

SOME NEW BOOKS.

Henry James's Notes on Novelists.

Is the professional writer of novels a qualified critic of other men's novels? A "case" in point might be built from Henry James's Notes on Novelists, with Some Other Notes (Scrivener's). Creation and criticism are the fruit of faculties entirely distinct. Is there any reason, theoretic or empiric, why they should not be mind-fellows? Probably not; but such quality of subjective and objective is not a part of the world's familiar experience.

But a certain critical function is a part of all creation. The artist's criticism of his own work, approving this stroke and rejecting that, is an exercise utterly different from the critical appraisal of the works of others. Self-criticism is perhaps the finest part of the artist's work, the part that most sharply offsets the genius from the merely clever craftsman. It is the thing actually indicated in the pregnant phrase definitive of genius, "capacity for taking infinite pains."

Greater than the doing or the thing done is the doer. The reader of James on Stevenson, Zola, Flaubert, Balzac, George Sand, D'Annunzio, Matilde Serao, Dumas "the younger" and some of the moderns has more curiosity about James than about the others—and learns perhaps more about him than about them. What James likes and why he likes it, he being himself a caparison of our penmen; that is the interest in these "chapters" of these "Notes." It is a different matter from the recent notes "of a Son and Brother," without prejudice, and perhaps in superabundance of the requirements of the occasion, inferior.

Mr. James is very fond of Stevenson. Is it true that he succeeded "beyond any man of his craft in our day," that older than the "Notes" is a different matter, and chief success in establishing a tradition of readers united in an affection peculiarly "personal"? Stevenson is the core of a cult. Why are some men known by their initials? Why "G. B. S." and why "K. L. S."? There must be something in these appellative abbreviations. No one would say that Stevenson is more flattering than the Irishman's; Stevenson was thus familiarized by his friends and admirers; is it so with Shaw? Do we "live with Stevenson" in "Treasure Island"? Mr. James asserts that in the "particularly charming continuity" of his stories "the profit by freedom, that seems to be the essence of freedom of intimacies," "not that his novels were 'subjective,' but that his life was romantic, and in the very same degree in which his own conception, his own presentation of that element touches and thrills." He was a fighter "with the organism, with the forces, but also with a beautiful, valiant sanity." Is there not here just a slight confusion of two admirations, one for the man and one for his work? It is true that Stevenson surpasses many of the great literary workmen in his possession of a personality apart from his printed page. His own means as much to his fellow men, perhaps, as the stories he ingeniously wrote.

Life is not true to literature, especially in matters of "sex." For all the Anglo-Saxon "fear of convention" and assumption of the "innocence" of literature, people of flesh and blood are much less formal in the moral lapses than are the folk of the paper and ink. Continental literature has had no "conspiracy of silence" in the face of those "great facts" of life whose differentiation is physiological. If the Anglo-Saxon silence is to be broken, it is regrettable that the "compromise" is to be engineered by the "sex" that does not know logic. Not all our writing ladies write "sex" fiction, but what "sex" fiction we have does come from the writing ladies. It is not enough to say that "man's relations with the pistol, the pirate, the police, the wild and the tame beast are what the gentlemen have given us," that the plants of our literature have dealt with the relations of man with woman, and adequately. The difference between old standards and the new "freedom" is the art of what not to say, of eloquent (not deceptive) silence. French silences, notes of asterisks, are a little too eloquent. In "Madame Bovary" to take the thing at its best, true to its premises, based upon premises too narrowly specific? M. Murger's "Bohemians" were bohemian, distinct from the mass. Life is not true to literature, because life never concentrates, as literature "concentrates" should, upon a single line. Sex is one of the numerous determinant factors in the individual's progress through the maze, and even when it is the dominant factor it is not sole. It is no monopoly, nor even an undisputed supremacy of motive. No story of a soldier that is all fighting is a true story of life. No story of a college "student" that is all letters and pranks is correct. No story of lovers that is all clandestine is a right "study" of "sex" problems. The soldier has his dreary days in camp, the student studies now and then, the lovers have their lapses into unromantic domesticity or plain business of earning a living.

Matilde Serao, however, is not within range of "Anglo-Saxon" critical weepers. Neapolitan born and newspaper trained, she does not affront those who yearn for purity in English literature and its bulwark, the "middle of the western continent." It may be said, however, that the Lady Who Writes has less nationality than the masculine maker of novels. Surely these ladies do not meet in life, as they report in stories, only those men who are made for loving and nothing else. But it is scarcely the only help in the consideration of the lady Zola of Naples. First:

It is not the moral but the fabric that is in the exclusively sexual life breaks down and falls on. Love, as Miss Serao shows, is simply unaccompanied with any interplay of intellectuality, with affection, with duration, with circumstance, with consequence, with friends, enemies, his hands, wives, children, parents, interests, occupations, the "distraction of tastes, emotions." We know these needs by nothing but their convulsions and spasms. The convulsions and the difficulty spring from a nervous desire to secure for the adventure a dignity that is not of the adventure.

And the conclusion is delightful. It is impossible we turn round again to the Zambesi pole, and there before we know it have positively had a clinging hand on our old Jane Austen. The "dim religious light" was better than the rising gas light in an traversing these notes.

For the "New Novelists" Mr. James goes to Conrad, Huxley, Galsworthy, Wells and Bennett, Hugh Walpole, Gilbert Cannan, Compton Mackenzie and D. H. Lawrence, names representative

enough of the recent outpouring of critical literature without restraint of critical exigency, a literature influenced by the "descent of the example," which induces "the complacent declaration of a common literary level, a repudiation of the most operative even if the least reason of the idea of differences, the virtual law, as we may call it, of sorts and kinds, the values of individual quality and weight in the presence of undifferentiated quantity and range, and tumbling output" these attestations made, we naturally mean, in the air of composition and on the esthetic plane, if such terms have still an attenuated reference to the case before us. Have these literary mariners on the high seas of democracy a charted course for any other than the "Zambesi"?

Mr. James gives "the new, or at least the young" novel credit for being "up and doing, with the best faith and the highest spirits in the world." Its quality is "saturation," exhaustive documentation, and its defect is "the incredible democratic suspicion of the select, the technical criticism of Mr. Henry James." For one trained in the severe older tradition he keeps his temper remarkably well in talking about the newer men.

A Gospeller of the Zambesi.

It argues a peculiar frame of mind when a man can stand in the roar of the Victoria Falls for the first time and wonder whether he shall find the grace to dissolve the crust of sin caked about his heart, and, instead of being the pagan king of the Barotse and quite happy with all the sins he knows how to commit. It argues a frame of mind which might prove interesting examination. The problem is an incident to the work of EDOUARD FAYRE FRANCOIS COLLARD, *Missionaire au Zambesi* (Paris: Societe des Missions Evangeliques).

Collard was an interesting product of the Protestantism in France which has had a different existence ever since the Revocation of the Edict of Nantes. As with other nonconformity it has not found favor with the inhabitants of cities, for it does not comport with social conventions in which the cut of the garment is of more importance than the principles of faith. It has rather a religion of the countryside, a rustic fervor in much the same rank of society as that which flocked to the hedge preaching of John Wesley. Because it could not afford pickings for such as thrive on social disorders, the religion of the countryside has had to endure neglect, but on the other hand it has been spared much of the inconvenience of persecution.

A memory of the Monthly Concert, now somewhat sluggish, recalls the recurrence of the plea for the French colporteur and the pressure brought to bear upon an allowance all too meagre for the Zambesi. Half a dozen words have dealt more or less at length with his adventures and missionary efforts. This work covers the last years of his life, his call to a new field in the wild heart of inner Africa, his efforts to evangelize the desperate savages, his death at the post of duty. In detail, however, this volume is an abridgement of Collard's book in 1834, of his warm love as a child for the cause of missions, of his conversion at the age of 18, of the drawbacks of bitter poverty which seemed to block the path of his gentle ambition, overcoming all obstacles, impressing the benefactors of the cause, his entry into the House of Missions in Paris at the age of 22 and after less than a year set out for South Africa in 1827 and established himself as an evangelist among the Lesoutos.

Collard was one of these French Protestants a poor farm lad of Assieres-lez-Bourges. It appears that a considerable literature has grown up about him. This author has written two preceding volumes, one of the youth and conversion of his hero, a second of his work in Africa among the Lesoutos. Collard himself wrote a volume on the Zambesi. Half a dozen words have dealt more or less at length with his adventures and missionary efforts. This work covers the last years of his life, his call to a new field in the wild heart of inner Africa, his efforts to evangelize the desperate savages, his death at the post of duty. In detail, however, this volume is an abridgement of Collard's book in 1834, of his warm love as a child for the cause of missions, of his conversion at the age of 18, of the drawbacks of bitter poverty which seemed to block the path of his gentle ambition, overcoming all obstacles, impressing the benefactors of the cause, his entry into the House of Missions in Paris at the age of 22 and after less than a year set out for South Africa in 1827 and established himself as an evangelist among the Lesoutos.

Collard believed in the direct answer to prayer, or if the answer does not appear he has full trust in an infinite view. On his long trek from Leribe to the great river, which his oxen were dropping off by reason of the fetid bog, he found himself stuck in a bog without strength enough in all his oxen to pull out the lumbering Cape wagons one by one. He had recourse to prayer in his own helplessness. Before nightfall he was overtaken by a band of outlaws who were on their way to the infected region; they had their wagons out of the mire in a jiffy; they helped him for the several days during which their paths lay together; they refused reward even though they were not professors of religion.

When he had established himself at Lewanla's town and was living in huts of mud and thatch, he sent up an appeal for a sawmill so that he might get timber for a church and school. This appeal was heard on earth as well as in the friends of the mission subscribed the funds for the purchase of a mill at the African settlements. The machinery made the long trip across the desert and reached the Zambesi, where it was necessary to load its several parts upon canoes for further transit. In the rapids one of the canoes exploded and two essential pieces of the machinery went to the bottom. Collard notes in his journal that surely God would have intended that he should have the sawmill on his way, once more, so far on its way. Once more, he privately encouraged he set his canoe

as it turns to supernatural assistance, its fervor of piety, even the crudity of its reasoning working toward riper faith.

The mission to the heathen is a problem by no means easy of solution. The evaluation of the missionary is difficult. In his reports to his mission society and his letters to his denominational publications he is apt to dwell upon the inconveniences of his life, the hardships of travel, the uncertainty of communication, the absence of the material necessities of comfortable living. This sort of report may be dismissed as immaterial. His hardships are no greater than those of any pioneer who cuts loose from civilization on the score of business; they are hardships which men gladly encounter for the pleasure of exploration or of hunting game.

Another reason for the activity of any missionary finds publication through secular channels. It cannot be denied that many aspersions are cast upon the conduct of earnest missionaries. Those who have had the opportunity to become familiar with remote fields of mission endeavor have no difficulty in discovering the antisms which underlies the falsity of such rumors. The missionary is essentially a pioneer. His place is at the frontier of civilization and as far beyond as he may go. He has a double duty to perform, he has to convey to the savage that which his soul tells him is the best in civilization, he has to fight against the introduction of that which all great thinking men must regard as deleterious in civilization. He stands alone, his fellow pioneers of his profession have made the mark of the cross and his ignorant wild men, they begin gunners, sly grow sellers, they sell high and they buy low, in becoming pioneers they have gladly shaken off the trammels of civilization. To such men the missionary is a nuisance, they seek to discredit him at home, they do all within their power to check his influence with the folk whom they have come so far and with so much difficulty to reach.

With more truth but with less venom reports adverse to the missions return through official channels and call for more serious consideration. The administrators of the fringes of remote provinces have their own great task of maintaining order in scattered communities where order is a thing unknown. Their task is to work through such agencies as they find most readily accessible, to make the law and to bring it into accordance with savage custom law. The necessities of their rule make them conservative of what they find, the existing system of control is the best means of keeping peace and order. The savage is incapable of drawing the line of demarcation between the kingdoms of this world and the kingdom not of this world. The question is not whether the law is to be applied, but the importance of the missionary and the government agent, it hurts mission work when the decision is made as it must be made, the missionary has a grievance, the administrator has an equal one.

From each of these drawbacks Collard suffered in his mission to the Zambesi. After he had made his reconnaissance to the Barotse he was obliged to return to France and to essay to convince the authorities that the savage and Christian character of the Zambesi was a Macdonald call to new service and after that to secure the contributions to meet the necessarily heavy charges. He did not escape calumny on the score of his treatment of the negroes for whose betterment he was laboring. His project to push out beyond the frontier into unorganized territory was regarded by the authorities at the Cape as a mask for the purpose of the Zambesi. His letters and his journals in this volume show how he struggled against these difficulties.

We must acknowledge our great debt to the missionaries, above all to the French missionaries, they have a richness of sympathy which establishes the French missionary, whether evangelist or consecrated priest, in touch with the life and thought of the savage. A man could never have written his volumes of our history if he had not had the Jesuit relations for his authority. The White Fathers, almost wholly French, are now giving us knowledge of the highlands of the Nile source. Even in the work of Collard, though we feel the loss of descriptive geography, we have such a record of the Barotse as will not be forgotten by any other to provide. It is merely indicative of a peculiar turn of mind that when he listened to the thunder of Victoria Falls his interest was rather in the sins of Lewanla.

We shall probably find our greatest interest in Collard's picture of the life of his own soul, a revelation which is rare. A poor peasant lad, remote from the centers of French thought, member of a neglected sect, an exile among savages from his earliest years, Edouard Collard may not be called a man of the world. His education had not been such as to lead him into the cold realm of investigation and doubt. He was a whole believer, his guide was the Scripture, his interpretation of the sacred text was of the most simple, what the Gospel set before him was his rule of life. He was not a philosopher, we encounter such a simple existence, the record is a most interesting study of a soul.

Collard believed in the direct answer to prayer, or if the answer does not appear he has full trust in an infinite view. On his long trek from Leribe to the great river, which his oxen were dropping off by reason of the fetid bog, he found himself stuck in a bog without strength enough in all his oxen to pull out the lumbering Cape wagons one by one. He had recourse to prayer in his own helplessness. Before nightfall he was overtaken by a band of outlaws who were on their way to the infected region; they had their wagons out of the mire in a jiffy; they helped him for the several days during which their paths lay together; they refused reward even though they were not professors of religion.

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men diving in the rapids, and first one and then the other piece of the machine was rescued and set upon its way up the river.

Yet Collard is overwhelmed with a sense of his own shortcomings. He fears his temper. Every morning on the trek he has to make the rounds of his camp and awaken the drivers and the cook to make his coffee. To expedite matters he sets out in the morning hunt for the oxen, doing all his work before his coffee. He fears that he loses his temper, that his influence over the negroes is destroyed, that he is unworthy of the work which he essays to do.

His tour of France and Scotland when he was presenting the cause of the Zambesi mission seems to have been a triumph in every respect. He was one of the most distinguished of our missionaries; his work with the Lesoutos had been a brilliant success. Yet he was filled with a sense of his own unworthiness to deliver his message; he was always despondent and regrets his inability to speak acceptably save to the Africans. When he is reassured by the spontaneous outpouring of the emotion of his hearers he lives in such fear of the sin of pride that his journals and letters for the next three busy years are sprinkled with the recognition of his moral deterioration and his struggle to overcome this pride. Another item of the same sort worries him. At one time he shared the exploration of Major Serpa Pinto and was highly commended by that brilliant leader. Our missionary could never bear to think of that incident lest he fall into this sin.

His outcry is always against the poverty of his spiritual life; that he has not enough of the Holy Spirit, that his sins are too much for him, that his connection is more than a little obscure, but it seemed to him that if he had more faith he would not have been pestered by a rival in the evangelization of the Barotse. One of his converts, Willy, in fact a local preacher, was led astray to join the Ethiopian church, which seems to have been the offspring of the African Methodist Episcopal Church in the United States, seeking in religious matters a policy of Africa for the Africans. Willy was induced by some high sounding title to forsake his own pastor and to establish the "faith" of the Israel of Lewanla. It seems a regrettable affair. Collard saw in the success of the rival an evidence of the smallness of his faith.

It is not difficult to see that this work will have a certain narrow influence in the temples of French Protestantism. But it is a broader value, it is the simple exposition of a simple man, Collard has not the art, even had he the desire, to sophisticate the record in his journal and in his letters. He exposes the workings of his mind so that we may follow his course of thought. An intelligence more highly trained would have made a record, perhaps not so interesting, but a more complete record would not have had these spiritual and emotional experiences.

This is such a record as is the "Epigrams Progress," the simplicity of the record of soul life is of the quality of Ruyana.

An Impressionist Without Violence.

"Art is a personal matter from beginning to end," says DUNCAN PHILLIPS in his book on the Impressionist movement, "The Impressionist Movement." The knowledge of things is the same, but the manner of reporting is different. Phillips, reporting personality. New men find new meanings in the world. We are not as the classic Greeks. Their ideal beauty should inspire but not control our art. There is even nationality in art, for there are types in national no matter how individual character. What is accidental can reproduce more than any other to provide. It is merely indicative of a peculiar turn of mind that when he listened to the thunder of Victoria Falls his interest was rather in the sins of Lewanla.

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department is perfect. An occasional flash of human cussedness to relieve his anger perhaps Mr. Duncan Phillips had better be read as he wrote, piece-meal. His papers on "The City in Painting and Etching," on "Revolutions and Reactions in Painting," on Velasquez and Shakespeare and on "The Decorative Imagination" are entertaining and suggestive.

Letters of John Quincy Adams, 1811-1814.

All the letters in the fourth volume of "The Writings of John Quincy Adams," edited by WOODRUFF C. FORD (Macmillan) are dated from St. Petersburg, the first on January 27, 1811, the last on December 31, 1813. These are the latter years of Mr. Adams's Ministry to Russia, begun under appointment of President Madison in 1809 and terminated with his participation in the peace negotiations that ended at Ghent in 1814. When Levet Harris as Charge d'Affaires took up the duties of American representative, which he continued to perform until the appointment of William Pinkney of Maryland as Minister, in 1816. The European and American politics of the time are pretty thoroughly reported in this correspondence in the manner characteristic of a statesman's correspondence. Many of the letters are to the Secretary of State and were written in large part in cipher, while in others, particularly those to his mother, Abigail Adams, the correspondent reveals himself and describes his surroundings. One wonders how the statesmen of those days managed to combine so much business with so much letter writing, and is inclined to emotions of gratitude toward the inventors of the typewriter and the telegraph for holding off so long their anti-literary devices of epistolary acceleration.

The Adamses were statesmen, not politicians; no party men. John Quincy, Federalist, not only inherited his father's unpopularity in that party, but was hated by the elder John's parliamentary duel with Alexander Hamilton but increased it, first by his qualified approval of Jefferson's Louisiana Purchase and then by his support of the embargo policy. England's embargo on the north coast of Europe and England's measures retaliatory in kind against the United States, shipping, and would have been sufficient justification for declarations of war had this nation been stronger in respect of martial law. England did the greater harm to our trade, but Federalist resentment against the Federal party, when Jefferson took his embargo on home goods, perhaps the least blameable of his actions, John Quincy not merely supported the measure in public but was a member of the committee that reported it. He scored in the Federal party for nullification in trucking to England, even in the time covered by the present volume he used his exact phrasing to denounce the Federal party's embargo on home goods, perhaps the least blameable of his actions, John Quincy not merely supported the measure in public but was a member of the committee that reported it. He scored in the Federal party for nullification in trucking to England, even in the time covered by the present volume he used his exact phrasing to denounce the Federal party's embargo on home goods, perhaps the least blameable of his actions, John Quincy not merely supported the measure in public but was a member of the committee that reported it. 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