

the Year 1888' (Montreal: Dawson Brothers, 1888) is, in a large measure, a revised republication of certain chapters of the author's large book on 'Parliamentary Practice and Procedure in Canada.' The writer is clerk of the House of Commons of Canada. In an appendix he presents the existing fundamental law of the Dominion, *i. e.*, "The British North America Act, 1867," with two supplementary statutes of 1871 and 1875. The body of the work contains an exposition of the details and the working of the present system, with an interesting account of what preceded it. What will prove especially instructive to readers on this side of the border is the last five chapters, containing an account of the disallowance of Provincial Acts by the Governor-General in council; of the distribution of legislative powers between the General Parliament and the local legislatures; and of the judicial decisions on questions of legislative jurisdiction, with the rules and constitutional principles embodied therein. The "Constitution" of the Dominion, like the old charters of our colonies, proceeds from a political superior on the other side of the ocean: it does not originate in the soil and spring from the people themselves who are governed by it; but, like the charters, it is a true "constitution" in our sense of the word, since it lays down a rule for the highest legislatures of the country, a law for the lawgivers, which the courts are bound to enforce. The author informs us that the present work contains in an enlarged and improved form those parts of his larger book which are required for the study of political science at the University of Toronto.

Ecclesiastical History of Newfoundland. By the Very Rev. M. F. Howley, D.D., Prefect Apostolic of St. George's, West Newfoundland. Boston: Doyle & Whittle. 1888.

BESIDES the history of the Catholic Church in Newfoundland, this book contains a considerable portion of the political history of that island, and also an account of the discovery and early history of other parts of North America. The title, therefore, scarcely indicates its scope.

The Catholic Church in Newfoundland has had to contend against two great obstacles—the long-continued opposition of the British Government, and poverty. At the beginning of the last century, priests were forbidden to enter the island, though some did so in spite of the law. And considerably more than a century later, Catholics still labored under vexatious restrictions: they were not allowed to perform their own burial rites, and they had to pay fees to the Episcopal Church, which did them no service in return for their money. All the time, too, the great majority of Newfoundlanders, Catholic as well as Protestant, were poor, as, indeed, they are still. They depend on the fisheries for a livelihood, and cling to the rocky coast, leaving a good country all undeveloped behind them. Their poverty has been perpetuated and intensified by the pernicious supplying or credit system on which the fisheries are conducted—a system which makes a few "fish lords;" and burdens and demoralizes the many. As the fisherman is charged at very high rates for his supplies, and credited with only the cash price for his fish, the system looks a good deal like those "private affairs" of ours at present attracting so much public attention. But our "private affairs" some of us know how to deal with, while the Newfoundland affair puzzles everybody who considers it. Some look for a change through confederation with Canada, but, even in advocating confederation,

the argument of despair is largely used. Thus an editor in St. Johns once said that what Pipes roared down the chimney to Hatchway might be appropriately said to Newfoundland: "Turn out and be spliced, or lie still and be damned!" However, notwithstanding the poverty of her own adherents, and the long-continued opposition of Government, the Catholic Church prospered, and, after the grant of a local legislature, was able for a while to control it, and to keep great influence in politics always.

Many have been moved to tell the whole story to the world—the book before us is the fifth history of Newfoundland; and yet the story is not an easy one to tell truthfully, the political line of division having been for many years almost coincident with that of religion and race. Now, our author's predecessors were all Protestants. To be sure, no one of them could be called a bigot; and if we admit that they had prejudices, it is only because we believe that all men, including (Archbishop Whately to the contrary notwithstanding) even members of Parliament, are more or less prejudiced. But our author, being a Catholic, has, of course, read the works of his predecessors with "watchful jealousy." The Protestant reader is pleased to see that he makes few specific charges against them, and yet amused to note the generally mistrustful way in which he alludes to them. Moreover, he makes it plain that towards the writings of Washington Irving or Dean Stanley his mental attitude would be the same. The idea that all Protestant authors should be read with caution may be in part an inference from the consciousness of his own bias. At all events, whether conscious of it or not, biased he is. He lashes the British Government for its treatment of Catholics, but Catholic wrongdoing is either passed over in silence, or not adequately stated. "He is very wroth with Sir Humphrey Gilbert for threatening to cut off people's ears if they should speak disrespectfully of Queen Elizabeth, but makes no mention of the actual cutting off of the ears of an editor of St. John's (and that, too, in the middle of the nineteenth century) for his criticisms of Catholic politics. He speaks contemptuously of the smallness of the pension allowed by the British Government to the first Catholic Bishop of Newfoundland—O'Donel—for "important services"; but he understates the nature of those services as the disclosure of a threatened "mutiny." What Bishop O'Donel did was to disclose a formidable plot, entered into by soldiers and civilians, to massacre many of the Protestants of St. John's and some of the "outposts," while at church one Sunday. Indeed, our author seems to imply that it is really difficult for Catholics to perpetrate wickedness, which comes easy enough to Protestants. He quotes the fifth Bishop (Mullock) to the effect that he was unable to find evidence that any Catholics were implicated in the extermination of the Beothick Indians—both clergymen apparently forgetting that one is very likely not to find what he earnestly hopes he may miss. A man like the Mr. Murphy whom Matthew Arnold has told us about—that champion of "the Protestantism of the Protestant religion" who was afraid that the Catholic clergy had designs on Mrs. Murphy—would probably have been more successful.

Notwithstanding his strong bias, however, our author, we hasten to remark, is not disposed to be censorious towards Protestants, so long as they are not Papist-baiters. It evidently gives him pleasure to be able to state that, in the bad old times of persecution, Protestants were often the first to give priests warning of their

danger if an English cruiser were seen near the coast; and he fairly exults over the circumstance that the fourth Bishop (Fleming) was the formidable and successful champion of religious liberty in behalf of the Methodists of Newfoundland. With due allowance for the fact that it was against the pretensions of the Church of England that Bishop Fleming made war on behalf of the Methodists—it being obviously one thing to believe that "Church, as they call it," should be tolerant, and quite another thing to believe that "the Church" should be so—we gladly admit that he was as liberal-minded as a "consistent" Catholic can well be.

The same may be said for our author, who is a modest man, as well as a comparatively liberal one. If he does not think that any of his predecessors has made a book which comes up to his standard of what a history should be, neither does he think that he has done so himself. He is conscious of a certain lack of unity in his book, due to his treatment of the early history of Newfoundland in connection with that of other parts of North America, and his confining himself to the affairs of Newfoundland in his treatment of her later history. The idea occurred to him that it might have been better to make two books out of his material than one; and we are ourselves of opinion that, from a literary point of view, it would have been better. He speaks, again, of "compiling" a history of the 'Life and Times of Bishop Mullock,' the present work ending with the death of Bishop Fleming. If he does write such a book, it will, in all probability, be no more a mere compilation than the one before us, which is not made out of other books, but is the result of many years' study and research among original sources of information. That portion which treats in detail of the history of Catholicism in Newfoundland, our author thinks will prove interesting only to Catholic Newfoundlanders. We are of opinion that he here underestimates his own powers of selection and narration. Many of those details have a human interest, and not merely an ecclesiastical or local one. No one could read unmoved the story of the building of the cathedral in St. Johns—one of the most imposing church edifices on this side of the Atlantic. The larger part of the work was actually done gratuitously by the poor. Even the women lent a helping hand, in a very different fashion from that familiar to us at fairs and chicken-suppers: they carried away in their aprons the gravel and clay which had to be removed before laying the foundations. So, too, the narrative of the pastoral visitations of Bishop Fleming makes a pleasing picture. The Bishop went from one settlement to another in a fishing-boat. His fare was fisherman's fare. He ate "fish and vang" (codfish and salt pork boiled together), and drank, presumably, "fisherman's tea" (strong tea liberally sweetened with molasses). At night he had to put up with such accommodations as some poor little fishing village afforded. Everywhere he met with a hearty and affectionate welcome, Protestants sometimes uniting with Catholics to do him honor, and merchants who had some bunting hoisting the Union Jack. In the more remote settlements the visit of a Bishop was a rare event indeed. In some of them they had to get along without a resident clergyman, pious women sometimes conducting simple religious services, and "hedge schoolmasters," or the like, if such learned persons were to be found, performing wedding ceremonies. A story is told of one of these, whose custom it was, on such occasions, to recite all the Latin he knew, and that was the *De Profundis*.

The entire work will prove valuable to Catholics who wish to add to their knowledge of their Church, and to Newfoundlanders of all creeds who wish to add to their knowledge of their country; and the first half of it is worthy of attention from students of early North American history. General readers, especially if Protestants, will need to do some skipping; but they will find little in the book to offend, and much to interest them. Many of them, on laying it down, will regret the divisions of Christendom, however necessary they may affirm them to be. The style of the author is generally plain and direct, though there is here and there a little of the "fat of speech." Bishop Mullock is termed "colossal-minded"—an epithet which is commended to the attention of Republican politicians.

The volume is well printed, and neatly bound in green cloth; but it has no index, for which the good table of contents affords at best but a sorry substitute. A good index would at least double the value of the book to a student.

Sancta Sophia and Troitza: A Tourist's Notes on the Oriental Church. By Frederick William Holls, of the New York Bar. New York: Published by the Martin Luther Society. 1888.

The Land of the Nihilist: Russia—Its People, its Palaces, its Politics. A narrative of travel in the Czar's dominions, by William Eleroy Curtis. Belford, Clarke & Co. 1888.

The Russian Peasantry: Their Agrarian Condition, Social Life, and Religion. By Stepniak. Harper & Bros. 1888.

THE unpretending essay of Mr. Holls, read before the Martin Luther Society of New York, describes his visit to the mosque of Aya Sophia at Constantinople and the monastery of Saint Sergius at Troitza near Moscow, with those natural reflections called out by the author's religious tone of mind and the robust Protestantism of his audience. It is easy and not unpleasant reading, containing nothing new, nothing very striking, and nothing particularly objectionable.

It is with reluctance that we take up the book of Mr. Curtis, who has fairly outdone the feats of even French newspaper correspondents. With apparently an interest in his subject and

a desire for information, he has succeeded in making at least one error in every important or material statement, and has given to a great number of the atrocious woodcuts with which his book is disfigured, false or misleading titles. And all this he has done, "although he had read every book he could find on the Russian Empire," in order to supply the want of a guide-book, apparently being unaware that the third revised edition of Murray was published in 1876 and can still be procured, and that a new and still better edition has just been issued, to say nothing of 'Studies in Russia,' by Augustus J. C. Hare, of the excellent guide-book by Baedeker published in 1883, and of a French guide besides.

The book of the Nihilist leader who conceals himself under the pseudonym of "Stepniak," deserves much more respect. It is in part new, in part reprinted with some changes from the *Times* and the *Fortnightly Review*. The opening of the columns of the *Times* to the arguments and statements of Nihilist writers is perhaps the greatest conquest brought about by all their bomb-throwing and explosions. It is a book, however, to be read with caution, and in a questioning spirit. Compare the interesting chapters on "Russian Religious Dissent" with the recent articles on the same subject by M. Anatole Leroy-Beaulieu in the *Revue des Deux Mondes*, which are the carefully weighed statements of an honest investigator. Although "Stepniak" is well informed and an acute observer, he is writing an argument to support a cause; and one cannot help feeling that the man who would throw the dynamite bomb of an assassin, would not stick at the lesser crime of making a false citation. Still, viewed simply as the argument of Nihilists, Radicals, Socialists (or Liberals, as they would probably prefer to be called, in order to avoid the prejudice attaching to their original designation) the book affords much food for serious thought. The author no longer endeavors to amuse the reader with the story of the "Revolution," and with the adventures and sufferings of foolish, enthusiastic, half-educated young men and women; but seriously sets himself about the task of explaining what are the problems, as he understands them, in Russian life and government which must some time be solved. Until these be fully understood, it is too soon to talk about the remedies for evils in the Rus-

sian body politic—remedies which it will take long to apply, and which will probably in the end not be of the kind desired by "Stepniak" and his friends.

BOOKS OF THE WEEK.

Abbott, L. Illustrated Commentary on the Epistle to the Romans. A. S. Barnes & Co.
Allen, J. H. The Tariff and its Evils. G. P. Putnam's Sons. \$1.
Bacon, T. S. The Beginnings of Religion: An Essay. London: Rivingtons.
Barrett, F. A. Recalling Vengeance. D. Appleton & Co. 50 cents.
Bolton, Sarah K. Some Successful Women. Boston: D. Lothrop Co. \$1.
Brown, W. P. A Sea-Island Romance: A Story of South Carolina after the War. John B. Alden.
Browning, R. Poetical Works. Vol. VI. Dramatic Lyrics. L. R. Macmillan & Co. \$1.50.
Bryant, W. C. Thanatopsis and Other Favorite Poems. Boston: Ginn & Co. 13 cents.
Chardenal, C. A. First French Course. Boston: Allyn & Bacon.
Cheney, Edna D. Louisa May Alcott, the Children's Friend. Boston: L. Prang & Co.
Clouston, W. A. The Book of Noodles: Stories of Simples. A. C. Armstrong & Co.
Cochran, W. C. The Students' Law Lexicon. Cincinnati: Robert Clarke & Co.
Conforti, L. Pompei: Scene. Naples: Luigi Pierro.
Davidson, J. T. Sure to Succeed. A. C. Armstrong & Son.
Dodd, Anna Bowman. Glorinda: A Story. Boston: Roberts Bros. 75 cents.
Doniol, H. Histoire de la Participation de la France à l'établissement des Etats-Unis d'Amérique: Correspondance diplomatique et Documents. Vols. I, II. Paris: Alphonse Picard.
Ford, P. L. Pamphlets on the Constitution of the United States, published during its discussion by the people, 1787, 1788. With Notes and a Bibliography. Brooklyn.
Galdós, P. The Court of Charles IV.: A Romance of the Escorial. W. S. Gottsberger.
Green, Anna Katherine. Behind Closed Doors. G. P. Putnam's Sons. \$1.
Groh, D. W. The Tariff in a Nutshell. Belford, Clarke & Co.
Hamilton, A. Memoirs of Count Gramont. Edited, with Notes, by Sir Walter Scott. Portrait and Engravings by L. Boisson. Philadelphia: J. B. Lippincott Co.
Harrison, J. A. Autrefois: Tales of Old New Orleans and Elsewhere. Cassell & Co. 50 cents.
Herou-Allen. Kisses of Fate. Belford, Clarke & Co.
Hunt, Leigh. Stories from the Italian Poets. 2 vols. G. P. Putnam's Sons. \$2.
Hurlbert, W. H. Ireland under Coercion. 2 vols. Edinburgh: David Douglas.
Hutchinson, G. G. The Record of a Human Soul. Longmans, Green & Co.
Kirk, H. C. When Age Grows Young: A Romance. C. T. Dillingham. 50 cents.
Kluge, Prof. F. Etymologisches Wörterbuch. Parts 6, 7. Strassburg: Karl J. Trübner.
Kroeh, Prof. C. F. Pronunciation of Spanish in Spain and America. Hoboken: C. F. Kroeh. 20 cents.
Lee, J. R. Chromatic Chart and Manual of Parliamentary Law. Cincinnati: Robert Clarke & Co. 25 cents.
Little's Living Age. Vol. 178. July to September, 1888. Boston: Little & Co.
Mathews, W. Wit and Humor: Their Use and Abuse. Chicago: S. C. Griggs & Co. \$1.50.
Minto, W. The Mediation of Ralph Hardelet: A Novel. Harper & Bros. 30 cents.
Morris, C. Half-Hours with the Best Foreign Authors. 4 vols. Philadelphia: J. B. Lippincott Co.
Phyfe, W. H. P. The School Pronouncer. Based on Webster's Dictionary. G. P. Putnam's Sons. \$1.25.
Prieux, H. Choix de Contes de Daudet. Boston: Charles H. Kilbourn.
Report of the United States National Museum, under the direction of the Smithsonian Institution. July, 1885. Washington.

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