

in such a way that it is alike and equally present in all; . . . or the Real sits apart—that is, keeps state by itself, and does not descend into phenomena. . . . It is against both sides of this mistake, it is against this empty transcendence and this shallow pantheism, that our pages may be called one sustained polemic. . . . The Reality itself is nothing apart from appearances. . . . Outside of spirit there is not, and there cannot be, any Reality; and the more that anything is spiritual, so much the more is it veritably real." These extracts may serve to show the author's love of paradox and his singularly fascinating style. (Macmillan & Co., New York.)

Lessons in Religion. By Charles A. Allen. (Unitarian Sunday-School Society, Boston.) This little book, which is simply thirty-two two-page tracts bound together, ought to be widely influential for good, not only within but also beyond the Unitarian churches. The book is declared by the author to be based on Dr. James Martineau's writings; it seems to us to represent the best phase of his thought—the spiritual, affirmative, and constructive. It has been revised and approved by Dr. C. C. Everett, the Dean of the Cambridge Divinity School, and President Cary, of the Meadville School, so that it may be regarded as fairly representing the doctrine that is taught to-day in the Unitarian theological seminaries, both in America and England. But it can hardly be termed denominational. It utilizes the thoughts and contains quotations from American and English liberal orthodox writers, such as Phillips Brooks, Newman Smyth, T. T. Munger, Lyman Abbott, and Drs. Momerie, Matheson, Blackie, John Caird, Seelye, etc. It can hardly be necessary to say that it lays emphasis on the personality of God, his love and his holiness; in other words, that it is not a mere ethical primer, but is fundamentally theistic. What will be a surprise to some orthodox critics and a puzzle to others is its Apostolical definition of Christ as one who is more than a prophet—"not his words only, but his whole character and life, revealed God;" and of faith in Christ—"heart-belief in his spirit and life;" and of Christ's sacrifice as that which reveals that "God's love is self-sacrificing;" and of salvation as "deliverance from sin and growth in goodness." We regret that this catechism—for such it is in reality—is published by a denominational society, because we fear that fact will confine its use to that denomination, and it ought to have a wider circulation.

An extremely pretty edition of that classic of devotional verse, *The Temple: Sacred Poems and Private Ejaculations*, by George Herbert, has recently been issued by Macmillan & Co., New York. The poem is well printed and simply but tastefully bound, but the chief interest of the book lies in the use of the old-fashioned illustrations of Albert Dürer, Holbein, and other artists—illustrations taken, in almost every case, from engravings in existence in Herbert's time, and which he therefore might have seen. In the case of the three or four which are later in time, the objects represented are those with which he was familiar. The text is reprinted from the first edition, published in 1633.

Famous Adventures and Prison Escapes of the Civil War is an appetizing title, and the book carries out the promise of romance and excitement. The chapters were originally articles in the "Century Magazine," and represent both Federal and Confederate writers. They include the "War Diary of a Union Woman in the South," the "Locomotive Chase in Georgia," "Colonel Rose's Tunnel at Libby," "General Breckinridge's Escape," and several other almost equally stirring tales of suffering and daring. There are many pictures. (Century Company, New York.)

Lovers of writings of pure fancy will find a delightful feast spread before them in Bishop Boyd Carpenter's *Twilight Dreams*. (Macmillan & Co., New York.) The sketches are not exclusively allegorical in their form, but they are always poetic in thought, and evince no little dexterity of pen. In addition to this the best element in them is their deep and vigorous spirituality. The conjunction of this with a high literary excellence is, if we may be permitted to say it, exceptional.

Life's Everydayness: Papers for Women, by Rose Porter (Fleming H. Revell Company, New York), is a volume of spiritual counsels in the form of letters. There is much in this little book which is calculated to strengthen, uplift, and make wise, and we have not the heart to criticise a work so well meant. We particularly commend the chapter headed "Society Fibs," because it is forcible, interesting, and useful.

The Mate of the Mary Ann is a cleverly written and amusing story adapted for both boys and girls. The author, Sophie Swett, is inventive and has a sound conception of young folks' tastes and character. (Harper & Brothers, New York.)

Literary Notes

—"He who runs may read." Dictionaries embracing all the words commonly used, and small enough for the waistcoat pocket, are now being sold in little silver cases which may be attached to a watch-chain.

—During the past year the New York Historical Society has added ten thousand volumes to its library, which now numbers a round hundred thousand, and is the best library of American history in existence.

—In his new volume of "Anton Notenquetscher," Moszkowski tells the tale of a composer who sent a new piece to five different critics, in each case with a different title: "Prometheus," "Columbus," "Romeo," "Bismarck." Each critic recognized in the MS. sent him patent allusions to events in the life of the supposed hero.

—Lord Frederick Hamilton, one of the two editors of Mr. Astor's "Pall Mall Magazine," is a younger brother of the Duke of Abercorn. He served for several years in the diplomatic service, and has represented Manchester in Parliament. Sir Douglass Straight, Lord Frederick's coadjutor, is a retired Indian judge, formerly a London lawyer and journalist.

—When a slip from one of the rose-trees near Omar Khayyám's grave, grafted on an English stock, was planted at the head of the grave of Edward Fitzgerald, whose translation of the "Rubáiyát" has become such a household book, Omar's prophecy was doubly verified. That prophecy was: "My tomb shall be a spot where the north wind may scatter roses over it."

—The Lancashire dialect poet, Samuel Laycock, is dead. "Warblin's from an Owd Songster" is the title of his book which appeared recently. He was really born in Yorkshire, where his father was a factory hand. Afterward the family removed to Stalybridge, where for sixteen years the poet worked as a cotton-weaver, getting his education at right and at the Sunday-school.

—In the death of Professor Aloys Sprenger Orientalists have suffered a severe loss. Born in the Tyrol, he went early in life to London, where Count Münster, the German Ambassador, was his powerful friend. Among the Professor's works are "The Life and Teachings of Mohammed," "The Geography of Ancient Arabia," "Post and Traveling Routes in the Orient," and "Sprenger's Oriental Library."

—Few books will be more eagerly awaited in France than the two volumes of "Souvenirs" which Madame Octave Feuillet, the widow of the novelist, is about to publish. The lifelong devotion of husband and wife was well known in the gay capital. The atmosphere about the married life of Valérie Dubois, of Saint Lô, and Octave Feuillet, of Paris, was as much above the ordinary as "Le Roman d'un Jeune Homme Pauvre" was above its immediate contemporaries.

—Mr. Frederic Remington declares that instantaneous photography has taught him to look more accurately at the horse in motion, and to try to catch some of those leg peculiarities which only excited laughter when animal movements were for the first time instantaneously reproduced. While Mr. Remington declines to make his horses look like them, he incorporates into his later work the results of closer observations, and it goes without saying that these are what less acute people fail to see.

—That well-known comedian, the late Lester Wallack, once asked Mr. William Winter why he had not written a comedy for him, and when the critic replied that he did not pretend to be a writer of plays, the actor said: "You are the only man of letters who ever made me that answer." Mr. Winter inquired what answer he had generally received. Wallack replied: "Writers always say that they don't write comedies for me because the taste of the public is so low that nothing good would be appreciated."

—The Italians are justly coming to think of Mr. Leland as one of themselves. A penny broadside of one of his old songs, translated under the title of "La Bella Strega," is said to be having a great run as a "nuova canzonetta di Carlo Godfrey Leland." Ascending to higher circles, the "Società delle Tradizioni Popolare Italiane" in Rome has been listening to an address in Italian by our countryman, while the President of that body, Count de Gubernatis, declared that the Society's very formation was due to Mr. Leland's initiative.

—Henry Vizetelly thus describes Charles Lamb: "My father pointed out to me the small, attenuated figure of another great writer walking slowly along near the corner of Chancery Lane—his gait a trifle uncertain, and he himself, spite of the restless movement of his eyes, apparently oblivious of all that was passing around. I had a good look at him, and distinctly remember being struck by something of a Jewish look in his face, although his dress, an old-fashioned suit of black—swallow-tail, small-clothes, and gaiters—gave him very much the appearance of a decayed, old-fashioned pedagogue."

[For list of Books Received see page 241]

The Municipal Reform Conference

From a Staff Correspondent

Not in a long while has so admirable a series of papers been read before so encouraging a convention as at the "National Conference for Good City Government" held in Philadelphia last week. This is not at all the verdict of enthusiasm. Indeed, the writer was disposed to be critical because the questions upon which municipal reformers differ were so completely avoided.

The sessions began with a series of papers upon the present conditions in the leading cities. Mr. Moorfield Storey, of Boston, was the first speaker. "The city government of Boston to-day," he began, "is better than it has been for many years." The present charter of the city does away in large measure with the old system of splitting up responsibility until the public could not locate it. The Mayor has now the power to appoint and remove for just cause all officers and members of the administrative boards, and in effect has the absolute control of expenditures and a qualified veto over appropriations. All laborers under the city's employ are under civil service rules. But while the city's executive was a public officer in the best sense of the term, the municipal legislature, consisting of seventy-five members, is, in Mr. Storey's opinion, "a useless and mischievous body." Mr. Storey said that a separation by a single month of city elections from State and National elections had made citizens in far greater numbers vote for the municipal candidates according to their personal fitness rather than their views upon National questions. He urged that this separation should be made wider. Incidentally Mr. Storey touched upon the failure of minority representation to aid the cause of reform. It was tried in Boston this last year. Twelve officials were to be chosen, not more than seven of whom could be of the same party. Each party nominated seven candidates, five of whom were absolutely certain to be elected. The choice of the voters was thus reduced to two. The remaining five were not only nominated by the caucuses but perforce elected by them. This increased power of the caucus had resulted, in one party at least, in the selection of the type of partisans who would not have been proposed if the public approval had been necessary for the party nominations.

Mr. Storey was followed by Mr. William G. Low, of Brooklyn. Mr. Low, like Mr. Storey, reported that the present charter of his city, by concentrating responsibility in the Mayor, placed the responsibility under the public gaze, and had resulted in a bettering of conditions. He differed from Mr. Storey in recommending proportional representation, upon the theory that it would secure to the minority its just influence in city government. As to the separation of municipal elections from State and National elections, his sentiments were absolutely in accord, not only with those of his predecessor, but with those of every speaker who followed him. The question that was put in the last Brooklyn campaign, "What has the tariff to do with cleaning our streets?" is a question which every municipal reformer has answered. Those who desire the same ends in municipal politics must act together.

Mr. Low was followed by Franklin MacVeagh, of Chicago, and Charles J. Bonaparte, of Baltimore. These were, in one sense, the best speeches of the morning, but they were not the result of the closest study of municipal conditions. Mr. MacVeagh's report of Chicago was encouraging compared with all the others. There was in Chicago, he said, no municipal king who never dies; the people have home rule and municipal spirit, and the political machines are of the mushroom order. Mr. MacVeagh humorously but pointedly said that the misgovernment from which Chicago did suffer was the fault of the good citizen and not of the bad citizen. The bad citizen did not neglect his civic opportunities and responsibilities. "No man," he said, "can be a good citizen with the irresponsibility of a subject." Mr. Bonaparte found a great deal that was extremely humorous in the never-ending and nowhere absent power exercised by "the supreme boss of Baltimore." In Baltimore, as everywhere, the boss rallied voters in municipal campaigns by appealing to the disinterested beliefs in the party's creed upon National issues.

Mr. George Mercer's paper on Philadelphia was again one by a careful student of municipal affairs who had most deeply the reform spirit. Like the representatives of Boston and Brooklyn, he declared that since the passage of a law (the Bullitt Bill of 1885) giving the Mayor larger powers and clearly defined responsibilities, the public had taken such interest in the elections as to insist upon a candidate who was, in some sense at least, the public's choice. Like the representatives of other cities, he stated that the evils suffered centered in the city's legislature. The non-payment of legislators was one source of evil. The character of the Philadelphia councils had deteriorated, and was still deteriorating. President Low had said that Philadel-

phia had probably lost more in recent years by dishonesty on the part of its officials than had the United States Government with its immensely larger transactions. "The amount lost in this way, however," said Mr. Mercer, "is small compared with that lost through the improvident and reckless grants of franchises." During the past few years the City Councils had passed over the Mayor's veto ordinances granting franchises worth millions.

Mr. Edmund Kelly, of New York, concluded the morning session by describing the source of Tammany's power in New York City, and the work of the City Club and the Good Government Clubs in arousing public attention to the abuses. "The power of Tammany," he said, "is not due simply to its ability to give employment to 27,000 subordinates." The contributions it received from these subordinates were insignificant compared with the contributions from the lawbreakers, from corporations, and even from "respectable" men. One man was cited who is a member of the Tammany Hall General Committee, and paid \$100 a year as a campaign contribution, but had always voted the Republican ticket, and always expected to vote it. Both good laws and bad laws, said Mr. Kelly, minister to the increase of Tammany resources. The laws requiring the inspection of food, inspection of buildings, the clearing of sidewalks, as well as those requiring the closing of saloons, policy-shops, gambling-houses, and the like, all enabled the powers that be to demand contributions from citizens who would obey the laws, as well as citizens who break them. This enormous power of Tammany was due, he said, to the fact that the majority who suffer from these wrongs is neither united nor organized. It is in part kept under subjection by timidity, in part it is divided by party issues, and its power is nullified because it occupies itself with political duties only at election time.

No other session was comparable in instructiveness with that of the first morning. The afternoon session began, indeed, with a highly instructive paper upon the "Municipal Government of Berlin," by Dr. Leo S. Rowe; but the government of Berlin, placed in office by the propertied classes and conducting an administration that is economical to excess, is hardly the model for American imitation. Berlin's city government, however, in one important respect has guarded the public interests with much more care than the supposedly democratic cities of America. The street railways of Berlin are compelled to pay reasonable taxes into the common treasury, reasonable assessments for the cleaning and repairing of streets, and at the end of forty years from the date of receiving their franchises must surrender them to the public, to be henceforth public property. Dr. Rowe was followed by the Hon. Carl Schurz upon "The Relations of Civil Service Reform and Municipal Reform;" Mrs. Mumford, of the Philadelphia School Board, upon "The Relations of Women to Municipal Reform;" and Mr. W. H. Roome, of New York, upon "The Separation of Municipal from Other Elections." Mrs. Mumford's paper was extremely bright, pointing out how in many ways the affairs of the municipal household were those which most concerned women. Mr. Schurz and Mr. Roome urged the two reforms upon which there was the most absolute agreement among the audience. At the close of these regular papers the Rev. Leighton Williams, of the Amity Baptist Church of New York City, attempted in a well-chosen speech to bring before the convention the question of social reform measures in which the rank and file of the people are concerned.

The sessions of Friday morning and evening were as remarkable for their inspiring quality as those of Thursday morning had been for their instructive quality. Unfortunately, inspiration cannot be condensed. Dr. Gladden's address upon "Influence upon Officials in Office" was a superb plea for the organization of disinterested citizens to bring municipal matters to the attention of the municipality, and to uphold public servants who discharged their duties, as well as to condemn those who did not. The corrupting public influences upon moral life which Christian men permit by their silence were presented in a way that took hold not only of the conscience but of the heart of the audience. Mr. Edwin D. Mead's paper upon the arousing of public sentiment by means of education was in a vein scarcely less religious. After urging with a fiery brilliancy the possibilities of education through the public schools, the public libraries, and the press, he appealed to the Church to preach again a political religion such as filled nine-tenths of the Hebrew prophecies, and such as the Church has always held when it has been a power over the whole of men's lives. The Rev. J. H. Ecob, of Albany, followed in the same strain. The ignorance and indifference of the Church to men's public duties toward one another was, he said, based upon the baseless conception that the Church is the kingdom of God. In the evening Dr. Rainsford stood for the same idea. Altogether, the most stirring addresses of the Conference were these appeals to the churches to prepare for the coming of the City of God.

C. B. S.