

of the whole story is "the vivification of the ashes of *smara*," which means both "memory" and "love." The tale begins on an old theme—a faithful wife (the more pathetic because blind) hastily misjudged and deserted by her husband, who, in Hindu fashion, proceeds by asceticism to pile up merit so that the very gods tremble before him. Aided by a seamy wit, Indra, in the form of an elephant into which the supposed seducer of the wife is imagined to have entered, tells the story in all its truth within the ascetic's hearing; and bit by bit, as the tale goes on, there awakens in him *smara*—love and remembrance mingled. With the revivification of human longing and regret his store of merit vanishes, and for his unworthy motives in accumulating it merely to change a world in which he had suffered imaginary wrong, he is condemned to fall lower and lower in each of his manifold rebirths.

In outline and in concept "The Ashes of a God" is the equal of any of its predecessors; yet since it purports to be a translation not merely from Sanskrit, but from the highly artificial style termed *kāvya*, beside which the Spanish *estilo culto* or the English Euphuism is a child's first primer, by *kāvya* canons it should be judged. From this point of view the present volume is not entirely satisfactory. The wealth of simile and other embellishment that has thus far lent such charm to the series here runs in a distinctly thinner vein, although, from the Indian point of view, such adornment is far more vital than subject matter. Some passages (notably the closing lines on the nature of real love) have a Western rather than an Oriental ring.

Hitherto not the least attractive portions of Mr. Bain's books have been his prefaces. It is the more disappointing, then, to find him here going out of his way to scold at "Xenophanes and Plato, St. Paul, St. Augustine, and other shallow politicians"; to throw a stone at Mr. Kipling; and to revile and belittle Christian missionaries and their religion.

The Casement. By Frank Swinnerton. New York: Duffield & Co.

Paul Trevell, just taken into partnership by Robert Burton, comes to his friend's home for the week-end. As Burton's wife, Olivia, and her sister, Loraine, are waiting for them, the latter, moved by something in Olivia's mood, asks insistent questions, and learns that she had loved Trevell before marrying Burton. This knowledge, and still more the consciousness of the situation thus created, almost upset the younger sister, but the arrival of Paul and the unsuspecting Robert prevents either hysterics or further questions. At first, Loraine silently accuses Trevell

for allowing himself to be put into what she fears may be a perilous position, but the partnership makes it impossible that there should not be more than one of these visits. Besides these four characters there is only one other, very different from any of them, who becomes associated with the house of Burton & Trevell. His part in the story is distinctly minor, but he is by no means an obscure personage. With much of originality in his creation of characters, Mr. Swinnerton has pronounced fancy for situations that shall be quite as original, and this leads him to the border-line of plausibility here and there. Yet there is a welcome lack of apparent straining after effect in this novel, and with its outcome his readers will doubtless be thoroughly satisfied, even if it has been almost in sight from the beginning.

The Garden of the Sun. By Capt. T. J. Powers. Boston: Small, Maynard & Co.

Two things distinguish this story from the general run of military novels. One is the vivacity of the dialogue, the other is the beauty of its descriptive passages. Not that it is lacking in action—there is battle, murder, and sudden death enough to stir the most jaded reader of romance. The scene is laid in the Philippine Islands and the important male characters, with one exception, are officers of the American army. This exception is Tom Bennett, a rich *roué*, who is touring the world in his yacht with his unhappy young wife and her sister. Bennett and his party are attacked by Moro pirates in the Sulu Sea and rescued by Capt. Ballard and his men. Later they visit the island of Jolo, where Capt. Ballard is stationed. Between him and Barbara, Bennett's wife, a strong friendship arises which develops into love. The story of the relations of these two attractive and well-drawn characters is varied by clever pictures of the island life, of dances, of flirtations, of drinking bouts, and of skirmishes with hostile natives. Many real and interesting types are introduced, among them a wandering dancing girl, who calls herself La Belle Syria, but is, in spirit and in language, redolent of New York's gay irresponsibility. She uses expressive slang and is a charming, amusing creature. But her place in the novel is not solely that of the comic relief. She is partly responsible for the drunken brawl in which Bennett receives the wound which causes partial paralysis. His helpless condition brings back his wife, who had resolved to leave him. But the story does not end here. New complications ensue, in which both Bennett and Ballard are severely tested and from which they emerge heroically. The final chapters of the book, containing a strong and unexpected dénouement, are

admirable pieces of dramatic writing. They form a fitting climax to a novel which deserves serious attention as an important contribution to modern American fiction. Capt. Powers should be given especial credit for his resistance to two temptations. In the first place, although writing of Anglo-Saxon soldiers residing among Orientals, he keeps absolutely clear of the Kipling-esque. In the second place, he describes tropical nature without the sensuous extravagance beloved of Robert Hichens.

SUMMARY OF KANT'S PHILOSOPHY.

Kant and His Philosophical Revolution.

By R. M. Wenley. New York: Charles Scribner's Sons. \$1.25.

The plan of the series entitled *The World's Epoch-Makers*, to which this volume belongs, calls for the retelling of a number of oft-told tales. It involves, also, certain illusions of historical perspective. Most "epochs," even in a single province of culture, have many "makers"; and their makers do not always live in the same or even in the next preceding age. Spinoza, for example, who had been dead above a century, affected the thought of the generation after 1785 not a whit less freshly and deeply than did Kant; his was one of those Arethusa-philosophies that run long underground before they suddenly well up as living influences. Revivals, in a word, are no less important than new productions in the history of ideas. But a series of books on "epoch-makers" is likely to ignore revivals, just as it is likely to ignore the main problem concerning the genesis of any new movement of thought—the problem, namely, why and how the diverse innovating influences at work at the time combined with, limited, and modified one another. (Kant might have made an epoch in philosophy, even if (among others) Spinoza and Bruno had not been, in a certain important sense, his contemporaries; but it would probably have been a very different epoch from that which, in fact, followed. Studies of the great intellectual revolutions, when by a predetermined plan they are compelled largely to disregard such considerations as these, can hardly fail to be somewhat misleading.)

Yet the scheme of such a series suggests at least one especially interesting and rather neglected inquiry. It is that concerning the causes of the vogue and influence of those writers who have "stamped themselves upon their age," and concerning the processes by which great philosophical reputations grow—or decay. It is not necessarily by the profundity of their doctrines that great thinkers gain intellectual dominion over a whole generation. Still less is it by the clarity of their ideas or the cogency of their reasonings; for the eminence of some philosophers is largely

based upon a certain awful obscurity; and with any influence that reaches beyond expert philosophical circles, niceties of argument have, it is to be feared, less to do than most philosophers like to suppose. It is not always even the novelty of a conception that renders it epoch-making; for not a few "revolutionary" ideas have owed their potency to the fact that several little-regarded and unremembered men have by much iteration rid those ideas of the too-keen edge of their novelty, before the one man came who was to make them a universal possession—and thereafter to pass for their originator. Thus the exposition of the meaning and merits of a philosopher's teaching is not necessarily equivalent to an explanation of his influence and his place in history. An understanding of the latter would presuppose not merely a study of the writer himself, but of the reactions of both his disciples and his adversaries upon his ideas, and a determination of the precise factors in his doctrine which most effectually appealed to the intellectual presuppositions and the imaginative needs of the age which he influenced. Such an inquiry would be of especial value in the case of a writer like Kant, who presented, not one idea, but a vast medley of conceptions poorly excogitated and imperfectly harmonized. A searching and detailed analysis of the causes of the amazingly great and rapid vogue of the "Critical Philosophy," and of the growth of Kant's fame, would be an uncommonly interesting contribution to the psychological interpretation of the history of thought.

Professor Wenley, whose learning would have qualified him for the task, has not chosen to undertake this inquiry on any considerable scale. His book concludes, indeed, with a short chapter on the reception and diffusion of the Kantian doctrine; but for the most part it merely does over again in a competent manner what has often been done before. The best and freshest part of the volume is that which seems least pertinent to the present series—the account of Kant's life, character, and social environment, to which a full third of the work is devoted. The story has seldom been so well told. Professor Wenley puts before us chiefly the Kant of his prime and middle life, not the serio-comic valetudinarian of Heine's famous picture. Good use is made of recent German studies concerning Kant's personal history. The exposition of the system presents not much that is novel or noteworthy. Such slight criticism as is offered is chiefly of a sort that British neo-Hegelianism has made familiar. Some traditional errors and exaggerations are repeated, notably the usual over-estimate of the originality and historic importance of Kant's "Theory of the Heavens" of 1755.

The Life of George Joachim Goschen.

By Arthur D. Elliot. 2 vols. New York: Longmans, Green & Co. \$7 net.

When Lord Goschen published in 1903 the Life of his German grandfather, John Morley wrote to tell the author how much he liked the book, saying, "it is graphic, objective, vivid, cheerful, just as a biography ought to be." Only one or two of those adjectives, and that with qualification, could be applied to Mr. Elliot's Life of Lord Goschen himself. It is a dignified and discreet performance, written without undue partisan heat—though the biographer makes no concealment of his strong political convictions and argues them rather needlessly—but it is so "objective" as to leave on the reader the impression that Goschen was, indeed, a full-blooded and efficient statesman but a somewhat shadowy man. So few are the touches that could be called *intime* that the deliberate purpose seems to have been to write only of the public man. Exception made of the first chapter, Early Years, which very happily and instructively describes ancestry and education, and shows how an ideal strain derived from Weimar blended in Goschen with a hard English matter-of-factness, nowhere in the two volumes does one find much of his private life or personal interests. He was a man of reading and of wit, a chosen companion of choice spirits, but all this is barely hinted at. The biography is one of the Member of Parliament, the Minister, the first Viscount Goschen, not of George Goschen the man.

Thus self-limited, the work has much to commend it, and is a real contribution to English political biography and to the history of English parties during the past thirty years. The rôle played by Goschen was never first, but was one of great distinction. His City training, combined with natural aptitudes and enormous industry, early gave him an authority in finance which he held throughout his life. In his last years he could point to the fact that Consols, which he had reduced from "the sweet simplicity of the 3 per cents" to 2½, were still above 90; it might have staggered him had he lived to see them go below 80; though even then his explanations of the rise in the rate of interest would have been illuminating. How sound he was as a financier, and how correct his ideas of the relations of government to banking, these pages show in their account of the Baring failure in 1890, when Goschen was Chancellor of the Exchequer, and when he resisted great pressure to induce him to come to the rescue with public funds, compelling the banks to stand together and save the situation themselves.

Politically, however, Goschen will be longest remembered as one of the Liberal leaders who in 1886 broke with

Gladstone and the majority of their party on the question of Irish Home Rule; and again as one who, after becoming a Conservative and taking office as such, refused to follow Chamberlain, and the party machine which had been captured, in the proposed return to the policy of protection. These two historic displays of political independence indicate the fine quality of Goschen and help to account for his influence. He put principle higher than party and would not allow a caucus to dictate his convictions. This sort of proud maintaining of his own intellectual and moral integrity often got in the way of his political advancement, but it lent peculiar weight to his name in the two crises mentioned. Goschen was a man of moderate opinions for which he was yet prepared to contend with all the zeal of an extremist. As he himself once humorously said, he was "a violent moderate man." As such he often got a hearing where a red-hot partisan could not. These volumes naturally give many letters and extracts from journals bearing upon the two party revolts in which Goschen took part, yet add little that is new, certainly nothing that is startling, to our knowledge of the events and manoeuvres of those periods. An occasional bit of characterization or anecdote lightens the narrative. When Gladstone was giving his first inklings of a leaning to Home Rule, Lord Arthur Russell wrote to Goschen about seeing Lord Derby, who asked: "How did you find the great chief when you were at Hawarden?" "When I saw him last he was much troubled by the immoral means which were used to bring about the Union; he felt that a great national sin had been committed and his conscience was troubled." "Oh, damn his conscience!" answered Lord Derby.

Toy Dogs and Their Ancestors. By Hon. Mrs. Neville Lytton. New York: D. Appleton & Co. \$7.50 net.

According to Mrs. Lytton's statement, she wrote this book on toy dogs "because no one seemed to know anything about them or their history," and because "historians have been contented to repeat the errors of their predecessors," and because "editorial offices are hotbeds of suppression, and the work of the reporters at shows is so blue-pencilled by the editors that there is no such thing as criticism." This is a sweeping charge in view of the fact that nearly all her history of the dogs of which she writes is quoted, to the extent of about 200 pages, and that she rarely questions what she quotes. As to the suppression of facts by editors, she offers nothing more than general charges, except changes in articles which she has written. Possibly the wording of her articles may have been as vague as the