXI is entitled "The Society's Work." Herein the Poet Laureate discourses of the nature, purpose, means and methods of the Society.

This Association is purely linguistic, not literary; and "pure" does not mean Teutonic. The outstanding facts about English and those who speak it are: (1) English is spreading all over the world, and has some corrigible defects. (2) "We are inheritors of what may claim to be the finest living literature in the world." "There is danger lest our speech should grow out of touch with that literature and losing, as it were, its capital, . . . gradually dissociate itself from apparent continuity with its great legacy."

Mr. Bridges has pointed out that reform is feasible. Scientific knowledge of language has greatly increased; journalism may easily be made an ally; "we look to the newspapers with confidence as our most strenuous and effective helpmates." Compulsory State education, the use of the telephone and broadcasting, finally example and fashion, may all be turned to account. There was no need of his adding "example and fashion"; for example and fashion, where language is concerned, comprehend all the others, as Horace well knew;

*Quem penes arbitrium est et ius et norma loquendi.*

It must be remembered that this is not a Society of fads or faddists. Their objects are desirable. We are far too careless of our greatest institution—the English language. And their method seems sane: "The healthy development of the language can only be secured by familiarity with its historic forms. If the people are grounded in the older literature, they can be trusted to develop it reasonably; on the other hand, if they have no better groundwork than the chance corruptions prevalent in their district, what they may ultimately make of them is inconceivable. Development based on corruption can end only in confusion."

And it is a good thing for that large public of careless thinkers and careless speakers to see that the study of language is not a prerogative of the gerund-grinder—who has received a great deal more abuse than he has deserved. It is significant that the Poet Laureate takes so large a part in the work of the Society; for poetry and philology—even in the narrow and inaccurate use of the term philology that is common in England—are not enemies but allies. Poets produce language; it is the humble function of the philologist to criticize and appreciate their production.

E. W. NICHOLS.

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IN THE HEART OF CANADA. By W. King Baker. George Routledge & Sons. London.

In his Foreword the author says: "This book is for the perusal and consideration of everyone in England who cares for her future, or who is interested in Canada; and for every Canadian concerned for the development and advancement of the greatest British Dominion." If the work does not quite fulfil the expectations these words may raise, it does certainly contain not a little that is likely to prove of real value to those in England who are considering the advis-

ability of settling in Canada, as well as much that will repay the attention of Canadian readers. It is rather difficult to describe its contents which are very diversified, being partly historical, partly descriptive, and partly biographical, while the method of exposition is somewhat discursive. The writer's main thesis is that there is an urgent need for a more intelligent system in the preparation and training of emigrants from the Old Country to Canada; more especially, that those intending to settle in the Dominion should be given some experience of life under rural conditions, preferably in youth, and that they should receive instruction in at least the simpler of the agricultural tasks which they will meet with in their new homes. He justly points out that the too frequent disappointments and failures of would-be settlers have been due to their complete ignorance of the conditions of life and work on Canadian farms and ranches, and their inability to adapt themselves to what appears so strange and unhomelike. For this much-needed preliminary training he thinks the English Government should make provision, while the Canadian authorities should take care of the safety and welfare of the newcomers.

The book contains well-written biographical sketches of Sir John A. Macdonald, Sir Wilfred Laurier, Mr. Fielding, Mr. Mackenzie King and other prominent Canadians. Its illustrations are numerous and good; but the absence of maps is unfortunate, especially as the English reader is usually extremely vague in regard to the geography of Canada.

E. R.

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ETHER AND REALITY. By Sir Oliver Lodge. London. Hodder and Stoughton.

The vast majority of readers of this extremely readable book will not trouble themselves with the problem which at the very outset occupies the attention of the expert physicist,—whether or not there is an ether at all. There is a school of physicists which will have none of it, and declares Sir Oliver Lodge's belief in the ether as here expounded to be a delusive survival of mid-Victorian theorizing. This book is not for them; if they "know of a better" theory, they can go to—it. They will be lucky if they can get so brilliant an exponent of it as Sir Oliver is of his own.

Sir Oliver admits that the ether appeals to no single sense possessed by mankind at the present time, that it cannot be set in motion, that it has no viscosity while it is of enormous density; yet this bundle of negations is asserted not only to be real, but to be the medium responsible for cohesion, gravitation, the electric and magnetic forces, the propagation of light, the occurrences of telepathy and the phenomena of life itself. Truly an amazing and elusive reality; but no thoughtful person would dare to deny that such a substance is possible.

Many now living were quite ready to deny that we should ever be able to live for days submersed under the ocean, fly round the world, and speak our thoughts with perfect audibility without the aid even of wires. Yet all these things have come to pass; our caution about the impossible has been greatly increased. How all these

things may be, is told by this prince of expositors in language so simple and direct that the achievement is remarkable in itself. Doubtless the use of wireless telephony in giving those discourses is one reason for their charming lucidity. Not a single mathematical formula is called in to help. But there is in this book, small as it is, much-in-little which if heeded at the present time would be very valuable, especially to young people, in their outlook on the things of mind.

Take the following from the Prologue on Science and Philosophy—  
 "To exclude life and mind is another weakness; it is the basis of a materialistic system. To exclude matter is another but less common error—the basis of a narrow idealism. To over-emphasize conduct as a test for truth is the basis for pragmatism. To under-estimate conduct and practical affairs is mysticism. The positive side of all these systems may be strong; the negative sides, feeble and misleading." What a wealth of penetrating sanity is bound up in these few words!

Part of the charm of Sir Oliver Lodge's writing is the vein of poetry which runs through it, as he discourses of such "dry" things as electrons, protons and lines of force. And again this book is interesting if only for the very newness of the fundamental conceptions regarding the universe which are here assumed to be true. Its very language would have been unintelligible thirty years ago. Who then would have thought that we should obtain our most intimate knowledge of the constitution of the sun and the stars, as well as of the minutest portions of terrestrial matter, from such things as the photographic plate, the spectrum, and the behaviour of the X-Ray not then discovered?

Not the least suggestive chapter is that on "Life and Mind" in their supposed relations to the ether:

Life and mind have entered into relation with matter. What they are we know not; we can only study their behaviour; they use matter for a time and disappear. "Disappear"; that is the word: we have no right to say they go out of existence; that would be going beyond our knowledge, they go out of our ken. If they are real things, it is quite unlikely that they go out of existence; what their existence really means I, for one, have no idea: all I know is that they can temporarily animate and control matter.

More wisdom, more caution, more philosophy.

Someone has already remarked with much truth that these speculations of Sir Oliver about the ether are the logical continuation of the argument contained in that interesting book, *The Unseen Universe*, published anonymously very early in the seventies. It is now known to have been written by Professors Balfour Stewart and P. G. Tait—both reverently minded physicists. It caused a great stir in the thoughtful circles of its time.

Sir Oliver Lodge is the successor of these thinkers; he is the apostle of reverent wonder; one of the greatest living expositors of the mysteries and the miracles that constitute the commonplace. To him, nothing is common and nothing mean. If to Wordsworth the meanest flower that blew could call up "thoughts too deep for tears," then for the poetical and scientific author of the book before us the merest scrap of gross matter evokes ideas that are majestic, all-embracing and full of grandeur.

D. F. H.