

(3) to help many people who have found it difficult to reconcile with the acceptance of evolution their cherished conviction as to the responsibilities of rational life. These purposes are well sustained throughout, and the investigations of a philosophical mind at work upon such data as, for example, are supplied in a book like Huxley's "Man's Place in Nature," associated with a broad survey of the entire field of evolutionary hypotheses, must inevitably result in a chapter on "Rational Life" well worth our study. The complete title of Professor Calderwood's treatise is *Evolution and Man's Place in Nature*, but the concluding chapter, with the above prefix, epitomizes all that goes before. Accepting fully the approved results of evolution as a process, including the physical origin of man, the author yet insists that the evidence adduced shows the inadequacy of the physical organism to account for the activity of the rational life. A rational life—i. e., the moral and spiritual element—stands by itself on an eminence severed from organic evolution, and is joined to the First Great Spiritual Cause as the source of its dignity and power. But within the compass of this proposition, defended with signal ability, the reader will find many facts of subordinate significance relating to the entire problem of human development.

Mrs. Helen Gilbert Ecob is widely known as an intelligent student of the important question of dress reform for women—a subject which has been very widely discussed of late years, and with which many experiments, most of them rash and condemned from the start to an untimely end, have been made. The violations of physiological law in the matter of dress have been so many, and the results of them so disastrous, that radicalism in dealing with the subject was to be anticipated, and so it has happened that most of the attempts to change the dress of women have failed because they have aimed simply at health, and left beauty out of account. As a matter of fact, beauty is quite as necessary in woman's dress as hygienic soundness, and every attempt to reform dress without taking into account the æsthetic element has necessarily been condemned to failure. Mrs. Ecob recognizes this fact in her volume on *The Well-Dressed Woman*, which is described, in its secondary title, as "A Study in the Practical Application to Dress of the Laws of Health, Art, and Morals," and of which a second edition, revised and enlarged, has already appeared. Under such titles as "Causes of Ill Health," "How Shall Women Breathe," "Unconscious Suicide," "Physical Development," "Beauty of Form," "Grace of Motion," "Principles of Art Applied to Dress," and the "Moral Significance of Dress," Mrs. Ecob traverses the whole field, and presents her conclusions and her suggestions in a very attractive and lucid fashion. One may not agree with all that she has to say, but her book is a valuable contribution to the discussion now going on, and ought to aid not a little in clearing up the confusion with regard to it, and in furnishing intelligent women with material for arriving at their own conclusions. The volume is intelligently illustrated. (Fowler & Wells Company, New York.)

In Charles Haddon Spurgeon's *Gospel of the Kingdom: A Popular Exposition of the Gospel according to Matthew* (Baker & Taylor Company, New York), we are conscious of entering the domain of common-sense practicalities. Mr. Spurgeon's last work contains, as Dr. Pierson says in his brief introduction, "the aroma of his dying days." This eminent preacher had meager sympathy with, and less toleration for, the progressive theological tendencies of modern times. And to us his hard-and-fast literalism in theology and mediæval conceptions of doctrine are most repugnant. But he must be afflicted either with blind prejudice or singularly obtuse perceptions who denies to Spurgeon a rare gift of helpful spiritual insight. The publication we are considering is replete with the concentrated richness of Spurgeon's happiest qualities as pungent commentator on the practical truths of the Word of God. In homely, striking phrase, sometimes pointed with keenest wit, the great preacher unveils the meaning of recondite passages. Like most of his work, this particular commentary will be of much assistance to busy pastor and Sunday-school instructor.

The Distaff Series is the appropriate title of a series of several dainty books now coming from the press of Harper & Brothers (New York), made up of selections from the representative work of the women of the State of New York in periodical literature, and classified under various departments, the first volume being devoted to *Women and the Higher Education*, edited by Miss Anna C. Brackett. The seven essays which compose the volume were written between 1819 and 1892, by Mrs. Wilson, Professor Mitchell, Mrs. Palmer, Professor Salmon, Miss Brackett, and Miss Embury, and all relate, in one form or another, to the higher education of women.

A curious and interesting work is *The Evolution of Decorative Art*, by Henry Balfour, M.A. (Macmillan & Co., New

York.) The author starts with an examination of prehistoric art, going as far back as the drift period; shows the origin of the impulse to decorate, the natural causes of ornamental form in their utility, in picture-writing, and in the heraldry of primitive men. "Art," he says, "is not a thing of spontaneous origin, but of slow and gradual though constant growth, ever changing, with a tendency to advance from the simple to the complex, and, while we may study and compare its fluctuations in the past, and view the changes which it undergoes in the present, and speculate as to its beginnings, yet in no wise can we foretell what will be its end."

The Meaning and Method of Life, by George M. Gould, A.M., M.D. (G. P. Putnam's Sons, New York), includes a number of essays on Incarnation, Cytology, Sensation, Evolution, Reproduction, Freedom, Ethics, Beauty, Sleep, Dreaming and Awakening, and kindred themes, which evince philosophic completeness of insight combined with exact scientific information. The tone is devout and reverential, and, while some few pages are a little trivial, the general influence of the work is stimulating. The author certainly makes us realize vividly the forcefulness of Pope's hackneyed line, "The proper study of mankind is man."

The *Guide to Alaska* prepared by Miss E. R. Scidmore is much more than a guide-book. It gives a thoroughly intelligent account of the country, its climate, scenery, products, industries, native tribes, settlement, history, and possibilities. Like the author's previous book on Alaska, this is written in a readable and sometimes vivacious style. Tourists will find full information, with maps, routes of travel, etc. (D. Appleton & Co., New York.)

Literary Notes

—Mr. Norman Lockyer's observations among the temples of Egypt will bear fruit in his forthcoming book, "The Dawn of Astronomy."

—The life of Robert E. Lee for the Great Commander Series of the Messrs. Appleton will be written, it is understood, by Governor Fitzhugh Lee, of Virginia.

—Congressman W. S. Holman has for many years taken notes of events which he has witnessed and of conversations he has had with public men, with a view to writing eventually a book of personal reminiscences.

—The Boston "Transcript" says that the first free town library in this country was started in the village of Petersborough, N. H., in April, 1833, and has ever since been open, on Sundays as well as on week-days.

—The "New England Magazine," the publication of which has been temporarily suspended, is to be continued. Mr. Warren F. Kellogg has purchased the assets of the old company and will carry on the magazine, and Messrs. Edwin D. Mead and W. B. Hart are to continue in editorial charge.

—Sheridan's great-grandson has placed a mass of valuable unpublished Sheridan papers at the disposal of Mr. Frazer Rae, and these will be used to expand Rae's "Life of Sheridan," which has long been out of print. Among these papers are many interesting letters which passed between Sheridan and his first and second wives, a correspondence with the Prince Regent, and a copy of "The School for Scandal" corrected by the author.

Books Received

- ALBERT, SCOTT & CO., CHICAGO
 Scott, E. H. Journal of the Federal Convention. \$5.
 D. APPLETON & CO., NEW YORK
 Edwards, Clarence E. Camp-fires of a Naturalist. \$1.50.
 Sanborn, Kate. A Truthful Woman in Southern California. 75 cts.
 Steel, Mrs. F. A. From the Five Rivers. 50 cts.
 THE CRITIC CO., NEW YORK
 The Critic, Vol. XIX. January-June, 1893.
 HARPER & BROS., NEW YORK
 Curtis, George William. Other Essays from the Easy Chair. \$1.
 Goodale, Frances A. The Literature of Philanthropy. \$1.
 Black, William. The Wise Women of Inverness. 80 cts.
 Fuller, Edward. The Complaining Millions of Men. \$1.25.
 Warner, Charles Dudley. The Work of Washington Irving. 50 cts.
 HOUGHTON, MIFFLIN & CO., BOSTON
 Bacon, Edwin M. Boston Illustrated. 50 cts.
 LEE & SHEPARD, BOSTON
 Sanborn, Mary F. Paula Ferris. \$1.25.
 MACMILLAN & CO., NEW YORK
 Scott, Sir Walter, Bart. The Monastery. \$1.25.
 Fielding, Henry. The Adventures of Joseph Andrews and His Friend Mr. Abraham Adams. Edited by George Saintsbury. 2 Vols. \$2.
 Brontë, Charlotte. Villette. 2 Vols. \$2.
 THE NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE, NEW YORK
 Stearns, J. N. Temperance in All Nations.
 THOMAS WHITTAKER, NEW YORK
 Henry, Caleb S., D.D. About Men and Things. 50 cts.

With Our Readers

I.—Correspondence

Mr. Haweis and the Mackenzie Biography

To the Editors of *The Outlook*:

I am sorry that you should have been entrapped into reprinting a libelous charge against me which has been summarily disposed of in the English press but seems still to run in America and our colonies: (1) "That I published Sir Morell Mackenzie's life against the wishes of, and contrary to a distinct agreement with, the family." (2) "That I refused to consider offers of compensation." Both these charges are utterly false. These are the facts:

I was pressed to write Sir Morell Mackenzie's life by the family. Materials for the purpose were placed in my hands unreservedly by the family. Proofs of the entire work were submitted to the family.

I altered much, and was willing to alter any amount more, to meet the wishes of the family. There was never any "distinct agreement" that I was bound to adopt all the family's suggestions, though practically I never refused to adopt any; but I undertook the work only on the understanding that I was to be sole judge and arbiter of how to deal with the biographical material committed to me. Suddenly, when the book is on the eve of appearing, the family approach me with a formal request to suppress the book. Of course I happened to know that this request was made in deference to the Empress Frederick of Germany's wishes. The Empress did not wish the details of the Emperor Frederick's illness revived. I had sent her the proofs of my book. I was, of course, willing to bow to her corrections or suggestions. Instead of receiving the proofs back, or any intimation of her wishes, I received a request from the family at the eleventh hour that I should suppress the entire book. I pointed out that, as I had been fully empowered to make arrangements with Messrs. Allen & Co. for its publication six months previously, and as the book had been printed and advertised with their full knowledge, they must square the publishers and then come to me. They then offered a lump sum down; the publishers accepted it. I was then approached. Under the circumstances I was willing to respect the Empress's wishes and gratify the family.

On the 29th of May I went down to Messrs. Allen's offices, and accepted the proposal, which emanated spontaneously from the Mackenzie family, and was made through their own lawyer. The proposal included an absurdly small honorarium to myself for six months' literary labor. But I accepted it. Now mark what followed. The instant I accepted, the family immediately, and without a word of explanation, withdrew their offer and made no other.

The publishers at once ordered the issue of the book. I was not even consulted or told before this action was taken, and no one was more surprised than myself to hear that, acting within their contract rights, the publishers had decided on publishing to recover costs.

At this juncture, I should like to ask, was it my place to come forward and pay down a large sum for the suppression of a book which I was urged to write, and empowered to write and print, and for which not a farthing of remuneration was now offered me?

The facts have been fully published in the English press, but, a member of the Mackenzie family being special correspondent of a leading New York paper, the American press has been carefully tuned.

When the book appeared, I was assailed by the family in pretty much the terms, and with pretty much the charges, which you reproduce. I replied in the "Daily Chronicle" and the "Standard," and to my reply there has been no sign or shadow of an answer.

What, then, is the truth? The Mackenzie family alone are responsible for the appearance of my Life of Sir Morell Mackenzie, but they are afraid of the Empress and want to make me the scapegoat. I decline to be made the scapegoat. I suppressed the book. The Mackenzie family first consented and then re-

fused to suppress it. The obvious inference is that the Mackenzie family wished the book to appear. The whole thing is too transparent, and the howl raised against me is a mere blind. However, this feeble and ineffectual attempt to get down on both sides of the fence has now been amply exposed; but as I am starting for America on 30th of August, *en route* to fulfill my engagements to speak at Chicago on 19th September, and as I have many warm friends in your country, I shall be glad if you can give publicity to this apparently necessary explanation.

Yours respectfully,
H. R. HAWEIS, M.A.,
Incumbent of St. James', Marylebone,
London.

We are glad to give this opportunity to Mr. Haweis to present his view of this matter. Our brief note was based, as we stated at the time, on published declarations from the Mackenzie family. We gave the facts as published, without any pretense of an elaborate examination of the business questions involved.—THE EDITORS.

II.—Notes and Queries

1. A person holds to the belief that the punishment of the wicked is not necessarily eternal, that hell is not literally a lake of fire and brimstone, that the punishment of the wicked soul consists in remorse for its sins, that remorse means penitence, and that God will not permit the penitent soul to suffer eternal torture. Do you consider this view of hell as being consistent with "the hell of the Bible"? If not, what Scripture would you quote as showing that the doctrine of eternal punishment is "unscriptural and dangerous," which you are quoted in print to have stated? 2. A person who believes in the existence of a God, in the inspiration of the Scriptures, in the immortality of the soul, in the future reward of the good and punishment of the wicked, as above stated—this person, for want of further facts on both sides of the question, does not declare an opinion either for or against the deity of Christ, not knowing whether Christ was God himself in the flesh, or a perfect man, so filled with the spirit of God that he had the superhuman power to work the miracles recorded of him; would you regard this person's faith as not being the faith of the Christian, or is either of those beliefs not Christian? H. W.

1. Our thoughts on this subject were given in this column not long ago (see our issue of May 2). We should not say that "remorse means penitence;" it is rather preliminary to penitence. It is not eternal, but *endless*, punishment that is properly in question. Eternal punishment is punishment in eternity, not throughout eternity; as temporal punishment is punishment in, not throughout, time. Endless punishment is "unscriptural," as being against the general spirit and current of the Bible, and contrary to several explicit declarations, as Eph. i., 10; Phil. ii., 10, 11; Col. i., 20. It is "dangerous," as a stumbling-block to faith in the Eternal Goodness. 2. Christian faith is not a belief of any propositions whatever about God and the soul and Christ. A man may believe that Christ is God himself, and yet be destitute of Christian faith. Such faith does not depend on holding a particular opinion as to the essential nature of Christ. It is simply an obedient trust in Christ as Master and Saviour, embracing him in love, ruled by him in duty, and drawing from him inspiration and hope. Such a man will not hesitate to say "God was in Christ," though he may not be able to say, "Christ was God." It is enough if he can say, "I cannot understand; I love."

In one of his papers on the Manliness of Christ Thomas Hughes says: "If our wills had from the first been disciplined, like the will of Christ, so as to be in perfect accord with the will of God, I see no reason to doubt that we, too, should have gained the power and courage to show signs, or, if you please, to work miracles as Christ and his Apostles worked them." Is this what Christ meant in Luke xvii., 6; Mark xi., 23, 24; John xiv., 12, 13, 14? How shall we understand these unfulfilled promises? After eighteen centuries of growth, is there not yet one follower of Christ with "faith as a mustard-seed"? O. C. O.

We think Mr. Hughes's remark sound, and worthy to be closely pondered. We should supplement it by referring to 1 Cor. xii., 7-11, where faith (apparently of the wonder-working kind) is mentioned as a special gift of the Spirit. But the "eighteen centuries" have largely been passed in a wandering in the

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wilderness, not in an occupying of the promised land. Nominal Christianity is still largely in excess of real. We shall do well to treasure Christ's promises to the men of faith, and to count ourselves as being even now nearer to the raw material of humanity than to its ripeness. So Tennyson:

If twenty million summers are stored in the sunlight still,
We are far from the noon of man—there is room for the race to grow.

Will you kindly explain the meaning of Rom. vii., 17, 20, and last clause 25? Is there such a thing as involuntary sin? How can one serve the divine law with the mind, and serve the law of sin with the body? A. L. P.

There can be sin which is not the product of a will to sin. "Sins of ignorance" are still sins. But observe that by "the flesh" Paul means more than the body; he includes "the mind of the flesh" (ch. viii., 7)—the desires and thoughts of our lower or animal nature. He speaks more like a poet than a philosopher, and personifies the lower tendencies of his nature as if he were two men in one. His thought is that while his "mind," or higher nature, dominant on the whole, though sometimes overborne, is subject to the divine law, his "flesh," or lower nature, is still in bondage to these sinful tendencies, which he calls "the law of sin."

A correspondent asks in your current issue where to find

"Dear Lord and Father of mankind,
Forgive our feverish ways,"

in Whittier's poems. The lines, with "foolish" for "feverish," may be found in "The Brewing of Soma," page 373 in the "Household Edition." H. M. B.

My Wife and I

Believe that an ounce of prevention is worth a pound of cure, and that it is wise to take a good medicine before one is sick in bed, and thus save long illness and expense. Neither of us were real sick, but we had dull, heavy **headaches**, a little exertion tired us greatly, and my **appetite was very poor**. So we began to take Hood's Sarsaparilla, and the effect was like magic, and perfectly satisfactory, restoring us to perfect health, and preventing, I believe, severe sickness and big doctor's bill. I advise all not feeling well to take Hood's Sarsaparilla and you will be

Hood's Sarsaparilla Cures

well and happy." W. H. TOLES, 145 12th St., San Francisco, Cal. Be sure to get Hood's.

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