

BOOK REVIEWS AND NOTES.

MEMORIES AND THOUGHTS. Men—Books—Cities—Art. By *Frederic Harrison*. New York: Macmillan, 1906. Pp. 409.

Auguste Comte's positivism has found its exponent in Mr. Frederic Harrison of London, who has long been before the public as a speaker to the positivist congregation at London, and as a writer of miscellaneous essays. His visit to America is still remembered by the many friends of his philosophy whom he met on this side of the Atlantic, and yielding to an urgent request he has now published in this book a number of his essays together with an autobiographical sketch. The book is exceedingly interesting and we select here the following extracts which characterize Mr. Harrison as a man and a thinker. After the completion of his school days Mr. Harrison speaks of his university years as follows: "I went up to Oxford from school in 1849; at a time when the great controversy in theology, which shook the Church and led to the conversion of Cardinal Newman, Cardinal Manning, and many others, was passing into a new phase. Liberalism was in the ascendant, and the dominant type of thought presented to me was Positive rather than Catholic. J. Stuart Mill, George Grote, Arnold and his historical school, Carlyle and his political school, Comte and his Positive school, were the influences under which my mind was formed."

Continuing he says:

"I was brought up as a High Churchman, my Godfather being an intimate ally of Henry Phillpotts, Bishop of Exeter, and he took care to give me a thorough training in orthodox divinity. At school I had been something of a Neo-Catholic, and took the sacrament with a leaning toward transubstantiation. As a student at college, I slowly came to regard the entire scheme of theology as an open question; and I ultimately left the university, about the age of twenty-four, without assured belief in any form of supernatural doctrine. But as the supernatural died out of my view, the natural took its place, and amply covered the same ground. The change was so gradual, and the growth of one phase of thought out of another was with me so perfectly regular, that I have never been able to fix any definite period of change, nor indeed have I ever been conscious of any real change of mind at all. I have never known any abrupt break in mental attitude; nor have I ever felt change of belief to involve moral deterioration, loss of peace, or storms of the soul. I never parted with any belief till I had found its complement; nor did I ever look back with antipathy or contempt on the beliefs which I had outgrown.

"For the first thirty years of my life I was essentially a learner. but only in part a student of books. Never having been a great reader, and not having acquired the passion of pure study, I cared mainly for men, things, places, and people. . . . My interests have always led me to study movements on the spot, and from the lips of those who originate them. In this spirit I have sought to understand the various social and labor questions by personal intercourse with practical men.

"The acceptance of the general principles of Auguste Comte has been the result of very long and unremitting study, and it proceeded by a series of marked stages. First his view of history commanded my assent; then his scheme of education; next his social Utopia; then the politics; after that his

general view of philosophy; and finally the religious scheme in its main features. During the whole of the process, up to the last point, I reserved large portions of the system, to which I felt actual repugnance, or at least confirmed doubt. And during the various stages I kept up lively interest, and no little sympathy, with many kindred, rival, and even antagonistic systems, philosophical and religious.

"My profession was the law, the practice of which I followed for some fifteen years without great zest and without any ambition. I afterward taught jurisprudence as professor; and, having inherited a modest fortune, which I have had no desire to increase, I eventually withdrew to my present occupation of urging on my neighbors opinions which meet, I must admit, with but moderate acceptance.

"Our knowledge enlarges, our formulas change, our methods grow; but everywhere it is growth, not destruction. What I have witnessed is not really revolution: it is normal evolution. The cells and germs are forever in perpetual movement. The organism—Humanity—remains, and lives the life of unbroken sequence."

The contents of Mr. Harrison's essays collected in the present volume touch on varied subjects. They relate his recollection of the burials of Renan and Tennyson; he speaks of Cromwell, his Tercentenary and his statue, of Carlyle, of Franklin, Alexander Hamilton, Thackeray, George Eliot, Ruskin, etc. He relates a pilgrimage to Lourdes, speaks of the ideal London, of historical Paris, English cathedrals, and picture exhibitions, the ancient masters, etc. He expresses his natural feelings as an Englishman very vigorously by denouncing the modern habit of introducing the name Briton. He says:

"What are we, citizens of no mean country, to call ourselves, if we give up the style of Englishmen? I object most positively to 'Briton.' I am not willing to call my native land 'Britain.' Why 'Briton' and 'Britain'? These terms are wrong on every ground—whether of history, of constitutional right, of language, or of justice."

It is refreshing to read his denunciation of card-playing, the very sight of which he detests. He says:

"I do not call it a vice, unless it ends in reckless gambling, which it often does. But it is an anti-social, debilitating form of folly, which encourages mean kinds of excitement."

Most interesting to Americans, however, will be Mr. Harrison's judgment of America. It seems perhaps more favorable than Mr. Harrison means it himself. Extracts of the main passages are as follows:

"New York and Chicago contain 'more Germans than any city but Berlin, more Irishmen than Dublin, more Italians than Venice, more Scandinavians than Stockholm, and' (they sometimes add) 'more sinners than any place on earth.' Statistics give us the facts, and of course there is no sort of doubt about the immense degree in which the United States are peopled by a race of foreign birth or origin. In the eastern slums of New York, in the yards and docks of the great cities, one sees them by myriads: Germans, Irish, Italians, Swedes, Russians, Orientals, and negroes. But those who direct the State, who administer the cities, control the legislatures, the financiers, merchants, professors, journalists, men of letters—those whom I met in society—were nearly all of American birth, and all of marked American type.

I rarely heard a foreign accent or saw a foreign countenance. The American world is practically 'run' by genuine Americans.

"In spite of the vast proportion of immigrant population, the language, character, habits of native Americans rapidly absorb and incorporate all foreign elements. In the second or third generation all exotic differences are merged. In one sense the United States seemed to me more homogeneous than the United Kingdom. There is no state, city, or large area which has a distinct race of its own, as Ireland, Wales, and Scotland have, and of course there is nothing analogous to the diverse nationalities of the British Empire. From Long Island to San Francisco, from Florida Bay to Vancouver's Island, there is one dominant race and civilization, one language, one type of law, one sense of nationality. That race, that nationality, is American to the core. And the consciousness of its vast expansion and collective force fills the mind of American citizens, as nothing can do to this degree in the nations of western Europe. Vast expansion, collective force, inexhaustible energy—these are the impressions forced on the visitor, beyond all that he could have conceived or expected to find. It is borne in on him that he has come, not so much to another nation as to a new continent, inhabited by a people soon to be more numerous than any two of the greater nations of western Europe, having within their own limits every climate and product between the Tropics and the Pole, with natural resources superior to those of all Europe put together, and an almost boundless field for development in the future.

"Chicago struck me as being somewhat unfairly condemned as devoted to nothing but Mammon and pork. Certainly, during my visit, I heard of nothing but the progress of education, university endowments, people's institutes, libraries, museums, art schools, workmen's model dwellings and farms, literary culture, and scientific foundations. I saw there one of the best and most vigorous art schools in America, one of the best Toynbee Hall settlements in the world, and perhaps the most rapidly developed university in existence. . . . For energy, audacity, and enterprise, the Chicago people are famous even in the Western States of America. 'When I come to London,' said a leading man of business, 'I find your bankers and merchants stroll into their offices between ten and eleven in the morning. I am at my desk at seven,' said he, 'and by noon I have completed fifty transactions by telephone.'

"No competent observer can doubt that in wealth, manufactures, material progress of all kinds, the United States, in a very few years, must hold the first place in the world without dispute. Its population will soon double that of any nation of western Europe. That population will have an education second only to that of Germany and Switzerland, and superior to that of any other European nation. The natural resources of their country exceed those of all Europe put together. Their energy exceeds that of the British; their intelligence is hardly second to that of Germany and France. And their social and political system is more favorable to material development than any other society ever devised by man. This extraordinary combination of national and social qualities, with vast numbers and unbounded physical resources, cannot fail to give America the undisputed lead in all material things.

"The characteristic note of the United States is to be found in this free-

dom of the individual—the *carrière ouverte aux talents*—in a sense which is unknown to Europeans and can hardly be conceived by them. Every one of these seventy millions—at least of whites—has an ‘equal chance’ in life. A first-rate education, comfort, and ‘betterment’ are within the reach of every youth and girl of average capacity and industry. Most of the men eminent in business, politics, or literature began life by ‘teaching school.’ Every messenger boy or machine-hand may be an embryo President of the United States, of a railroad, or a bank, a powerful journalist, or a millionaire. Every lad seems conscious that this is open to him, and most of them live and work as if they meant to try for this end. Every girl at the type-desk or a telegraph office may live to reside in Fifth Avenue, or—who knows?—in the White House. And the ease with which the youth and girl adapt themselves to new careers and wider functions is one of the wonders of American life.

“Literature, politics, manners and habits, all bear the same impress of the dominant idea of American society—the sense of equality. It has its great side, its conspicuous advantages, and it has also its limitations and its weakness. It struck me that the sense of equality is far more national and universal in America than it is in France, for all the pæans to equality that the French pour forth and their fierce protestations to claim it. ‘Liberty, equality, and fraternity’ is not inscribed on public edifices in the United States, because no American citizen—or, rather, no white citizen—can conceive of anything else. The shoeblack shakes hands with the President, and (in the absence of a Pullman) travels in the same car with the millionaire. The millionaire has a very restricted household of servants, and they are more or less his masters, because the true-born American will not accept domestic service on any wages, and the Irish ‘helps’ are the despair of the housekeeper.”

All this sounds very favorable, but Mr. Harrison adds: “All this has its bad side as well as its good side,” and he calls special attention to the fact that “public men in America are commonly accused of accepting the moral standards of the mass and of tamely yielding to the voice of majorities,” while in England a man of ambition would always consider what is due to his own position, and so it is obvious that Mr. Harrison is under the impression that the leaders of the destiny of our nation complacently yield to the wishes of majorities. Though this is quite true of the average politician, we do not go too far in saying that the great leaders, such as Lincoln, and in these later days Cleveland as well as Roosevelt both show their scorn of representing majorities, and the courage of having their own opinions.

Mr. Harrison discusses the shape and makeup of our flag. Having briefly explained the origin of the stars and stripes from the ancient coat of arms of Washington, he condemns the appearance of the flag as unheraldic and inartistic. He says: “Nothing more artless, confused, and unheraldic can be conceived,” and he continues thus:

“An unlucky question was once put to me by a patriot, whether the ‘star-spangled banner’ was not beautiful as a work of art. I was obliged to answer that, with all my veneration for the banner of the Republic, in my humble judgment it was (heraldically speaking) both awkward and ugly, unbalanced, undecipherable, and mechanical. It may be well to distinguish the Republican emblem from the feudal heraldry of the Old World, but it is a pity that the invention of the New World could not have devised an emblem with some claim to be clearly read and to look graceful. The thirteen bars, or stripes,

have now lost their significance, and might in time disappear. A plain field, *semée* of 'stars,' would not be unsightly nor too difficult to distinguish. Forty-five mullets on a canton (i. e., corner) in six rows are not easily visible at all, and, when perceived, are hardly elegant."

The city of Washington is described in glowing colors, as follows:

"The Capitol at Washington struck me as being the most effective mass of public buildings in the world, especially when viewed at some distance, and from the park in which it stands. I am well aware of certain constructive defects which have been insisted on by Ferguson and other critics; and no one pretends that it is a perfect design of the highest order either in originality or style. It will have one day to be entirely refaced with white stone. But as an *effective* public edifice of a grandiose kind, I doubt if any capital city can show its equal. This is largely due to the admirable proportions of its central dome group, which I hold to be, from the pictorial point of view, more successful than those of St. Peter's, the Cathedral of Florence, Agia Sophia, St. Isaac's, the Panthéon, St. Paul's, or the new Cathedral of Berlin. But the unique effect is still more due to the magnificent *site* which the Capitol at Washington enjoys. I have no hesitation in saying that the *site* of the Capitol is the noblest in the world, if we exclude that of the Parthenon in its pristine glory. Neither Rome nor Constantinople, nor Florence, nor Paris, nor Berlin, nor London possesses any central eminence with broad open spaces on all sides, crowned by a vast pile covering nearly four acres and rising to a height of nearly three hundred feet, which seems to dominate the whole city. Washington is the only capital city which has this colossal centre or crown. And Londoners can imagine the effect if their St. Paul's stood in an open park reaching from the Temple to Finsbury Circus, and the great creation of Wren were dazzling white marble, and soared into an atmosphere of sunny light."

MORALITY AND THE PERFECT LIFE. Republication of a lecture by the late Henry James. Elkhart, Indiana: New Church Educational Association, 1906. Pp. 84.

The late Henry James, during his lifetime a leading spirit in the New Church is still regarded as an authority by Swedenborgians; and outsiders may regard him as an authoritative exponent of that peculiar conception of Christianity. He is a useful personality, the significance of which is best recognized when we consider that both his sons are distinguished in their particular line of work, William James, the psychologist and Henry James, the novelist. The New Church Educational Association has decided to venture in bringing out the publications of the late Henry James, which have been out of print for some years. They have begun with the present volume, which was delivered as a lecture in New York and first published under the title "Moralism and Christianity in 1850." Mr. James sets forth in it an original philosophy which however he does not claim to be his own but which he ascribes to Swedenborg, whom he accepted as his master.

LE SENS DE L'ART, sa nature, son rôle, sa valeur. Par Paul Gaultier. Paris: Hachette, 1907. Pp. 269. Price, 3 fr. 50.

This book has been prefaced by Prof. Emile Boutroux, a member of the Institute who recommends the work highly to lovers and students of art.

The author himself calls his book "The Art Sense," because he treats art from a new point of view, which is from the standpoint of emotion, to which he thinks one ought always to confine art, for art appeals to sentiment and not to the rational faculties. From this point of view we have to judge these essays, which are well written and will recommend themselves as containing many valuable observations. The author's ideas are illustrated by very small pictures on 16 plates, which is perhaps necessary on account of the small size of the book, and yet they are executed with sufficient care to serve the author's purpose. The several chapters are entitled: "The Nature of Art" in answer to the question, What is art?; "The Part Played by Art," showing what a work of art may teach; "The Morality of Art," and "The Place of Art in Social Life." The book concludes with a chapter on "Art Criticism" followed by a Bibliography of the works which proved most useful to the author.

THE GERMAN EMPIRE. By *Burt Estes Howard, Ph. D.* New York: Macmillan, 1906. Pp. 448.

The importance of Germany,—its trade, its industries, its institutions, its politics and diplomacy,—has been of growing interest in the development of the world, and yet thoroughly reliable information is as yet lacking. There are so many Germans in this country that we almost believe we know Germany as well as if we had been there, and yet our information through the German-American press as well as German-American settlers is very unreliable. For a systematic and trustworthy information the present book is most serviceable. It treats its subjects in the following chapters: The Foundation of the German Empire; The Empire and the Individual States; The Kaiser (not a characterization of the present Kaiser but the significance of the office, of the title, and the privileges connected with it); The Bundesrat (representing the collected power of all the state governments); The Reichstag (the German representative of the people); Imperial Legislation; The Imperial Chancellor (a position which since Bismarck's day is of paramount importance); Citizenship under the German Constitution; The Judicial Organization of the Empire; Alsace-Lorraine and Its Relation to the Empire; The Constitution and Imperial Finance; The Armed Forces of the Empire; and The Imperial Constitution.

The author is obviously competent for his work. His sources, carefully mentioned in footnotes, are the best and most reliable; the subject-matter is presented with rare clearness, bringing out the essential point; and the reading of the book is interesting through a freshness apparently due to the fact that the author's knowledge rests on personal inspection and direct experience. The index is made with great care and adds much to the value of the book.

A PICTURE BOOK OF EVOLUTION. By *Dennis Hird.* Part I. London: Watts & Company, 1906. Pp. 200.

This is the first part of a popular exposition of evolution, and it is truly, as the title states, a picture book, for there may be not more than 30 pages in the book without illustrations, and the author's intention is to present the truth of evolution to children in the most simple and forcible manner. The first volume which here lies before us contains the chapters Astronomy, Geology, and Zoology.