The one asserts no more of Time than the other asserts concerning the atomic weight of oxygen—that is, just nothing at all. If we are to suppose the idea of Time is wholly an affair of immediate consciousness, like the idea of royal purple, it cannot be analyzed and the whole inquiry comes to an end. If it can be analyzed, the way to go about the business is to trace out in imagination a course of observation and reflection that might cause the idea (or so much of it as is not mere feeling) to arise in a mind from which it was at first absent. It might arise in such a mind as a hypothesis to account for the seeming violations of the principle of contradiction in all alternating phenomena, the beats of the pulse, breathing, day and night. For though the idea would be absent from such a mind, that is not to suppose him blind to the facts. His hypothesis would be that we are, somehow, in a situation like that of sailing along a coast in the cabin of a steamboat in a dark night illuminated by frequent flashes of lightning, and looking out of the windows. As long as we think the things we see are the same, they seem self-contradictory. But suppose them to be mere aspects, that is, relations to ourselves, and the phenomena are explained by supposing our standpoint to be different in the different flashes. Following out this idea, we soon see that it means nothing at all to say that time is broken. For if we all fall into a sleeping-beauty sleep, and time itself stops during the interruption, the instant of going to sleep is absolutely unseparated from the instant of waking; and the interruption is merely in our way of thinking, not in time itself. There are many other curious points in my new analysis. Thus, I show that my true continuum might have room only for a denumerable multitude of points, or it might have room for just any abunumerable multitude of which the units are in themselves capable of being put in a linear relationship, or there might be room for all multitudes, supposing no multitude is contrary to a linear arrangement.
The Nation

A WEEKLY JOURNAL

DEVOTED TO

POLITICS, LITERATURE, SCIENCE & ART

VOLUME LXXXVII

FROM JULY 1, 1908, TO DECEMBER 31, 1908

NEW YORK

NEW YORK EVENING POST COMPANY

1908

The Nation


Readers who have discovered the excellence of the first half of Walpole's work (see the Nation of August 15, 1908, p. 129) will be glad to know that he has brought his history no nearer to completion, at the time of his death last summer, that it has been published in edit manuscript and some pages final volume. He could have asked for no more competent literary executor than Sir Alfred Austin, to whom the task of editing was assigned. Doubtless the author might have added here or altered there, and he intended to write chapters on the South African and Afghan war, and on the rise of the woman. But probably he would want it to be said that he has evidence to represent his views, and it is hardly less valuable than the earlier half.

Walpole an exact, learned history topic, taking up a movement or cause at its beginning and following it through to its conclusion, having the French-Persian war in its second volume, he selects for his main subjects in this third the years of London and the 1908 American class of the nation's ministry, and the opening of Dinsir's ephemeral administration. An American cannot, of course, be counted as the evidence for every page that Sir Spencer is not, is that familiar with the American sources, but also appreciate point of view. He has been careful to let the stone age remain as accurately as possible the scenes he here calmly describes. On the whole, we feel that the historian does full justice to the American position, and that he occasionally refreshes from reproduction, as he might very properly have done, some of the entertaining performances of our political men. Charles Emerson's comment for instance, which finds few apologists in the American press, might be suitably criticised by an English writer: "Sir Spencer withholds his hand. Possibly in his analysis he has somewhat underestimated the personal influence of the late J. C. Bancroft Smith in bringing about the final result; but his account of the coming of the policy as well as of the French State party, which, with the discontent caused by the bad administration of the Conservative, and in Smith's speech at Richmond, anti-British, anti-imperial, anti-monarchical, aroused Thackeray's ire. The

New York


The author continues his writing out of his purpose with the same industry, and with the same quality of industry, if not perhaps in so self-consciously obvious a form, as in the first volume (see the Nation of February 28, 1907, p. 189). It now becomes quite clear that, however diverse the main inquiry of the work may be in itself, the project of connecting it with the science of logic was very unfortunate for the one subject and for the other.

The content of logic has always been to get a possession of a method of determining the value of the statement.

Now, it is obvious that whatever bearing the truth of one thought may have upon another is either directly upon it, or upon the state of things which are the thoughts, when they are to be, or not at all upon the psychological or language form in which
human compound. Delilah is only a girl who betrayed a police secret, and, incidentally, her lover, for no apparent reason. In spite of a heavy-footed gait and a superfluity of scene, the book is worth reading for the sincerity and picturesqueueness of its adventure.


Readers who have discovered the excellence of the first half of Walpole's work (see the Nation of August 18, 1894, p. 139) will be glad to know that he had brought his history so near to completion, at the time of his death last summer, that it has been possible to edit his manuscript and issue these final volumes. He could have asked for no more loyal or competent literary executor than Sir Alfred Lyall, to whom the task of editing was assigned. Doubtless the author might have added here or trimmed there, and he intended to write chapters on the South African and Afghan wars, and on the rise of the working classes; but the sequel as we have it evidently represents his views, and it is hardly less valuable than the earlier half.

Walpole, as usual, treats history topically, taking up a movement or cause at its beginning and following it through to its conclusion. Having covered the Franco-Prussian war in his second volume, he selects for his main subjects in his third the Treaty of London and the Geneva Award, the close of Gladstone's ministry, and the opening of Disraeli's spectacular administration. An American would fail to be gratified at the evidence on every page that Sir Spencer is not only familiar with the American sources, but also appreciates our point of view. The grave contention that was amicably settled at Geneva he here calmly describes. On the whole, we feel that the historian does full justice to the American position, and that he considerably refrains from emphasizing, as he might very properly have done, some of the astonishing performances of our public men. Charles Sumner's course, for instance, which finds few apologists now even in America, might be scathingly criticised by an English writer; but Sir Spencer withholds his hand. Possibly in his analysis he has somewhat underestimated the personal influence of the late J. C. Bancroft Davis in bringing about the final result; but his account in general is both candid and conclusive.

His chapters on home politics are naturally well-informed; for to the temperament of the historian he adds the qualification of being either officially an actor in or an observer of the parlia
dmentary struggles of the decade. A convinced Liberal, he yet writes with posterity and not party in view. So that, although his verdicts may not always please his political opponents, they are not to be hastily dismissed. Even Torries have begun to draw a veil over Disraeli's jingo administration, just as it was the late Lord Salisbury himself who confessed that in the Crimean war—the pet exploit of jingoism twenty years earlier—England had put her money on the wrong horse. Walpole dissects Disraeli's dealings with Russia and Turkey, after 1874, his purchase of the control of the Suez Canal, and his theatrical behavior at the Congress of Berlin. The "Peace with Honor" finale, when scrutinized in the cold light of history twenty-five years later, looks very much like buncombe; but since we have not space to criticize in detail, we must content ourselves by saying that the first two chapters of Volume IV., dealing with the Eastern question from 1866 to 1878, contain the best and only account of that intricate subject with which we are acquainted in English.

Very remarkable is the monograph on "Ritual and Religion," which fills nearly a third of this same volume. Walpole defines the position of the Anglican Church in the middle of the nineteenth century, and then takes up one by one the chief manifestations of change, the branching out of High, Low, and Broad sects, the basic ideas of the leaders—Maurice, Colenso, Pusey, Stanley, Seeley, and the rest—and especially the questions which, after being agitated in the Church, came at last before Parliament for a settlement. A foreign Christian who reads for the first time this amazing catalogue of sacerdotal finicalities—such as whether to burn candles on the communion table; whether to call this altar an altar, and make it of stone instead of wood; whether to turn to the east, etc., etc.—might conclude that since Nero's fiddle when Rome was burning, no similar example of irrelevance has been witnessed. Walpole himself, however, indulges in but little comment, and in no sarcasm. He prefers to state that while these matters were absorbing the medieval minds in the Anglican Church, modern science was inexorably changing the attitude of every reasoning man or woman towards Bible, revealed religion, and supernaturalism. Sir Spencer concludes with a brief outline of Tennyson's "In Memoriam" which he regards as the typical expression of the age.

His final chapter has chiefly to do on the political side with the rise of the Irish Home Rule party, which, with the discontent aroused by the bad financing of the Conservatives and with Gladstone's stupendous Midlothian campaigns, caused Beaconsfield's fall. The year 1880 may well stand as a dividing line in the development of the British Empire, and, accordingly, Walpole's history, in ending with the elections that closed Disraeli's career, has an artistic rounding out.

The history itself deserves much praise. It is the best in its field. Herbert Paul and Justin McCarthy may be more popular, but Walpole outranks them both as an historian. He has, indeed, a remarkable gift for analysis. As a writer he is clear, straightforward, and dignified. He possesses neither Mr. Paul's smartness nor Mr. McCarthy's love of purple patches. His mind is judicial. He has wide knowledge not only of his English material, but also of Continental and American politics and persons. This equipment is much rarer; and it enables him to place British history from 1858 to 1880 in its proper relation to the world-history of that quarter of a century. He lived long enough after the events he describes to get access to most of the most important correspondence and biographies of the leading men, and he could supplement from his private sources of information the material open to every one. So far as his history is partisan, it may serve as the explanation or apologia of the ideals and actions of British Liberalism in its prime. But partisanship is not its characteristic. These various qualities assure for the book permanence, until another generation shall demand the rewriting of this period from a different point of view. Even then Walpole's work will not lose its value as an authentic register by a well-qualified contemporary.


The author here continues the working out of his purpose with the same industry, and with the same quality of ability, if not perhaps in so full measure, as in the first volume (see the Nation of February 28, 1907, p. 202). But it now becomes quite clear that, however desirable the main inquiry of the work may be in itself, the project of connecting it with the science of logic was very unfortunate for the one subject and for the other.

The main motive of logic has always been to get possession of a method for determining the values of arguments. Now, it is obvious that whatever bearing the truth of one thought may have upon the truth of another will depend exclusively upon what the states of things are which the two thoughts represent to be real, and not at all upon the psychical or linguistic forms in which they are dressed, nor upon the psychical processes by which that dress is
given to them. Whether we say that among sea-animals will be found some that give milk to their young or whether we say that among animals that give milk to their young will be found some that inhabit the sea, is for all purposes of argumentation quite indifferent; and the equivalence is here so evident that the school of "exact," or mathematical, logicians are almost unanimous in adopting, as their standard, or canonical, form of expressing the same fact, substantially this: "There is an aquatic mammal." Newton's great discovery is usually stated in elementary books, and is thought of by ordinary people in the form that each separate body in the solar system has an instantaneous component acceleration toward every other proportional to the mass of that other and inversely proportioned to the square of the distance between them, but is otherwise constant for all and at all times. But in writings on celestial mechanics (as in Equation 15 on p. 175 of Dr. Moulton's admirable little "Introduction" to the science), the form in which the same fact is often stated and intended to be thought is that the sum of the sines of (or their halves, according to the old definition) of all the bodies of the system subtracted from the sum of the reciprocals of the distances between the several bodies, each reciprocal being multiplied by the product of the masses of the pair of bodies concerned and these masses being expressed in terms of a gravitational unit, remains unchanged. Since these two statements represent, and would in all conceivable cases represent precisely the same state of things, they are for all purposes of reasoning interchangeable. It follows that for logic they are equivalent, although, since this equivalence is not self-evident, they cannot strictly be called identical. From such considerations it follows that, in general, logic has nothing to do with different degrees of thought which cannot possibly represent different states of things; or at most has no more to do with them than to demonstrate that whatever state of things is represented by the one is equally represented by the other. That this principle, suitably modified for modes, ought to determine what is and what is not relevant to logic has been practically or virtually acknowledged in every system of logic excepting some of those which have arisen since the bankruptcy of Hegelianism, with the consequent de facto supremacy of psychology in current philosophy. But none of those which deny that application of the principle have improved reasoning in the smallest particular.

What Professor Baldwin means by calling his logical system "genetic" is that in it the main stress is to be placed upon the psychical processes by which each form of thinking is brought about.