

NEW BOOKS

SCIENCE AND THE UNSEEN WORLD. By A. S. Eddington. London: George Allen and Unwin Ltd., 1929. pp. 56.

Many readers of Professor Eddington's *Gifford Lectures* will welcome the opportunity afforded by this little volume of learning more of the author's religious views. Delivered originally as the *Swarthmore Lecture* for 1929 before the Friends' Yearly Meeting in London, this more recent book puts forward a view that will at once be labelled "mystical". Here is no attempt to base religion on science, nor to prove the "reality" of religious experience. Rather, premises drawn from religious experience must be included in the data upon which any systematic theory in philosophy is based. Man's consciousness is unique. The experience of "mind" is his most direct and intimate experience. The problem of the conflict of science and religion resolves itself into the problem of the proper orientation of our minds towards the different elements of our experience. The "mystical" outlook faces the hard facts of experience as much as any other. The inner light of conviction and guidance is as much a part of our being as our sensitivity to sense-impressions. We do not ask whether God exists, but only if we may be misguided in trusting the revelation implied in the indwelling of the divine spirit in the mind of man. "The premises for our reasoning about the visible world, as well as for our reasoning about the unseen world, are in the self-knowledge of mind. Obviously we cannot trust every whim and fancy of the mind as though it were indisputable revelation; we can and must believe that we have an inner sense of values which guides us as to what is to be heeded, otherwise we cannot start on our survey even of the physical world. Consciousness alone can determine the validity of its own convictions. 'There shines no light save its own light to show itself unto itself.'" (p. 45).

About all this there can, of course, be no argument. One cannot be argued into believing what one has never experienced. Unless, indeed, the sheer fact that a great scientist should have written a book of this sort may be taken as the most telling of all arguments.

F. H. PAGE.

MARLOWE AND HIS CIRCLE. A Biographical Survey. By Frederick S. Boas. Oxford. Clarendon Press. \$2.25.

The Marlowe coin continues to spin. No one, as yet, has been able to discern the true design on front or back. Where was Christopher Marlowe of Corpus Christi when it was rumoured about Cambridge that he "was determined to have gone beyond the seas to Reames"? What was the secret political mission upon which he was engaged, so important as to draw from Her Majesty's Lords of the

Privy Council a "request" that he "should be furthered in the degree he was to take this next Commencement?" When and in what manner did Marlowe make the acquaintance of the infamous Robert Poley, that sinister figure from out the Elizabethan underworld? Is that Poley, who in the Deptford Tavern witnessed Marlowe's violent death, identical with Baine's "one Poole, a prisoner in Newgate" who taught the playwright how to counterfeit "ffrench crownes, pistoletes, and English shillinges?"

Mr. Leslie Hotson's identification, in 1925, of Christopher Marlowe the dramatist with Christopher Marlowe the government agent, gave the whole controversy a new turn. Subsequent investigation, well summarized by Mr. Boas in this little book, substantiates in the main Mr. Hotson's hypothesis. Marlowe is now under observation as a player in the double rôle of dramatist and secret service man. The nature of his mission of 1587 remains unknown, but in the light now thrown upon these earlier days of his career more satisfactory interpretations of his later words and actions are made possible.

Above all in popular interest is the manner of Marlowe's death. The coroner's inquisition resulted in the statement that one Ingram Frizier slew Christopher Marlowe *in defensione ac saluacione vite sue*." This verdict, together with the testimony of eyewitnesses that the quarrel originated in a dispute about "le recknynge", Mr. Hotson accepted. Miss de Kalb, on the other hand, suggested that there were deeper, political reasons behind the affray, and that Marlowe may have been lured to that secluded tavern room by Poley and his complotters. Miss de Kalb also cast doubt upon the credibility of the eyewitnesses whose testimony influenced the coroner's jury.

To Mr. Boas all attempts to reverse the verdict as given, supported as it has been in posterity's court of appeal, seem destined to failure. He finds the explanation of the fatality in Marlowe's character. He believes that the sum of such evidence as is available points directly to "a figure of passionate impulse and restless intellect, quick at word and blow..." quite capable of the swift attack which provoked the defensive stab of Ingram Frizier. Again the moral is pointed that, "No one can hope to understand the Elizabethans who does not realize that they lived dangerously. To test them by modern standards of morality or maxims of worldly prudence is to go astray."

Three men were in company with Marlowe at Mistress Eleanor Bull's tavern in Deptford Strand on May 30, 1593, the day of his death. Two of these, Frizier, the slayer, and Skeres his *ame damnee*, have been made known by Mr. Hotson and Miss de Kalb. It is new information about the third scoundrel, Poley, that makes Mr. Boas's book invaluable. Spy, informer, master of petty intrigue, the very genius of the Elizabethan underworld, he gave testimony at the inquest which must naturally stand suspect. Marlowe is, unfortunately, his own worst witness for the prosecution. Had he lived the stainless life of a Milton, there would now be little difficulty in a reversal of the verdict handed down under "crownor's-quest law."

The last word on Marlowe, however, remains unspoken. This little book is admittedly incomplete. It does not attempt any syn-

thesis between documentary materials and the evidence of the plays and poems. Its style, moreover, is involved, and in places somewhat confused. Despite the clever alignment of evidence in particular cases, a general fault in balance is apparent. There is, too, a certain unfairness in the neglect to mention such a work as John H. Ingram's *Marlowe and His Associates*, upon the original material of which Mr. Boas draws heavily in his first chapter. The quarrel between these two students of Marlowe, and between their houses, is an old one, for it has its roots in the nineties. But it seems a shame that such a delightful study as this should be marred by the touch of the partizan. On the whole, the book is good, very good. Specialists in the Elizabethan field will find in it much of value. Casual readers should enjoy its problems.

M. MAXWELL MACODRUM.

AMERICAN INFLUENCES ON CANADIAN GOVERNMENT. By William Bennett Munro. Macmillan. Toronto. 1929.

The present volume consists of the *Marfleet Lectures* given by Professor Munro, of Harvard, at the University of Toronto in January, 1929. Three times already has this course of lectures been given—by ex-President Taft, by Sir Robert Borden, and by John Bassett Moore. The present lectures can well stand comparison with those that have gone before.

If Professor Munro does not go so far as actually to say that "the Dominion of Canada is a by-product of the United States", he does not come far from it. Those who bemoan the fact that Canada is indeed a vassal state will find only too many facts in this small book to substantiate their case. In the first lecture Professor Munro draws constitutional analogies and contrasts between the United States and Canada. In the second he discusses parties and politics, and in the third, city government. In every case he finds the similarities greater than the contrasts. Even where the intention of the Canadian was to follow English example, it has usually been American practice that has won the day.

It might be urged that similar conditions brought about similar results. In some cases this is no doubt true, but the inevitableness of Canadian imitation seems much more in evidence than the inevitableness of the American solution. The Canadian hastens to follow his neighbour's example, even before that example has been put to the test of experience.

Jacksonian democracy is as triumphant in Canada as in the land of its birth. For the first time in Canadian history, and quite contrary to all British precedent, the premier of the country and the leader of the opposition were both chosen by national conventions. As Professor Munro points out, there was a "remarkable kinship" between the Conservative convention held in Winnipeg in 1927 and the Republican convention held in Kansas City the year following. The Canadian convention was more loosely organized but, as the author remarks, "even this difference may be eliminated in time."

Professor Munro is by no means satisfied that the Canadian was always wise in his choice. As between the Englishman and the American he has no doubt as to which is the sounder political guide. "In the practice of free government, the enforcement of law, the administration of justice, and the encouragement of municipal home rule, there is no country that excels England, the Mother of Parliaments."

There is no danger that Canadians will fail to appreciate the achievements of the United States. The great danger is that Canadians will fail to realize the value of English experiment and practice. That would be a loss indeed.

G. E. WILSON.

A BIBLIOGRAPHY OF OLIVER CROMWELL. By Wilbur Cortez Abbott. Harvard University Press. Cambridge. 1929.

This is a book about which a reviewer can assert with confidence that it will never appear in the list of "best sellers". He can, moreover, make the assertion without fear of offending the author. The book is not intended to be read; it is to be used, and in compiling it the author has placed the world of scholarship under a heavy obligation. The maker of the bibliography belongs to the same class as the maker of the dictionary, and ever since Dr. Johnson "beat the track of the alphabet with sluggish resolution" we have had a greater appreciation of his labour and of his value.

The aim of the present volume is to give a complete bibliography from the beginning of the seventeenth century down to the present time, year by year, of all publications throwing light on the life, character and influence of the great Protector. Fifty additional pages are devoted to a catalogue of his portraits.

The present bibliography is much more than a convenient collection of references to which the future student can turn when in need of footnotes for "ritual adornment and terror". It enables us to follow year by year, and century by century, the growing and waning interest in the life of Oliver Cromwell. We can follow the slow "discovery" of the Lord Protector from the time of Carrington and Heath down to the time of Carlyle, Gardiner, Morley and Firth. To the student of Cromwell the book is indispensable.

G. E. WILSON.

PRIVATE LETTERS, PAGAN AND CHRISTIAN. Selected by Dorothy Brooke. Ernest Benn. London.

Lady Brooke has earned the thanks of all readers who find one of the most attractive forms of literature in published letters which were originally intended only for the eyes of those to whom they were addressed. The present anthology takes its material from the fifth century B. C. to the fifth century A. D. Many of the examples are familiar to scholars, but in excellent translations and gathered into one volume they are now made readily accessible to all. Plutarch's

beautiful letter to his wife on the death of their little daughter, the younger Pliny's account of the volcanic eruption which destroyed Pompeii and killed his uncle, his correspondence with Trajan about the Christians, and St. Paul's *Epistle to Philemon* are among the best known. Marcus Aurelius's correspondence with Fronto shows the philosopher-emperor as less melancholy, and one might perhaps venture to say less priggish, than in his celebrated *Meditations*. Cicero, of course, is laid under contribution, but even more of his letters might well have found a place. Yet the less-known writers are sometimes the more entertaining. An Egyptian farmer writes angrily to his son who has overdriven the pigs and killed two of them, and in another letter tells him to send ten cocks for the Saturnalia, and also some delicacies for Gemila's birthday feast. Again, a lad in money difficulties is warned to "beware of the Jews". An angry boy writes to his father, "If you won't take me with you to Alexandria, I won't write to you, or speak to you, or say goodbye to you; and if you go to Alexandria, I won't take your hand nor ever greet you again." Mother said to Archelaus "It quite upsets him to be left behind. Send me a lyre, I implore you; if you won't, I won't eat, I won't drink; there now!" The spoilt child has not changed much in twenty centuries. The Christian Fathers also condescend to trivial topics. Synesius writes to his brother about laced boots, robes in the Attic style, and light summer clothes. St. Gregory begs a friend to send him vegetables; "For I am about to receive the great Basil, and you who know him when he is full and philosophical would not like to see him hungry and cross." There is, in fact, not a little that is entertaining in this collection of letters written in times long past.

E. R.

MATTER, LIFE AND VALUE. By C. E. M. Joad. Oxford University Press. 1929. pp. xviii, 416. \$5.00.

Mr. Joad has become well known as a civil servant who is able to devote a substantial portion of his time and energy to philosophy. By the means of wireless lectures and debates, and in several popular books, he has endeavoured to interest, and even to enlighten, the general public on matters speculative. In the present substantial volume, however, he essays the more rigorous task of throwing his ideas into a serious system.

It cannot be said that Mr. Joad strikes a distinctively new note in his treatment of the traditional problems of philosophy, either by presenting fresh material to be taken into the account, or by surveying what is already familiar in an original perspective. Bradley once said: "If I had succeeded in owing more, I might then, perhaps, have gained more of a claim to be original." In philosophy ideas are fortunately not subject to copyright, and not the least valuable nor the least difficult task consists in working out in one's own way the mutual implications of the ideas of different, but more or less closely related, writers. Perhaps the most valuable approach to the present volume is to be found if we regard it as a careful and closely critical survey of the general trend in contemporary thinking to which the

term "pluralistic realism" is often applied, and which is taken by many to be particularly characteristic of the English and American thought of the present time.

Mr. Joad had formerly distinguished his point of view as that of "common sense philosophy." At first this was associated with a rather too naively realist account of knowledge for the defence of which mere "common sense" was soon recognized to be inadequate. There is a broader sense, however, in which the term might be made to apply to the present system. Those who have not had the privilege of a living acquaintance with the philosophical discussions of the closing years of the last and the opening years of the present century are often struck by the amazingly narrow basis upon which philosophical speculation appears to have been built. Experience was almost entirely cognitive experience. With the growth of biology and psychology there has come a wider and deeper understanding of the nature of the mind. The old controversies centring around Subjective Idealism, as well as that between materialism and spiritualism, have not perhaps been solved, but they have already lost most of their interest. Mr. Joad is typical of the wise inclusiveness of more recent thought which derives its data from every realm of human life, including not only the reasoned propositions of philosophy and science, but also the factors which emerge from a consideration of aesthetic, moral and religious experience.

Mr. Joad's universe is constituted by six elements: the Life Force, matter, mental acts, sense data, subsistent objects and values. Mechanism in biology and behaviorism in psychology are inadequate to account for the factors of life and mind. On the other hand, if we attempt to explain matter solely in spiritual terms, we are precluded from countenancing the obvious facts of variety, error and multiplicity. We therefore set out with an initial dualism of matter and life. Life is fundamentally sensitivity or awareness. Perception is awareness of sense data. Thought is awareness of subsistent objects, which may or may not have physical counterparts. A physical object is a series of sets of sense data. The function of mind in both perception and thought is confined to discovery or simple awareness. Life is, however, not only sensitivity. Matter plays the rôle of a stimulating limitation upon life, by means of which life develops so that higher levels emerge, implying consciousness and the awareness of purpose; i.e., there is an increase in the depth and scope of awareness. This process of development is considered as the expression of a *nisus* called the Life Force. The advances made by the individual monads in which the Life Force is temporarily objectified are retained, so that they are not lost, but reappear in the monads of a later generation. Hence the value in conduct of effort for its own sake. In this connection the "genius" appears as a biological "sport" who indicates a stage of development not generally attained by his contemporaries, but to which the subsequent development moves. The awareness of beauty, the ethical apprehension of goodness, and the experience of the mystic point to the reality of a principle of value and a realm of Being which is to be thought of as external to the evolutionary process in the world of life and matter, and as the goal of this world of becoming. The realm of Being comprising the subsistent objects

and the values of truth, goodness and beauty (the idea of "God" is not admitted in this connection) does not enter into the world of events, nor does the latter ever become identified with the former. The goal of the process is rather the awareness or contemplation of more of the realm of Being, i.e., the subsistent objects and the values and especially the latter, and less of the world of becoming, i.e. of life and matter, without, however, the subject and object in this relationship ever becoming merged or identified.

This very inadequate sketch may serve to shew the many contacts with other contemporary systems of the same general sort, and the breadth of the author's attempt to incorporate data from diverse fields of experience. This inclusiveness is not less worth undertaking even though it may seem that in this instance it has been carried out only at the actual expense of system. We have failed, however, to indicate the many critical problems, raised either afresh or for the first time, which centre around the doctrines of the relation of the subsistent objects to the sense data, particularly the conception of physical objects as series of sets of sense data apart from the ingreience of subsistent objects; of perception, judgment, truth, error and illusion on this basis; of the relation of the values to the developing life process; and of the part played by the Life Force, and in particular its relation to matter. Moreover, while there is no particular reason for calling in the hypothesis of God if the observed facts do not seem to demand it, the fact that the mystic's experience is admitted as implying a real object seems to render somewhat illogical the exclusion of a factor corresponding to this type of experience, since it is not equated with the apprehension of truth, goodness and beauty in other fields. Finally, there seems to be a need for some such principle to account for the fact of the actuality of any given event. Without this we seem driven to assume that the given, at any one moment, is what it is, rather than something else, quite arbitrarily, and for no particular reason, which may be taken to mean simply that this constitutes a problem with which the present system is unable to deal. The Life Force is manifested in awareness, but it does not constitute the actuality of what is known. Without the introduction of some further principle we may raise the question whether the isolated events to which the realist analysis leads would ever constitute a developing process, and whether the sense data thus divorced from the subsistent objects and the values would ever compose a universe whose elements could be thought of as possessing knowable and distinguishable characteristics with the possibility of truth and error.

F. H. PAGE.

THE GOOD COMPANIONS. By J. B. Priestley. Harper and Brothers, New York and London. 1929.

In this vivacious and exhilarating book we have a return to the old "picaresque" story which seemed for a time to have lost its vogue. It contains adventures in plenty, but they are not of the thrilling and blood-curdling sort in which the reader of modern mis-called historical

novels takes delight. It is of *Gil Blas*, and still more of the *Pickwick Papers* that we are reminded as we read of the journey of Mr. Oakroyd, the Yorkshire factory-hand, with Joby the travelling salesman of rubber dolls; of the tribulations of Inige Jollifant, the musical genius, as under-master at the preparatory school tyrannized over by the head-master's wife; or as we listen to the stories of the delightful liar, Morton Mitcham. The Dickens inspiration indeed is obvious, but the author need not fear comparison even with the great Victorian conjurer. If his characters cannot quite compete with those immortals, Sam Weller, Sairy Gamp, Dick Swiveller and Mr. Micawber, they are pervaded with the same irresistible vitality; while Dickens's faults of sentimentality and elaborately foolish plots are absent.

The story has for its main theme the adventures of an intelligent and still attractive maiden-lady, who, wearying of the routine of her life in a country village, starts alone on a motor-trip to the cathedral towns, but is diverted from this highly respectable plan through meeting with a group of strolling players in financial difficulties, whom she assists, and joins as manager. The life of these good-natured though unconventional folk, their successes and failures, their ambitions and their love-affairs, are described with unflinching humour. The whole story is clean and wholesome, in this respect a not unpleasant return to Victorian standards by this very up-to-date author. The reader will find that "The Good Companions" are good companions.

E. R.

THE AIMS OF EDUCATION, AND OTHER ESSAYS. By A. N. Whitehead, LL.D., Sc.D., F.R.S. New York. Macmillan. 1929. pp. vi, 247.

In this little book a famous philosopher, who is also a distinguished teacher, expresses his view of education as an adventure shared alike by teacher and student, and admitting periodic rhythms of freedom and discipline. Education is not a steady and uniform process. It is cyclic, and each cycle is composed of the three stages of romance, precision and generalization. "Lack of attention to the rhythm and character of mental growth is a main source of wooden futility in education." (p. 27).

At the moment, when many are supplying the press with confused and facile criticisms of university education, it is of particular value to have a serious pronouncement from one who is not only well qualified to speak, but speaks with such admirable restraint and clarity. Thus, while there is nothing in the present book which has not appeared in print before, the publication of these related essays in one volume is timely.

In this connection, the chapters on "The Aims of Education," and "Universities and Their Function", are especially worth reading. "In education, as elsewhere, the broad, primrose path leads to a nasty place. This evil path is represented by a book or set of lectures which will practically enable the student to learn by heart all the questions likely to be asked at the next external examination." (p. 7). "The

justification for a university is that it preserves the connection between knowledge and the zest of life, by uniting young and old in the imaginative consideration of learning." (p. 139). "A university is imaginative or it is nothing — at least nothing useful." (p. 145). College presidents and governors may find food for thought in the following remark: "It would be the greatest mistake to estimate the value of each member of a faculty by the printed work signed with his name. There is at present some tendency to fall into this error, and an emphatic protest is necessary against an attitude on the part of the authorities which is damaging to efficiency and unjust to unselfish zeal." (p. 149).

Other topics dealt with are: "Technical Education and Its Relation to Science and Literature," "The Place of Classics in Education," "The Mathematical Curriculum," "The Organization of Thought."

F. H. PAGE.

MAN'S CONSCIOUSNESS OF IMMORTALITY. By W. Douglas Mackenzie, D.D., LL.D. Cambridge, Mass. Harvard University Press. 1929. pp. viii, 87.

This is the *Ingersoll Lecture* on "the Immortality of Man" for 1929, delivered at Harvard University by the President of the Hartford Seminary Foundation. The aim of the author is to demonstrate that apart from a universal consciousness of immortality, none of the really great achievements of humanity would have been possible. This is supported by the following arguments. Since the idea of immortality is universal, it is an idea that is natural to the human mind and one that has grown spontaneously with the development of self-consciousness and reflection in the race. Science and civilization are the result of an attitude of lordship over the physical world. The idea of survival is an inherent element in this consciousness of superiority. Recognition of moral values and of spiritual reality in general is possible only on the assumption that the human soul survives the dissolution of the body.

The value of this little book lies in the fact that it is uninspired by utilitarian motives. Since immortality is a belief, any attempt at proof is either useless or unnecessary. Dr. Mackenzie, accordingly, wisely turns his back on the old-fashioned attempts to "prove immortality." But without doubting the value of his contention, one may question whether the author can be said to have proved his thesis. We should have expected some attempt to make clear the precise meaning which is to be attached to the word "immortality." It appears to be used interchangeably with a number of other terms; "personal immortality", "survival," "personal survival", "a future life", "survival of the human soul", "a realm of life into which the dying pass". These might be thought of as possessing some sort of common denominator, not here exhibited, but as they stand they clearly do not all mean quite the same thing. Is the consciousness of the savage, dreaming of his departed ancestors, to be directly equated

with the consciousness of the writer of the Fourth Gospel? This failure to distinguish man's differing conceptions of immortality, and the natural alterations which have accompanied man's general evolution, not only obscure the author's contention, but lead him to suggest that the supreme value of Christianity lies in its direct appeal to primitive credulity (p. 72).

Besides failing to exhibit the varieties of the immortality experience, Dr. Mackenzie does not seem to have a very clear conception of the psychological nature of the believing process. When he asserts, for example, that "the withering of faith has always been concurrent with the withering of the higher mental processes of man" (p. 77), he seems to forget that the task of reason is to refine but not to create belief. Moreover, while we may not doubt that if the idea of immortality had been entirely absent the course of human history would have been different, it does not seem that the intimate connection between this idea and the elements in man's history upon which peculiar value is placed has been sufficiently demonstrated. For we are left without any insight as to the ground upon which it is asserted that certain elements in human life are to be thought of as possessing more value than the rest. Indeed it might even appear that this ground is furnished to the author's mind by the supposition that the elements referred to are thought of as in some sense dependent upon the idea of immortality itself.

F. H. PAGE.

A CARGO OF STORIES FOR CHILDREN. By Emma Lorne Duff.
McClelland & Stewart, 1929. \$2.00.

In the *Republic* of Plato the following passage is to be found concerning early education:

Our first duty then, it seems, is to set a watch over the makers of stories, to select every beautiful story they make, and reject any that are not beautiful. Then we shall persuade nurses and mothers to tell those selected stories to the children. Thus they will shape their souls with stories far more than they can shape their bodies with their hands.

The high privilege and responsibility in the training of children here emphasized has from earliest times found expression in the art of story-telling.

A recent acquisition to this field of literature is to be found in *A Cargo of Stories for Children*, by Emma Lorne Duff, whose skill both in the selection and in the narration of stories is of the first order. The volume contains over thirty stories, full to the brim with inspiration and childish joy which its happy title suggests.

It will be of interest to thousands of Canadians to learn that Miss Duff is a sister of the Right Honourable Lyman P. Duff, P. C., of the Supreme Court of Canada, whose legal pre-eminence is known throughout the British Empire. Born in Liverpool, Nova Scotia, a daughter of the late Rev. Charles Duff, M. A., one time Inspector of Schools for Queen's County, N. S., Miss Duff early entered the

teaching profession, in which she has engaged for many years with high distinction. "Her status as a Kindergartner is international, and her fame as a specialist in children's stories is not less so. She has lectured in this subject to audiences of teachers and parents in many parts of Canada and the United States, and has demonstrated her principles by the telling of stories to thousands of children."

But it is to the book itself that one must turn for evidence of its author's title to tell stories to children. Fairy tales, nature stories, stories legendary and fanciful, as well as the great Christmas stories are there to be found; and there is not one but will act as a healthy stimulus on the imagination of every child who either reads them or, better still, hears them read aloud.

The form of the book is most satisfying. Clothed in a jacket adorned with a most alluring galleon, it is illustrated throughout with delightful simplicity.

It is difficult to say whether Miss Duff excels in the telling of her original stories or in the re-telling of the ones she has adapted. At any rate, with compelling interest she maintains a high standard of narrative from the first page to the last.

Of the charm of story-telling to children there is the author's own testimony from her vast experience:

Telling? One does not tell a story to a group of children. "Shall we *have* a story?" Magic words and unforgettable! Ah, yes indeed, *we have* a story, and never by any chance are two such experiences identical. We live together in the characters and incidents.

The *Cargo* should find harbour in countless Canadian homes where its cultural influence cannot be over-estimated.

J. A. ROYCE McCUAIG.