

modestly, and very simply and directly. It is good reading for almost any one, but it should be an especial stimulus to young men who have a purpose, but who must make their own way.

The Gilded Man (El Dorado), and Other Pictures of the Spanish Occupancy of America. By A. F. Bandelier. (D. Appleton & Co., New York.) Although for almost three centuries there has been a fund of original materials from which to draw, little is commonly known of the early history of Spanish America. Authors who have written on the subject have seldom shown any sound critical ability in using their material, although scarcely any other material requires such careful criticism. Mr. Bandelier is pre-eminently qualified to inform us regarding Spanish-American history. Thoroughly acquainted with the Spanish language and with several Indian dialects, an industrious hunter for manuscripts in out-of-the-way places, a traveler who remains long enough at the location of his story for it to impress itself upon him, perfectly informed in the conditions of Spanish chivalry and of Indian barbarism, he writes with unequalled authority. In "The Gilded Man" he describes the search for El Dorado, now here, now there, by the Spaniards, and shows that the story of El Dorado grew out of a real fact in Indian worship in Cundinamarca. *Cibola* gives the theme under which is traced the history of early exploration in New Mexico, and from there northeast toward Quivira. "The Massacre of Cholula," "The Age of the City of Santa Fe," and "Jean l'Archeveque" are chapters of interest. The whole book delightfully suggests a romantic field for study.

My Arctic Journal. By Josephine Diebitsch-Pearry. When Mrs. Peary was at Inglefield Gulf, an old native woman scrutinized her carefully and then said slowly, "I have lived a great many suns, but have never seen anything like you." Certainly the devoted wife of the Arctic explorer leads her sex in this particular field of endurance. Her story is modestly and pleasantly told, and the narrative is rich in interest, giving as it naturally does the social and personal, rather than the purely scientific, side of the expedition's history. Lieutenant Peary adds chapters telling of his famous "Great White Journey Across Greenland," and in a preface pays a feeling tribute, well expressed and in excellent taste, to the courage and devotion of the wife who accompanied him to the bleak North, cared for him as he lay a helpless cripple, sat by his side in an open boat when a herd of infuriated walrus threatened to overturn it every minute, and calmly reloaded his guns without an expression of fear, and (hardest of all, perhaps) waited for him in her lonely hut in his long absence on a dangerous expedition. The book is really beautifully illustrated, the experiments in color-printing being most successful. We may mention the picture of the "Sunset Glow" as notably fine. (Contemporary Publishing Company, Philadelphia.)

A Modern Paul in Japan, by the Rev. Jinzo Naruse (Congregational Sunday-School and Publishing Society, Boston), is a very interesting little book, and one which we should like to see in every church library, and, indeed, in the hands of every Christian. The Rev. Paul Sawayama was possessed of a truly Apostolical spirit, and infused it into his church of Japanese converts. What do our readers think of a church of eleven members, of whom eight were men and three women, maintaining five preaching-places, besides that of the church itself, ministered to by its pastor? This church, at the end of five years, had increased its yearly contribution from \$70 to \$700, and had started an independent church, established a Christian Girls' School, and made a beginning of Christian work in nine separate places. It is interesting to know, as bearing on some of our missionary problems, that Paul Sawayama advocated financial independence of the missionary churches. He takes the radical ground that they should be made self-supporting from the start, and he refused to receive aid from the Foreign Missionary Societies for his own work or that of his church. We should like to see the question, which he discusses so fully in chapter four, discussed with equal freeness at the next meeting of the American Board.

Dr. John Henry Barrows's *Life of Henry Ward Beecher* (Funk & Wagnalls, New York) is one of the series of "American Reformers." Dr. Barrows makes no effort to conceal his admiration for the subject of his biography, but it is not an indiscriminating admiration. It is also with the aspect of Mr. Beecher as a reformer, rather than as a theologian, author, or preacher, that Dr. Barrows deals. In this respect his volume differs from the other two principal Lives of Mr. Beecher before the public, one of which is largely personal and autobiographical, the other of which, while presenting the different aspects of Mr. Beecher's life and work, places more emphasis on his theology and religion than on his civic and reformatory service to the country. It should be added that the volume is a compact one, and gives the story of Mr. Beecher's life in less space and in handier

form than any other volume with which we are acquainted. The book seems to us to be one of the best of the series to which it belongs, and probably the best before the public for getting in a very compact form the story of the great reformer's life.

Among the reprints of the year one of the most attractive is Mr. Austin Dobson's *Horace Walpole: A Memoir*, which is issued in a compact and well-printed volume, with a profusion of interesting portraits of the famous contemporaries, both men and women, of the philosopher of Strawberry Hill. When this volume first appeared, the eminent qualifications of Mr. Dobson to treat this subject were widely commented upon. For he is a master of the English literature of the last century, as well as of the social side of London life. His careful work, his admirable English, and his delicate literary sense have combined to make this one of the most entertaining and valuable of recent English memoirs. (Dodd, Mead & Co., New York.)

A new and revised edition of *The True Woman*, by William M. Thayer (Thomas Y. Crowell & Co., Boston), does not need an introduction; emphasis cannot be too strongly laid on the value of this book to girls. The life and teachings of Mary Lyon, which form the greater part of the book, are rich with lessons of womanly courage and devotion. The book will have little attraction for the devoted novel-reader, but to the girl who loves reading in the best sense the book will be a welcome gift.

Only a Flock of Women, by Abby Morton Diaz (D. Lothrop Company, Boston), is, as its name indicates, a very feminine book. It deals with ethics, politics, manners, children, homes. In reading it one is constantly reminded of the conversation at a woman's luncheon where the guests are bright women. Here and there is a chapter that is suggestive of the dressmaker in a New England village in the days of our grandmothers—a woman who deals out wit and wisdom, the result of her observations.

It has always seemed to us that *Boswell's Johnson*, considering the immense popularity and persistent life of the book, has been treated rather shabbily in regard to binding in the many moderate-priced editions we have seen. This wrong is righted in the excellent two-volume edition sent us by Messrs. T. Y. Crowell & Co., of this city, who have put it in a comely and substantial dress. The type is good, too, and Mowbray Morris's Introduction is lively and acceptable. (\$2.)



Literary Notes

—"Fetter's Southern Magazine" has become "The Southern Magazine," General Basil W. Duke continuing to act as its editor-in-chief.

—Mr. Frank Stockton's new serial story consists of a series of letters describing the foreign travels of the novel-reading servant, "Pomona," of "Rudder Grange."

—The Brattleboro' (Vermont) correspondent of the Providence "Journal" says that Rudyard Kipling has just finished a long story called "The Bridge-Builders."

—Mr. Hall Caine, author of "The Scapegoat" and other popular novels, has written a Life of Christ, not from "the point of fact," but from "the point of imaginative insight."

—Mr. Gladstone has appointed Professor Ingram Bywater to succeed the late Professor Jowett as Master of Balliol College, Oxford. Professor Bywater has a high reputation as a Greek scholar.

—The life of the late Lucy Stone is to be written by her daughter, Alice Stone Blackwell, whose address is Dorchester, Mass., and who asks for the loan of any characteristic letters of her mother.

—The James Russell Lowell memorial in the Chapter-House of Westminster Abbey will be unveiled on November 28. Addresses will be made by the Right Hon. Arthur J. Balfour, M.P.; Mr. Thomas Bayard, the United States Ambassador, and others.

—Mr. A. J. George, who recently edited the little volume of "Wordsworth's Prefaces" published by D. C. Heath & Co., is preparing a companion volume from Coleridge's "Literaria Biographia," with references to Sidney, Shelley, Newman, and other writers.

—Mr. Robert Bridges is contributing to "Life" a series of brief dialogues under the attractive title "Overheard in Arcady," in each of which well-known characters of different novelists discuss their creator's work from their own points of view. The series will include discussions of the works of Meredith, Stockton, Kipling, James, Howells, and others, and is to be illustrated. Mr. Bridges has a very delicate touch, a keen critical insight, and a dash of audacity, and the series promises to be both charming and original.

The Religious World



The Rev. Charles F. Deems, D.D. In the death of the Rev. Dr. Deems New York has lost one of its most honored citizens, and the Church of Christ throughout our land one of its ablest, most useful, and most accomplished ministers. For nearly twenty-five years he has been a resident of New York, and during almost all that time has been in the forefront of every good work for the advancement of truth and righteousness. His earlier life was spent in the South, and in the ministry of the Methodist Church. He was born in Baltimore, December 4, 1820. Before the war his service had been as a pastor, a professor in two colleges, a president of two colleges, and presiding elder in the Methodist Church. During the war he was heartily in sympathy with the Confederate cause. Soon after the war he came to New York, and under most discouraging circumstances began what has since grown into the Church of the Strangers. As pastor of that church his influence reached throughout the whole country; but in addition to that he has had large editorial experience, has published many books, the names of which are household words, and founded and been the only President of the American Institute of Christian Philosophy. No man in New York has been in more constant demand for special service. He has been more than a preacher; in the truest sense he has been a pastor; and while his parish has reached from one end of Manhattan Island to the other, he has not evaded any of its responsibilities, but has been the friend and helper of hundreds and probably thousands of people. It is known that the success of Dr. Deems in New York was largely helped by the generosity of the late Commodore Vanderbilt, who bought and placed at his disposal the old Mercer Street Presbyterian Church.

**Dr. Deems as
Preacher, Minister, and Man**

As a preacher Dr. Deems was direct, forcible, epigrammatic, and often singularly eloquent. He was a careful student of the Scriptures, and yet was in his manner entirely free from all cant, and in his spirit from all bigotry. As a lecturer Dr. Deems was in demand in all parts of the country, probably going more frequently to the South than any other man whose home was in the North. His wit was brilliant, his imagination vivid, his vocabulary rich, and few men were such masters of the art of speaking so as both to interest and instruct. If we were to select the two causes to which we believe Dr. Deems has contributed most, we should name his services to the reunited Nation and in behalf of a reunited Church. At first he was in thorough sympathy with the South, believed that the Rebellion was justifiable, and championed it with genuine enthusiasm; but he was a firm believer in Providence, and when the war ended as it did he heard in the defeat of the Confederacy the voice of God declaring that the principles for which the South had contended had been forever settled. From that time Dr. Deems, with the utmost charity, without one word of bitterness, became the champion of the Union and of freedom. He never ceased to love the South, and to speak of it most eloquently. Although in his earlier years he was a loyal member of the Methodist Church, he was far more than that. Few men of our time discerned as he did the evils of a divided Christendom. When he passed away, we doubt if many people knew to what denomination he belonged. We have our own doubts as to whether he belonged to any. When he was with Methodists he was a Methodist, with Presbyterians a Presbyterian, and for years he was one of the most regular members of the Congregational Club in New York. The Church of the Strangers was undenominational; it proved that Christian union is a possibility. By the fruits of his life Dr. Deems was known as a Christian and as a Christian minister; his ordination proved by that test was unquestionable, and his influence for the last twenty-

five years has been steadily and altogether against denominationalism and in favor of such an interpretation of Christian doctrine and Christian life as would make co-operation between all Christians natural and inevitable.

The Presbytery of New York The last meeting of the Presbytery of New York was a memorable one. The special item of business which was discussed was the duty of the Presbytery relative to certain theological students who have made application to be taken under its care. The Committee reported recommendations which practically excluded all students of Union Theological Seminary. The venerable Dr. Thomas S. Hastings, President of the Seminary, made a most impressive address in opposition. He closed by saying: "If you wish to lay the ban of this Presbytery upon the gray heads, upon some of us who have done our best work, then I have nothing more to say, except that possibly I have loved the Presbyterian Church too well, and served it too long. Possibly I need such a revelation as this of the spirit and aim of men of whom I expected better things. There are some of us who think the Assembly is mistaken. Now it is proposed to disregard the liberties and rights of the students, and pass such an action as this. I pray God you will pause and think differently before you vote. If you build a fence, the brightest and bravest boys will jump over it. Do you wish us to advise the boys not to go into the Presbyterian Church? I should be sorry to do that. I have a birthright there, and do not wish to be crowded out by some who have come in since." After a number of speeches, the further consideration of the report was postponed until December. The partisan spirit, however, manifested itself in still another way. Professor Arthur C. McGiffert, the pupil and successor of the late Dr. Schaff in the Chair of Church History in the Union Theological Seminary, presented his papers from the Presbytery of Cincinnati, which were in order. The question of his reception, however, was laid on the table by a vote of 60 to 53. Apparently there was no other reason for the action than that Dr. McGiffert is a professor in Union Theological Seminary. We comment on these facts in our editorial pages.

**The Resignation
of Dr. Paxton** For many years the Rev. John R. Paxton, D.D., pastor of the West Presbyterian Church in New York City, has been one of the most notable figures in the metropolis. His preaching is unique. Very direct, and often brusque in his manner, he has a picturesque, vivid, and often eloquent style which is attractive to large classes of people. As a result, the West Church has been crowded during his ministry. Probably he has preached to more wealth than almost any other man in New York, and he has had a direct way of stating the responsibilities of wealth which has been most refreshing. For a long time he has been in poor health. At last he has resigned his pastorate, and a meeting was held in his church on the evening of the 15th of this month to consider the question of its acceptance. The Session and the Trustees united in recommending the acceptance. In spite of that recommendation, however, the church, by a majority of twenty-five, voted not to accept. The difference of opinion concerning the wisdom of the action led to the appointment of a committee to confer with Dr. Paxton and report at a later meeting. Dr. Paxton, however, firmly declines to reconsider his action. The action has been made necessary by the state of Dr. Paxton's health, and not because of any dissatisfaction in the church. His departure from New York will remove one of the most striking and interesting figures from the city's pulpits.

**The American Board
in New York** One result of the recent meeting of the American Board at Worcester is not relished by Congregationalists in New York and vicinity—namely, the transfer of the Rev. C. H. Daniels, D.D., from the District Secretaryship for the Middle States to the position of Home Secretary in Boston. Dr. Daniels, by his great devotion to his work, his able administration of his office, and his spirituality and courtesy, had won for himself a large place both in his own denomination and among others with whom he was often associated. The question as to his successor has been a somewhat difficult one, but, we are sure, has been answered in a way which will be satisfactory to those who remem-