SOME NEW BOOKS.

The Roman Catholic Hierarchy.

Whoever among Protestants or Catholics remembers, as what reading person does not, Macaulay's praise of the organization and system of the Roman Catholic Church as "the very masterpiece of human wisdom" will welcome an authoritative account from the inside of what that organization and system are. Such a work, without any precedent or any rival so far as we know, is *The Vatican, the Centre of Government of the Catholic World*, by the RIGHT REV. CANON HUGHES DE RANGAU (Appletons). Who the right reverend author may be we are not aware. But that his work is authentic and "semi-official" we have ample internal evidence. For example, in the pages devoted to the Catholic Church in the United States, pages too few for the American reader, and apparently avoiding the burning questions of the church in this country, we read that when the report of the speech of President Taft at a meeting of Catholic missionaries at the Catholic University in Washington "reached the Vatican it produced a most favorable impression," and again, that a certain passage of the address of the Bishop of Savannah to Pius X. on behalf of the graduates of the American Pontifical College at Rome "especially pleased the Pope." Frequent references of this kind seem to put the authoritative quality of the volume beyond question.

The book begins with a brief account of the Vatican as a building. All this may be had, of course, from other sources. But it is particularly impressive from its context. It shows the additions and embellishments which have proceeded, superposed upon a foundation vaguely ascribed to the Roman Emperors, and to Nero in particular, at equal pace with the development of the papacy itself, until the Vatican has reached an extent and an elaboration among the buildings of the world comparable to that of the church whose headquarters it is among the institutions of the world. Here it is that the enormous and extensively subdivided work of the system is done, ostensibly under the direction of a man who when he comes to it has almost necessarily passed the years of active life, and who in almost any other department of human affairs would have been retired from business or on the verge of retirement. Pius X. when he was chosen Pope was 68. So was Leo XIII., who, nevertheless, approached "the years of Peter," which his immediate predecessor had overpassed. It seems unreasonable to expect that an aged ecclesiastic should be able to leave any personal impress upon the organization of which he is the official head, and yet this improbability is frequently made fact. The statesmanship of Leo XIII. was recognized throughout Europe. The present Pope has in matters more purely ecclesiastical wielded as great an influence, as notably in the reformation of church music, in which the papal decree had to encounter the opposition of practices which had so grown up that they seemed to have the force of ancient and unbroken tradition.

But as a rule, and by the nature of things, it is only important and general questions of which the Pope can really take cognizance. The administrative work of "the holy church throughout all the world" must be managed by divisions and subdivisions of administration. This is the "organization" for a knowledge of which readers must betake themselves to the present volume, and the exposition of which will to most readers constitute its main interest. The Sacred College of Cardinals constitutes the governing body of the church. Their origin is traced back to the ninth century, and in the early days they numbered but twenty-four. It was in the fifteenth century, and in the papacy of Sixtus V., that the number was increased to seventy. The three orders of cardinal bishops, priests and deacons naturally do not correspond strictly to the ecclesiastical ranks from which they take their names. Not only are the "cardinal bishops" all bishops by regular consecration but many of the cardinal priests also, though some of them have in fact not been promoted beyond the priesthood. None of the cardinal deacons, on the other hand, are chosen from the actual diaconate. All have at least attained the priesthood. It is a requirement of the Council of Trent that cardinals shall be chosen "so far as possible" among all nations. Theoretically the distribution is according to the Catholic populations of the nations concerned. By custom France, Austria and Italy have six each. In 1912 the Sacred College consisted of thirty-four Italian and thirty foreign cardinals. But foreign cardinals, though they have voices in the election of a Pope, and may at any time be summoned to Rome on business of the church, are of course normally occupied with the business of the church in their respective countries. So it is the cardinals resident in Rome who make up or control the various "sacred congregations" by which the work is really done. Occasionally a foreigner, like the Spaniard Merry del Val, who is now the Cardinal Secretary of State, or, as he would be in a secular government, Secretary for Foreign Affairs, gains a residence in Rome. But upon the whole the influence and authority of the cardinals resident at Rome greatly increase the numerical preponderance of Italian cardinals. The cardinal vicar occupies the same relation to the diocese of Rome as an ordinary vicar general to the affairs of an archdiocese, and is in effect the Bishop of Rome, which was the original title of the Pope himself and from which the powers of the papacy have been expanded. The Cardinal Grand Penitentiary has jurisdiction of all cases of conscience, "regulating all special authorizations for confessions, dispensations, absolutions in cases of extreme gravity and the solving of embarrassing matters of conscience."

The actual financial business of the papacy of course requires a skilled staff, and at present appears to be administered by commission, though formerly it was headed by a single cardinal. It is interesting to learn that the necessary and irreducible expenditure of the Holy See does not exceed $1,200,000 a year. The greatest source of revenue is of course "Peter's Pence," the voluntary tributes of the faithful in various lands. In the Middle Ages it was actually "pence," being a tribute of a penny levied on every holder of land of a certain value in the northern countries. The modern collection of voluntary offerings dates only from 1849, when the seizure occurred of pontifical States which had provided the Pope with part of his revenue. Napoleon III., endeavoring to reconcile the enlargement of the kingdom of Sardinia with the revenues of the Pope, made several offers, the last in 1869, of a civil list to be paid by the Powers in lieu of the revenue from taxation, but these offers were all indignantly refused by Pius IX. It was after this that the collection of Peter's Pence was revived throughout Europe. The offerings of each diocese are forwarded to the bishop. In conformity with a "request" which has an antiquated air, though in fact it was made only in 1872, the bishop carries the offerings to Rome in person, or when this is not practicable, sends them by some trusty ecclesiastic, without invoking the help of the banks or the post office.

Most of the papal departments are managed not by individual cardinals or other churchmen, but by the "congregations" which together make up the Roman Curia, comprising the whole body of cardinals resident in Rome. Until the sixteenth century, under Sixtus V., the whole body assembled was the only organized tribunal of the Church. Subdivision had become imperative. Accordingly the Pope in question organized fifteen congregations, to each of which its own department of work was assigned. Naturally, in the course of time it was found that while some of these had almost lost their reason of being, others were greatly overworked. A reorganization has been effected by a bull of Pius X., issued in 1908. Under this have been organized thirteen congregations, three ecclesiastical tribunals and six bureaus. The congregations would in some cases express their functions more accurately to the secular mind if they were called boards, or standing committees. There is even one of the Chapel of Loreto, and one of the Fabric of St. Peter's. The papal regulations establishing them go into such minutiæ as the employment of clerks and the adjustment of office hours, which are, it seems, from 9:30 A. M. to 12:30 P. M. daily, with one or two days off in the month at the discretion of the head of the office. Suspension or discharge must be approved by the Pope himself. Each congregation of cardinals has its prefect, whose business it is to see that the work is properly prepared for consideration.

The first of the congregations in the order in which they are enumerated is the "Holy Office." This term has naturally lost the grewsome significance attached to it in the Spain of the sixteenth century, for example. But its business is still "to safeguard doctrine" and to judge cases of heresy. The question of indulgences is also committed to it. Although there is a special congregation to deal with questions relating to the sacraments, the Holy Office reserves to itself the right of adjudicating upon doctrinal questions relating to the sacrament of marriage, of impediments to marriage by reason of disparity of religion and of the annulment of marriage in certain cases for the same reason. Every decree of the Holy Office must be approved by the Pope before it takes effect.

The congregation of the consistory is under the immediate presidency of the Pope and has to do with the government of all countries which are not under the jurisdiction of the Congregation of the Propaganda. It has to do with the creation of new dioceses and the subdivision of those already existing, the appointment of bishops, and moreover maintains supervision of the government of the dioceses, and examines and takes action upon the reports of the bishops. These functions, however, it exercises only over the Italian dioceses. Outside of Italy they are performed by the Papal Secretary of State. The consistory also settles questions of jurisdiction arising among the other congregations. In 1908 it decided that the American, Irish and Scottish seminaries at Rome should be taken charge of by the consistory itself, the general management of Italian seminaries being already in its hands.

The Congregation of the Propaganda has jurisdiction, it may be said, of the missionary work of the Church. Its scope extends wherever there is no regular hierarchical organization. It thus includes all Asia, excepting the Portuguese diocese of Goa; all Africa, except Algeria, and the dioceses of Carthage and Angola; all Oceanica except the Philippines; a part of South America, Central America, several of the Antilles, Mexico and Alaska. It is thus a very expensive department, or should be in order properly to perform its work. It suffered greatly in the secularization of Church property in Italy. In 1873 the Italian Parliament required the ecclesiastical organizations of Rome to invest their holdings in Italian Government bonds, and in 1880 advertised for sale all the property of the Propaganda. A lawsuit followed in which the Propaganda was finally worsted, in spite of an indignant and eloquent protest that "in paralyzing and retarding the activity of Propaganda harm is done to humanity, civilization and Italy." At present no gift or legacy can be made to the congregation without the express authorization of the Government, and the money accruing from the permitted bequests must be paid into the royal treasury in exchange for government bonds.

The Congregation of the Holy Council is charged with the interpretation of the disciplinary decrees of the Council of Trent and presumably of subsequent ecumenical councils, the doctrinal points being reserved to the Pope himself. It has thus, according to our author, "become a sort of arbiter of all ecclesiastic discipline," and it is evident from his enumeration of the subjects committed to it that it has an enormous amount of routine legislation or, rather, adjudication to go through. The Congregation of Religious must also be a much occupied body. It has by the decree of Piux X. exclusive jurisdiction over "religious persons" of both sexes. It not only lays down the qualifications for entrants upon the religious life but it regulates the conduct of the religious with the outside world, and the conduct of religious houses. It ordains, for example, that no local or provincial house or mother house may go into serious debt without the authorization of its own council and the approval of the superior council. "Serious" debt, it seems, means from $100 to $200 for a local house, $200 to $1,000 for a provincial house and $1,000 to $2,000 for a mother chapter. For incurring more than these liabilities the express authority of the Holy See must be obtained.

The account of the central machinery and organization of the Vatican will probably be to most readers the most novel part of the book. But equally interesting is the survey of the Catholic world in the chapter on "The Politico-Religious History of Catholicism." While one may have a fairly accurate notion of the relations of church and state in this country or that, that is a different matter from such a general conspectus as this, made avowedly from the Catholic point of view and thus advertising beforehand, as it were, what allowances and deductions must be made on that account. It will interest all Americans and please most who are not of an ultra-evangelical turn of mind nor addicted to the A. P. A. to learn that the relations of the Catholic Church with the American republic, which are, so to speak, no relations at all, seem to be more satisfactory under the voluntary system than its relations with almost any of the Governments in which religion is an affair of state. Nowhere else does "Cæsar" seem to get so accurately his due without asking for more.

After a history of the "kulturkampf" and of the actual condition of the church in Germany the author goes on: "Though the majority of the population of the United States is Protestant Americans understand liberty in a larger manner than the Germans, and the church can only congratulate itself on the pleasant relations existing between it and the authorities." In truth the division of the school fund is the only real "question" that has ever been raised between the American State and the Catholic Church. Though the pretentions of the church in this matter, or rather of part of the church, have never been formally abandoned they do not seem to command the support of the Vatican. At least there is no allusion in these pages to mar the picture of harmonious relations here presented. It seems that the decision of the Supreme Court of Illinois that a Catholic parish is a "civil person" in the sense that money may be lawfully left to it to say masses for the repose of a testator's soul "was highly appreciated at the Vatican." It is true that there are differences between the American and Americanizing tendencies and what may be called the alien and alienizing, and that there has been such a thing as "Cahenslyism"; but of these differences the present volume takes no account. On the other hand, there is an heretical tendency, though it has not been officially termed a heresy, called "Americanism," of which not many of even Catholic Americans have ever heard. "The critics of Father Hecker saw in his life and work a dogmatic error which they called Americanism and which consisted in attributing to the action of the Holy Ghost on the soul for the development of the interior life an independence which tends to reduce and finally to suppress the exterior authority of the church." In a letter to Cardinal Gibbons "Leo XIII. condemned objectively the heretical propositions denounced by the adversaries of Father Hecker, but without imputing them to him or the Paulist priests." So that "Americanism" in the theological sense does not amount to a cloud on the American Catholic sky. It is instructive to compare the rosy account of the state of the church under the voluntary system of America with its much more troubled condition in countries nominally Catholic in which the state concerns itself with the church, with its condition in France, for example, in Italy, and even in Spain.

Our Mural Painting.

With the increase and the advance in our pictorial decoration of public and even private buildings popular appreciation of such decoration was bound to increase and advance also. In fact it could be extended and improved in no other way. This is an industry in which supply precedes demand. The artist, here more than anywhere else, must "create the taste by which he is enjoyed." Theorizing and analysis must come after the actual works in an art which so eminently teaches by examples. But monumental decoration in this country is nearly forty years of age, and examples are accumulating which untravelled Americans can study and enjoy at home. It is time for a manual, and such a manual now appears in *Mural Painting in America*, by EDWIN HOWLAND BLASHFIELD (Scribner's), which it appears has for its basis a course of lectures delivered by the author at Chicago in 1912. Doubtless Mr. Blashfield is the man of men to write it. From the beginning of our "instauration" of mural painting on an extensive and competitive scale, which may be taken to be the Chicago fair of 1893, he has been recognized as the American painter who addicted himself most congenially and most successfully to mural decoration. He is apparently not proud of those beginnings. At least he reproduces nothing from them. All the same, his preeminence at Chicago was quite indisputable, unless one may say that it was challenged in Mr. Maynard's remarkable illustration of the Agricultural Building, itself the chief architectural triumph of the Court of Honor. But this was of so different a scope that no comparison is practicable.

Mr. Blashfield's first chapter is devoted to a vindication of "The Importance of Decoration," which unhappily is by no means superfluous. His claim of a superiority of graphic or plastic art over speech, or even song, in immediacy and vividness as well as in permanence is none the less pertinent that it is a paraphrase and amplification of the familiar Horatian tag:

> Sagnius irritant animos demissa per aurem
> Quam quæ sunt oculis subjecta fidelibus, et quæ
> Ipse sibi tradit spectator.

In this introduction, as throughout his book, the writer "drives straight at practice" and draws the practical morals which his own long experience has inculcated upon himself. Public buildings being necessarily the main field for mural decoration, the mural painter finds himself, as the architect has always found himself, under the necessity of confronting the conditions, in some respects so discouraging, under which American public buildings come to be erected. It is in fact upon the enlightenment of the "commissioner" and his accessibility to reason in matters of art that the success of a public building depends both in the architecture and in what we are fortunately coming to consider the almost equally necessary decoration. It is but mere justice to the memory of an almost forgotten man to say that the beginning of our modern and American mural decoration owed not only its existence but its success to an enlightened public functionary. This was William Dorsheimer, the Lieutenant-Governor of New York under Tilden and ex officio commissioner of the Capitol at Albany. It was he who secured the employment of William Morris Hunt to design the remarkable cartoons of "The Flight of Night" and "The Discoverer," which formed so very promising a beginning and which have so unfortunately disappeared from the lunettes in the once vaulted ceiling of the Assembly Chamber at Albany, with the disappearance of the vaulted ceiling itself. Mr. Blashfield, by the way, is not quite accurate in saying that these paintings "fell from imperfectly plastered walls." There was no plastering in the case. The decorations were painted directly upon the stone lining of the hollow walls, and were previously injured by the leakage from the gutters above before the vaulted ceiling was condemned and demolished, and the groundwork of the paintings had to be demolished also. But the catastrophe was the same as in the melancholy case cited by Mr. Blashfield in which William Morris and Burne-Jones and Rossetti attacked in their pre-Raphaelite enthusiasm a similarly stone vaulted ceiling in Oxford and in their inexperience painted on an unprepared surface of rough stone, in consequence of which the work for which they fondly hoped immortality has vanished from the sight of men. This deplorable experience Mr. Blashfield adduces in his chapter on the "Importance of Experience in the Mural Painter."

It is quite possible that the decorations of the Chicago fair would long since similarly have disappeared even if the buildings had remained. Perhaps that would have been no great loss. But in fact the decorations there were avowedly temporary and ephemeral, building statues in snow, as Ruskin has it. The best use they could have subserved, more important in its results than the spectacular success of the "insubstantial pageant faded," was the practice it gave to the group of painters who had had no practice before in this phase of their art and some of whom were afterward to rise on stepping stones of their dead selves to higher things. Doubtless Mr. Blashfield's crown of the rotunda in the Library of Congress is artistically worth all of them put together.

The relations of the mural painter to those who are immediately or even remotely associated with him form the subject of several illuminating and highly practical chapters. There are discussed "Harmony Between Building Commissioner and Architect," "Harmony Between Building Commissioner and Mural Painter" and, varying the phrase, what is called "Mutuality Between Architect and Mural Painter" and mutuality of mural painters themselves.

It is all good reading for anybody at all interested in the general subject, but especially for the layman who becomes charged with some measure of responsibility for the success of a public building and has an ambition to acquit himself worthily of that responsibility. We may suspect that, in the language of the Portuguese grammar, "at him" these chapters and indeed the whole volume are "dedicated particularly."

The illustrations have, as in such a work they must have, a very important share in the attractiveness and the value of the book. Some of them, many of them, have been prepared with a view to the elucidation and literal "illustration" of practical points in the text. But the majority appear upon their own merits as illustrations of what has been achieved by American mural painters during the generation in which mural decoration has become one of the most important phases and also one of the most successful phases of American pictorial art. The collection will surprise and gratify those who have not specialized in the subject by its extent and not less by the high average of merit. Our mural painting is already of importance. The frontispiece is, as one may say it had to be, John Lafarge's "Ascension" in the church of the same name in New York. That work sets a pace to which it is difficult for other decorators to live up, which does not prevent many of them taking rank with the most successful practitioners of their art in Europe, where it has been so much more extensively and so much more familiarly practised. The cultivation of mural decoration, it may be added, tends of itself to chasten the tendency of American art to permit individuality to degenerate into freakishness. It not only implies but to a certain or uncertain extent compels adherence to a tradition, or at least an intelligent, instead of an ignorant, departure from tradition. Its general result, one may say, is unmixedly good.

"Progress" in the Shadow of the Pyramids.

Not in the dictionary, but in the mind, the word "Egyptian" is synonymous with "age." Yet in the land that changeth not new things are seen and reported; the land of unnumbered yesterdays has not only its activities of today but a yearning for the morrow. The children of the Nile god are awake. A new Horus is growing up and the wicked Set he dreams of annihilating when the full measure of his stature and his strength shall have been attained is the immortality of antiquity; the pattern of standpat is become insurgent. But he, Young Egypt, is still under tutelage; and he has been under the microscope of a publisher who is reporting "The Coming Men" as observed in old countries. In *The Man of Egypt* (Hodder and Stoughton) CLAYTON SEDGWICK COOPER, writer of books on colleges and the Bible, describes the industrial, educational, political and religious conditions and prospects of the descendants of the Pharaohs' folk. A large order. With no more literary pretension than a railroad time table, the book travels on its facts. Room could easily have been made for a great many more facts of practical contemporary interest by omitting a chapter or two of quite commonplace information about Egyptian topography and history; less frame, more picture.

The enemy of Egypt's future is Egypt's past; but old cannibal Chronos always has been notoriously severe with his children. Not for several hundred years have Egyptians made original contributions to the world's treasures of thought and beauty or deposited new documents in the library of life science; the gates of their thesaurus are sealed and the seals, save for the pastward burrowing curiosity of foreign fools who have money aching to be pried off, deep in the dust of the centuries. But Father Nile does not lose his fertilizing power, and out of the rubbish heaps of crumbling pyramids he may even yet bring forth wonderful growths. This author furnishes material for the imagination to work on in conjuring up a racial future for the Egyptians. He is not a chemist of Egyptian soil nor has he been engaged in its cultivation; but the dullest traveller, even one of the confirmed urban habit, knows whether the land he looks upon is in springtime stir or autumnal repose, whether the husbandman in the roadside field plies the spade or the sickle. Mr. Cooper seems fairly to indicate the existence of a desire for a modernized nationalism in Egypt and of the will to its attainment; the desire not definitely formulated, the will not organized for realization, but both recognizable and both significant. They are suggested, not demonstrated; certainly not analyzed and proved.

The lack of homogeneity is most obviously manifest perhaps in the existence of four native political parties, differentiated specifically on this very matter of nationalization: the National party, radical, claiming "Egypt for the Egyptians"; the People's party, more moderate, seeking the same end by the milder methods of diplomacy; the Party of the Khedive, most numerous of them all, favorable to the continuance of British occupation, and the Independent Egyptian party, with a platform of representative government irrespective of race or religion. Free institutions, if they are to gain ground at all, must make their way almost imperceptibly under the burden of Egypt's superlatively Oriental inertia, but in the legislative councils and assembly are the seeds of modern constitutionalism of the Occident; into the question of the assimilation of their democratic principle the author does not go. A chance has been missed here, for accurate transcription of the talk of the man in the street would supplement most valuably our more dignified but perhaps less ingenuous accounts of Egyptian politics. So far as such homely but pungent comment is suggested, it seems to favor the "direct primary" much less than the "boss":

> * * * the quite universal answer of the people when asked why the Nationalists were quiet, why the schools of agriculture and commerce were thriving, why thousands of acres of rich Egyptian land were being reclaimed by new systems of irrigation and drainage, why the European time server is unceremoniously disappearing, * * * why thousands of fellaheen are beginning to have a growing confidence in the Government * * * the answer was always the same, Lord Kitchener.

Evidently even in the Nile land demos thrives on benevolent despotism, and the day of the pharaoh is not past—even though the pharaoh be an Englishman. But it will be a long time until the English are out of Egypt, and of course "religious bigotry is the chief block to the wheels of progress; when it goes Egypt will indeed be free."

Vaguely and theoretically one knows that only eighty-five in the thousand of Egyptian men, only three in the thousand of women can read and write; but experience on the street, seeking guidance by the interpretation of written directions, drives the fact home with an effectiveness beyond the range of the printed percentages. The weapon against illiteracy is the school. The school cannot work without pupils to work on; hence the first inquiry is as to the extent and increase or decrease of school enrolment. Comparing the two years 1890 and 1911, the total for schools supported by Government, including kuttabs or Moslem schools, normal schools for kuttab teachers, higher grades and technical and professional colleges advanced from 9,259 to 30,742; England does not predicate Egyptian submissiveness upon Egyptian ignorance. And the Egyptians themselves are showing new zeal; in 1898 the village schools had less than 8,000 pupils, but in 1910 there were 3,644 of them with 202,095 pupils. These schools are graded from a farcical inefficiency to a pretty fair standard of education that educates. But the measure of significance in Egyptian education is not numerical; it is in the single simple fact that public education is actually under way, extending its influence to both sexes, and in terms of something besides the formerly all sufficient Koran. Think of an educational system whose merit is measured by the statement that in 1910 there were in the native kuttabs 5,565 pupils able to recite the whole of the Koran, 4,076 who could repeat four-fifths of it, 5,355 who had memorized half of it, and 9,145 who had mastered mnemonically a quarter of its verbal content! Happily the missionary and vocational schools are giving a better answer to Egypt's question: "What need I yet?" She, like Japan, "has been receiving the external signs and habiliments of Christian civilization and scientific improvements, railroads, buildings and automobiles, and is inclined to be satisfied with these." They have yet to learn that, in Lecky's wise words, "The essential qualities of national greatness are moral, not material." Evidently Mr. Cooper believes the Christian religion to hold a monopoly in morality. If the Egyptians are to be occidentalized, there is sense in his joy at the sight of 240 "picked men" being trained by Oxford and Cambridge men to teach in the higher schools.

Even more interesting than the conflict between the Mohammedan and Christian religions is that between Moslem and Copt. "Virtually indistinguishable" in outward appearance, there are real differences: The Copt accepts modern ideas more readily, is an apter student, a stronger competitor for standing in government and trade; perhaps pecuniarily a bit more trustworthy. The Moslem is the stronger influence in the religious field, the Copt in the industrial. This observer notes a new tendency on the part of Copt and Moslem to make common cause for Egypt's prosperity. The strongest Coptic grievance is against the English rulers of the land, for favoritism toward the Moslem:

> While it is impossible to predict the outcome of so important a controversy, it may be confidently stated that the general and growing demands for efficiency in Egypt will tend of themselves to bring a solution causing both the Moslem and the Copt to appreciate that his ascendancy is utterly dependent upon himself, and neither government, politics nor religion can take away from a really worth while citizen his superiority of respect or his certain advancement.

In other words, the increasing requirement of worth and ability in practical affairs will settle the ancient war of the creeds; neither Church nor State superseding the other, but the two dwelling in amity together, toiling in fenced fields.

With vivid realization of the power and persistence of Islam in its resistance to the march of modernity, working upon the individual principally by means of its complete and completely accepted regulation of every act of his life, Mr. Cooper believes that the old bottles of creed cannot hold the new wine of Young Egypt's pressing vigor; this meeting ground of East and West "is pulsating with the new lifeblood of modernity." Egypt is aroused, she is seeing "the dawn of desire." In everyday language, Egypt is beginning to find herself as a modern nation; beginning to be ready to fall into line and step with the people of the twentieth century.

Twelve Hundred Pages of English Patriotism.

It was all well enough for Mr. Gibbon to make his history of the Roman decline and fall off as bulky as the Coliseum and for the first English novelists to maintain a "character" through three volumes; but in these days it ought to be against the law for any single work to run more than 300 pages. There are more than 600 in each of the two volumes of *The History of English Patriotism*, by ESME WINGFIELD-STRATFORD, fellow of King's College, Cambridge (John Lane Company). The scheme of his book, tracing the development of national consciousness and communal loyalty with braided threads of history, literature and other arts and activities, lends itself temptingly to the academic fondness for theme fletcherizing.

The study begins with the time of the Norman conquest. The author apparently holds low the capacity of English men before that time for that recognition of the individual's profit in subordinating directly personal interest to furtherance of the common weal which we should say is the selfish foundation of the unselfish passion of the patriot. It would seem sarcastic to attribute the deletion of King Alfred, for instance, to resistance against pressure upon space; hence a seeming implication that there was no England until the Normans conquered the England that was not. Would the "average" Englishman refuse to credit the Englishmen who died at Hastings, and their forebears, with a very real English patriotism, rudely and crudely national, if you will; but national?

In Norman times the alignment of forces for and against the development of a national spirit was pretty sharp. Feudalism was chief of the disruptive influences, for it made the kingdom "not a state but an estate" and emphasized the separateness of individuals and their interests; "the negation of patriotism," the author defines it. And yet that system was the natural forerunner of the era of English patriotism, for sternly, even tyrannically administered, it counteracted any tendency of Albion's native born to split into small state units. Perhaps the earlier home bred patriotism would have evolved in the centuries into a dual allegiance anticipating the American State and Federal civic relationships.

Besides the squeezing together of the groups within the clenched fist of the Norman ruler there were operative, necessarily, natural forces of amalgamation. The organization of the gilds, the common hatred of foreign mercenaries and the holding together of the cities by the Crown worked for good in this respect. The Crusades stimulated the national consciousness, and the mediæval chronicles fostered the sense of national continuity, created a palpable treasure of tradition. The church furnished a discipline complementary to that of the state. Regarded as an imperium in imperio its effect would be but loosely connected with the growth of an ideal of citizenship, but it was at least the one channel of possible advancement for the individual from subjection to places of power, the lone avenue of democracy. Anti-national in its ambition for world power, it had an esoteric patriotism of its own. Finally, "if the royal power was stark and alien in its sympathies, it made amends by fostering the growth of that toughest and most distinctively national institution, the English common law."

Mr. Wingfield-Stratford displays at times the gift of sharp, clear statement, and not infrequently sparkles into epigram. He rejects uncritical eulogy of Magna Charta and its authors: "It is not conceivable that they should in this one instance have been actuated by a pure unselfish patriotism. The greatness of the Charter was less in its intention than its results." English law is "essentially Gothic," proceeding from the bottom up: "Its classic documents are assertions of liberties as against the central power; not the abstract rights of man, but definite and prescriptive liberties of Englishmen." The British policy of the first and third Edwards is dead, because long since consummated, but:

> Their European policy has outlasted six centuries. It is summed up in the fact that the key of England's position in Europe is the Low Countries. It is extraordinary to what an extent this principle has guided our diplomacy throughout the ages, and the majority of our important wars have resulted more or less directly from it. * * * Here we find the origin of the long rivalry between England and France.

England has opposed France not "as France," but as the Power that threatened to dominate the low countries.

"Symbolic of all that is best and most distinctive in the spirit of mediæval England," supplanting aristocratic arms and armor, is the bow, "above all things a democratic weapon, its success admittedly bound up with the power of the Commons." Room might well have been made here for quotation of the bowmen's song in Sir Conan Doyle's "White Company," quite in line with the tone of this book. Troll it out with us:

> What of the bow?
> The bow was made in England:
> Of true wood, of yew wood,
> The wood of English bows;
> So men who are free
> Love the old yew tree
> And the land where the yew tree grows.
>
> What of the cord?
> The cord was made in England:
> A rough cord, a tough cord,
> A cord that bowmen love;
> So we'll drain our jacks
> To the English flax
> And the land where the hemp was wove.
>
> What of the shaft?
> The shaft was cut in England:
> A long shaft, a strong shaft,
> Barbed and true and true;
> So we'll drink all together
> To the gray goose feather
> And the land where the gray goose flew.
>
> What of the men?
> The men were bred in England:
> The bowman—the yeoman—
> The lads of dale and fell,
> Here's to you—and to you!
> To the hearts that are true
> And the land where the true hearts dwell.

And Chaucer "did for our literature what the Black Prince and his archers did for its arms." Jolly Geoffrey's services need no recapitulation, they have settled into formula; but "he was a patriot through and through, even if he did not write battle songs or hymn the glories of England. There is nowhere any work so distinctively native as the 'Canterbury Tales.'"

> Patriotism, during the period of discussion [the Wars of the Roses] was conspicuous by its faintness. The season of desolation, of the dark night of the nation's soul, was being accomplished. Except mere physical courage, it would seem as if every noble passion was extinguished. * * * A series of executions was sweeping away the noblest houses of England. The only foreign war resulted in the sordid bargain of Pecquigny. But the spirit of the nation was not killed nor weakened one iota by its purgation, and it was necessary for her to go through this discipline of blood and shame, in order that she might be fitted for a nobler calling, and victories more renowned than had fallen to her lot [even] under the greatest of her mediæval kings.

So it goes, English history through all its so well known stages, always seen through a tinted glass: the Tudors, the Reformation, the Elizabethan rough hewers of world fortunes. The frequent excursions into literary history, possibly a bit supererogatory at times, are best worth while when some writer honored and influential in his own day but now forgotten is on the boards. Such a one is Thomas Becon, to whose pamphlet "The Policy of War" credit is given for being not merely a remarkable treatise but "the first in which we find the theory of patriotism definitely laid down and discussed." It appeared in the latter days of Henry VIII. The opening paragraph of this interesting document runs as follows:

> I think there is no man so far estranged from civil humanity, which knoweth not how much every one of us is indebted to his native country. For albeit that the duty that we owe to our parents, kinsfolk, friends, &c., be great even by the very law and instinct of nature, yet the debt, wherewith we are obliged and bound to our country, seemeth to be greater and of much more valour than we may at any time be able to set ourselves frank and free from it. Our parents only give us this gross, rude and mortal body. Our country doth not only receive and joyfully sustenate it, but also most opulently adorn and garnish both that and the mind with most goodly and godly virtues. [And, naively:] The love of our country must needs be great, seeing the grave, prudent, sage and wise governors of the public weal heretofore in all their acts sought nothing so much as the prosperity and wealth thereof.

Even in this good year "sage and wise Governors of the public weal" have been known to seek earnestly "the wealth thereof."

More original perhaps than the references to literature will be found passages paralleling with political changes new fashions in architecture: "The big country mansion, as we know it, may be said to date from this [Henry VIII's] time, and is the symbol of a new type of domination, which was eventually to reduce the Crown to a cipher and the peasant to a laborer without land."

Patriotism operates for the evocation of a mass personality. Changes in this communal personality are possible, are inevitable in the ages that follow the agelong process of its acquisition in a first crude form. Like the case of the beast that was being trained to do without food, it seems likely that earth will grow cold and the race of men cumber it no more before the dreams of democracy can be realized and men become able to live on "social justice." But democracy and communal personality are still in the youth of their history; in this country it is but half a century since the exact status of the Federal personality was determined at terrific cost of war, and there is said to be a "twilight zone" still unconquered. How many ages will it take to make over national patriotism, so painfully acquired, into world citizenship! International brotherhood is short of the goal, because the dividing walls of nationality are postulated in its very lexicographical structure. It is difficult to feel more than a rather idle academic interest in so very remote a future. Mr. Wingfield-Stratford does not wrestle with such problems, though they are suggested by parts of his text. He distinctly recognizes patriotism as the result of organic growth, not the mere record of a series of acts and facts.

He feels the rhythm of history and emphasizes the quiet periods of preparation for the great climaxes of national experience, such as the battle against the Spanish Armada.

In the second volume particularly, dealing with modern England, the scope of treatment is broad, taking in the influence of the French Revolution, social changes, the creative-flowing and decadent-ebbing tides of art and literature, commercial and political activities. You may read far and wide without finding a finer, clearer, more impartial analysis of England's recent troubles, present condition and prospects than is contained in the last chapter of this book; a hopeful prophecy based on logic, not sentiment. The vista is clouded, but "back of the clouds is the sun still shining." The ancient faith is not dead, class warfare has not destroyed British patriotism, socialistic experiments have not won powerful success in denationalization. Mr. Wingfield-Stratford combines something of the splendid sweep and color of a Macaulayan brush with much of the painstaking accuracy of a John Richard Green pencil. With the ordinary reader, however, he could have been twice as effective in half the space.

"THE AGE OF JOHNSON" IN ENGLISH LITERATURE SERIES

The Putnams are about to publish "The Age of Johnson," the tenth volume in "The Cambridge History of English Literature." Like the volumes that have preceded it, the present one numbers as its contributors scholars who have an unchallenged claim to preeminence in the divisions of literary history that their contributions represent. The following subjects are considered in the volume:

"Richardson," by L. Cazamian, maître de conferences at the Sorbonne, Paris; "Fielding and Smollett," by Harold Child, sometime scholar of Brazenose College, Oxford; "Sterne and the Novel of the Times," by C. E. Vaughan, M. A., Balliol College, Oxford, professor of English literature in the University of Leeds; "The Drama and the Stage," by George Henry Nettleton, Ph. D., assistant professor of English at Yale University; "Thomson as Natural Description in Poetry," by A. Hamilton Thompson, M. A., F. S. A., St. John's College; "Gray," by the late R. Duncan C. Tovey, M. A., Trinity College; "Young, Collins, and Lesser Poets of the Age of Johnson," by George Saintsbury, M. A., LL. D., D. Litt., F. B. A., professor of rhetoric and English literature in the University of Edinburgh; "Johnson and Boswell," by David Nichol Smith, M. A., Goldsmith's reader in English, University of Oxford; "Oliver Goldsmith," by Henry Austin Dobson, Ll. D., "The Literary Influence of the Middle Ages," by W. P. Ker, M. A., F. B. A., fellow of All Souls College, Oxford, professor of English literature, University College, London; "Letter Writers," by Henry B. Wheatley, F. S. A.; "Historians—I., Hume and Modern Historians," by the Rev. William Hunt, Litt. D., Trinity College, Oxford; "Historians—II., Gibbon," by Sir A. W. Ward, Litt. D., F. B. A., master of Pembroke; "Philosophers," by W. R. Sorley, Litt. D., F. B. A., fellow of Kings College, Knightsbridge professor of moral philosophy; "Divines," by the Ven. Archdeacon W. H. Hutton, B. D., "The Literature of Dissent (1660-1760)," by A. W. Shaw, Litt. D. Vict., Public Record Office; "Political Literature (1760-1774)," by C. W. Previte-Orton, M. A., fellow of St. John's College.

PRINTING DETRIMENTAL TO LITERATURE, SAID LANG

Among the last words penned by the late Andrew Lang was his whimsical introduction to "The Pleasures of England: An Anthology," published by Stokes. Writes Mr. Lang:

"'For the sins of the learned,' says Swift, or Arbuthnot, 'Heaven permitted the invention of printing.' In the following volume Arthur Balfour, in a vein of paradox, doubts whether the invention of printing is to be regretted. In my poor opinion it has proved a great blow to literature. Nobody can maintain that printing has produced greater poets or philosophers or historians than they who wrote when books were confined to manuscript. Homer, the Greek tragedians, Herodotus, Thucydides, Lucretius, Simonides, Virgil, Plato, Tacitus, Catullus, Horace have not been surpassed, while the prophets of Israel remain unique, as do the authors of the Gospels and the Psalms. All wrote many centuries before Heaven permitted the invention of printing. All had a sufficient audience, and what more was required?"

PERENNIAL POPULARITY OF THE "CHRISTMAS CAROL"

Dickens's "Christmas Carols," which is included in "The Children's Book of Christmas Stories," by A. D. Dickinson and Ada M. Skinner (Doubleday, Page & Co.), bears quoting year after year:

"At last the dinner was all done, the cloth was cleared, the hearth swept, the fire made up. The compound in the jug being tasted, and considered perfection, apples and oranges were put upon the table, and a shovelful of chestnuts on the fire. Then all the Cratchit family drew round the hearth in what Bob Cratchit called a circle, meaning half a one; and at Mrs. Cratchit's elbow stood the family display of glass—two tumblers and a custard cup without a handle.

"These held the hot stuff from the jug, however, as well as golden goblets would have done; and Bob served it out with beaming looks, while the chestnuts on the fire sputtered and cracked noisily. Then Bob proposed:

"'A Merry Christmas to us all, my dears. God bless us!'

"Which all the family reechoed.

"'God bless us every one!' said Tiny Tim, the last of all.'"