

NEW BOOKS

SPIRITUAL VALUES AND ETERNAL LIFE. By Harry Emerson Fosdick. Harvard University Press, Cambridge. Price \$1.00. (The Ingersoll Lecture. 1927).

"The difficulties involved in adding one more lecture to an endless chain of annual discourses on immortality are obvious. The fact, however, that on this foundation so many lectures have gone before and will come after, brings one advantage; no incumbent need try to be comprehensive. Each lecturer may say that single thing about the mystery of death and its aftermath which seems most cogent to his mind and most appealing to his experience". So Dr. Fosdick commences his lecture and the "single thing" that "seems most cogent" to him is that: "Goodness, truth, beauty, love,—these are existent facts forcibly effectual in our world, and no explanation of existence that treats them and their personal embodiments as accidental aliens does justice to their factual aspect".

This is pure Platonism, and behind the words of Dr. Fosdick we catch an echo of long-ago. We seem to hear the familiar voice of Socrates saying: "I come back to those much-talked-of things and I start from them, presupposing that there is absolute beauty, goodness, greatness and the like; if you grant me these and acknowledge that they exist, I hope that I shall be able to show you the cause from these and prove that the soul is an immortal being".

It is not, apparently, conscious Platonism. Dr. Fosdick agrees that "Plato argued for the essential immateriality of the soul and therefore for its indestructibility", but he does not go on to point out that Plato argued that the soul is immortal not only because it is unlike matter but also because it is essentially like those eternal verities that it knows, such as beauty and goodness.

However, although we have no sign that Dr. Fosdick is particularly aware of it, it is remarkable that his lecture traverses almost exactly the same philosophical ground as the *Phaedo*. Like Socrates, he affirms mankind's persistent belief in the immortality of the soul. He discusses the various kinds of immortality possible and decides, like Socrates, that the only kind worth having is personal immortality. As pointed out above, like Socrates, he bases his conviction of the soul's immortality on his belief in its inseparability from such eternal verities as beauty and goodness. Like Socrates, too, he meets the arguments of Science, of the biologist, that the soul is merely an epiphenomenon, and of the physicist, that the working of the universe is purely mechanical.

And one cannot doubt that this is ground that needs to be gone over again and again, and at no time more than the present. It was only the other day that an eminent English physician was reported as saying that medical science could find no soul, that the body was everything and death the end of all. One would think that a follower of medical science, which has not yet discovered the cause of the common

cold, or of cancer, or of some hundred others of our daily complaints, would hesitate to make himself ridiculous by advertising his failure to find the immortal soul; but it is unfortunately true that medical men are proclaiming on so-called scientific grounds that death is the end of the phenomenon we are pleased to call the soul, and they are leading people astray. Neither Plato nor Dr. Fosdick can prove the immortality of the soul, but they can at least show that a belief in it is eminently rational and probable and of a kind that a true scientist may readily accept.

Such philosophic atmosphere, indeed, is not for the ordinary man. It is too rare for him to breathe. He will always demand a religious revelation on which to found his belief in life after death; but to such heights must ascend our thinkers and seekers after truth, and it is to such that the Ingersoll lectures offer a platform.

If Dr. Fosdick's substance is Platonic, his style is not. Yet it is not less pleasing for that. It is that happiest of popular philosophic styles so well exemplified by the work of William James, clear, flowing, imaginative, ever ready to present an old truth with a modern aspect, and to find a wealth of apt and familiar similes. This is a book to read with pleasure and to re-read and ponder over with profit.

A. K. GRIFFIN.

GLADSTONE AND BRITAIN'S IMPERIAL POLICY. By Paul Knaplund, Ph.D., New York. MacMillan. 1927. Pp. 256.

The incidence on the careers of statesmen usually alters as they pass into history. Morley, writing the life of Gladstone while the memory of his chief and of the events in which both had been participants was still fresh in his mind, devoted most of his space to domestic and foreign affairs. Little attention was given to Gladstone's share in shaping the constitution to admit of colonial autonomy. On a quantitative basis Morley's lack of attention was perhaps justified, since this phase of colonial affairs filled but a relatively small portion of Gladstone's career. But history rarely measures events by the number of columns in Hansard or by the length and number of public dispatches. A re-valuation of Gladstone's contribution to imperial developments is therefore timely, and this we have in the present volume.

Gladstone's ideas on colonial affairs altered as his political philosophy changed from Toryism to Liberalism. As a young Tory with a high sense of England's mission to humanity and of her colonial responsibilities, he opposed the granting of responsible government to Canada on the ground that it would lead prematurely to independence, a stage which, though inevitable, should be postponed until the colony was thoroughly able to fend for itself. Meantime it was England's duty to provide her with English institutions, the most important of which seemed to Gladstone to be a state church and a nominated upper house composed of a landed aristocracy. Within ten years, as Secretary for the Colonies for a brief period under Peel, he actually urged "that the colonists of New Zealand should undertake, as early and with as little exception as there may, be the administration

of their own affairs". In the debate on the Australian Colonies Government Bill of 1849, he expressed doubt as to the value of a nominated upper chamber and supported the granting to the colony of the right to amend its own constitution—a long step since 1838. In the same debate, however, he followed Molesworth in an effort to draw by statute a fixed line between imperial and colonial affairs, guaranteeing to the colony autonomy in the latter field alone—a proposal which interested many colonial reformers, including Durham, and which might have been a possible step towards imperial federation. Later, when the imperial federation movement grew to a head, Gladstone strongly opposed it on the ground that it was merely centralised control in a new form and that imperial unity consisted not in control but in "freedom and voluntarism". In his later years it seems evident that Gladstone threw over his earlier belief that independence was the final goal of the English speaking colonies and that he came to the position that freedom and a common culture were ties which might hold the Empire together indefinitely. His opposition to the imperialist movement of the latter years of the century was due in part to the belief that the native peoples of Africa and elsewhere who were being gathered into the Empire were incapable of self-government. Nor would such colonies be united to Great Britain by the "silken bonds" of affection which held the English-speaking colony.

As Professor Knaplund suggests, Home Rule for Ireland was a logical result of Gladstone's ideas on colonial affairs. Indeed he bore witness to this himself in introducing the first Home Rule Bill to Parliament; "the principle that I am laying down I am not laying down exceptionally for Ireland. It is the very principle upon which, within my recollection, to the immense advantage of the country, we have not only altered but revolutionised our method of governing our colonies. . . We have to consider whether it is applicable to Ireland".

Although Gladstone's ideas on colonial affairs were fashioned to a large extent by the pressure of events, he owed much to other sources. In his early years at least he saw a prototype of the modern British Empire in the relations between the Greek colony and the mother city which were united to each other by cultural and sentimental ties alone. England's colonial mission, like that of ancient Athens, then seemed to him to be that of creating "happy Englands" throughout the world. Later he drew much inspiration from Burke's speeches on the American Revolution and from his personal contact with the colonial reformers Wakefield, Molesworth and others.

Professor Knaplund has done good service in removing "the moss of time" from Gladstone's participation in colonial affairs. He modestly indicates that his purpose is to supplement Morley. He does this and more. His study, based to a large extent on papers which Morley failed to use, gives a new conception of Gladstone as a colonial reformer. The book is scholarly and thoroughly readable, qualities not always combined, and for an understanding of Gladstone's relation to colonial self-government it is quite indispensable. Useful appendices include some papers by Gladstone on colonial problems and an important speech, "Our Colonies", delivered in 1855.

ROBERT A. MACKAY.

BALLADS AND SEA SONGS FROM NOVA SCOTIA. Collected by W. Roy Mackenzie, Professor of English in Washington University. xxxvii + 421 pages. Octavo. Cloth. Frontispiece. \$5.00. The Harvard University Press, Cambridge, Mass., U. S. A.

With the publication of this collection, Professor Mackenzie has fulfilled the promise contained in an earlier work, *The Quest of the Ballad*, (Princeton University Press, 1919). To students of popular literature he has rendered a signal service, and upon Nova Scotians he has conferred a royal boon. Whatever wonder may be engendered in the minds of the public at large by the sudden dignity of print with which these Cinderellas of song are freshly invested, persons of critical discernment will not be slow to welcome this notable addition to the literature built upon the discoveries of Saxo Grammaticus. The work does much to reassure those who have placed confidence in the ballad wealth of Nova Scotia.

Just how far back in time to date such a narrative song as that with which Mr. Mackenzie opens his recital of Nova Scotia ballad achievement, the ballad of *Lady Isabel and the Elf-knight*, none can say with any measure of certainty. The literature not only of our English tongue, but of the world, enshrines its story. Upon the first song group of the Mackenzie collection (Nos. 1-16), it is at this date in scholarship sufficient only to say that here are to be found such variants of the genuine English and Scottish popular ballads as the compiler has had the good fortune to rescue.

The four songs which follow (Nos. 17-20) are so surely in the ballad tradition, yet at the same time so obviously wavering in their course, that the reader must acquiesce with the hesitant editor in his wish to herd these stragglers into the first fold or the third. Group Three (Nos. 21-71) rejoices in the clever, if evasive, description, "the joys and woes of fifty men and women". For the most part these are the fine old English traditional songs as made known by recent collection in the Motherland, and they fully justify their presence, although it is difficult to see why their arrangement has been based not so much upon analysis of motivation as upon "that chance of holding the reader's attention if I keep his emotions hovering between grief and satisfaction". And are there not those who find satisfaction in grief?

Groups Four (Nos. 72-75) and Five (Nos. 76-113) stand together sturdily enough; the first a quartette of military story, the second an *ensemble* of stirring nautical and naval pieces plentifully splashed with brine and blood. Within Group Five are contained (Nos. 98-109) twelve sea chanties, representative of the innumerable windlass, capstan, and halliard labour songs current among Bluenose seamen one generation ago. Into Group Six (Nos. 114-131), Mr. Mackenzie has gathered a series of very vocal laments and complaints of sailors, soldiers, highwaymen, exiles, and "wronged uns". It is a matter for regret that these wretchedly-composed indigenous screeds, and others like them, were not thrown into even higher relief, for upon these

scholars will look with an interest scarcely secondary to that focussed on the Child variants. Let us have everything yet held in oral tradition. Only upon that ground, indeed, can the Seventh and final group be admitted to its place. This Group (Nos. 132-159, for Nos. 160-162 should have been placed elsewhere) is an *omnium gatherum* of pieces which Mr. Mackenzie regards as having evaded classification, or, as is apparent in some cases, of not being worth the trouble of classification. To such things as *Larry McGee's Wedding*, *Doran's Ass*, *The Fellow that Looks like Me*, and their like, the merest sufferance can be accorded. But they have been found in the mouths of the people and therefore have their right to be heard. Were it not for this, of many a one would the question be asked, *Que diable faisait-il dans cette galere?*

As to apparatus critics, Mr. Mackenzie has adhered closely to the plan adopted by J. H. Cox in his *Folk-Songs of the South*. And that is good. Each song is capped with its appropriate bibliographical references, and short comments are passed upon the value of the piece in the general scheme of things. Indexes of titles and first lines are given. An index of themes, topics, and information useful to the folk-loreist would be of value.

Ballads and Sea Songs from Nova Scotia is very readable, but it is more scholarly in design than in execution. Mr. Mackenzie seems to have taken over from Mr. Cox a very obvious error in ascribing the publication of *English Folk Songs from the Southern Appalachians* to the year 1914. The book was issued from the Knickerbocker Press in 1917. Really, the page given over to *Abbreviations* might well give place to one of the quaint, old-fashioned insertions for *Errata*. It is hardly conceivable, for example, that a book from the Harvard Press could refer to "Locke and Bubier" as "Locke and Dubier"; yet references, at least a dozen in number, to that old Boston firm of publishers are so printed. The spelling "Sellers" (p. 74) is no great compliment to Dowsett Sellars. The ballad *Young Johnston* occurs on p. 19 of *Chambers's Twelve Romantic Scottish Ballads*, not on p. 293, as stated by Mr. Mackenzie on p. 41. On p. 106, reference for *Johnny Doyle* is given to pp. 281-283 of *Campbell and Sharp*; the correct reference is to p. 251; the reference pp. 281-283 is pertinent to *The Single Sailor* (p. 168). On p. 130, Robert Ford is misquoted. On p. 298, "*Journal*, xxiii, 70, by Barry" should be, "*Journal*, xxvii, 70". This is a glaring mistake, for how could Barry, in 1910 (when vol. xxiii was published), refer to a text which appeared in "the *Boston Globe*, August 19, 1912"? And to pile Pelion upon Ossa, the *Journal* has the said reference to the *Globe* of August *eighteenth*. On p. 293, "Cox, pp. 311-321" should be, "Cox, pp. 311-313"; on p. 205, reference to *The Isaiah Thomas Collection* should read, "Nos. 203, 204"; on p. 262, reference to *Journal of the Folk Song Society*, iv, 33, should be v, 33; on p. 375, reference to Andrew Lang's *The Nursery Rhyme Book* should be to p. 103, not to p. 163. And to crown these (a casual selection), Mackenzie's own *Quest of the Ballad* is involved in just such a faulty reference, for on p. 311, "*Quest*, pp. 157-158" should be, "*Quest*, pp. 144-145".

Of *The New River Shore* (p. 137), it is said that the last stanza corresponds to the final stanza of Version B of *The Wagoner's Lad* in *Campbell and Sharp*, No. 64. The correspondence lies, actually,

between the *first two* stanzas of the Mackenzie variant (not the *last one*) and the final stanza of that Version B. Mr. Mackenzie will find a *Jack Sheppard* song in *The Lover's Harmony* (London, 1840), which approximates to the original of the piece as presented on p. 315. That 1840 text has eighteen stanzas, including the nine printed by Mackenzie. The most remarkable error of the book, however, is one of omission. Categorical statements still bristle with danger, and to say that *Sir James the Ross* made its first appearance in 1770 was to invite disaster, even on a quotation from Professor Child. There is at least one text of 1768 (vide A. Keith's *Last Leaves of Traditional Ballads and Ballad Airs*. Aberdeen, 1925). The custom of quoting Professor Child gives expression to a proper respect, but worthier tribute would be paid by attendance upon his own careful methods. The errors quoted are but examples.

MURDOCH MAXWELL MACODRUM.

SURVEY OF INTERNATIONAL AFFAIRS. 1925. Volume II. By C. A. Macartney and others. (486 pp. with maps). Oxford University Press. \$7.50.

SUPPLEMENT—Chronology of Events and Treaties, 1st January, 1920—31st December, 1925. Oxford University Press. \$3.75.

The library of a student of international affairs will be greatly enriched by the series of Surveys issued under the auspices of the Royal Institute of International Affairs, of which the present volume is the fourth. The first volume by Arnold J. Toynbee of the Institute covered world affairs for the years 1920-23, the second 1924, and two volumes are published as of the year 1925. Volume I, 1925, by Professor Toynbee records "the affairs of the Islamic World since the Peace Settlement". Volume II, 1925, contains a comprehensive and thoroughly documented account of the complex political relations of Europe for that year, a somewhat general indication of the development of economic and social co-operation under the guidance of the League of Nations from 1920-25, an outline of the international affairs of the American continent, and a lucid exposition of the complicated Far Eastern situation during the same half decade.

There is necessarily no attempt made to place the events reflected in this contemporary mirror in accurate historical perspective; yet, where logic demands, the writers have clearly oriented them in relation to their origins, time, and place. This is particularly well done in the introduction to Part III, "The Far East".

The year 1925 will always be significant politically on account of the rapid growth of European amity attending the consummation of the Locarno pacts. Mr. Macartney discusses the negotiations attending Locarno and the lapse of the Geneva protocol, out of which they grew, with authority and considerable psychological and political insight. Concerning British opinion after the decision of the Cabinet not to accept the protocol he says, (pp. 7-8): "It was less clear what

alternative solution to the problem of security should be provided . . . Two schools of thought had appeared. The 'isolationist' school favoured a complete rejection of all commitments in Europe. The so-called 'European' school . . . regarded the relations between Germany and her neighbors as vitally affecting Great Britain . . . In the interests of British security it was essential that no single Power should be in a position to occupy or to dominate all the Channel or North Sea ports. . . . An understanding with France and Belgium, which would prevent . . . (this), was therefore necessary. No Power would attack France if it knew for certain, as Germany in 1914 did not know, that such action would involve war with Great Britain. France, assured of her security, would abandon a provocative policy which was really due to fear alone, and with her the rest of Europe". After showing the basic principles and some important details of the new plan for European security, the success of which was facilitated at Locarno "by a note of informality deliberately introduced into the proceedings, and undoubtedly assisted by the balmy climate of the place" (P. 50), the writer says succinctly: "The complex of treaties known as the Locarno Pact constituted a less ambitious document than the Geneva Protocol. . . . Many adherents of the Protocol. . . preferred indeed to adhere to their faith in that instrument as their ultimate ideal, and to regard Locarno only as an intermediate step necessitated by the imperfections of this world. In this view they differed from the warmer supporters of the Pact, who maintained that the Protocol was so universal as to lose all real value; and that the Pact was therefore, as Mr. Chamberlain stated to the British Press. . . 'the real dividing line between the years of war and the years of peace'. . . . The "without the Protocol the Pact could hardly have come into being. . . . A study of the texts of the Covenant, the Protocol, and the Pact will show best how the basic ideas of the first were supplemented and deepened by the more developed theory of the second, to reappear in a narrower, but perhaps more practicable form in the third. It was not for nothing that Germany's entry into the League was made to form the very keystone of the Locarno treaties; for in every respect they rested on the assumption that in future her relations with her neighbors would be governed by the principles embodied in the Covenant of the League".

The fact that the "well-informed contributors" who are responsible for the section on "Opium" and the chapter on "The Far East" "prefer to remain anonymous" would be an almost fatal weakness in a work of this sort were it not issued under the authoritative auspices of the Institute. A well-sustained impartiality in the treatment of contentious questions adds much to the value of the book; indeed, the few lapses from the judicial attitude are innocuous because obvious. This volume of the Survey of International Affairs is, like the others, a reliable, concise secondary source book, written in clear, un-technical language, and as such cannot be too highly commended.

The Supplement supplies the need for a well organized and complete chronology of international events which occurred during the first five years of the League of Nations era.

H. E. READ.