

may be agreeable to readers some of the results of recent archaeological exploration, and, in a rapid way, runs over the main lines of Egyptian, Assyrian, Greek, and Roman history where they impinge upon the history of Israel. If we were to criticise this book, we should be forced to find fault with its sins of omission rather than with those of commission. Had Dr. Breed read his Ewald, his "Records of the Past," his Egyptian Exploration Fund Reports, his Palestinian Exploration Fund Reports, his Bunsen, his Schrader, his Rawlinson, and other perfectly accessible works, which doubtless he has consulted, because a perusal of them is obviously necessary to the compilation of a book of this sort, he would have added a larger number of curious and valuable data which demonstrate in a wonderful manner the preparation of the world for Christ.

Mr. Walter Camp is the best known of Yale's "all-round" athletes. He has held high honors at football, baseball, and track athletics. Both as undergraduate and as graduate coach his opportunities for studying the theories of outdoor sports have been quite unusual. Moreover, he writes good, clear, nervous English, and has the gift of communicating his love of manly exercise and stimulating contests to his readers. *Walter Camp's Book of College Sports* gives almost equal attention to football, baseball, track sports, and rowing. Elucidation of the fine points of the games, advice to young players, interesting reminiscences of famous contests of the past, hints on training, and a great variety of other matters of interest to players and onlookers, are presented lucidly. The book is well printed and carefully illustrated. It will find many thousands of eager students among college "men" and school boys. It ought to be added that not only in direct injunctions but in the whole tone and spirit of the book are to be found constant pleas for fairness, generosity, and manliness in sport. (The Century Company, New York.)

With Thackeray in America. (Charles Scribner's Sons, New York.) Mr. Eyre Crowe, the author of this book, accompanied Thackeray as secretary and amanuensis on his American tour. Mr. Crowe made a series of sketches of odd and characteristic things as they struck his eye on their rapid journeys from city to city, and these sketches, now reproduced, form the main interest of the book. They are odd enough, often bordering on caricature. By them are resurrected bits of old-time American men and things—Theodore Parker in his pulpit, Horace Greeley at work (not a good likeness), public stages on runners in Broadway, Bowery boys, volunteer firemen, "coasting" in Boston, table-turning, a slave market, etc., etc. The text has less of Thackeray and more of the trivialities of travel than one could wish.

Miss Louise Knight Wheatley's *Ashes of Roses* is a light but very pretty love-story, gracefully told, and its interest is skillfully sustained in spite of the fact that the thread of the plot is somewhat attenuated. Although very different from Mr. George Parsons Lathrop's "Echo of Passion," there is a certain similarity between the two stories, not in idea or in treatment, but in the delicacy with which the theme is handled. Miss Wheatley discloses here and there evidences of being in the apprenticeship stage of writing, but she possesses many of the qualities which are likely to make her successful. She has freshness, sentiment, and a good style. She has chosen in this novel a difficult subject, and she has managed it with a great deal of skill. (Dodd, Mead & Co., New York.)

Literary Notes

—The Very Rev. S. Reynolds Hole, Dean of Rochester, England, whose delightful book of "Memories" was noticed in *The Outlook* not long ago, is to visit this country after Easter.

—Dr. Thomas Cushing, of Boston, has reprinted in pamphlet form his very interesting account of "Undergraduate Life Sixty Years Ago" which appeared in the "Harvard Graduates' Magazine" for July of the current year.

—One child of Theodore Hook survives, a daughter, who is grievously poor. Another daughter died some years ago in abject poverty, just about the time, it is said, that a public sale was held at which one of Hook's chairs was purchased for a considerable sum.

—The first volume of Professor C. E. Norton's edition of the works of George William Curtis will contain orations and addresses on the principles and character of American institutions and the duties of American citizens. The other three volumes will contain other political papers, with historical and literary addresses.

—A course of six lectures on "The Westward Growth of the

United States during the Revolutionary War" will be given by the Hon. Theodore Roosevelt at Columbia College, in Room 11, Library Building, on successive Saturdays, at eleven o'clock in the morning, beginning Saturday, October 21, 1893. A limited number of tickets for the course will be issued to persons not students on payment of \$5. Application should be made to the Secretary of the President, Columbia College.

—Mrs. Erving Winslow, whose charming qualities as an interpreter of the drama are well known, and Mr. Richard Burton, whose work both in prose and verse has often appeared in the columns of *The Outlook*, are to give in several cities a joint lecture and reading course during the present winter—Mr. Burton to make an introductory comment on such subjects as the Elizabethan Drama, the Eighteenth-Century Drama, and the Modern Drama, and Mrs. Winslow to follow with readings from representative contributors to these various epochs of the English drama.

Books Received

- AMERICAN BANKERS' ASSOCIATION, NEW YORK
James, Edmund J. Education of Business Men in Europe. D. APPLETON & CO., NEW YORK
- McKinley, William. Speeches and Addresses. \$2.
Knox, Thomas W. John Boyd's Adventures. \$1.50.
Butterworth, Ezekiah. The Boys of Greenway Court. \$1.50.
Dowson, Ernest, and Arthur Moore. A Comedy of Masks. \$1.
Eggleston, Edward. Duffels. \$1.25.
- A. C. ARMSTRONG & SON, NEW YORK
Broadus, John A., D.D. A Harmony of the Gospels. \$1.50.
- T. Y. CROWELL & CO., NEW YORK
Gilman, Bradley. The Musical Journey of Dorothy and Delia. \$1.25.
Yechton, Barbara. Ingleside. \$1.25.
- Bolton, Sarah K. Famous Voyagers and Explorers. \$1.50.
- DE WOLFE, FISKE & CO., BOSTON
Etheridge, Mary Lee. Dick and Joe; or, Two of a Kind. \$1.
- DODD, MEAD & CO., NEW YORK
Some Old Puritan Love-Letters—John and Margaret Winthrop—1618-1638
Edited by Joseph H. Twichell. \$2.
- GEORGE H. ELLIS, BOSTON
Savage, M. J. Jesus and Modern Life. \$1.
- FORDS, HOWARD & HULBERT, NEW YORK
Bradford, Rev. Amory H., D.D. The Pilgrim in Old England. \$2.
The Interwoven Gospels and Gospel Harmony. Compiled by the Rev. William Pittenger. \$1.
- GINN & CO., BOSTON
Hapgood, Olive C. School Needlework. 85 cts.
Collar, William C., and M. G. Daniell. The Beginner's Greek Composition. 95 cts.
- Bryan, Enoch A. The Mark in Europe and America. \$1.10.
- HOUGHTON, MIFFLIN & CO., BOSTON
Hazard, Caroline. Thomas Hazard, Son of Robert, Called College Tom. \$2.
Thoreau, Henry David. A Week on the Concord and Merrimack Rivers. \$1.50.
Thoreau, Henry David. Walden; or, Life in the Woods. \$1.50.
Morse, Lucy G. Rachel Stanwood. \$1.25.
Jewett, Sarah O. A Native of Winby, and Other Tales. \$1.25.
Howard, Blanche Willis. No Heroes. 75 cts.
Longfellow, Henry W. The Hanging of the Crane, and Other Poems of the Home. \$1.50.
- THE JOHNS HOPKINS PRESS, BALTIMORE
Scaife, Walter B. Florentine Life During the Renaissance.
- LEACH, SHEWELL & SANBORN, NEW YORK
Tuell, Hiram, and H. N. Fowler. First Book in Latin. \$1.
Velleius Paterculus. Book II. Edited by F. E. Rockwood. \$1.
The Philoctetes of Sophocles. Edited by F. P. Graves. \$1.
Bartol, W. C. The Elements of Solid Geometry. 75 cts.
- LITTLE, BROWN & CO., BOSTON
Sienkiewicz, Henryk. Yanko the Musician, and Other Stories. \$1.25.
The World's Best Hymns. Compiled by Louis K. Harlow. \$1.50.
- LONGMANS, GREEN & CO, NEW YORK
Dougall, L. What Necessity Knows. \$1.
- MACMILLAN & CO, NEW YORK
Dictionary of National Biography. Edited by Sidney Lee. Vol. XXXVI. \$3.75.
- Fielding, Henry. Amelia. Edited by George Saintsbury. 3 Vols. \$3.
Alfred, Lord Tennyson, and His Friends. A Series of Twenty-five Portraits and Frontispiece in Photogravure from the Negatives of Mrs. Julia M. Cameron and H. H. Hay Cameron. Reminiscences by Anne Thackeray Ritchie, with Introduction by H. H. Hay Cameron. (T. Fisher Unwin, London.) \$35.
- DAVID M'KAY, PHILADELPHIA
In re Walt Whitman. Edited by Horace L. Traubel, Richard M. Bucke, Thomas B. Harned. \$2.
- G. P. PUTNAM'S SONS, NEW YORK
Freeman, Edward A. Studies of Travel. Greece and Italy. 2 Vols. 75 cts. each.
Gatty, Mrs. Alfred. Parables from Nature. 2 Vols. \$1.75 each.
Literary Gems. Fifth Series. 75 cts. each.
- FLEMING H. REVELL CO., NEW YORK
Howell, Frederick W. W. Icelandic Pictures. \$3.20.
Everett-Green, Evelyn. Namesakes. \$1.50.
Walton, Mrs. O. F. Nemo; or, The Wonderful Door. \$1.
Hopkins, Mark, LL.D. Modern Skepticism in its Relations to Young Men. 25 cts.
- CHARLES SCRIBNER'S SONS, NEW YORK
Memoirs of Madame Junot, Duchess of Abrantes. An Autobiography. 4 Vols. \$10.
Du Chaillu, Paul. Ivar, the Viking. \$1.50.
Munroe, Kirk. The White Conquerors. \$1.25.
Wilson, Woodrow. An Old Master, and Other Political Essays. \$1.
The Sunny Days of Youth. By the Author of "How to be Happy Though Married." \$1.25.
Church, James R. University Football. \$1.25.
Page, Thomas Nelson. Meh Lady. \$1.50.
Linton, W. J. Life of John Greenleaf Whittier. (Imported.) \$1.
- UNITARIAN SUNDAY-SCHOOL SOCIETY, BOSTON
Horton, Edward A. Noble Lives and Noble Deeds.
- JOHN D. WATTLES & CO., PHILADELPHIA
Trumbull, H. Clay. A Lie Never Justifiable. \$1.
- THOMAS WHITTAKER, NEW YORK
Rand, Rev. Edward A. The Mill at Sandy Creek. \$1.25.
Browne, T. M. Under the Live Oaks. \$1.
Saintsbury, George. A Calendar of Verse. \$1.25.
- E. & J. B. YOUNG & CO., NEW YORK
Poynter, H. May. Scarlet Town. 40 cts.
Jones, Rev. Harry. Dogs I Have Known. 25 cts.
Milman, Helen (Mrs. Caldwell Crofton). Of High and Low Degree. 60 cts.
Gilliat, Edward. Velvetens. \$1.
Smith, Catharine E. Our Nell. 40 cts.
Moore, F. Frankfort. From the Bush to the Breakers. \$1.50.

With Our Readers

I.—Correspondence

"What Theosophy Is"

To the Editors of The Outlook:

Under this heading, Mrs. Annie Besant has presented, in an article in your issue of October 14, 1893, a short but comprehensive statement concerning "the Esoteric Philosophy." As ordinarily described, this so-called system of religion is the dreariest waste imaginable; under Mrs. Besant's light yet potent touch, fountains gush forth from the desert, flowers bloom, a beautiful transformation is effected—in about two thousand words. It takes genius to accomplish such results.

Certain statements made in the article referred to are somewhat startling to one who attempts to verify them. Thus, Mrs. Besant says, concerning Theosophy, that "the thing covered by the name antedates the most ancient of the nations known to Western man." Undoubtedly some idea of "religion"—undefined and perhaps undefinable—is as old as the human race. But to claim that the doctrines which Theosophy includes are thus hoary with antiquity is indeed interesting to a student of modern and Western science. For, with marvelous ingenuity, Mme. Blavatsky and Mr. Sinnett have managed to interweave with certain ancient Buddhist ideas an extreme phase of modern materialistic evolution—tinged with spiritualism. So closely is warp woven with woof that both are essentially of the same carpet. To have information direct from astral spheres that materialistic evolution has been taught from the year 4000 B.C.—or further back—down to our own time, is indeed an item of news "interesting if true."

"The thing covered by the name" includes other doctrines, concerning which it is certainly surprising to hear such claims for antiquity. If only some records could be brought from the mountain fastnesses of Thibet, and published from the Mahatmas and for the enlightenment of the lower Western races, giving definite proof that somebody, at least a thousand years ago, believed anything at all approaching to the conglomeration of ideas "covered by the name" Theosophy, the claim as to the antiquity of this system would be worth investigation. Undoubtedly some thoughts concerning religion, imbedded in the Vedic writings of the far past, are included in the Theosophic presentations of the present. But to say that "the thing covered by the name antedates" other religious beliefs, and so may rightly claim the reverence due to antiquity, is mere childishness of assertion, without either proof or expectation of acceptance.

Mrs. Besant confidently affirms concerning Theosophy that it "demonstrates the reality of the spiritual life." We should be glad to have it demonstrated—even by a Theosophist. But the kind of spiritual life that it "demonstrates" is something hardly satisfactory. The chilly astral life that it asserts, the final absorption into Nirvana—a vague something, which is nothing, assumed without proof—the "conscious rest in Omniscience" that Mr. Sinnett teaches as the final goal of the spiritualized being, is hardly a satisfactory answer to the innate longings of the human soul. And the authority of an elusive Mahatma, whom "eye hath not seen and ear hath not heard," is insufficient evidence of such "things unseen."

A system of philosophy like Theosophy, which makes spirit and matter but the "dual aspect of the one eternal substance," and then makes that "one eternal substance" the only approach to any idea of God that the religion contains, is both foolish and Godless. It is philosophic nonsense thus to identify matter and spirit; in spite of modern materialist assertion, mankind instinctively rejects the idea. To claim that a stone is only a soul in an early stage of development is indeed an astral sublimation of thought.

The so-called proof of the whole system of Theosophy rests upon the existence and testimony of Mahatmas, men "who have quickened the slow processes of natural evolution by strenuous efforts, resolute will, long-continued

and loving self-abnegation." But cold criticism must refuse to accept the existence of such creatures, or at least to believe in their taking such part on earth, until better evidence is adduced than has thus far been presented. It is not sufficient to present to mankind in general the proofs that convinced the credulous Mr. Sinnett. Mme. Blavatsky "rapped" herself very easily into his mind, if not around his heart. The exposure of her fraudulent spiritualistic phenomena, made by the agents of the London Society for Psychical Research, vainly denied by the Theosophical Society, is sufficient to answer all claims of Theosophy which are based upon occult phenomena. If these Mahatmas exist, as is claimed by Theosophists, they must do something better than thus far they have done before they will be cordially received by an incredulous Western world. If they exist, and "labor still for human progress," why have they been so long in telling us, and so very shadowy in their appearance, and so charlatan-like in their manifestations? We cannot help remarking to them that it would be well to seek some introduction other than through Mme. Blavatsky, if they desire successfully to "labor still for human progress"—at least so far as concerns communication with the Western world.

In the short space of her article Mrs. Besant has compressed assertion sufficient to require a volume should even partial response be attempted for all. It is, however, most interesting to see how fair a presentation may be made of matters inconceivably foolish—if only there be sufficient assumption, assertion, and assurance. But the superficial credulity of many may be trusted.

(Rev.) ANSON P. ATTERBURY.

New York City.

Nebraska Democrats and Free Coinage

To the Editors of The Outlook:

I write to correct an impression which the editorial in your last issue made. I did not desert the party, but called their attention to the fact that our party had always stood for bimetalism, and that if it, as a party, deserted its position, I would serve my country and my God under some other name. A majority of the Democrats in my State will not follow Mr. Cleveland on the financial question. If the dissenting members of the party would stand up and rebuke him, we might save the party; but if the members love harmony better than principle, and allow him to commit the party to his policy for fear of creating discord, there is grave danger to the party itself.

W. J. BRYAN.

Committee on Ways and Means,
House of Representatives,
Washington, D. C., October 13, 1893.

Another Nebraska Democrat, Mr. A. J. Durland, of Norfolk, writes us that the Democracy of his State has uniformly adopted a State platform against free coinage. Regarding Mr. Bryan, he says:

The great hold of Mr. Bryan upon the younger members of the party, with the silver fever that burns Western and Southern men, has changed matters somewhat, and except for the "pull" of the Administration in the late Convention of which you speak, would probably have been sufficient to place it under Mr. Bryan's control. . . . The action of this Convention in flatly "turning down" Mr. Bryan, unfair and impolitic as it was, will result in the loss of many votes to our State ticket this fall, and will materially help to give him control of the next State Convention.

A Defense of Lynching

To the Editors of The Outlook:

I am a constant reader and a great admirer of *The Outlook*, and generally find it on my side of all questions. I have just read your editorial, "Shall We Burn Criminals?" Theoretically I agree with you fully, and I think that Bishop Haygood and Mr. Smith will both indorse what you say. "If the laws for the protection of womanhood are not stringent enough, they should be made more stringent. If the courts are not prompt and vigorous enough in executing them, prompt and more

vigorous courts should be put in their place." True, but reforms are made slowly. What are we to do while they are being made? Again, "Southerners must themselves take up the work of negro education, and give it their sympathy and support." This they are doing to the utmost of their ability. This also takes time. Are we, in the meanwhile, to submit to outrages committed by the thousands of brutes who are beyond the reach of education? The good people of the South are diligently working in the interest of law and order, but while we have laxity in the enforcement of laws, it is impossible to prevent the people from taking the law into their own hands in cases of extreme aggravation. It is man's inalienable right to protect himself and his family against violence, when the arm of the law is not at hand to do it for him. It is as useless to advise the South against lynching as the North against strikes. It is a condition which brings about these evils, and they will continue until the condition is removed. To censure the parties engaged in them is a waste of breath. To censure the better class of people who are not engaged in them is gross injustice.

The outlook for the negro is not very flattering. Twenty-eight years of freedom have not improved his morals. The most industrious, peaceable, and moral of the negroes are those who were reared as slaves. As slaves they were under the direction and moral influence of their masters. As freemen, a social barrier exists between them and the whites, and this moral influence is largely absent. It will take many generations to develop among the freedmen as high a moral condition as now exists among the whites, and the negro's nature will have to be completely changed before his "unethical emotionalism" will give place to an "ethical religion." The negro problem is a hard one, and it will take time, patience, and labor, and especially time, to solve it.

J. I. D.
Lebanon, Tenn.

The Reason of It

To the Editors of The Outlook:

May I call attention briefly to a small error in the very interesting and suggestive sermon on Christian priesthood? The report in *The Outlook* says: "In the Episcopal Church and in the Roman Catholic Church the priest at certain parts of the service stands with his back to the people and his face to the altar; he exactly reverses the right relations. The priest is not to stand with his back to the people and his face to the altar, as though he were carrying the needs of humanity to God; he is to stand with his back to the altar and his face to the people, as though he were carrying the offer of God to humanity."

Note, however, that in the Anglican service—I know scarcely anything of the Roman—the two positions are as exactly suited to the two principles which I have ventured to italicize as if the words of this sermon had been said previous to the arranging of the church ritual and had been made its basis. The facing the altar is precisely when the priest is "carrying the needs of humanity to God." The most prominent instances are the prayers "of humble access" and "of consecration" in the eucharistic office. They contain both "the needs of humanity" and—the latter—expressions of thanksgiving; in such words as these: "Most humbly beseeching Thee to grant that, by the merits and death of Thy Son, . . . we, and all Thy whole Church, may obtain remission of our sins and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice. . . ." So speaking, with plural pronouns in the name of all present, the celebrant faces the altar, for just the reason quoted above from the sermon. He is speaking, not to the people, but for them, to the divine Father.

But there are places where the priest is "carrying the offer of God to humanity," and then he faces the people. A single instance may suffice to illustrate: where the celebrant of the sacrament is directed to say, *facing the people*, "Hear what comfortable words our Saviour Christ saith unto all who truly turn to Him," and he immediately reads words from