

though there is an element of sameness in the plans of his later stories they still retain their wonderful power of fascination. In "The People of the Mist" we are once more taken into the interior of Africa, that wonderful region, partly real, partly imaginary, which the author has made his own. The story tells the adventures of Leonard Outram, who is seeking, in Africa, the fortune which will enable him to regain the home of his fathers from which cruel fate, in the shape of financial disaster, has driven him. He has, for his companion, a faithful dwarf, named Otter, a Kaffir of almost superhuman strength and of remarkable resourcefulness. In the first part of the book we have the rescue from a slave hunters camp of Juanna Rudd, destined to be the heroine of the book. Although this is merely the introduction to the main events, it occupies over seventy pages and was to us the most fascinating part of the story. The description of the slave camp and of the characters of the slave hunters, especially their leader, the Yellow Devil, may help us to realise the horrors which are going on in the interior of Africa, which, we trust, the advance of Christianity and civilization will soon utterly abolish. As an inducement to Leonard to undertake the rescue of Juanna, Soa, the woman who has called him to the task, has told him of a wonderful land far in the interior where rubies of enormous value may be obtained in large quantities. This is the land of the people of the mist of whom Soa herself is one. It can be reached only with difficulty, and to enter it means almost certain death, but there is a hope of success if Juanna and Otter will play the parts of their long looked for gods, Aca and Jal. They agree, and the long and difficult journey is made. Juanna and Otter play the parts assigned to them with complete success and admission is gained to the city. Here, however, their real difficulties and dangers begin, and from this point onwards we have our fill of horrors. The people of the mist are worshippers of a huge crocodile, to which the priests constantly offer human sacrifices. On the occasion of the exhibition to the people of the restored gods, Juanna forbids these sacrifices and thereby draws down upon herself and her companions the hostility of the whole body of the priesthood who have already begun to suspect the deception which has been practised. Soa, jealous of the affection which Juanna is showing for Leonard, discloses the truth to her father, the high priest Nam, and from this time onwards their lives are in hourly danger. A test is appointed and should it fail the false gods and their companions are to be thrown to the snake. Event follows event with startling rapidity. Otter, thrown to the snake, kills it after a most thrilling combat, then Juanna and Leonard escape through a subterranean tunnel closely followed by the priests, the rubies, for which so much has been dared and suffered, are irretrievably lost, and finally the three regain their liberty by means of the most awful toboggan slide that it has ever entered into the mind of man to conceive. Of course Leonard marries Juanna and regains his old home, the latter, however, through no exertion of his. As usual in Mr. Haggard's books, we find his black people more interesting than the white. Otter is a splendid savage, and Soa, the old priest Nam, and Olfan, the king of the people of the mist are the striking characters.

A book of a very different character is "A Human Document" by Mr. W. H. Mallock. In it there is little incident or adventure, but instead the closest analysis of character. The writer of the book represents himself as discussing with a certain Countess the "Journal of Marie Bashkirtcheff," and regretting that the writer of that remarkable diary had not had deeper experiences in her life. "I wish," he goes on to say, "that this woman, with all her moral daintiness, had been swept off her feet by some real and serious passion. I wish that with soul and body she had gone through the storm and fire; that what she had once despised and dreaded had now become the desire of her heart; and that she had found herself rejecting, like pieces of idle pedantry, the principles on which once she prided herself as being part of her nature. What an astonishment and what an instruction she would have been to herself during the process! Think how she would have felt each part of it—the degradation, the exaltation, the new weakness, the new strength, the bewilderment, the transfiguration! Could she have known all this, and have written it down honestly, she then would have given us a human document indeed." The result of this outburst is that the Countess places in his hand a manuscript which she has in her charge, containing just such a self-revelation as he desires, and from

it he compiles this book. It is the history of two persons, a man and a woman, and of their love for one another, although the woman is already a wife. The growth of their mutual passion is minutely described. There is no attempt to justify them, hardly to excuse, but only to describe and explain. Despite the clear style in which it is written, and the beautiful descriptions of Hungarian life and scenery in which the book abounds, we are free to confess that we found it tedious sometimes, and at the end laid it down with a sigh of satisfaction which came from the consciousness of duty done.

We have here two books by Mr. Anthony Hope, "The Dolly Dialogues" and "The Indiscretion of the Duchess." By some oversight they have only just reached our hands, having been hidden away in the editor's room. This fact prevents us saying much about them, inasmuch as they are already well known and widely read. Still, for the benefit of those of our readers who have not yet read them, we wish to speak of the great pleasure with which we read them both. Those who have not yet made the acquaintance of Mr. Carter and the charming Dolly, Lady Mickleham, we recommend to do so at once. They will learn to know them from "The Dolly Dialogues," one of the cleverest and most humorous pieces of work which has come under our notice. "The Indiscretion of the Duchess" is not quite so good, perhaps, and quite in another line, but still no one can fail to enjoy the series of predicaments and adventures of Mr. Aycon which are the results of the great lady's mild indiscretion and of the infatuation of her husband the Duke. We have also received a new and cheaper edition of Mr. Marion Crawford's "Love in Idleness." As we have already noticed this charming little story in a previous number, we need only remark that this edition is tastefully bound and beautifully printed, and that the little sketches at the beginning and end of each chapter are a great addition to its appearance.

We welcome, too, in Macmillan's Colonial Library a reprint of that very powerful and pathetic story, "The Vagabonds," by Mrs. Wood, which we also have noticed on a previous occasion. In this edition it will probably obtain, as it deserves, numbers of additional readers.

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#### BRIEFER NOTICES.

*On the Origin of Language.* By Ludwig Noiré. (Chicago: The Open Court Publishing Company.) This brochure is a number of the "Religion of Science Library," and is also an excerpt from the author's large work, "Die Welt als Entwicklung des Geistes." It is quite in keeping with the theory that the world is a development of spirit, that speech should be regarded as the result of an act of reason. Hence the author's explanation of the origin of language is called "The Logos Theory," in which expression the Greek term *logos* means not merely the outward audible word but the inner mental process from it results. It is useless here to discuss the value of the theory, or even to try to state it so as to make it intelligible to the reader. Suffice it to say that it is ingenious, and that it will do as well as any other to account for the evolution as well as the genesis of rational speech. After all it is hard to go usefully beyond Prof. Whitney's remark that speech is but the result of the survival of the fittest mode of communicating thought, its pre-eminent fitness being sufficiently obvious without elaboration.

*The Wealth of Labour.* By Frank Loomis Palmer. (New York: The Baker and Taylor Co.)—This is one of the recent contributions to the much controverted subject of Economic Science. Setting out with a purpose to ascertain the conditions governing international trade the author really deals with a much more important question, the conditions governing labor's share in distribution. On one point he disputes a well-known dictum by John Stuart Mill—that economic rent is no burden on the consumers." Mr. Palmer says that though "rent is not a cost of production," it is nevertheless true that "diminishing the share of labor and increasing the share of rent is no less a burden upon labour because rent is not responsible for it." The author believes, as a protective measure, in allowing to come into the country only those immigrants who have some capital to invest in the work of production. He is not prepared to admit that labour will always and necessarily benefit either by duties on imports, duties on exports, or bounties on production.