the tone of his voice that he was one of those people who are painted gray inside and have wooden bowels. In a letter to Alexander Dumas, he mentions that a servant whom he once had, and who had seen him dictate for days at a time, when asked about his profession, said : "My master is a Dictator."

Heine's attachment to his family is made more conspicuous in this book by the collocation of detached passages scattered through his writings. He always writes with great affec-' tion of his parents, and describes even their foibles with a loving hand. He details with much humor the various ambitious plans which his mother cherished for his future greatness, now in one walk of life, now in another. He relates that she was economical for herself, but could be lavish for the pleasure of others; and as she did not love money, but only esteemed it, she gave it away with a light hand. She sold all her jewels to enable him to attend the university for four years. His father, a very handsome man, had at one time been a commissary in the army of Prince Ernest of Cumberland, afterwards King of Hanover, and had, in that service, contracted expensive tastes, for the gaming table, for actresses, for horses and dogs, and the like. Out of love for his wife he established himself as a merchant in Düsseldorf, but his temperament and inclinations did not qualify him for success in business. Heine says that one day, when some of his irreverent remarks were reported to his father, accompanied with an accusation of atheism, the latter gave him the longest lecture he had ever had, as follows:

"My dear son, your mother allows you to study philosophy under Rector Schallmeyer. That is her affair. For my part, 1 do not like philosophy, for it is pure superstition, and I am a merchant and need my wits for my business. You may be as much of a philosopher as you wish, but I beg you not to say openly what you think, for it would hurt my business if my cus-tomers learned that I had a son who does not tomers learned that I had a son who does not believe in God; the Jews, particularly, would buy no more velveteens of me, and they are honest men, pay promptly, and are quite right to stick to their religion. I am your father, and consequently older than you and more ex-perienced; therefore you may take my word for it, if I permit myself to tell you that athe-ism is a great sin."

How much of this speech is Heine's own, the reader must guess for himself.

Heine's money troubles, his bad health, his persecution by the German governments, his quarrels with his friends and relatives, his many disappointments, his controversies with his publisher, well known as they all have been for years, are here brought together in such a way as to vindicate him from some of the harsh accusations made against him in the past, and now revived in Germany. Severe judges will regard some of his traits with disapproval; but the more charitably inclined, mindful of the proverbial infirmities of genius, will acquit him of all meanness or lack of principle, and will consider that, on the whole, he is deserving of sympathy rather than of condemnation.

The Sunday-School: Its Origin, Mission, Methods, and Auxiliaries. (The Lyman Beecher Lectures before Yale Divinity School, for 1888.) By H. Clay Trumbull. Philadelphia: John D. Wattles. 1888.

THE spell of the Theological Seminary must have been upon Mr. Trumbull to make him open his course of lectures with this definition : "A Sunday-school is an agency of the Church by which the Word of God is taught interlocutorily, or catechetically, to children and other learners clustered in groups or classes under separate teachers; all these groups and classes

being associated under a common head." But his little fishes soon stop talking like whales, and the author's acknowledged learning, industry, and literary skill are well displayed in the 400 pages that follow. Identifying the modern Sunday-school with the synagogue instruction in the Torah and with the catechetical schools of the early Church, he treats of its Jewish origin and Christian adoption, gives an outline of its history for seventeen centuries, details its modern revival and expansion, and discusses the many questions pertaining to its administration and its relation to the family and the Church. All this is done with characteristic thoroughness and ability. One might protest against some of his rather extravagant claims for the Sunday-school, as, for example, that the want of it was the principal cause of the "dark ages," and that "America has been practically saved to Christianity and the religion of the Bible by the Sunday-school;" but this is at once recognized and pardoned as the enthusiasm of a specialist. We note, too, that the grave distrust of the whole Sunday-school movement felt and expressed by eminent leaders of the Church, the late Dr. R. D. Hitchcock for instance, is rather put aside than squarely met. A capital index rounds out the book.

The Life and Life-work of Behramji M. Malabari. By Dayaram Gidumal, LL.B., C.S. Bombay: Education Society's Press. 1888.

THIS book offers more samples of that curious, almost hybrid, culture and civilization which English occupation of India has produced. The subject of this biographical sketch-for it is but a sketch-is still living, not having yet reached the age of forty. He early won fame as a poet, first in Gujarati and later in English. Of the quality of his verse in the former language we cannot judge, but of his "Indian Muse in English Garb" it appears to be safe to say that the cleverness shown in the use of an alien tongue is greater than the excellence of the poetry. As a journalist, Malabari's work has been associated with the Indian Spectator, which he has made, perhaps, the leading periodical edited by natives and printed in English. The last few years he has given to a tireless agitation for social reform, his efforts being mainly directed to the abolition of the system of infant marriages and enforced widowhood. It is undoubtedly as a contribution to this programme of reform that the biography has been prepared by the hand of a friend. The copious selections from Malabari's writings and speeches, which are appended, yield a good idea of his ability and activity, and, it would seem, self-sacrifice. The religious note of the book may be gathered from its dedication to Ram Mohan Roy and Keshub Chunder Sen. Brought into close contact with Christian missionaries, and acknowledging great indebtedness to them, particularly to the famous Dr. Wilson, Malabari adheres to the religion of his fathers, finding, apparently, that it is as easy to spiritualize Zoroastrianism as Christianity.

#### BOOKS OF THE WEEK.

BOOKS OF THE WEEK.
Balfour, A. J. The Religion of Humanity. Edinburgh: David Douglas.
Bamberger, L. National. Berlin: Rosenbaum & Hart Barton, S. The Battle of the Swash, and the Capture of Canada. C. T. Dillingtham. 50 cents.
Beard, Rev, C. The Universal Christ, and Other Ser-mons, Preached in Livercool. G. P. Putnam's Sons.
Beneke, W. The Human Foot: A Few Practical Words on the Covering and Protecting of It. The Author.
Bentzon, Th. Le Marlage de Jacques. Paris : Cal-mann Lévy, New York: F. W. Christern.
Berger, Prof. F. French Couversations. Idiomatic Ex-persions and Proverbs. F. Berger.
Besant-Kue. 'Twas in Trafalgar's Bay, and Other Stories. Library ed. Dodd, Mead & Co. \$1.50.
Black, W. In Far Lochaber. Harper & Bros.
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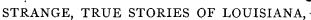
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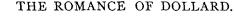
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