

morning, the nursery was arranged for the weekly baths—the tubs set near the stove, and a great fire of pine kindled. The stove-pipe loosened near the chimney, and began to fall. Cotton clothing was lying about the room, and three little children playing there. Mrs. Porter saw the danger to them, and the probability that curtains or bedding would take fire; she stepped forward, caught and held the almost red-hot pipe, and said, "Go quickly for papa!" Before help came the hands were blistered, in one or two spots burned to the bone, but she had not loosened her hold. Not a hair of baby curls was singed, little nerves scarcely startled, for there had been no exclamation either of fear or pain—just the eager mother look of protecting love, while she waited.



The wide popularity enjoyed by M. Imbert de Saint-Amand's volumes on the famous women of French courts of comparatively recent times has led to the translation of his *Women of the Valois Court*, one of the earliest and assuredly one of the best of his books. The sixteenth century affords a splendid field for this author's picturesque style. Margaret of Angoulême, Diana of Poitiers, Margaret of Anjou, Catherine de' Medici, Elizabeth of France, Marie Stuart the Dauphiness, Jeanne d'Albret—each might well form the subject of an entire volume. The moral and intellectual contrasts which inevitably spring to mind when one thinks of these women are vivid and interesting. The story of the high-minded and refined Margaret of Angoulême, with her sisterly devotion, her literary tendencies, and her helpfulness in all humane and elevating thought and action, gives a refreshing glimpse at the better side of a contradictory and tumultuous society. Catherine de' Medici is treated with greater leniency than by most modern writers. An honest effort is made to discriminate between what was good and bad in her character, but M. de Saint-Amand's royalist and Catholic leanings at times get the better of his sense of justice. He argues that Catherine's sole aim was to uphold the Valois dynasty and to strengthen royalty as a power; that she used gentle and moderate means until she found that the age and the people she had to do with would recognize nothing but force; and that what she did that was blameworthy was done from political necessity. All this has more than a little of casuistry about it, and does not avail to lift the burden of St. Bartholomew's Day from the Queen Mother. (Charles Scribner's Sons, New York.)

Dr. Liddon is most widely known as—with the possible exception of Archdeacon Farrar (and, in the judgment of not a few, without any exception)—the most eloquent preacher in the Established Church of England. He is somewhat less widely known as a strong and scholarly representative of conservative High Church views in theology. But his most important work was rendered in Oxford in teaching the Greek Testament, chiefly to candidates for the ministry. In the *Explanatory Analysis of St. Paul's Epistle to the Romans* (Longmans, Green & Co., New York), there is now given to the public the analyses which were distributed to the students who attended his lectures, partly rewritten and enlarged by Dr. Liddon himself, and printed from his own MSS., intended, though not finally and fully prepared, for publication during his life. The book is not a commentary on Romans, nor a series of essays on Romans, but exactly what the title-page indicates, an explanatory analysis or series of analyses. But under and in connection with the analysis of each paragraph are put explanatory notes, sometimes purely exegetical, sometimes partially theological. To the careful student of Paul's Epistle to the Romans this book will be a very valuable aid.

Through Colonial Doorways, by Anna Hollingsworth Wharton (J. B. Lippincott Company, Philadelphia), is a very charming series of pictures of the lighter side of Colonial life. It is a contribution to our knowledge of those days quite in the vein of Green's "History of England." It takes us into the homes and the society of the Colonial period, and introduces us to the fathers and mothers. We pass through the Colonial Doorway into the household; we attend one of its great fêtes; we are invited guests at its balls and receptions; we visit as interested auditors some of the sessions of the American Philosophical Society, and the Wistar parties, which we could not have attended in olden time without the unanimous choice of all the members; we are permitted to untie the ribbon which binds together a bundle of old love-letters, and see how they made love in the olden times; and we go to some of the Philadelphia dancing assemblies, where the fashions in dress were neither better nor worse than, though different from, those in our own times. The book is tastefully printed and bound, and is indeed a work of art throughout, and will be a delightful companion for summer holidays.

Mr. Walter Jerrold has compiled a collection of the *Bon Mots* of Sydney Smith and Richard Brinsley Sheridan. These jocosities

are almost all old friends, and are of those that bear retelling. Lord Dudley once told Smith: "You have been laughing at me for the last seven years, and in all that time never said a single thing to me I wished unsaid." On the other hand, Sheridan's wit, said Byron, "was always saturnine and sometimes savage." Another distinction between them was that Smith's conversation was, as Mr. Jerrold says, that of a man mad with high spirits, the joke flashing to the tongue on the instant, while Sheridan's most brilliant coruscations were prepared over night. The book is a pretty one in form, fit for pocket or traveling-bag, and oddly illustrated with "grotesques" by Aubrey Beardsley. (Macmillan & Co., New York.)

Our readers will remember a recent interesting article in our columns on Arctic exploration, by Professor Angelo Heilprin, of the Philadelphia Academy of Natural Sciences. Professor Heilprin has now published a valuable book on *The Arctic Problem*, which includes a graphic account of the Peary Relief Expedition led by Mr. Heilprin, a historical sketch of polar expeditions in general, a discussion on the true character of the Greenland ice-cap, and much else of the strongest interest to all who have once felt the extraordinary fascination of polar exploration. The volume is finely illustrated by many photographic plates. It has a permanent value and is readable throughout. (Contemporary Publishing Company, Philadelphia.)



Literary Notes

—"Thomas Horsefield, Knight" is the title of Mr. Thomas Hardy's new story.

—W. E. Henley, the poet, is one of the English admirers of Walt Whitman, and is arranging and editing an English edition of his works.

—A collection of the privately printed booklets of the newly risen writer of verse, Norman Gale, is said to be already held at the amazing price of \$450.

—Mr. Hubert Howe Bancroft is preparing a huge historical and descriptive "Book of the Fair." It is, of course, the vehicle of many illustrations, and is to be published in parts during the progress of the Exposition.

—The story of Mrs. Peary's year in the extreme North will be given to the public in the shape of a work entitled "My Arctic Journal," now in the press of the Contemporary Publishing Company, of New York and Philadelphia, who have recently published Professor Angelo Heilprin's "Arctic Problem."

—It appears, says the "Tribune," that a modest and hard-working bell-hanger from East Anglia was the original cause of "David Copperfield." This worthy man, while at work in Dickens's house, so attracted the novelist by his peculiar sing-song dialect that he resolved to go down to the man's country. Hence a visit to Yarmouth—and "David Copperfield."



Books Received

- WILLIAM H. ALDEN, PHILADELPHIA
 Reed, Rev. James. Scripture Testimony Concerning the Other World. 40 cts.
 AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA
 Married Life. Arranged by Mrs. Dora E. W. Spratt. 75 cts.
 D. APPLETON & CO., NEW YORK
 Gosse, Edmund. Questions at Issue. \$2.50.
 Hart, Ernest. Hypnotism, Mesmerism, and the New Witchcraft. \$1.25.
 Greene, Francis V. General Greene. \$1.50.
 P. BLAKISTON, SON & CO., PHILADELPHIA
 Shawe, Rosalind G. Notes for Visiting Nurses. \$1.
 F. W. CHRISTERN, NEW YORK
 Weineck, Dr. Oscar. A Common-Sense Guide to English for Foreigners.
 CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY, BOSTON
 Merriman, Helen B. Hope and Rest. 15 cts.
 Pond, S. W., Jr. Two Volunteer Missionaries among the Dakotas. \$1.25.
 HARPER & BROS., NEW YORK
 Matthews, Brander. The Decision of the Court. 50 cts.
 Colin, Lady M., and M. French-Sheldon. Everybody's Book of Correct Conduct. 75 cts.
 Black, William. Judith Shakespeare. 80 cts.
 Macdonald, George. Heather and Snow. \$1.25.
 Freytag, Gustav. Debit and Credit. Translated by L. C. C. 60 cts.
 LEACH, SHEWELL & SANBORN, NEW YORK
 Kirkland, James H. Horace: Satires and Epistles. \$1.20.
 LEE & SHEPARD, BOSTON
 Banks, Rev. Louis A. Common Folks' Religion. \$1.50.
 Douglas, Amanda M. Bethia Wray's New Name. \$1.50.
 G. P. PUTNAM'S SONS, NEW YORK
 Wallace, George R. Princeton Sketches. \$2.
 Papers of the American Society of Church History. Vol. V. \$3.
 Leroy-Beaulieu, Anatole. The Empire of the Tsars and the Russians. Translated by Zénaïde A. Ragozin. \$3.
 Ottolengui, Rodrigues. A Conflict of Evidence. \$1.
 Carpenter, Edith. Lorenzo de' Medici. \$1.
 Kinney, Abbot. Tasks by Twilight. \$1.
 A. D. F. RANDOLPH & CO., NEW YORK
 De Witt, John, D.D. What is Inspiration? \$1.
 EDGAR S. WERNER, NEW YORK
 Thomas, Julia and Annie. Thomas Psycho-Physical Culture. \$1.50.
 Favorite Selections of Julia and Annie Thomas. \$1.
 WORTHINGTON & CO., NEW YORK
 Heimbürg, W. A Fatal Misunderstanding, and Other Stories. Translated by Elise L. Lathrop.

Correspondence

Religion and Theology

To the Editors of The Outlook:

I observe in the papers that Dr. Lyman Abbott made the statement in his sermon before the Mt. Holyoke students that "theology is not religion." He further says that "religion is faith, hope, love. Theology is belief." It appears to me that these statements are misleading. I do not see how there can be such a thing as religion without a theology, or belief. Our belief is a large element in our religion, and the quality of our religion is determined by the kind of a belief we have. Belief in a God of some kind precedes faith, hope, and love. The quantity and quality of our faith, hope, and love are altogether dependent upon the extent and quality of our belief. I claim that theology, or our belief in God, is the chief corner-stone of whatever religion we may happen to have, and we can improve our religion only as we improve our theology. In other words, our ideas, conceptions, and thoughts of God constitute an essential and vital part of our religion. The world is advancing along these lines of a quickened and enlarged conception of God. As we grow in a knowledge of God's truth, we shall grow in grace. It is, of course, true that a person can have a theology without grace, and not have much faith, hope, or love; but faith, hope, and love toward God and man are impossible in a religious sense without a belief in God. The Christian religion is founded upon and springs from a belief in God and in his Son, Jesus Christ, whom he has sent into the world. Our theological opinions, without question, in my mind, give shade and coloring, size and proportions, to our faith, hope, and love.

It seems to me that the theology of Calvin made a Calvinistic religion, while a true theology, or true conception of God and of Christ, makes a true religion, with a well-founded faith, a broadened hope, and a love that continues and is always kind.

(Rev.) M. CROSLY.

Springfield, Mass.

See editorial "Theology and Religion."—THE EDITORS.

A Protestant Daily in Paris

To the Editors of The Outlook:

An effort is on foot in France to establish a daily paper that shall represent the best elements in the American daily newspaper, a paper that shall be published under Protestant auspices, that shall strive to shake off the deadening influences of skepticism and agnosticism, and set France free from the enslaving bonds of materialism.

Dr. R. S. Storrs, of Brooklyn, says, "A daily newspaper in Paris, of a moral tone, republican in politics, and with Protestant sympathies, could not but have great power for good in a wide field."

For the establishment of such a paper, a society has been legally organized, and all religious parties have pledged their support.

M. Rougemont, who is a delegate to the Press Congress at the Columbian Exhibition, represents this new enterprise in this country. Here he has greatly interested some friends of France who heartily commend the plan of that work and who have good reason to hope that an American committee will be secured. He makes the following statement in reference to the needs of such a paper, and the requirements for carrying forward such a commendable object:

"The time has come when the evil influences of a bad and corrupt literature in France should be counteracted by a sound, healthy press. There is no paper, I fear, in Paris which exerts this desirable influence. In a recent article in one of the best dailies in Paris, 'Les Debats,' young students of the Latin Quarter were encouraged to frequent the public balls rather than to join the Neo-spiritualistic movement. No paper except our 'Signal' made any criticism on this article. The Roman Catholic Church has several dailies in France—'L'Univers,' 'La Croix,' 'L'Autorité,' 'Le Soleil,' etc., and free thought, or even atheism, still more; Protestantism has none."

The need of an organ imbued with the morality taught in the Gospel is deeply felt in France; one which will promote a higher social standard among the masses. For over a year M. Réveillaud, one of our best writers, and others equally influential, have awakened public opinion concerning the need of such a manly paper, and have carefully studied the best methods of its publication.

The earnest searchers for truth among the youth of France, who first followed M. de Vogüé in his efforts towards the creation of a new France, are leaving him, now that they have discovered his Roman and Papal tendencies. The generality of students have, until now, kept an expectant attitude.

On the other hand, philosophy has founded no school to educate the young. M. Taine, who wished to be buried by Pasteur Holland, and put in his hands the education of his family—M. Taine himself used to deplore the absence of leaders. Historians, as Michelet, Ed. Quinet, Pelletan, H. Martin, have not succeeded in popularizing their ideas. Protestants must do what others have failed to accomplish, and they will show France the way of a new and better life.

A social work has been organized among students through the efforts of MM. Couve, Jean Monnier, and James B. Reynolds, a young American. A good, non-partisan newspaper would prove a powerful help in this direction, and would represent and encourage all reform movements. It would be acceptable and helpful for the family—the only one of the kind, I fear, among all the papers of Paris—for among its contributors would be such men as Professor Jalabert, Raoul Allier, Pasteur Wagner, the author of "Youth," Wilfred Monod, Henri Merle d'Aubigné, Ph. Godet, and such writers as the Ctesse de Gasparin and many other distinguished French women.

The Board of Management has a remarkable opportunity of purchasing at a relatively small cost a daily paper published for many years past, bearing a well-adapted title, and the offer needs a prompt answer. The difficulty lies in the fact that Protestants are scattered throughout France, and are generally poor, with few exceptions, several of these being still conservative, who do not realize all the power of the press.

Americans understand far better than people in the Old World that such a work can be published only on a regular financial basis.

We need financial help, which can be given by subscribing to the stock of the company, which cannot fail to pay.

Any particulars may be obtained from me concerning this enterprise, care of Rev. A. F. Beard, D.D., Bible House, New York.

A great effort is being made in France, by active and practical men, toward this object. American Christians have shown such sympathy to us by foundations such as the Y. M. C. A. Building, in Paris, by Mr. James Stokes, that French Protestants turn to America in an hour like this for a journal which will stand as a beacon-light for the Old World. We hope, therefore, that the great American public will take a lively interest in this time of need for a scheme that would become an important fraternal link between two great nations, in restoring at the same time the old and despised Huguenot family in her own troubled country.

ARTHUR H. G. DE ROUGEMONT.

Flowers for the Poor

To the Editors of The Outlook:

Thanks to the aid and sympathy of our friends, our plan of distributing flowers and plants among the tenement-house population in this part of the city is receiving so much support that we have obtained free delivery from all express companies entering New York. To avoid trouble and expense, all parcels of flowers or plants should hereafter be sent directly to us—The University Settlement, 26 Delancey Street—express free, instead of via the New York Fruit and Flower Mission as before. We appeal for flowers and plants for the tenement-houses, for the sick poor and unfortunate, for homes where sunlight seldom or never enters and which need the gladness flowers bring; for children who

only know enough of flowers to beg piteously for them and to wait patiently for hours before our door hoping for the flowers we are too often unable to give. There are too many disappointed faces and too few bright and happy ones.

We hope that sometime there shall be at least one plant to brighten every tenement home and one flower to gladden the heart of every child in this district. Will not the readers of The Outlook help us to accomplish this? Send us plants or flowers, wild or cultivated, as many and as often as possible. Boxes under twenty pounds in weight addressed to the *University Settlement, 26 Delancey Street*, will be delivered at any time, *express free*, by all express companies entering New York. To avoid trouble with local agents, mark parcels "Collect in New York," and we will arrange it with the express companies. Contributions of money are also necessary to carry on this work, and would be most thankfully received.

University Settlement,
26 Delancey Street, New York.

From the Far West

To the Editors of The Outlook:

We are seventy miles from the nearest railway station. Have none of the luxuries and few of the comforts of civilization. The sons and daughters of the sturdy settlers building homes here are growing up without any facilities whatever for mental improvement. I have seen nothing whatever among them in the shape of reading-matter except a few copies of the detestable ten-cent trash.

Are there not many friends who would gladly contribute from one to a dozen volumes each of old books which would never be missed at home? If such friends will take the trouble to collect and send them, I will see all charges paid and organize a society for the care and preservation of the books. The good such help might do the young people here is not to be estimated by earthly minds.

If books are sent by freight, please ship to Dr. J. D. Ballard, Cloud Chief, O. T., via Minco, I. T.

If by mail, simply Dr. J. D. Ballard, Cloud Chief, O. T.

Strange Types of Mankind

There are few more interesting or more difficult subjects of scientific investigation than the origin, relations, and development of the various races of man. Whence came the American Indians? Whence came the Ainos of Japan? Just as we here in America find ourselves in contact with the survivors of an ancient people whose origin is involved in obscurity, so the Japanese, who have shown such a remarkable aptitude for the adoption and development of European ideas of civilization, live neighbors to a savage race whose peculiarities they have begun to study with keen interest.

New facts and theories concerning these mysterious people have recently been set forth both in Europe and America. As to the Ainos, the conclusion has been reached by some students that they exhibit, to use Mr. MacRitchie's expression, "unmistakable traces of near descent, by at least one line of their ancestry, from the most crude form of humanity."

Just what the "most crude form of humanity" was, no one can yet say. The men who dwelt in caves, and fought for their possession with hyenas and bears, were undoubtedly a very crude race, and yet their remains indicate that they were distinctively human in all their characteristics.

The supposed race, some of whose skeletons have been found in Belgium, with low heads, big jaws, and crooked thighs, were crude representatives of humanity, but no one can assert that they were the crudest.

The studies which ethnologists are now making of the Ainos are greatly aided by the remarkable artistic ability of the Japanese, who have entered with spirit into the investigation of the life and peculiarities of the savages, and whose colored sketches depict them and their surroundings with much vividness.

In regard to the American Indians, Dr. Ten

¹Dodd, Mead & Co., New York.