

cuse, of Berlin, discusses the difficult problem of the navigation of an airship in a dense mist. Interesting, as showing the wide range of educational facilities in Germany, is the list of subjects to be studied by the pupils of seventeen high schools in the summer semester of this year, ranging from African religions and the history of the United States to the fundamental principles of business.

"Burdett's Hospitals and Charities" for 1913 comes to us from the London publisher, the Scientific Press Limited. The usual voluminous information is given, for this country as well as for Great Britain and her colonies. The work well deserves its sub-title, "The Year Book of Philanthropy and the Hospital Annual." The author, Sir Henry Burdett, repeats his plea that the fiscal year for all hospitals should end December 31, so that comparison of resources might be made easier.

Francis McCullagh's lurid account of "Italy's War for a Desert," published in London last year and reviewed by us July 4, 1912, has now been brought out in this country by F. G. Browne & Company, of Chicago.

Noel Buxton's "With the Bulgarian Staff" (Macmillan) is a record of hospital work with the armies of Thrace. As a representative of the English Red Cross contingent and as an old friend of Macedonian freedom for which he has done valuable service through the Balkan Committee, Mr. Buxton enjoyed the privilege of riding with the Bulgarian General Staff in the wake of the victorious armies from Kirk-Kilisseh to Tchatalja. He is sufficiently explicit in depicting the heavy cost of war in loss of life and human suffering, but his hospital sketches, while inevitably painful, make no attempt at horror for its own sake. His tone shows the moderation that comes from true sympathy and knowledge; he is savage only when he speaks of Turkish rule. There, he can see nothing but a record of massacre, plunder, and general bestiality. Conceding that the Balkan war was necessary, he is still an opponent of war. The war was necessary because one swift operation to rid the Balkans of a régime which by the slower processes of massacre was exacting a higher death toll than war exacts, had become inevitable. And yet the war could have been avoided if the Powers had done their duty, even as late as five years ago, by establishing self-government in Macedonia. With the familiar argument that war is a training school of national character and the field for the display of the manly virtues, he has no sympathy. How was it, he asks, that the Bulgarian people during centuries of subjection retained the manhood which spoke out so emphatically when the need arose? Of the actual course of the war it is Mr. Buxton's opinion that the Turkish downfall came not at Lule Burgas nor even at Kirk-Kilisseh, but in the very first days' fighting. Even before Kirk-Kilisseh there was a battle fought near the Bulgarian frontier of which the world knows almost nothing. The more one reads of Bulgarian operations in Thrace the more it is apparent that only a very partial knowledge of what really happened has reached us through the newspaper correspondents.

In two ways, at least, the title of B.

Granville Barker's "The Passing of the Turkish Empire in Europe" (Lippincott) is misleading. The book does not deal with the late war in the Balkans, to which there is only the very slightest reference. Neither is it a methodical history of the Ottoman Empire up to recent events. What Mr. Barker has written is a lengthy travel book in which personal experiences and description are supplemented in the approved style by historical reminiscence. Of the latter there is altogether too much, especially as the historical narrative follows no systematic course, but leaps backward and forward through the ages in a highly disconcerting manner. When one has overcome the prejudice created by a mischosen title and a pretentious manner, the reader will find much entertaining matter in Mr. Barker's account of Turkish scenes and character. His pictures, for the most part pen-and-ink sketches of his own, are exceptionally good.

The club topsail, or, as the English say, Jackyard topsail-jackyarder, is a kite in no wise entitled to the pride of good ancestry, according to R. Heckstall Smith and Capt. Du Boulay, authors of "The Complete Yachtsman" (Outing Publishing Company). It was born, not of the needs of the sailorman, but was "devised, or rather popularized, by racing men in America when the sail plan was measured in such a manner that one could get an additional bit of untaxed sail if the topsail extended beyond the gaff. . . . It was originally, thus, something of a rule-cheater." Whether the authors speak advisedly as to American responsibility or not is quite beyond our province to decide; at all events, it is a very useful stretch of canvas, and is used by the English and Germans, as by us. The assertion that cruising men, however, should fight shy of it is very well taken; they should. As for the rest, the book is complete, and justifies its title; it is the most comprehensive, most accurate yachting symposium yet placed between covers. Nothing is neglected, nothing overlooked. There are chapters on rudimentary work in sailing which convey valuable information to all beginners, together with chapters on more advanced points which will interest a yachtsman, however well versed in the sport he may be. The manner of building a boat is set forth in ample detail, as well as the handling of it when built. Motor-boating, its rules, and its general aspects receive adequate attention. In short, this is, a volume to which the youngster setting forth in his first catboat, as well as the tried yachtsman, may give his days and nights with great benefit.

A number of excellent qualities and one serious defect are made manifest in the first two volumes of "The Everyman Encyclopædia" (Dutton), an undertaking which is to be completed in twelve volumes. Selling at the regular Everyman price of thirty-five cents per volume, it is altogether one of the most accessible works of reference on the market. There are probably half a million words to the volume. The contents have obviously been planned with an eye to the needs of the ordinary reader. Titles like Abbreviations, Academies, and other lists to which one frequently turns for a missing name or word are exceptionally full. The useful arts are well represented, as for example, Bookbinding with

5 pages. Science and technology show well condensed articles on Astronomy, 10 pages; Biology, 12 pages; Aeronautics, 6 pages; Accumulator, 1,500 words, etc. Particular attention is given to Law. But here is where serious objection may be raised. The law is all British law and the encyclopædia as a whole a British work with insufficient concession to an American public. In a long article on Army there are two pages devoted to the history of the British army, but the United States is nowhere mentioned. American biography suffers very badly. To John Adams are devoted just 110 words, of which 40 are bibliography. This is considerably less than the space given to Abbas Pasha, of Egypt, or the late Chief Rabbi Adler. If the Encyclopædia is to have a sale in this country commensurate with its general merits a fair amount of revision is necessary.

In "Highways and Byways of the Rocky Mountains" and "Highways and Byways of the Great Lakes" (Macmillan), Clifton Johnson makes two valuable additions to a series of sectional guide-books which now covers all but the New England and Middle Atlantic States. The chief purpose of the series being to treat of country life, especially of the picturesque and the typically rustic, it will be seen that the present volumes exploit fields peculiarly rich in incident and color. Page after page is filled with pleasantly garrulous conversation with farmers, rivermen, miners, and woodsmen from Pennsylvania to New Mexico, and with descriptions of peregrinations through wonderful stretches of scenery. There are interludes in both volumes, too, of more formal exposition, as in the chapters devoted to the copper country, the Straits of Mackinac, an Illinois valley, the Texas oil fields, Pueblo life in New Mexico, and life in a Mormon village. The numerous illustrations, like much of the text, are mere snapshots of wayside experiences. The notes appended to each chapter give information concerning automobile routes and many facts and suggestions to tourists in general.

"Oblivion has scattered her poppy effectively enough over the name of Aurelian Townshend, who is now but a shadowy figure dimly discerned in the background of that bustling London of the early Stuarts and the Civil Wars. Yet in his day he walked with wits and poets, and, for certain touches of rareness here and there in his song, it becomes an act of piety to piece together what is known of him into a more complete account than has before been attempted, and to let it stand as a preface to this belated gathering of his scanty harvest." So Mr. E. K. Chambers opens the introduction to his edition of "Aurelian Townshend's Poems and Masks," in the Tudor and Stuart Library printed at the Clarendon Press from type made in the old matrices. The "act of piety" Mr. Chambers has made also a work of fine scholarship. Townshend, indeed, after all the editor's research, remains but a dim figure, but his family connections have been untangled and a surer individuality has been given him. As for the handful of poems, of certain and doubtful authorship, their ingathering has meant a considerable turning over of old song-books and manuscript anthologies. They add a little to that body of Stuart poetry,

constantly growing by the accretion of re-prints, which as a whole is curiously amateurish in style, but is set off by occasional flashes of poignant beauty. About the best thing of Townshend's is his "Pure Simple Love," but this is too long to quote. As a fair specimen of his craft we choose the little "Youth and Beauty," taken from the "Ayres and Dialogues" (1653) of H. Lawes, and already reprinted by W. Beloe in his "Anecdotes of Literature" (1812):

Thou art so fair, and yong withall,  
Thou kindl'st yong desires in me,  
Restoring life to leaves that fall,  
And sight to Eyes that hardly see  
Halfe those fresh Beauties bloom in thee.

Those, under sev'rall Hearbs and Flowr's  
Disguis'd, were all *Medea* gave  
When she recal'd Times flying howrs,  
And aged *Eson* from his grave,  
For Beauty can both kill and save.

Youth it enflames, but age it cheers,  
I would go back, but not return  
To twenty, but to twice those yeers;  
Not blaze, but ever constant burn,  
For fear my Cradle prove my Urn.

A book from the Clarendon Press, similar in general appearance to the Tudor and Stuart Library, but printed in modern types, is the "Trecentale Bodleianum," which, as the sub-title explains, is "a memorial volume for the three hundredth anniversary of the public funeral of Sir Thomas Bodley, March 29, 1613." It contains Bodley's autobiography, the first draft of his statutes for the Library, extracts from his will relating to the Library, two funeral orations in Latin, besides other pertinent matter.

Any book on government which expressed appreciation for courtesies extended by "Mr. Charles F. Murphy, head of the Tammany organization in New York city," and by other authorities only less notable, ought to be a sure guide to the subject; and, indeed, the material in Prof. P. Orman Ray's "Introduction to Political Parties and Practical Politics" (Scribner) is well selected. It is also written in a clear, brisk, textbook style. Exception will be taken by many students in this field to the author's rosy view of direct legislation as a remedy for the evils of our legislative system. In this part of his book he almost becomes an advocate, backing up his opinions with quotations from other writers who think as he does, instead of presenting the considerations on both sides, giving the results of the experiment as far as it has had certain results, and leaving the matter there. A more sweeping criticism is that of his arrangement. Superficially, a four-fold division into "Present-Day National Parties," "Nominating Methods," "Campaigns and Elections," and "The Party in Power" may seem logical, as following the chronological order of political events in the life of a party. But the consequences of this distribution of material are not entirely happy. The student is nearly three-fourths of the way through the book before he comes upon Machines and Bosses, this chapter having been placed in Part IV. Yet how much of an understanding of the subject of Part II, "Nominating Methods," or of Part III, "Campaigns and Elections," will he have without it? Especially commendable is its attention to the forms of the ballot and to the comparatively neglected topic of the politics of legislative bodies.

The composite character of English speech is strikingly illustrated by the double section of the "Oxford English Dictionary" *Sniggle-Sorrow*, prepared by W. A. Craigie (Frowde). Among the 3084 words listed there are numerous snippy English monosyllables in *Sn*—such as *snore*, *snort*, *snuff*; Dutch *snow*, a small sailing vessel; Scandinavian *snipe* and *snub*; Gaelic *sonsy*, happy epithet for a lass; French *sojourn* and *soirée*, of which the first record is from Lady Granville's Letters, 1820; Italian *solo* and *soprano*; Latin *socialism*, *soliloquy*, and *solitary*; Greek *solecism* and *sophist*; Oriental *sofa* and *sophy*. The ancient anarchy in spelling into which some of us are again so merrily plunging is recalled by the word *soldier*, which has appeared in at least seventy different forms. Dilettante Walpole gets the credit for introducing in 1760 the rich romantic adjective *sombre*, indispensable in characterizing the reflections of the Byronic and pre-Byronic heroes. To the Romanticists and to Scott in particular is due the revival of *sooth*, which seems almost abruptly to have lapsed from use in the middle of the seventeenth century. The sense development of the verb *soothe* offers a peculiar surprise to any one who has associated *soothing* too closely with a certain sovereign syrup for ululant infants. *Soothe* is good old Anglo-Saxon for *verify*, and, indeed, is used in that sense as late as the sixteenth century, *e. g.*, "being inquisitive of these matters, I could find no one of them *soothed* by such persons upon whose relation I am disposed to venture." *Soothe*, however, moves towards its modern meaning when Warner writes in 1596, "Amen, I sooth'd no lye," and Lane in 1616, "to heere what lies they *soothe*." The next step is indicated in Massinger, 1623, "Sooth me in all I say. There's a main end in it." And so by little and little *soothe* suffers its declension from verifying to corroborating, to backing up, to encouraging, to praising, to pacifying, and to drugging.

Another interesting sense-history is that of the word *snob*, a term of obscure origin, in its earliest use, in 1781, meaning a shoemaker or cobbler. In its second stage it is Cambridge slang for "any one not a gownsman, a townsman"—the equivalent of "mucker" in Cambridge, Mass. Next in 1831 it is generalized to include any persons "belonging to the ordinary or lower classes of society." The classical English sense is fixed by Thackeray's "Book of Snobs," 1848, where it means "one who meanly or vulgarly admires and seeks to imitate, or associate with, those of superior rank or wealth; one who wishes to be regarded as a person of social importance." Now, there is a distinction between the English and the American use of *snob*, which is neither defined nor illustrated in the Oxford nor in our own Webster's Dictionary—a distinction due to the influence of aristocratic as compared with democratic traditions. In an American University town, for example, *snob* is not applied by gownsmen to townsmen, but by townsmen to gownsmen. In American social circles it may occasionally be applied to vulgar "climbers," but it is much more likely to be applied by "climbers" to inaccessible members of the "inner circle"; a snob is

not one who seeks to associate with those of superior rank or wealth or intelligence, but one who keeps aloof from those of inferior rank or wealth. In other words, an English snob is a man who falls short of the perfect aristocrat through a taint of democratic vulgarity, whereas an American snob is a man who falls short of the perfect democrat through a taint of aristocratic exclusiveness.

The purpose of "Home Life in Russia" (Macmillan), by A. S. Rappoport, is, apparently, to give a casual reader an impression of the manners, customs, and ways of thought that distinguish the Russian people from their western neighbors. In this the book resembles the "Russian Life in Town and Country" of F. H. E. Palmer, to which, however, it is by no means equal in merit. Though Dr. Rappoport gives excellent and entertaining information, he sometimes presents it in a form unintelligible to persons not previously acquainted with Russian affairs; thus he continually uses the terms Great Russian and Little Russian, but never explains their meaning. His incoherent style, and in particular his continual neglect of paragraph structure, make reading wearisome. Important mistakes occur; for example, the Carnival discussed on pages 37-39 is the same festival as the Butter Week of pages 52-56. This Butter Week does not precede Easter, as is stated on pages 52, 53, but Lent; this odd slip leads the author to repeat a description of a popular custom of which he has already written (p. 38). The statistics of attendance at the Russian universities are given for the year 1901 (p. 204), though later figures are readily ascertainable. The system of transliterating Russian words is more German than English, and is made worse by frequent misprints; "les monshires c'est tout" (p. 7) is evidently meant for "les moushiks [muzhiks] c'est tout." The best feature of the volume is its admirable illustrations, prepared from photographs either of actual scenes or of paintings by Russian artists.

"History as Past Ethics" (Ginn), by P. V. N. Myers, is intended to complete "the series of historical text books which I began more than twenty years ago." The sub-title is "An Introduction to the History of Morals"; and the book conveys briefly what the author conceives to be the chief characteristics of the ethical and moral ideals of various Oriental peoples, of the Greeks and Romans, and of Christian Europe in the different stages of its history. Mr. Myers has read many books, and presents in clear and simple language much information which, as information, it would not be amiss for high-school pupils to acquire in connection with their courses in history. But besides presenting this information, he has made an attempt to illustrate by means of it a theory of moral progress which in turn becomes the basis for a philosophy of history. The theoretical part cannot be accounted original, nor very convincing; it is, indeed, not quite consistent, a circumstance which seems to arise from the fact that Mr. Myers has taken, for his purpose, ideas from many sources which do not always fit neatly together. He maintains, for example, that neither intellectual advance, as Buckle thought, nor economic conditions, as Marx would have us believe, nor religion,