

OSCAR WILDE

A CRITIC IN PALL MALL:
BEING EXTRACTS FROM
REVIEWS AND
MISCELLANIES

Оскар Уайльд

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Oscar Wilde

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THE TOMB OF KEATS

(Irish Monthly, July 1877.)

As one enters Rome from the Via Ostiensis by the Porta San Paolo, the first object that meets the eye is a marble pyramid which stands close at hand on the left.

There are many Egyptian obelisks in Rome – tall, snakelike spires of red sandstone, mottled with strange writings, which remind us of the pillars of flame which led the children of Israel through the desert away from the land of the Pharaohs; but more wonderful than these to look upon is this gaunt, wedge-shaped pyramid standing here in this Italian city, unshattered amid the ruins and wrecks of time, looking older than the Eternal City itself, like terrible impassiveness turned to stone. And so in the Middle Ages men supposed this to be the sepulchre of Remus, who was slain by his own brother at the founding of the city, so ancient and mysterious it appears; but we have now, perhaps unfortunately, more accurate information about it, and know that it is the tomb of one Caius Cestius, a Roman gentleman of small note, who died about 30 b. c.

Yet though we cannot care much for the dead man who lies in lonely state beneath it, and who is only known to the world through his sepulchre, still this pyramid will be ever dear to the eyes of all English-speaking people, because at evening its shadows fall on the tomb of one who walks with Spenser, and Shakespeare, and Byron, and Shelley, and Elizabeth Barrett Browning in the great procession of the sweet singers of England.

For at its foot there is a green sunny slope, known as the Old Protestant Cemetery, and on this a common-looking grave, which bears the following inscription:

This grave contains all that was mortal of a young English poet, who on his deathbed, in the bitterness of his heart, desired these words to be engraven on his tombstone: Here lies one whose name was writ in water. February 24, 1821.

And the name of the young English poet is John Keats.

Lord Houghton calls this cemetery ‘one of the most beautiful spots on which the eye and heart of man can rest,’ and Shelley speaks of it as making one ‘in love with death, to think that one should be buried in so sweet a place’; and indeed when I saw the violets and the daisies and the poppies that overgrow the tomb, I remembered how the dead poet had once told his friend that he thought the ‘intensest pleasure he had received in life was in watching the growth of flowers,’ and how another time, after lying a while quite still, he murmured in some strange prescience of early death, ‘I feel the flowers growing over me.’

But this time-worn stone and these wildflowers are but poor memorials ¹ of one so great as Keats; most of all, too, in this city of Rome, which pays such honour to her dead; where popes, and

¹ Reverently some well-meaning persons have placed a marble slab on the wall of the cemetery with a medallion-profile of Keats on it and some mediocre lines of poetry. The face is ugly, and rather hatchet-shaped, with thick sensual lips, and is utterly unlike the poet himself, who was very beautiful to look upon. ‘His countenance,’ says a lady who saw him at one of Hazlitt’s lectures, ‘lives in my mind as one of singular beauty and brightness; it had the expression as if he had been looking on some glorious sight.’ And this is the idea which Severn’s picture of him gives. Even Haydon’s rough pen-and-ink sketch of him is better than this ‘marble libel,’ which

emperors, and saints, and cardinals lie hidden in 'porphyry wombs,' or couched in baths of jasper and chalcedony and malachite, ablaze with precious stones and metals, and tended with continual service. For very noble is the site, and worthy of a noble monument; behind looms the grey pyramid, symbol of the world's age, and filled with memories of the sphinx, and the lotus leaf, and the glories of old Nile; in front is the Monte Testaccio, built, it is said, with the broken fragments of the vessels in which all the nations of the East and the West brought their tribute to Rome; and a little distance off, along the slope of the hill under the Aurelian wall, some tall gaunt cypresses rise, like burnt-out funeral torches, to mark the spot where Shelley's heart (that 'heart of hearts'!) lies in the earth; and, above all, the soil on which we tread is very Rome!

As I stood beside the mean grave of this divine boy, I thought of him as of a Priest of Beauty slain before his time; and the vision of Guido's St. Sebastian came before my eyes as I saw him at Genoa, a lovely brown boy, with crisp, clustering hair and red lips, bound by his evil enemies to a tree, and though pierced by arrows, raising his eyes with divine, impassioned gaze towards the Eternal Beauty of the opening heavens. And thus my thoughts shaped themselves to rhyme:

HEU MISERANDE PUER

Rid of the world's injustice and its pain,
He rests at last beneath God's veil of blue;
Taken from life while life and love were new
The youngest of the martyrs here is lain,
Fair as Sebastian and as foully slain.
No cypress shades his grave, nor funeral yew,
But red-lipped daisies, violets drenched with dew,
And sleepy poppies, catch the evening rain

proudest heart that broke for misery!
O saddest poet that the world hath seen!
O sweetest singer of the English land!
Thy name was writ in water on the sand,
But our tears shall keep thy memory green,
And make it flourish like a Basil-tree.

Rome, 1877.

KEATS'S SONNET ON BLUE

(Century Guild Hobby Horse, July 1886.)

During my tour in America I happened one evening to find myself in Louisville, Kentucky. The subject I had selected to speak on was the Mission of Art in the Nineteenth Century, and in the course of my lecture I had occasion to quote Keats's Sonnet on Blue as an example of the poet's delicate sense of colour-harmonies. When my lecture was concluded there came round to see me a lady of middle age, with a sweet gentle manner and a most musical voice. She introduced herself to me as Mrs. Speed, the daughter of George Keats, and invited me to come and examine the Keats manuscripts in her possession. I spent most of the next day with her, reading the letters of Keats to her father, some of which were at that time unpublished, poring over torn yellow leaves and faded scraps of paper, and wondering at the little Dante in which Keats had written those marvellous notes on Milton. Some months afterwards, when I was in California, I received a letter from Mrs. Speed asking my acceptance of the original manuscript of the sonnet which I had quoted in my lecture. This manuscript I have had reproduced here, as it seems to me to possess much psychological interest. It shows us the conditions that preceded the perfected form, the gradual growth, not of the conception but of the expression, and the workings of that spirit of selection which is the secret of style. In the case of poetry, as in the case of the other arts, what may appear to be simply technicalities of method are in their essence spiritual not mechanical, and although, in all lovely work, what concerns us is the ultimate form, not the conditions that necessitate that form, yet the preference that precedes perfection, the evolution of the beauty, and the mere making of the music, have, if not their artistic value, at least their value to the artist.

It will be remembered that this sonnet was first published in 1848 by Lord Houghton in his *Life, Letters, and Literary Remains of John Keats*. Lord Houghton does not definitely state where he found it, but it was probably among the Keats manuscripts belonging to Mr. Charles Brown. It is evidently taken from a version later than that in my possession, as it accepts all the corrections, and makes three variations. As in my manuscript the first line is torn away, I give the sonnet here as it appears in Lord Houghton's edition.

ANSWER TO A SONNET ENDING THUS:

Dark eyes are dearer far
Than those that make the hyacinthine bell. ²

By J. H. Reynolds.

Blue! 'Tis the life of heaven, – the domain
Of Cynthia, – the wide palace of the sun, —
The tent of Hesperus and all his train, —
The bosomer of clouds, gold, grey and dun.
Blue! 'Tis the life of waters – ocean

² 'Make' is of course a mere printer's error for 'mock,' and was subsequently corrected by Lord Houghton. The sonnet as given in *The Garden of Florence* reads 'orbs for 'those.'

And all its vassal streams: pools numberless
May rage, and foam, and fret, but never can
Subside if not to dark-blue nativeness.
Blue! gentle cousin of the forest green,
Married to green in all the sweetest flowers,
Forget-me-not, – the blue-bell, – and, that queen
Of secrecy, the violet: what strange powers
Hast thou, as a mere shadow! But how great,
When in an Eye thou art alive with fate!

Feb. 1818.

In the *Athenæum* of the 3rd of June 1876 appeared a letter from Mr. A. J. Horwood, stating that he had in his possession a copy of *The Garden of Florence* in which this sonnet was transcribed. Mr. Horwood, who was unaware that the sonnet had been already published by Lord Houghton, gives the transcript at length. His version reads *hue* for *life* in the first line, and *bright* for *wide* in the second, and gives the sixth line thus:

With all his tributary streams, pools numberless,

a foot too long: it also reads *to* for *of* in the ninth line. Mr. Buxton Forman is of opinion that these variations are decidedly genuine, but indicative of an earlier state of the poem than that adopted in Lord Houghton's edition. However, now that we have before us Keats's first draft of his sonnet, it is difficult to believe that the sixth line in Mr. Horwood's version is really a genuine variation. Keats may have written,

Ocean
His tributary streams, pools numberless,

and the transcript may have been carelessly made, but having got his line right in his first draft, Keats probably did not spoil it in his second. The *Athenæum* version inserts a comma after *art* in the last line, which seems to me a decided improvement, and eminently characteristic of Keats's method. I am glad to see that Mr. Buxton Forman has adopted it.

As for the corrections that Lord Houghton's version shows Keats to have made in the eighth and ninth lines of this sonnet, it is evident that they sprang from Keats's reluctance to repeat the same word in consecutive lines, except in cases where a word's music or meaning was to be emphasized. The substitution of 'its' for 'his' in the sixth line is more difficult of explanation. It was due probably to a desire on Keats's part not to mar by any echo the fine personification of Hesperus.

It may be noticed that Keats's own eyes were brown, and not blue, as stated by Mrs. Proctor to Lord Houghton. Mrs. Speed showed me a note to that effect written by Mrs. George Keats on the margin of the page in Lord Houghton's *Life* (p. 100, vol. i.), where Mrs. Proctor's description is given. Cowden Clarke made a similar correction in his *Recollections*, and in some of the later editions of Lord Houghton's book the word 'blue' is struck out. In Severn's portraits of Keats also the eyes are given as brown.

The exquisite sense of colour expressed in the ninth and tenth lines may be paralleled by The Ocean with its vastness, its blue green, of the sonnet to George Keats.

DINNERS AND DISHES

(*Pall Mall Gazette*, March 7, 1885.)

A man can live for three days without bread, but no man can live for one day without poetry, was an aphorism of Baudelaire. You can live without pictures and music but you cannot live without eating, says the author of *Dinners and Dishes*; and this latter view is, no doubt, the more popular. Who, indeed, in these degenerate days would hesitate between an ode and an omelette, a sonnet and a salmis? Yet the position is not entirely Philistine; cookery is an art; are not its principles the subject of South Kensington lectures, and does not the Royal Academy give a banquet once a year? Besides, as the coming democracy will, no doubt, insist on feeding us all on penny dinners, it is well that the laws of cookery should be explained: for were the national meal burned, or badly seasoned, or served up with the wrong sauce a dreadful revolution might follow.

Under these circumstances we strongly recommend *Dinners and Dishes* to every one: it is brief and concise and makes no attempt at eloquence, which is extremely fortunate. For even on ortolans who could endure oratory? It also has the advantage of not being illustrated. The subject of a work of art has, of course, nothing to do with its beauty, but still there is always something depressing about the coloured lithograph of a leg of mutton.

As regards the author's particular views, we entirely agree with him on the important question of macaroni. 'Never,' he says, 'ask me to back a bill for a man who has given me a macaroni pudding.' Macaroni is essentially a savoury dish and may be served with cheese or tomatoes but never with sugar and milk. There is also a useful description of how to cook risotto – a delightful dish too rarely seen in England; an excellent chapter on the different kinds of salads, which should be carefully studied by those many hostesses whose imaginations never pass beyond lettuce and beetroot; and actually a recipe for making Brussels sprouts eatable. The last is, of course, a masterpiece.

The real difficulty that we all have to face in life is not so much the science of cookery as the stupidity of cooks. And in this little handbook to practical Epicureanism the tyrant of the English kitchen is shown in her proper light. Her entire ignorance of herbs, her passion for extracts and essences, her total inability to make a soup which is anything more than a combination of pepper and gravy, her inveterate habit of sending up bread poultices with pheasants, – all these sins and many others are ruthlessly unmasked by the author. Ruthlessly and rightly. For the British cook is a foolish woman who should be turned for her iniquities into a pillar of salt which she never knows how to use.

But our author is not local merely. He has been in many lands; he has eaten back-hendl at Vienna and kulibatsch at St. Petersburg; he has had the courage to face the buffalo veal of Roumania and to dine with a German family at one o'clock; he has serious views on the right method of cooking those famous white truffles of Turin of which Alexandre Dumas was so fond; and, in the face of the Oriental Club, declares that Bombay curry is better than the curry of Bengal. In fact he seems to have had experience of almost every kind of meal except the 'square meal' of the Americans. This he should study at once; there is a great field for the philosophic epicure in the United States. Boston beans may be dismissed at once as delusions, but soft-shell crabs, terrapin, canvas-back ducks, blue fish and the pompono of New Orleans are all wonderful delicacies, particularly when one gets them at Delmonico's. Indeed, the two most remarkable bits of scenery in the States are undoubtedly Delmonico's and the Yosemite Valley; and the former place has done more to promote a good feeling between England and America than anything else has in this century.

We hope the 'Wanderer' will go there soon and add a chapter to *Dinners and Dishes*, and that his book will have in England the influence it deserves. There are twenty ways of cooking a potato

and three hundred and sixty-five ways of cooking an egg, yet the British cook, up to the present moment, knows only three methods of sending up either one or the other.

Dinners and Dishes. By 'Wanderer.' (Simpkin and Marshall.)

SHAKESPEARE ON SCENERY

(*Dramatic Review*, March 14, 1885.)

I have often heard people wonder what Shakespeare would say, could he see Mr. Irving's production of his *Much Ado About Nothing*, or Mr. Wilson Barrett's setting of his *Hamlet*. Would he take pleasure in the glory of the scenery and the marvel of the colour? Would he be interested in the Cathedral of Messina, and the battlements of Elsinore? Or would he be indifferent, and say the play, and the play only, is the thing?

Speculations like these are always pleasurable, and in the present case happen to be profitable also. For it is not difficult to see what Shakespeare's attitude would be; not difficult, that is to say, if one reads Shakespeare himself, instead of reading merely what is written about him.

Speaking, for instance, directly, as the manager of a London theatre, through the lips of the chorus in *Henry V.*, he complains of the smallness of the stage on which he has to produce the pageant of a big historical play, and of the want of scenery which obliges him to cut out many of its most picturesque incidents, apologises for the scanty number of supers who had to play the soldiers, and for the shabbiness of the properties, and, finally, expresses his regret at being unable to bring on real horses.

In the *Midsummer Night's Dream*, again, he gives us a most amusing picture of the straits to which theatrical managers of his day were reduced by the want of proper scenery. In fact, it is impossible to read him without seeing that he is constantly protesting against the two special limitations of the Elizabethan stage – the lack of suitable scenery, and the fashion of men playing women's parts, just as he protests against other difficulties with which managers of theatres have still to contend, such as actors who do not understand their words; actors who miss their cues; actors who overact their parts; actors who mouth; actors who gag; actors who play to the gallery, and amateur actors.

And, indeed, a great dramatist, as he was, could not but have felt very much hampered at being obliged continually to interrupt the progress of a play in order to send on some one to explain to the audience that the scene was to be changed to a particular place on the entrance of a particular character, and after his exit to somewhere else; that the stage was to represent the deck of a ship in a storm, or the interior of a Greek temple, or the streets of a certain town, to all of which inartistic devices Shakespeare is reduced, and for which he always amply apologizes. Besides this clumsy method, Shakespeare had two other substitutes for scenery – the hanging out of a placard, and his descriptions. The first of these could hardly have satisfied his passion for picturesqueness and his feeling for beauty, and certainly did not satisfy the dramatic critic of his day. But as regards the description, to those of us who look on Shakespeare not merely as a playwright but as a poet, and who enjoy reading him at home just as much as we enjoy seeing him acted, it may be a matter of congratulation that he had not at his command such skilled machinists as are in use now at the Princess's and at the Lyceum. For had Cleopatra's barge, for instance, been a structure of canvas and Dutch metal, it would probably have been painted over or broken up after the withdrawal of the piece, and, even had it survived to our own day, would, I am afraid, have become extremely shabby by this time. Whereas now the beaten gold of its poop is still bright, and the purple of its sails still beautiful; its silver oars are not tired of keeping time to the music of the flutes they follow, nor the Nereid's flower-soft hands of touching its silken tackle; the mermaid still lies at its helm, and still on its deck stand the boys with their coloured fans. Yet lovely as all Shakespeare's descriptive passages are, a description is in its essence undramatic. Theatrical audiences are far more impressed by what they

look at than by what they listen to; and the modern dramatist, in having the surroundings of his play visibly presented to the audience when the curtain rises, enjoys an advantage for which Shakespeare often expresses his desire. It is true that Shakespeare's descriptions are not what descriptions are in modern plays – accounts of what the audience can observe for themselves; they are the imaginative method by which he creates in the mind of the spectators the image of that which he desires them to see. Still, the quality of the drama is action. It is always dangerous to pause for picturesqueness. And the introduction of self-explanatory scenery enables the modern method to be far more direct, while the loveliness of form and colour which it gives us, seems to me often to create an artistic temperament in the audience, and to produce that joy in beauty for beauty's sake, without which the great masterpieces of art can never be understood, to which, and to which only, are they ever revealed.

To talk of the passion of a play being hidden by the paint, and of sentiment being killed by scenery, is mere emptiness and folly of words. A noble play, nobly mounted, gives us double artistic pleasure. The eye as well as the ear is gratified, and the whole nature is made exquisitely receptive of the influence of imaginative work. And as regards a bad play, have we not all seen large audiences lured by the loveliness of scenic effect into listening to rhetoric posing as poetry, and to vulgarity doing duty for realism? Whether this be good or evil for the public I will not here discuss, but it is evident that the playwright, at any rate, never suffers.

Indeed, the artist who really has suffered through the modern mounting of plays is not the dramatist at all, but the scene-painter proper. He is rapidly being displaced by the stage-carpenter. Now and then, at Drury Lane, I have seen beautiful old front cloths let down, as perfect as pictures some of them, and pure painter's work, and there are many which we all remember at other theatres, in front of which some dialogue was reduced to graceful dumb-show through the hammer and tin-tacks behind. But as a rule the stage is overcrowded with enormous properties, which are not merely far more expensive and cumbersome than scene-paintings, but far less beautiful, and far less true. Properties kill perspective. A painted door is more like a real door than a real door is itself, for the proper conditions of light and shade can be given to it; and the excessive use of built-up structures always makes the stage too glaring, for as they have to be lit from behind, as well as from the front, the gas-jets become the absolute light of the scene instead of the means merely by which we perceive the conditions of light and shadow which the painter has desired to show us.

So, instead of bemoaning the position of the playwright, it were better for the critics to exert whatever influence they may possess towards restoring the scene-painter to his proper position as an artist, and not allowing him to be built over by the property man, or hammered to death by the carpenter. I have never seen any reason myself why such artists as Mr. Beverley, Mr. Walter Hann, and Mr. Telbin should not be entitled to become Academicians. They have certainly as good a claim as have many of those R.A.'s whose total inability to paint we can see every May for a shilling.

And lastly, let those critics who hold up for our admiration the simplicity of the Elizabethan stage remember that they are lauding a condition of things against which Shakespeare himself, in the spirit of a true artist, always strongly protested.

HENRY THE FOURTH AT OXFORD

(Dramatic Review, May 23, 1885.)

I have been told that the ambition of every Dramatic Club is to act *Henry IV*. I am not surprised. The spirit of comedy is as fervent in this play as is the spirit of chivalry; it is an heroic pageant as well as an heroic poem, and like most of Shakespeare's historical dramas it contains an extraordinary number of thoroughly good acting parts, each of which is absolutely individual in character, and each of which contributes to the evolution of the plot.

To Oxford belongs the honour of having been the first to present on the stage this noble play, and the production which I saw last week was in every way worthy of that lovely town, that mother of sweetness and of light. For, in spite of the roaring of the young lions at the Union, and the screaming of the rabbits in the home of the vivisector, in spite of Keble College, and the tramways, and the sporting prints, Oxford still remains the most beautiful thing in England, and nowhere else are life and art so exquisitely blended, so perfectly made one. Indeed, in most other towns art has often to present herself in the form of a reaction against the sordid ugliness of ignoble lives, but at Oxford she comes to us as an exquisite flower born of the beauty of life and expressive of life's joy. She finds her home by the Isis as once she did by the Ilissus; the Magdalen walks and the Magdalen cloisters are as dear to her as were ever the silver olives of Colonus and the golden gateway of the house of Pallas: she covers with fanlike tracery the vaulted entrance to Christ Church Hall, and looks out from the windows of Merton; her feet have stirred the Cumnor cowslips, and she gathers fritillaries in the river-fields. To her the clamour of the schools and the dullness of the lecture-room are a weariness and a vexation of spirit; she seeks not to define virtue, and cares little for the categories; she smiles on the swift athlete whose plastic grace has pleased her, and rejoices in the young Barbarians at their games; she watches the rowers from the reedy bank and gives myrtle to her lovers, and laurels to her poets, and rue to those who talk wisely in the street; she makes the earth lovely to all who dream with Keats; she opens high heaven to all who soar with Shelley; and turning away her head from pedant, proctor and Philistine, she has welcomed to her shrine a band of youthful actors, knowing that they have sought with much ardour for the stern secret of Melpomene, and caught with much gladness the sweet laughter of Thalia. And to me this ardour and this gladness were the two most fascinating qualities of the Oxford performance, as indeed they are qualities which are necessary to any fine dramatic production. For without quick and imaginative observation of life the most beautiful play becomes dull in presentation, and what is not conceived in delight by the actor can give no delight at all to others.

I know that there are many who consider that Shakespeare is more for the study than for the stage. With this view I do not for a moment agree. Shakespeare wrote the plays to be acted, and we have no right to alter the form which he himself selected for the full expression of his work. Indeed, many of the beauties of that work can be adequately conveyed to us only through the actor's art. As I sat in the Town Hall of Oxford the other night, the majesty of the mighty lines of the play seemed to me to gain new music from the clear young voices that uttered them, and the ideal grandeur of the heroism to be made more real to the spectators by the chivalrous bearing, the noble gesture and the fine passion of its exponents. Even the dresses had their dramatic value. Their archæological accuracy gave us, immediately on the rise of the curtain, a perfect picture of the time. As the knights and nobles moved across the stage in the flowing robes of peace and in the burnished steel of battle, we needed no dreary chorus to tell us in what age or land the play's action was passing, for the fifteenth century in all the dignity and grace of its apparel was living actually before us, and the delicate harmonies

of colour struck from the first a dominant note of beauty which added to the intellectual realism of archæology the sensuous charm of art.

I have rarely seen a production better stage-managed. Indeed, I hope that the University will take some official notice of this delightful work of art. Why should not degrees be granted for good acting? Are they not given to those who misunderstand Plato and who mistranslate Aristotle? And should the artist be passed over? No. To Prince Hal, Hotspur and Falstaff, D.C.L.'s should be gracefully offered. I feel sure they would be gracefully accepted. To the rest of the company the crimson or the sheepskin hood might be assigned *honoris causâ* to the eternal confusion of the Philistine, and the rage of the industrious and the dull. Thus would Oxford confer honour on herself, and the artist be placed in his proper position. However, whether or not Convocation recognizes the claims of culture, I hope that the Oxford Dramatic Society will produce every summer for us some noble play like *Henry IV*. For, in plays of this kind, plays which deal with bygone times, there is always this peculiar charm, that they combine in one exquisite presentation the passions that are living with the picturesqueness that is dead. And when we have the modern spirit given to us in an antique form, the very remoteness of that form can be made a method of increased realism. This was Shakespeare's own attitude towards the ancient world, this is the attitude we in this century should adopt towards his plays, and with a feeling akin to this it seemed to me that these brilliant young Oxonians were working. If it was so, their aim is the right one. For while we look to the dramatist to give romance to realism, we ask of the actor to give realism to romance.

A HANDBOOK TO MARRIAGE

(*Pall Mall Gazette*, November 18, 1885.)

In spite of its somewhat alarming title this book may be highly recommended to every one. As for the authorities the author quotes, they are almost numberless, and range from Socrates down to Artemus Ward. He tells us of the wicked bachelor who spoke of marriage as 'a very harmless amusement' and advised a young friend of his to 'marry early and marry often'; of Dr. Johnson who proposed that marriage should be arranged by the Lord Chancellor, without the parties concerned having any choice in the matter; of the Sussex labourer who asked, 'Why should I give a woman half my victuals for cooking the other half?' and of Lord Verulam who thought that unmarried men did the best public work. And, indeed, marriage is the one subject on which all women agree and all men disagree. Our author, however, is clearly of the same opinion as the Scotch lassie who, on her father warning her what a solemn thing it was to get married, answered, 'I ken that, father, but it's a great deal solemn to be single.' He may be regarded as the champion of the married life. Indeed, he has a most interesting chapter on marriage-made men, and though he dissents, and we think rightly, from the view recently put forward by a lady or two on the Women's Rights platform that Solomon owed all his wisdom to the number of his wives, still he appeals to Bismarck, John Stuart Mill, Mahommed, and Lord Beaconsfield, as instances of men whose success can be traced to the influence of the women they married. Archbishop Whately once defined woman as 'a creature that does not reason and pokes the fire from the top,' but since his day the higher education of women has considerably altered their position. Women have always had an emotional sympathy with those they love; Girton and Newnham have rendered intellectual sympathy also possible. In our day it is best for a man to be married, and men must give up the tyranny in married life which was once so dear to them, and which, we are afraid, lingers still, here and there.

'Do you wish to be my wife, Mabel?' said a little boy. 'Yes,' incautiously answered Mabel. 'Then pull off my boots.'

On marriage vows our author has, too, very sensible views and very amusing stories. He tells of a nervous bridegroom who, confusing the baptismal and marriage ceremonies, replied when asked if he consented to take the bride for his wife: 'I renounce them all'; of a Hampshire rustic who, when giving the ring, said solemnly to the bride: 'With my body I thee wash up, and with all my hurdle goods I thee and thou'; of another who when asked whether he would take his partner to be his wedded wife, replied with shameful indecision: 'Yes, I'm willin'; but I'd a sight rather have her sister'; and of a Scotch lady who, on the occasion of her daughter's wedding, was asked by an old friend whether she might congratulate her on the event, and answered: 'Yes, yes, upon the whole it is very satisfactory; it is true Jeannie hates her gudeman, but then there's always a something!' Indeed, the good stories contained in this book are quite endless and make it very pleasant reading, while the good advice is on all points admirable.

Most young married people nowadays start in life with a dreadful collection of ormolu inkstands covered with sham onyxes, or with a perfect museum of salt-cellars. We strongly recommend this book as one of the best of wedding presents. It is a complete handbook to an earthly Paradise, and its author may be regarded as the Murray of matrimony and the Baedeker of bliss.

How to be Happy though Married: Being a Handbook to Marriage. By a Graduate in the University of Matrimony. (T. Fisher Unwin.)

TO READ OR NOT TO READ

(*Pall Mall Gazette*, February 8, 1886.)

Books, I fancy, may be conveniently divided into three classes:

1. Books to read, such as Cicero's *Letters*, Suetonius, Vasari's *Lives of the Painters*, the *Autobiography of Benvenuto Cellini*, Sir John Mandeville, Marco Polo, St. Simon's *Memoirs*, Mommsen, and (till we get a better one) Grote's *History of Greece*.

2. Books to re-read, such as Plato and Keats: in the sphere of poetry, the masters not the minstrels; in the sphere of philosophy, the seers not the *savants*.

3. Books not to read at all, such as Thomson's *Seasons*, Rogers's *Italy*, Paley's *Evidences*, all the Fathers except St. Augustine, all John Stuart Mill except the essay on *Liberty*, all Voltaire's plays without any exception, Butler's *Analogy*, Grant's *Aristotle*, Hume's *England*, Lewes's *History of Philosophy*, all argumentative books and all books that try to prove anything.

The third class is by far the most important. To tell people what to read is, as a rule, either useless or harmful; for, the appreciation of literature is a question of temperament not of teaching; to Parnassus there is no primer and nothing that one can learn is ever worth learning. But to tell people what not to read is a very different matter, and I venture to recommend it as a mission to the University Extension Scheme.

Indeed, it is one that is eminently needed in this age of ours, an age that reads so much, that it has no time to admire, and writes so much, that it has no time to think. Whoever will select out of the chaos of our modern curricula 'The Worst Hundred Books,' and publish a list of them, will confer on the rising generation a real and lasting benefit.

After expressing these views I suppose I should not offer any suggestions at all with regard to 'The Best Hundred Books,' but I hope you will allow me the pleasure of being inconsistent, as I am anxious to put in a claim for a book that has been strangely omitted by most of the excellent judges who have contributed to your columns. I mean the *Greek Anthology*. The beautiful poems contained in this collection seem to me to hold the same position with regard to Greek dramatic literature as do the delicate little figurines of Tanagra to the Phidian marbles, and to be quite as necessary for the complete understanding of the Greek spirit.

I am also amazed to find that Edgar Allan Poe has been passed over. Surely this marvellous lord of rhythmic expression deserves a place? If, in order to make room for him, it be necessary to elbow out some one else, I should elbow out Southey, and I think that Baudelaire might be most advantageously substituted for Keble.

No doubt, both in the *Curse of Kehama* and in the *Christian Year* there are poetic qualities of a certain kind, but absolute catholicity of taste is not without its dangers. It is only an auctioneer who should admire all schools of art.

THE LETTERS OF A GREAT WOMAN

(*Pall Mall Gazette*, March 6, 1886.)

Of the many collections of letters that have appeared in this century few, if any, can rival for fascination of style and variety of incident the letters of George Sand which have recently been translated into English by M. Ledos de Beaufort. They extend over a space of more than sixty years, from 1812 to 1876, in fact, and comprise the first letters of Aurore Dupin, a child of eight years old, as well as the last letters of George Sand, a woman of seventy-two. The very early letters, those of the child and of the young married woman, possess, of course, merely a psychological interest; but from 1831, the date of Madame Dudevant's separation from her husband and her first entry into Paris life, the interest becomes universal, and the literary and political history of France is mirrored in every page.

For George Sand was an indefatigable correspondent; she longs in one of her letters, it is true, for 'a planet where reading and writing are absolutely unknown,' but still she had a real pleasure in letter-writing. Her greatest delight was the communication of ideas, and she is always in the heart of the battle. She discusses pauperism with Louis Napoleon in his prison at Ham, and liberty with Armand Barbes in his dungeon at Vincennes; she writes to Lamennais on philosophy, to Mazzini on socialism, to Lamartine on democracy, and to Ledru-Rollin on justice. Her letters reveal to us not merely the life of a great novelist but the soul of a great woman, of a woman who was one with all the noblest movements of her day and whose sympathy with humanity was boundless absolutely. For the aristocracy of intellect she had always the deepest veneration, but the democracy of suffering touched her more. She preached the regeneration of mankind, not with the noisy ardour of the paid advocate, but with the enthusiasm of the true evangelist. Of all the artists of this century she was the most altruistic; she felt every one's misfortunes except her own. Her faith never left her; to the end of her life, as she tells us, she was able to believe without illusions. But the people disappointed her a little. She saw that they followed persons not principles, and for 'the great man theory' George Sand had no respect. 'Proper names are the enemies of principles' is one of her aphorisms.

So from 1850 her letters are more distinctly literary. She discusses modern realism with Flaubert, and play-writing with Dumas *fils*; and protests with passionate vehemence against the doctrine of *L'art pour l'art*. 'Art for the sake of itself is an idle sentence,' she writes; 'art for the sake of truth, for the sake of what is beautiful and good, that is the creed I seek.' And in a delightful letter to M. Charles Poncey she repeats the same idea very charmingly. 'People say that birds sing for the sake of singing, but I doubt it. They sing their loves and happiness, and in that they are in keeping with nature. But man must do something more, and poets only sing in order to move people and to make them think.' She wanted M. Poncey to be the poet of the people and, if good advice were all that had been needed, he would certainly have been the Burns of the workshop. She drew out a delightful scheme for a volume to be called *Songs of all Trades* and saw the possibilities of making handicrafts poetic. Perhaps she valued good intentions in art a little too much, and she hardly understood that art for art's sake is not meant to express the final cause of art but is merely a formula of creation; but, as she herself had scaled Parnassus, we must not quarrel at her bringing Proletarianism with her. For George Sand must be ranked among our poetic geniuses. She regarded the novel as still within the domain of poetry. Her heroes are not dead photographs; they are great possibilities. Modern novels are dissections; hers are dreams. 'I make popular types,' she writes, 'such as I do no longer see, but such as they should and might be.' For realism, in M. Zola's acceptance of the word, she had no admiration. Art to her was a mirror that transfigured truths but did not represent realities.

Hence she could not understand art without personality. 'I am aware,' she writes to Flaubert, 'that you are opposed to the exposition of personal doctrine in literature. Are you right? Does not your opposition proceed rather from a want of conviction than from a principle of æsthetics? If we have any philosophy in our brain it must needs break forth in our writings. But you, as soon as you handle literature, you seem anxious, I know not why, to be another man, the one who must disappear, who annihilates himself and is no more. What a singular mania! What a deficient taste! The worth of our productions depends entirely on our own. Besides, if we withhold our own opinions respecting the personages we create, we naturally leave the reader in uncertainty as to the opinion he should himself form of them. That amounts to wishing not to be understood, and the result of this is that the reader gets weary of us and leaves us.'

She herself, however, may be said to have suffered from too dominant a personality, and this was the reason of the failure of most of her plays.

Of the drama in the sense of disinterested presentation she had no idea, and what is the strength and life-blood of her novels is the weakness of her dramatic works. But in the main she was right. Art without personality is impossible. And yet the aim of art is not to reveal personality, but to please. This she hardly recognized in her æsthetics, though she realized it in her work. On literary style she has some excellent remarks. She dislikes the extravagances of the romantic school and sees the beauty of simplicity. 'Simplicity,' she writes, 'is the most difficult thing to secure in this world: it is the last limit of experience and the last effort of genius.' She hated the slang and *argot* of Paris life, and loved the words used by the peasants in the provinces. 'The provinces,' she remarks, 'preserve the tradition of the original tongue and create but few new words. I feel much respect for the language of the peasantry; in my estimation it is the more correct.'

She thought Flaubert too much preoccupied with the sense of form, and makes these excellent observations to him – perhaps her best piece of literary criticism. 'You consider the form as the aim, whereas it is but the effect. Happy expressions are only the outcome of emotion and emotion itself proceeds from a conviction. We are only moved by that which we ardently believe in.' Literary schools she distrusted. Individualism was to her the keystone of art as well as of life. 'Do not belong to any school: do not imitate any model,' is her advice. Yet she never encouraged eccentricity. 'Be correct,' she writes to Eugène Pelletan, 'that is rarer than being eccentric, as the time goes. It is much more common to please by bad taste than to receive the cross of honour.'

On the whole, her literary advice is sound and healthy. She never shrieks and she never sneers. She is the incarnation of good sense. And the whole collection of her letters is a perfect treasure-house of suggestions both on art and on politics.

Letters of George Sand. Translated and edited by Raphael Ledos de Beaufort. (Ward and Downey.)

BÉRANGER IN ENGLAND

(*Pall Mall Gazette*, April 21, 1886.)

A philosophic politician once remarked that the best possible form of government is an absolute monarchy tempered by street ballads.

Without at all agreeing with this aphorism we still cannot but regret that the new democracy does not use poetry as a means for the expression of political opinion. The Socialists, it is true, have been heard singing the later poems of Mr. William Morris, but the street ballad is really dead in England. The fact is that most modern poetry is so artificial in its form, so individual in its essence and so literary in its style, that the people as a body are little moved by it, and when they have grievances against the capitalist or the aristocrat they prefer strikes to sonnets and rioting to rondels.

Possibly, Mr. William Toynbee's pleasant little volume of translations from Béranger may be the herald of a new school. Béranger had all the qualifications for a popular poet. He wrote to be sung more than to be read; he preferred the Pont Neuf to Parnassus; he was patriotic as well as romantic, and humorous as well as humane. Translations of poetry as a rule are merely misrepresentations, but the muse of Béranger is so simple and naïve that she can wear our English dress with ease and grace, and Mr. Toynbee has kept much of the mirth and music of the original. Here and there, undoubtedly, the translation could be improved upon; 'rapiers' for instance is an abominable rhyme to 'forefathers'; 'the hated arms of Albion' in the same poem is a very feeble rendering of 'le léopard de l'Anglais,' and such a verse as

'Mid France's miracles of art,
Rare trophies won from art's own land,
I've lived to see with burning heart
The fog-bred poor triumphant stand,

reproduces very inadequately the charm of the original:

Dans nos palais, où, près de la victoire,
Brillaient les arts, doux fruits des beaux climats,
J'ai vu du Nord les peuplades sans gloire,
De leurs manteaux secouer les frimas.

On the whole, however, Mr. Toynbee's work is good; *Les Champs*, for example, is very well translated, and so are the two delightful poems *Rosette* and *Ma République*; and there is a good deal of spirit in *Le Marquis de Carabas*:

Whom have we here in conqueror's rôle?
Our grand old marquis, bless his soul!
Whose grand old charger (mark his bone!)
Has borne him back to claim his own.
Note, if you please, the grand old style
In which he nears his grand old pile;
With what an air of grand old state
He waves that blade immaculate!

Hats off, hats off, for my lord to pass,
The grand old Marquis of Carabas! —

though ‘that blade immaculate’ has hardly got the sting of ‘un sabre innocent’; and in the fourth verse of the same poem, ‘Marquise, you’ll have the bed-chamber’ does not very clearly convey the sense of the line ‘La Marquise a le tabouret.’ Béranger is not nearly well enough known in England, and though it is always better to read a poet in the original, still translations have their value as echoes have their music.

A Selection from the Songs of De Béranger in English Verse. By William Toynbee. (Kegan Paul.)

THE POETRY OF THE PEOPLE

(*Pall Mall Gazette*, May 13, 1886.)

The Countess Martinengo deserves well of all poets, peasants and publishers. Folk-lore is so often treated nowadays merely from the point of view of the comparative mythologist, that it is really delightful to come across a book that deals with the subject simply as literature. For the Folk-tale is the father of all fiction as the Folk-song is the mother of all poetry; and in the games, the tales and the ballads of primitive people it is easy to see the germs of such perfected forms of art as the drama, the novel and the epic. It is, of course, true that the highest expression of life is to be found not in the popular songs, however poetical, of any nation, but in the great masterpieces of self-conscious Art; yet it is pleasant sometimes to leave the summit of Parnassus to look at the wildflowers in the valley, and to turn from the lyre of Apollo to listen to the reed of Pan. We can still listen to it. To this day, the vineyard dressers of Calabria will mock the passer-by with satirical verses as they used to do in the old pagan days, and the peasants of the olive woods of Provence answer each other in amœbæan strains. The Sicilian shepherd has not yet thrown his pipe aside, and the children of modern Greece sing the swallow-song through the villages in spring-time, though Theognis is more than two thousand years dead. Nor is this popular poetry merely the rhythmic expression of joy and sorrow; it is in the highest degree imaginative; and taking its inspiration directly from nature it abounds in realistic metaphor and in picturesque and fantastic imagery. It must, of course, be admitted that there is a conventionality of nature as there is a conventionality of art, and that certain forms of utterance are apt to become stereotyped by too constant use; yet, on the whole, it is impossible not to recognize in the Folk-songs that the Countess Martinengo has brought together one strong dominant note of fervent and flawless sincerity. Indeed, it is only in the more terrible dramas of the Elizabethan age that we can find any parallel to the Corsican *voceri* with their shrill intensity of passion, their awful frenzies of grief and hate. And yet, ardent as the feeling is, the form is nearly always beautiful. Now and then, in the poems of the extreme South one meets with a curious crudity of realism, but, as a rule, the sense of beauty prevails.

Some of the Folk-poems in this book have all the lightness and loveliness of lyrics, all of them have that sweet simplicity of pure song by which mirth finds its own melody and mourning its own music, and even where there are conceits of thought and expression they are conceits born of fancy not of affectation. Herrick himself might have envied that wonderful love-song of Provence:

If thou wilt be the falling dew
And fall on me alway,
Then I will be the white, white rose
On yonder thorny spray.
If thou wilt be the white, white rose
On yonder thorny spray,
Then I will be the honey-bee
And kiss thee all the day.

If thou wilt be the honey-bee
And kiss me all the day,
Then I will be in yonder heaven
The star of brightest ray.

If thou wilt be in yonder heaven
The star of brightest ray,
Then I will be the dawn, and we
Shall meet at break of day.

How charming also is this lullaby by which the Corsican mother sings her babe to sleep!

Gold and pearls my vessel lade,
Silk and cloth the cargo be,
All the sails are of brocade
Coming from beyond the sea;
And the helm of finest gold,
Made a wonder to behold.
Fast awhile in slumber lie;
Sleep, my child, and hushaby.

After you were born full soon,
You were christened all aright;
Godmother she was the moon,
Godfather the sun so bright.
All the stars in heaven told
Wore their necklaces of gold.
Fast awhile in slumber lie;
Sleep, my child, and hushaby.

Or this from Roumania:

Sleep, my daughter, sleep an hour;
Mother's darling gilliflower.
Mother rocks thee, standing near,
She will wash thee in the clear
Waters that from fountains run,
To protect thee from the sun.

Sleep, my darling, sleep an hour,
Grow thou as the gilliflower.
As a tear-drop be thou white,
As a willow tall and slight;
Gentle as the ring-doves are,
And be lovely as a star!

We hardly know what poems are sung to English babies, but we hope they are as beautiful as these two. Blake might have written them.

The Countess Martinengo has certainly given us a most fascinating book. In a volume of moderate dimensions, not too long to be tiresome nor too brief to be disappointing, she has collected together the best examples of modern Folk-songs, and with her as a guide the lazy reader lounging in his armchair may wander from the melancholy pine-forests of the North to Sicily's orange-groves and the pomegranate gardens of Armenia, and listen to the singing of those to whom poetry is a passion,

not a profession, and whose art, coming from inspiration and not from schools, if it has the limitations, at least has also the loveliness of its origin, and is one with blowing grasses and the flowers of the field.

Essays in the Study of Folk-Songs. By the Countess Evelyn Martinengo Césaresco. (Redway.)

THE CENCI

(Dramatic Review, May 15, 1886.)

The production of *The Cenci* last week at the Grand Theatre, Islington, may be said to have been an era in the literary history of this century, and the Shelley Society deserves the highest praise and warmest thanks of all for having given us an opportunity of seeing Shelley's play under the conditions he himself desired for it. For *The Cenci* was written absolutely with a view to theatric presentation, and had Shelley's own wishes been carried out it would have been produced during his lifetime at Covent Garden, with Edmund Kean and Miss O'Neill in the principal parts. In working out his conception, Shelley had studied very carefully the æsthetics of dramatic art. He saw that the essence of the drama is disinterested presentation, and that the characters must not be merely mouthpieces for splendid poetry but must be living subjects for terror and for pity. 'I have endeavoured,' he says, 'as nearly as possible to represent the characters as they probably were, and have sought to avoid the error of making them actuated by my own conception of right or wrong, false or true: thus under a thin veil converting names and actions of the sixteenth century into cold impersonations of my own mind...

'I have avoided with great care the introduction of what is commonly called mere poetry, and I imagine there will scarcely be found a detached simile or a single isolated description, unless Beatrice's description of the chasm appointed for her father's murder should be judged to be of that nature.'

He recognized that a dramatist must be allowed far greater freedom of expression than what is conceded to a poet. 'In a dramatic composition,' to use his own words, 'the imagery and the passion should interpenetrate one another, the former being reserved simply for the full development and illustration of the latter. Imagination is as the immortal God which should assume flesh for the redemption of mortal passion. It is thus that the most remote and the most familiar imagery may alike be fit for dramatic purposes when employed in the illustration of strong feeling, which raises what is low, and levels to the apprehension that which is lofty, casting over all the shadow of its own greatness. In other respects I have written more carelessly, that is, without an over-fastidious and learned choice of words. In this respect I entirely agree with those modern critics who assert that in order to move men to true sympathy we must use the familiar language of men.'

He knew that if the dramatist is to teach at all it must be by example, not by precept.

'The highest moral purpose,' he remarks, 'aimed at in the highest species of the drama, is the teaching the human heart, through its sympathies and antipathies, the knowledge of itself; in proportion to the possession of which knowledge every human being is wise, just, sincere, tolerant and kind. If dogmas can do more it is well: but a drama is no fit place for the enforcement of them.' He fully realizes that it is by a conflict between our artistic sympathies and our moral judgment that the greatest dramatic effects are produced. 'It is in the restless and anatomizing casuistry with which men seek the justification of Beatrice, yet feel that she has done what needs justification; it is in the superstitious horror with which they contemplate alike her wrongs and their revenge, that the dramatic character of what she did and suffered consists.'

In fact no one has more clearly understood than Shelley the mission of the dramatist and the meaning of the drama.

BALZAC IN ENGLISH

(*Pall Mall Gazette*, September 13, 1886.)

Many years ago, in a number of *All the Year Round*, Charles Dickens complained that Balzac was very little read in England, and although since then the public has become more familiar with the great masterpieces of French fiction, still it may be doubted whether the *Comédie Humaine* is at all appreciated or understood by the general run of novel readers. It is really the greatest monument that literature has produced in our century, and M. Taine hardly exaggerates when he says that, after Shakespeare, Balzac is our most important magazine of documents on human nature. Balzac's aim, in fact, was to do for humanity what Buffon had done for the animal creation. As the naturalist studied lions and tigers, so the novelist studied men and women. Yet he was no mere reporter. Photography and *procès-verbal* were not the essentials of his method. Observation gave him the facts of life, but his genius converted facts into truths, and truths into truth. He was, in a word, a marvellous combination of the artistic temperament with the scientific spirit. The latter he bequeathed to his disciples; the former was entirely his own. The distinction between such a book as M. Zola's *L'Assommoir* and such a book as Balzac's *Illusions Perdues* is the distinction between unimaginative realism and imaginative reality. 'All Balzac's characters,' said Baudelaire, 'are gifted with the same ardour of life that animated himself. All his fictions are as deeply coloured as dreams. Every mind is a weapon loaded to the muzzle with will. The very scullions have genius.' He was, of course, accused of being immoral. Few writers who deal directly with life escape that charge. His answer to the accusation was characteristic and conclusive. 'Whoever contributes his stone to the edifice of ideas,' he wrote, 'whoever proclaims an abuse, whoever sets his mark upon an evil to be abolished, always passes for immoral. If you are true in your portraits, if, by dint of daily and nightly toil, you succeed in writing the most difficult language in the world, the word immoral is thrown in your face.' The morals of the personages of the *Comédie Humaine* are simply the morals of the world around us. They are part of the artist's subject-matter; they are not part of his method. If there be any need of censure it is to life, not to literature, that it should be given. Balzac, besides, is essentially universal. He sees life from every point of view. He has no preferences and no prejudices. He does not try to prove anything. He feels that the spectacle of life contains its own secret. 'Il crée un monde et se tait.'

And what a world it is! What a panorama of passions! What a pell-mell of men and women! It was said of Trollope that he increased the number of our acquaintances without adding to our visiting list; but after the *Comédie Humaine* one begins to believe that the only real people are the people who never existed. Lucien de Rubempré, le Père Goriot, Ursule Mirouët, Marguerite Claës, the Baron Hulot, Madame Marneffe, le Cousin Pons, De Marsay – all bring with them a kind of contagious illusion of life. They have a fierce vitality about them: their existence is fervent and fiery-coloured; we not merely feel for them but we see them – they dominate our fancy and defy scepticism. A steady course of Balzac reduces our living friends to shadows, and our acquaintances to the shadows of shades. Who would care to go out to an evening party to meet Tomkins, the friend of one's boyhood, when one can sit at home with Lucien de Rubempré? It is pleasanter to have the entrée to Balzac's society than to receive cards from all the duchesses in Mayfair.

In spite of this, there are many people who have declared the *Comédie Humaine* to be indigestible. Perhaps it is: but then what about truffles? Balzac's publisher refused to be disturbed by any such criticism as that. 'Indigestible, is it?' he exclaimed with what, for a publisher, was rare good sense. 'Well, I should hope so; who ever thinks of a dinner that isn't?'

Balzac's Novels in English. *The Duchesse de Langeais and Other Stories; César Birotteau.*
(Routledge and Sons.)

BEN JONSON

(*Pall Mall Gazette*, September 20, 1886.)

As for Mr. Symonds' estimate of Jonson's genius, it is in many points quite excellent. He ranks him with the giants rather than with the gods, with those who compel our admiration by their untiring energy and huge strength of intellectual muscle, not with those 'who share the divine gifts of creative imagination and inevitable instinct.' Here he is right. Pelion more than Parnassus was Jonson's home. His art has too much effort about it, too much definite intention. His style lacks the charm of chance. Mr. Symonds is right also in the stress he lays on the extraordinary combination in Jonson's work of the most concentrated realism with encyclopædic erudition. In Jonson's comedies London slang and learned scholarship go hand in hand. Literature was as living a thing to him as life itself. He used his classical lore not merely to give form to his verse, but to give flesh and blood to the persons of his plays. He could build up a breathing creature out of quotations. He made the poets of Greece and Rome terribly modern, and introduced them to the oddest company. His very culture is an element in his coarseness. There are moments when one is tempted to liken him to a beast that has fed off books.

We cannot, however, agree with Mr. Symonds when he says that Jonson 'rarely touched more than the outside of character,' that his men and women are 'the incarnations of abstract properties rather than living human beings,' that they are in fact mere 'masqueraders and mechanical puppets.' Eloquence is a beautiful thing but rhetoric ruins many a critic, and Mr. Symonds is essentially rhetorical. When, for instance, he tells us that 'Jonson made masks,' while 'Dekker and Heywood created souls,' we feel that he is asking us to accept a crude judgment for the sake of a smart antithesis. It is, of course, true that we do not find in Jonson the same growth of character that we find in Shakespeare, and we may admit that most of the characters in Jonson's plays are, so to speak, ready-made. But a ready-made character is not necessarily either mechanical or wooden, two epithets Mr. Symonds uses constantly in his criticism.

We cannot tell, and Shakespeare himself does not tell us, why Iago is evil, why Regan and Goneril have hard hearts, or why Sir Andrew Aguecheek is a fool. It is sufficient that they are what they are, and that nature gives warrant for their existence. If a character in a play is lifelike, if we recognize it as true to nature, we have no right to insist on the author explaining its genesis to us. We must accept it as it is: and in the hands of a good dramatist mere presentation can take the place of analysis, and indeed is often a more dramatic method, because a more direct one. And Jonson's characters are true to nature. They are in no sense abstractions; they are types. Captain Bobadil and Captain Tucca, Sir John Daw and Sir Amorous La Foole, Volpone and Mosca, Subtle and Sir Epicure Mammon, Mrs. Purecraft and the Rabbi Busy are all creatures of flesh and blood, none the less lifelike because they are labelled. In this point Mr. Symonds seems to us unjust towards Jonson.

We think, also, that a special chapter might have been devoted to Jonson as a literary critic. The creative activity of the English Renaissance is so great that its achievements in the sphere of criticism are often overlooked by the student. Then, for the first time, was language treated as an art. The laws of expression and composition were investigated and formularized. The importance of words was recognized. Romanticism, Realism and Classicism fought their first battles. The dramatists are full of literary and art criticisms, and amused the public with slashing articles on one another in the form of plays.

'English Worthies.' Edited by Andrew Lang. *Ben Jonson*. By John Addington Symonds. (Longmans, Green and Co.)

MR. SYMONDS' HISTORY OF THE RENAISSANCE

(Pall Mall Gazette, November 10, 1886.)

Mr. Symonds has at last finished his history of the Italian Renaissance. The two volumes just published deal with the intellectual and moral conditions in Italy during the seventy years of the sixteenth century which followed the coronation of Charles the Fifth at Bologna, an era to which Mr. Symonds gives the name of the Catholic Reaction, and they contain a most interesting and valuable account of the position of Spain in the Italian peninsula, the conduct of the Tridentine Council, the specific organization of the Holy Office and the Company of Jesus, and the state of society upon which those forces were brought to bear. In his previous volumes Mr. Symonds had regarded the past rather as a picture to be painted than as a problem to be solved. In these two last volumes, however, he shows a clearer appreciation of the office of history. The art of the picturesque chronicler is completed by something like the science of the true historian, the critical spirit begins to manifest itself, and life is not treated as a mere spectacle, but the laws of its evolution and progress are investigated also. We admit that the desire to represent life at all costs under dramatic conditions still accompanies Mr. Symonds, and that he hardly realizes that what seems romance to us was harsh reality to those who were engaged in it. Like most dramatists, also, he is more interested in the psychological exceptions than in the general rule. He has something of Shakespeare's sovereign contempt of the masses. The people stir him very little, but he is fascinated by great personalities. Yet it is only fair to remember that the age itself was one of exaggerated individualism, and that literature had not yet become a mouthpiece for the utterances of humanity. Men appreciated the aristocracy of intellect, but with the democracy of suffering they had no sympathy. The cry from the brickfields had still to be heard. Mr. Symonds' style, too, has much improved. Here and there, it is true, we come across traces of the old manner, as in the apocalyptic vision of the seven devils that entered Italy with the Spaniard, and the description of the Inquisition as a Belial-Moloch, a 'hideous idol whose face was blackened with soot from burning human flesh.' Such a sentence, also, as 'over the Dead Sea of social putrefaction floated the sickening oil of Jesuitical hypocrisy,' reminds us that rhetoric has not yet lost its charms for Mr. Symonds. Still, on the whole, the style shows far more reserve, balance and sobriety, than can be found in the earlier volumes where violent antithesis forms the predominant characteristic, and accuracy is often sacrificed to an adjective.

Amongst the most interesting chapters of the book are those on the Inquisition, on Sarpi, the great champion of the severance of Church from State, and on Giordano Bruno. Indeed, the story of Bruno's life, from his visit to London and Oxford, his sojourn in Paris and wanderings through Germany, down to his betrayal at Venice and martyrdom at Rome, is most powerfully told, and the estimate of the value of his philosophy and the relation he holds to modern science, is at once just and appreciative. The account also of Ignatius Loyola and the rise of the Society of Jesus is extremely interesting, though we cannot think that Mr. Symonds is very happy in his comparison of the Jesuits to 'fanatics laying stones upon a railway' or 'dynamiters blowing up an emperor or a corner of Westminster Hall.' Such a judgment is harsh and crude in expression and more suitable to the clamour of the Protestant Union than to the dignity of the true historian. Mr. Symonds, however, is rarely deliberately unfair, and there is no doubt but that his work on the Catholic Reaction is a most valuable contribution to modern history – so valuable, indeed, that in the account he gives of the Inquisition in Venice it would be well worth his while to bring the picturesque fiction of the text into some harmony with the plain facts of the footnote.

On the poetry of the sixteenth century Mr. Symonds has, of course, a great deal to say, and on such subjects he always writes with ease, grace, and delicacy of perception. We admit that we weary sometimes of the continual application to literature of epithets appropriate to plastic and pictorial art. The conception of the unity of the arts is certainly of great value, but in the present condition of criticism it seems to us that it would be more useful to emphasize the fact that each art has its separate method of expression. The essay on Tasso, however, is delightful reading, and the position the poet holds towards modern music and modern sentiment is analysed with much subtlety. The essay on Marino also is full of interest. We have often wondered whether those who talk so glibly of Euphuism and Marinism in literature have ever read either *Euphues* or the *Adone*. To the latter they can have no better guide than Mr. Symonds, whose description of the poem is most fascinating. Marino, like many greater men, has suffered much from his disciples, but he himself was a master of graceful fancy and of exquisite felicity of phrase; not, of course, a great poet but certainly an artist in poetry and one to whom language is indebted. Even those conceits that Mr. Symonds feels bound to censure have something charming about them. The continual use of periphrases is undoubtedly a grave fault in style, yet who but a pedant would really quarrel with such periphrases as *sirena de' boschi* for the nightingale, or *il novello Edimione* for Galileo?

From the poets Mr. Symonds passes to the painters: not those great artists of Florence and Venice of whom he has already written, but the Eclectics of Bologna, the Naturalists of Naples and Rome. This chapter is too polemical to be pleasant. The one on music is much better, and Mr. Symonds gives us a most interesting description of the gradual steps by which the Italian genius passed from poetry and painting to melody and song, till the whole of Europe thrilled with the marvel and mystery of this new language of the soul. Some small details should perhaps be noticed. It is hardly accurate, for instance, to say that Monteverde's *Orfeo* was the first form of the recitative-Opera, as Peri's *Dafne* and *Euridice* and Cavaliere's *Rappresentazione* preceded it by some years, and it is somewhat exaggerated to say that 'under the regime of the Commonwealth the national growth of English music received a check from which it never afterwards recovered,' as it was with Cromwell's auspices that the first English Opera was produced, thirteen years before any Opera was regularly established in Paris. The fact that England did not make such development in music as Italy and Germany did, must be ascribed to other causes than 'the prevalence of Puritan opinion.'

These, however, are minor points. Mr. Symonds is to be warmly congratulated on the completion of his history of the Renaissance in Italy. It is a most wonderful monument of literary labour, and its value to the student of Humanism cannot be doubted. We have often had occasion to differ from Mr. Symonds on questions of detail, and we have more than once felt it our duty to protest against the rhetoric and over-emphasis of his style, but we fully recognize the importance of his work and the impetus he has given to the study of one of the vital periods of the world's history. Mr. Symonds' learning has not made him a pedant; his culture has widened not narrowed his sympathies, and though he can hardly be called a great historian, yet he will always occupy a place in English literature as one of the remarkable men of letters in the nineteenth century.

Renaissance in Italy: The Catholic Reaction. In Two Parts. By John Addington Symonds. (Smith, Elder and Co.)

MR. MORRIS'S *ODYSSEY*

(*Pall Mall Gazette*, April 26, 1887.)

Of all our modern poets, Mr. William Morris is the one best qualified by nature and by art to translate for us the marvellous epic of the wanderings of Odysseus. For he is our only true story-singer since Chaucer; if he is a Socialist, he is also a Saga-man; and there was a time when he was never wearied of telling us strange legends of gods and men, wonderful tales of chivalry and romance. Master as he is of decorative and descriptive verse, he has all the Greek's joy in the visible aspect of things, all the Greek's sense of delicate and delightful detail, all the Greek's pleasure in beautiful textures and exquisite materials and imaginative designs; nor can any one have a keener sympathy with the Homeric admiration for the workers and the craftsmen in the various arts, from the stainers in white ivory and the embroiderers in purple and gold, to the weaver sitting by the loom and the dyer dipping in the vat, the chaser of shield and helmet, the carver of wood or stone. And to all this is added the true temper of high romance, the power to make the past as real to us as the present, the subtle instinct to discern passion, the swift impulse to portray life.

It is no wonder the lovers of Greek literature have so eagerly looked forward to Mr. Morris's version of the Odyssean epic, and now that the first volume has appeared, it is not extravagant to say that of all our English translations this is the most perfect and the most satisfying. In spite of Coleridge's well-known views on the subject, we have always held that Chapman's *Odyssey* is immeasurably inferior to his *Iliad*, the mere difference of metre alone being sufficient to set the former in a secondary place; Pope's *Odyssey*, with its glittering rhetoric and smart antithesis, has nothing of the grand manner of the original; Cowper is dull, and Bryant dreadful, and Worsley too full of Spenserian prettinesses; while excellent though Messrs. Butcher and Lang's version undoubtedly is in many respects, still, on the whole, it gives us merely the facts of the *Odyssey* without providing anything of its artistic effect. Avia's translation even, though better than almost all its predecessors in the same field, is not worthy of taking rank beside Mr. Morris's, for here we have a true work of art, a rendering not merely of language into language, but of poetry into poetry, and though the new spirit added in the transfusion may seem to many rather Norse than Greek, and, perhaps at times, more boisterous than beautiful, there is yet a vigour of life in every line, a splendid ardour through each canto, that stirs the blood while one reads like the sound of a trumpet, and that, producing a physical as well as a spiritual delight, exalts the senses no less than it exalts the soul. It may be admitted at once that, here and there, Mr. Morris has missed something of the marvellous dignity of the Homeric verse, and that, in his desire for rushing and ringing metre, he has occasionally sacrificed majesty to movement, and made stateliness give place to speed; but it is really only in such blank verse as Milton's that this effect of calm and lofty music can be attained, and in all other respects blank verse is the most inadequate medium for reproducing the full flow and fervour of the Greek hexameter. One merit, at any rate, Mr. Morris's version entirely and absolutely possesses. It is, in no sense of the word, literary; it seems to deal immediately with life itself, and to take from the reality of things its own form and colour; it is always direct and simple, and at its best has something of the 'large utterance of the early gods.'

As for individual passages of beauty, nothing could be better than the wonderful description of the house of the Phœacian king, or the whole telling of the lovely legend of Circe, or the manner in which the pageant of the pale phantoms in Hades is brought before our eyes. Perhaps the huge epic humour of the escape from the Cyclops is hardly realized, but there is always a linguistic difficulty about rendering this fascinating story into English, and where we are given so much poetry we should

not complain about losing a pun; and the exquisite idyll of the meeting and parting with the daughter of Alcinous is really delightfully told. How good, for instance, is this passage taken at random from the Sixth Book:

But therewith unto the handmaids goodly Odysseus spake:
'Stand off I bid you, damsels, while the work in hand I take,
And wash the brine from my shoulders, and sleek them all around.
Since verily now this long while sweet oil they have not found.
But before you nought will I wash me, for shame I have indeed,
Amidst of fair-tressed damsels to be all bare of weed.'
So he spake and aloof they gat them, and thereof they told the may,
But Odysseus with the river from his body washed away
The brine from his back and shoulders wrought broad and mightily,
And from his head was he wiping the foam of the untilled sea;
But when he had thoroughly washed him, and the oil about him had
shed,
He did upon the raiment the gift of the maid unwed.
But Athene, Zeus-begotten, dealt with him in such wise
That bigger yet was his seeming, and mightier to all eyes,
With the hair on his head crisp curling as the bloom of the daffodil.
And as when the silver with gold is o'erlaid by a man of skill,
Yea, a craftsman whom Hephæstus and Pallas Athene have taught
To be master over masters, and lovely work he hath wrought;
So she round his head and his shoulders shed grace abundantly.

It may be objected by some that the line

With the hair on his head crisp curling as the bloom of the daffodil, is
a rather fanciful version of

ουλας ηκε κομας, ύακινθίνω ανθει ομοιασ

and it certainly seems probable that the allusion is to the dark colour of the hero's hair; still, the point is not one of much importance, though it may be worth noting that a similar expression occurs in Ogilby's superbly illustrated translation of the *Odyssey*, published in 1665, where Charles ii.'s Master of the Revels in Ireland gives the passage thus:

Minerva renders him more tall and fair,
Curling in rings like daffodils his hair.

No anthology, however, can show the true merit of Mr. Morris's translation, whose real merit does not depend on stray beauties, nor is revealed by chance selections, but lies in the absolute rightness and coherence of the whole, in its purity and justice of touch, its freedom from affectation and commonplace, its harmony of form and matter. It is sufficient to say that this is a poet's version of a poet, and for such surely we should be thankful. In these latter days of coarse and vulgar literature, it is something to have made the great sea-epic of the South native and natural to our northern isle, something to have shown that our English speech may be a pipe through which Greek lips can blow, something to have taught Nausicaa to speak the same language as Perdita.

*The Odyssey of Homer. Done into English Verse by William Morris, author of *The Earthly Paradise*. In two volumes. Volume I. (Reeves and Turner.)*

For review of Volume II. see *Mr. Morris's Completion of the Odyssey*, page 65.

RUSSIAN NOVELISTS

(*Pall Mall Gazette*, May 2, 1887.)

Of the three great Russian novelists of our time Tourgenieff is by far the finest artist. He has that spirit of exquisite selection, that delicate choice of detail, which is the essence of style; his work is entirely free from any personal intention; and by taking existence at its most fiery-coloured moments he can distil into a few pages of perfect prose the moods and passions of many lives.

Count Tolstoi's method is much larger, and his field of vision more extended. He reminds us sometimes of Paul Veronese, and, like that great painter, can crowd, without over-crowding, the giant canvas on which he works. We may not at first gain from his works that artistic unity of impression which is Tourgenieff's chief charm, but once that we have mastered the details the whole seems to have the grandeur and the simplicity of an epic. Dostoieffski differs widely from both his rivals. He is not so fine an artist as Tourgenieff, for he deals more with the facts than with the effects of life; nor has he Tolstoi's largeness of vision and epic dignity; but he has qualities that are distinctively and absolutely his own, such as a fierce intensity of passion and concentration of impulse, a power of dealing with the deepest mysteries of psychology and the most hidden springs of life, and a realism that is pitiless in its fidelity, and terrible because it is true. Some time ago we had occasion to draw attention to his marvellous novel *Crime and Punishment*, where in the haunt of impurity and vice a harlot and an assassin meet together to read the story of Dives and Lazarus, and the outcast girl leads the sinner to make atonement for his sin; nor is the book entitled *Injury and Insult* at all inferior to that great masterpiece. Mean and ordinary though the surroundings of the story may seem, the heroine Natasha is like one of the noble victims of Greek tragedy; she is Antigone with the passion of Phædra, and it is impossible to approach her without a feeling of awe. Greek also is the gloom of Nemesis that hangs over each character, only it is a Nemesis that does not stand outside of life, but is part of our own nature and of the same material as life itself. Aleósha, the beautiful young lad whom Natasha follows to her doom, is a second Tito Melema, and has all Tito's charm and grace and fascination. Yet he is different. He would never have denied Baldassare in the Square at Florence, nor lied to Romola about Tessa. He has a magnificent, momentary sincerity, a boyish unconsciousness of all that life signifies, an ardent enthusiasm for all that life cannot give. There is nothing calculating about him. He never thinks evil, he only does it. From a psychological point of view he is one of the most interesting characters of modern fiction, as from an artistic he is one of the most attractive. As we grow to know him he stirs strange questions for us, and makes us feel that it is not the wicked only who do wrong, nor the bad alone who work evil.

And by what a subtle objective method does Dostoieffski show us his characters! He never tickets them with a list nor labels them with a description. We grow to know them very gradually, as we know people whom we meet in society, at first by little tricks of manner, personal appearance, fancies in dress, and the like; and afterwards by their deeds and words; and even then they constantly elude us, for though Dostoieffski may lay bare for us the secrets of their nature, yet he never explains his personages away; they are always surprising us by something that they say or do, and keep to the end the eternal mystery of life.

Irrespective of its value as a work of art, this novel possesses a deep autobiographical interest also, as the character of Vania, the poor student who loves Natasha through all her sin and shame, is Dostoieffski's study of himself. Goethe once had to delay the completion of one of his novels till experience had furnished him with new situations, but almost before he had arrived at manhood Dostoieffski knew life in its most real forms; poverty and suffering, pain and misery, prison, exile,

and love, were soon familiar to him, and by the lips of Vania he has told his own story. This note of personal feeling, this harsh reality of actual experience, undoubtedly gives the book something of its strange fervour and terrible passion, yet it has not made it egotistic; we see things from every point of view, and we feel, not that fiction has been trammelled by fact, but that fact itself has become ideal and imaginative. Pitiless, too, though Dostoieffski is in his method as an artist, as a man he is full of human pity for all, for those who do evil as well as for those who suffer it, for the selfish no less than for those whose lives are wrecked for others and whose sacrifice is in vain. Since *Adam Bede* and *Le Père Goriot* no more powerful novel has been written than *Insult and Injury*.

Injury and Insult. By Fedor Dostoieffski. Translated from the Russian by Frederick Whishaw. (Vizetelly and Co.)

MR. PATER'S *IMAGINARY PORTRAITS*

(*Pall Mall Gazette*, June 11, 1887.)

To convey ideas through the medium of images has always been the aim of those who are artists as well as thinkers in literature, and it is to a desire to give a sensuous environment to intellectual concepts that we owe Mr. Pater's last volume. For these Imaginary or, as we should prefer to call them, Imaginative Portraits of his, form a series of philosophic studies in which the philosophy is tempered by personality, and the thought shown under varying conditions of mood and manner, the very permanence of each principle gaining something through the change and colour of the life through which it finds expression. The most fascinating of all these pictures is undoubtedly that of Sebastian Van Storck. The account of Watteau is perhaps a little too fanciful, and the description of him as one who was 'always a seeker after something in the world, that is there in no satisfying measure, or not at all,' seems to us more applicable to him who saw Mona Lisa sitting among the rocks than the gay and debonair *peintre des fêtes galantes*. But Sebastian, the grave young Dutch philosopher, is charmingly drawn. From the first glimpse we get of him, skating over the water-meadows with his plume of squirrel's tail and his fur muff, in all the modest pleasantness of boyhood, down to his strange death in the desolate house amid the sands of the Helder, we seem to see him, to know him, almost to hear the low music of his voice. He is a dreamer, as the common phrase goes, and yet he is poetical in this sense, that his theorems shape life for him, directly. Early in youth he is stirred by a fine saying of Spinoza, and sets himself to realize the ideal of an intellectual disinterestedness, separating himself more and more from the transient world of sensation, accident and even affection, till what is finite and relative becomes of no interest to him, and he feels that as nature is but a thought of his, so he himself is but a passing thought of God. This conception, of the power of a mere metaphysical abstraction over the mind of one so fortunately endowed for the reception of the sensible world, is exceedingly delightful, and Mr. Pater has never written a more subtle psychological study, the fact that Sebastian dies in an attempt to save the life of a little child giving to the whole story a touch of poignant pathos and sad irony.

Denys l'Auxerrois is suggested by a figure found, or said to be found, on some old tapestries in Auxerre, the figure of a 'flaxen and flowery creature, sometimes well-nigh naked among the vine-leaves, sometimes muffled in skins against the cold, sometimes in the dress of a monk, but always with a strong impress of real character and incident from the veritable streets' of the town itself. From this strange design Mr. Pater has fashioned a curious mediæval myth of the return of Dionysus among men, a myth steeped in colour and passion and old romance, full of wonder and full of worship, Denys himself being half animal and half god, making the world mad with a new ecstasy of living, stirring the artists simply by his visible presence, drawing the marvel of music from reed and pipe, and slain at last in a stage-play by those who had loved him. In its rich affluence of imagery this story is like a picture by Mantegna, and indeed Mantegna might have suggested the description of the pageant in which Denys rides upon a gaily-painted chariot, in soft silken raiment and, for head-dress, a strange elephant scalp with gilded tusks.

If *Denys l'Auxerrois* symbolizes the passion of the senses and *Sebastian Van Storck* the philosophic passion, as they certainly seem to do, though no mere formula or definition can adequately express the freedom and variety of the life that they portray, the passion for the imaginative world of art is the basis of the story of *Duke Carl of Rosenmold*. Duke Carl is not unlike the late King of Bavaria, in his love of France, his admiration for the *Grand Monarque* and his fantastic desire to amaze and to bewilder, but the resemblance is possibly only a chance one. In fact Mr. Pater's young

hero is the precursor of the *Aufklärung* of the last century, the German precursor of Herder and Lessing and Goethe himself, and finds the forms of art ready to his hand without any national spirit to fill them or make them vital and responsive. He too dies, trampled to death by the soldiers of the country he so much admired, on the night of his marriage with a peasant girl, the very failure of his life lending him a certain melancholy grace and dramatic interest.

On the whole, then, this is a singularly attractive book. Mr. Pater is an intellectual impressionist. He does not weary us with any definite doctrine or seek to suit life to any formal creed. He is always looking for exquisite moments and, when he has found them, he analyses them with delicate and delightful art and then passes on, often to the opposite pole of thought or feeling, knowing that every mood has its own quality and charm and is justified by its mere existence. He has taken the sensationalism of Greek philosophy and made it a new method of art criticism. As for his style, it is curiously ascetic. Now and then, we come across phrases with a strange sensuousness of expression, as when he tells us how Denys l'Auxerrois, on his return from a long journey, 'ate flesh for the first time, tearing the hot, red morsels with his delicate fingers in a kind of wild greed,' but such passages are rare. Asceticism is the keynote of Mr. Pater's prose; at times it is almost too severe in its self-control and makes us long for a little more freedom. For indeed, the danger of such prose as his is that it is apt to become somewhat laborious. Here and there, one is tempted to say of Mr. Pater that he is 'a seeker after something in language, that is there in no satisfying measure, or not at all.' The continual preoccupation with phrase and epithet has its drawbacks as well as its virtues. And yet, when all is said, what wonderful prose it is, with its subtle preferences, its fastidious purity, its rejection of what is common or ordinary! Mr. Pater has the true spirit of selection, the true art of omission. If he be not among the greatest prose writers of our literature he is, at least, our greatest artist in prose; and though it may be admitted that the best style is that which seems an unconscious result rather than a conscious aim, still in these latter days when violent rhetoric does duty for eloquence and vulgarity usurps the name of nature, we should be grateful for a style that deliberately aims at perfection of form, that seeks to produce its effect by artistic means and sets before itself an ideal of grave and chastened beauty.

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