

ture of Hungary, Scandinavia, and Japan, exhibit a similar method of treatment it is difficult to imagine who will read them. We begin, for example, with a description of the "heroic saga" known as Homer or Homeric; then comes a description of the text, of its "Atticisms" and "Æolisms," of the way in which its subject-matter indicates its origin and age, and we are informed there are "3354 places" which demand "the restoration of Vau," while "in 654" it ought to be there "but is metrically inadmissible." About the immortal part of Homer, on the other hand, there is nothing whatever. Half a dozen lines are quoted here and there to illustrate an argument, but, except for these, after getting through fifty pages the reader would remain wholly ignorant why any one troubled himself about Homer at all. He would be in the position of an intelligent heathen who, wishing to know something about the Bible, had been set down to study Driver's *Introduction*.

It is the same all through. Except for one fine piece of translation from the *Agamemnon*, which shows what Professor Murray can do, there are practically no illustrations of Greek literature. Of the wit of Aristophanes or the wisdom of Plato there is not a word. To Socrates, who, it seems, was "subject to an auditory hallucination," but who never wrote a line, eight pages are assigned; while Aristotle, whose works are voluminous, and have had an unrivalled influence on thought, receives about three and a half, the *Ethics* being dismissed in seventeen words, which state that they exhibit traces of three hands. There are tedious lists of lost tragedies; there is an account of the Ionian philosophy, which finds its bond of unity in "a half-material hylozoism;" there is a discussion of the text of Thucydides, in which the reader will find that he never "wrote the absolute hodge-podge of ungrammatical and unnatural language" with which he is generally credited. Of Herodotus we are told, in a sentence which will terrify the ignorant, "that neither Ktesias nor Manetho nor Plutarch nor Panovsky nor Sayce" has convicted him of bad faith; while the names of Cobet, Rutherford, Müller-Strübing, Wilamowitz, Schwartz, Herbst, Ullrich, Kirchoff, and Cwiklin-

ski, all occurring within a page of print, will suggest to the gentlemen who "seek nothing from their books but enjoyment" that they have at last found it. If anything can add to their enjoyment it will be the flattering sense that they are really beginning to understand Greek when they continually come across such words as "arché," "hubris," "mêchanê," and "hagos," or are met by such questions as, "how could a kômôidia go without its kômos?"

The fact is that this is a book written to order, and good books are not produced in that fashion. It is clear from the frequent brilliancy of his criticisms that Professor Murray might in time have written a history of Greek literature which would have been valued by scholars; it is possible that he might have achieved the more difficult task of writing one which would have been attractive to the general reader. As it is, he has been beguiled by "a general editor" into publishing a hasty work which to those who know Greek is of little service, and to those who do not quite useless.

T. E. Page.

THE ART OF ORGANISED LIVING.*

"One can't have everything," said a friend to the writer a few days ago; "we can't be literary and domestic too."

This is an old reproach. In the days of Lady Mary Wortley Montagu, with her "dirt and vivacity," it may have been deserved. There is, in fact, some psychological basis for the fact upon which the reproach is founded. And before examining the two books now before us, it may be as well to ascertain whether, in the mental constitution of woman, there exists any reason or cause for this alleged incompatibility of temper and consequent divorce, between literature, or the higher education, and domestic science.

But science!

What attempt at science was there in the methods of the old-time housewife, or the queen of the kitchen of the

* Household Economics. A Course of Lectures in the School of Economics of the University of Wisconsin. By Helen Campbell. New York: G. P. Putnam's Sons.

Domestic Service. By Lucy Maynard Salmon. New York: The Macmillan Co. \$2.00.

Southern plantations "befo' de wah," who, when asked how much of such and such ingredients she put into her delicious mince-pies or fruit-cake, would invariably reply, "Law bless you, honey, I don't never measure; I jess puts it in tell it tases right"?

But the college-bred maiden, trained to consider cooking as the chemistry of the kitchen, attempts a remonstrance:

I don't see how you can be sure of your results, Mammy, with such methods; exactness, you know, is vitally necessary in all chemical experiments."

"Speriments!" says Mammy with a toss of her turban; "g'way fom here, chile, I ain't makin' no 'periments! I's a cook, honey, and mo' dan dat, I done cook for yo' grandpa, befo' you was born or thought of; and if old Marster didn't know good cookin' when he eat it, den I'll give right up. Dar now!"

The appeal to one's ancestors, however illogical, is usually unanswerable; and the lady of science, forced to maintain her position in the teeth of all the traditions of housewifery of her own house, her mother's house, and the houses of her female friends and relatives, or to accept the reproach which we began by quoting, has nearly always chosen the last-mentioned horn of the dilemma. But as a matter of fact, the alleged incapacity of the literary woman in practical matters has long ago been demonstrated to be simply an incapacity for doing things imperfectly; and the college training of women, so far from unfitting them for domestic duties, seems now about to result in producing such a type of housewives and housekeeping as the world has never seen.

Mrs. Helen Campbell and Professor Salmon find it convenient to treat their several subjects historically; the only true method of dealing with any problem of our present problematical end of the century. The former, in her lectures on *Household Economics*, deals in this manner with the Family, the House, Decoration, Furnishing, Nutrition, and finally Organised Living. Incidentally, almost casually, it seems, Mrs. Campbell formulates for us the great obstacle to progress in the direction of domestic economy—I should say the two obstacles—Fatalism and Personification.

"Men and women leave college in possession of full knowledge as to the interior structure of the clam; but their own is a sealed book. . . .

Blank ignorance on these points is accepted without the faintest thought of its disgrace or its danger. The human animal feminine trusts that instinct will teach her how to rule a house and guide her young. The human animal masculine believes that Providence arranges all these things, and that scientific cookery, sanitation, and all that, are the fad of a small school of cranks."

So much for Fatalism. As regards Personification, we have to reckon not merely with the ghosts of our ancestors, and "all dere fambly connection," as before stated; but as our author shows, every attempt to treat the subject impersonally and scientifically is transmuted into a personal matter in the mind of the hearer; this she charitably ascribes to a deficiency in brain power. "We can say 'my house,' 'my mother's house,' or 'Mrs. Jones's house,' but 'the house' we have as yet no brain-cell ready to hold."

We shall not attempt to give more than a glance at Mrs. Campbell's brilliant work; it is fascinating in style, teems with epigram, and abounds in truths which it behooves "us women" to consider; the spirit of the lectures is one of delightful idealism: "The ideal is the only real," she says. This ideal is to make the house a fitting tabernacle for the body, and the body a habitation meet for the indwelling of the highest.

But neither body nor soul can reach its fullest development when the one is afflicted with dyspepsia and the other nagged out of all semblance of inward peace; both which results are more than likely to follow any practical acquaintance with the "Servant Girl Problem," with which Professor Lucy Salmon of Wellesley deals in the other volume under consideration. The information upon which it is based was obtained through a series of blanks sent out to employers, employees, and for miscellaneous information in regard to the Woman's Exchange, the teaching of household employments, and other kindred topics. A mass of information was thus obtained, as to amount of wages, efficiency, privileges, difficulty of obtaining servants, and other matters. The discussion of these is prefaced by a survey of the history of domestic service from the eighteenth century to a copresent time; then follows a treatment of the subject from an economic point of view. It is remarkable that under this head Professor Salmon finds the chaotic

condition of domestic service to be directly due to its being (perhaps) the only industry in the world in which the blessings of free competition are absolutely unhampered by any attempt at combination on the part of either employers or the employed. The only labour organisations among those engaged in this industry, the only strikes it has known are among the employees of hotels and restaurants ; we might venture to add of livery-stable employees. In other industries, this state of things is injurious to the worker ; in this it chiefly inconveniences the employer ; and the employers being women, with a natural inherent tendency to put up with disagreeables rather than fight against them, no effectual remedy has yet been found. It is the employers who stand in the way of progress, says our author ; each selfishly working for her own hand and not for the good of her employee, either as an individual or a class. But her disadvantages are impartially set forth as well as those of the servant ; under the head of "Doubtful Remedies" are considered Housekeepers' Conventions, Training Schools for Servants, etc. ; under "Possible Remedies" we find Possibility of Removing Social Disadvantages, Provision for Social Enjoyment, Abolition of Use of the Word Servant, and many others. With the last suggestion we cannot wholly concur, though we are at one with her idea of widening the significance of the word to include the farmer who produces the corn, as well as the domestic who cooks it. The title of home-maker, as suggested for the mistress of the house, in contradistinction to that of housekeeper, reserved for her "help," seems a trifle stilted and sentimental ; and in this matter one would be glad to obtain the domestic of the future before troubling to find a name for her. Naming animals previous to any acquaintance with them was not required even of Adam.

It is significant that the conclusions reached by both authors point directly to the performing of much of the work now done in the family outside the walls of the home ; the Woman's Exchange is cited in connection with this ; one's own reading suggests that outside dish-washing is as liable as outside laundrying, and like, prove as great a relief. Personally we believe that this will be

the final solution ; that drudgery will be relegated to the limbo of the unknown, where it will be done on such a large scale and so effectively as to become at once a field for the investigator, with his book and pencil ; and with electric cooking and heating apparatus, curved chairboards and the latest thing in ventilation, the home-maker, trained in the principles of the Boston Cooking School or other similar institution, will regard her vocation not as a task but a profession, and her delight in its methods will bring ease both to soul and body.

Katharine Pearson Woods.

JOHNSTON'S "LATIN MANUSCRIPTS."*

Not many years ago the mention of palaeography and its allied science, textual criticism, suggested musty manuscripts and the scholarly recluse. To-day we find the science established by the Benedictine, Mabillon, as well as that which is linked inseparably with the name of Richard Bentley, presented in an ordinary text-book for the use of high-school and college students. It is no longer an uncommon occurrence for the college graduate to make conjectural emendations with the readiness of a Lachmann or a Madvig, while our philological journals abound in the text-modifications suggested by these classical tyros, and the country parson glibly talks of the lower and the higher criticism.

Although we cannot but deprecate the rude and thoughtless handling of things so revered, it is nevertheless a gratifying testimony to the modern spirit of classical study that such important aids to the interpretation of the classics have not only been brought within the reach of ordinary students, but have been made readily intelligible and attractive.

In the work under consideration we have a very simple and pleasing introduction to the study of critical texts. It is arranged in three parts, the first of which is assigned to the history of manuscripts, and treats of their making and preservation, also of the publication,

* Latin Manuscripts : an Elementary Introduction to the Use of Critical Editions for High Schools and Colleges. By Harold W. Johnston, Ph.D., Professor of Latin in the University of Indiana. Chicago : Scott Foresman & Co.