

to the more modern efforts at exploration, and concludes with a particular account of his own expeditions and the results of his own careful examinations. The narrative is most interesting, and we congratulate the writer upon the clearness of his case, and the art with which he tells it. The book has many illustrations and maps. (Rand, McNally & Co., Chicago.)

The sad episode of history which ended in the execution of Maximilian, the would-be Emperor of Mexico, is told in a calm, impartial, and complete story by John M. Taylor in a book entitled *Maximilian and Carlotta: A Story of Imperialism*. The ambition of Louis Napoleon, the stern demands of the United States Government, and the exigencies of European international affairs which led to the abandonment of the unfortunate Maximilian in the land of his hostile subjects, are graphically and rapidly related from the beginning to the tragic end. It was the fatality of our National situation which caused that tragedy, and has bound it up among the pages of our own history. Therefore the death of Maximilian and the sorrowful fate of Carlotta, his widow, belong largely to the romance of the history of the United States. This brilliantly written book is well printed and illustrated. (G. P. Putnam's Sons, New York.)

A very dainty book in its workmanship and a very delightful book in its contents is Mabel Osgood Wright's contribution to out-of-door literature, *The Friendship of Nature: A New England Chronicle of Birds and Flowers*. (Macmillan & Co., New York.) The themes of this little volume are indicated by the titles of its chapters: "A New England May-Day," "When Orchards Bloom," "The Gardens of the Sea," "The Bloom of Autumn," "A Winter Mood." It will be inferred that the book is one of sentiment as well as of observation. It is not lacking in observation, but its characteristic quality is the interpretation of nature in sentiment rather than from the point of view of the naturalist. It is a book for a quiet hour and a leisurely mind. To such a mind in such an hour it will bring many delightful thoughts and a sense of repose, and it will realize the hint of its title, "The Friendship of Nature."

Dr. C. C. Abbott's *Travels in a Tree-Top* is emphatically a midsummer book; for it is full of that delightful rambling spirit and out-of-door atmosphere which Dr. Abbott reproduces so faithfully in his best moments. The characteristics of his treatment of nature and of his style are so well known to the readers of *The Outlook* that they do not need any special comment in this place. He has a rare faculty of combining a good deal of the specialist's knowledge and feeling for nature with a great deal of literary quality. His easy, familiar air, with a certain quaint humor, adds very much to the charm of his work. Such titles as "Travels in a Tree-Top," "Cornstalk Fiddles," "A Day's Digging," "Bees and Buckwheat," give one who knows Dr. Abbott the flavor of this delightful volume. The book is very handsomely printed. (The J. B. Lippincott Company, Philadelphia.)



### Literary Notes

—Mr. Edward Dacey's forthcoming book on Bulgaria will be entitled "The Peasant State."

—Some of the tales of Demetrios Bikélas, the Greek novelist, have been translated and are about to be published in this country.

—The July number of the London "Expositor" contains an article by Mr. Benjamin Kidd, author of "Social Evolution," on Professor Drummond's "Ascent of Man."

—The home of Mrs. Mary Hartwell Catherwood, whose stories of French-Canadian life have made her popular, is at Hoopeston, Illinois, about ninety miles from Chicago.

—It is reported that Mr. William Waldorf Astor has contracted to pay Mr. Robert Louis Stevenson \$15,000 for the complete serial rights of his next novel. It will, therefore, be published exclusively in the "Pall Mall Magazine."

—Mr. Stanley Weyman has in hand twelve sketches which he has entitled "From the Diary of a Minister." They have to do with France, of course, and the time is that of Henry of Navarre. They will appear in the "English Illustrated Magazine."

—Next autumn Walker's Concordance is to be issued by the Congregational Publishing Society. The book will contain fifty thousand more references than "Cruden's Complete," and represents the life-work of its author, the Rev. J. B. R. Walker.

—Mr. Kenyon West writes us that *The Outlook* for June 23, which states that Mr. Norwood Day has taken to England the memorial to Keats, has made a mistake in the name. It is Mr. Fred. Holland Day, formerly of Norwood, Mass., but now conducting the publishing business of Copeland & Day, Boston. Mr. West has had sent him the beautifully printed circular gotten up by Mr.

Day requesting contributions to this tribute to Keats. The whole enterprise reflects great credit both upon the generosity and the good taste of Mr. Day.

—A new biography of the Brontës is being prepared under the joint collaboration of Mr. Clement Shorter, of the "Illustrated London News" and the "English Illustrated Magazine," and Dr. Robertson Nicoll, of the "Bookman" and the "British Weekly."

—The Hon. Andrew D. White, our Ambassador at St. Petersburg, is revising the series of articles which he has published in the "Popular Science Monthly," and will bring them out in book form under the title of "A History of the Warfare of Science with Theology."

—Mrs. John Richard Green is the first woman to become a member of the Committee of the London Library. Mr. Lecky, the historian, proposed her name. At the same meeting, Mr. Leslie Stephen in the chair, Messrs. Herbert Spencer and St. George Mivart were also elected members.

—The real name of "G. Colmore," the author of that dramatic novel, "A Daughter of Music," is Mrs. Georgina Dunn. She is the wife of a London barrister, Mr. Colmore Dunn—hence the union of their names in the pseudonym. Their town house is not far from Hyde Park. In appearance Mrs. Dunn is said to be frail and delicate.

—Readers of Charles Dickens's "Great Expectations" will learn with interest that the church where Wemmick is said to have been married is being restored. It is the parish church of some thirteen thousand persons of the poorest classes, and is situated in one of the main thoroughfares to the City and West End from the South of London.

—Mrs. Alexander's real name is Mrs. Alexander Hector. She is an Irishwoman; she married a Scotchman and lives in England. Her eldest daughter, Miss Ida Hector, is secretary to Mr. Rider Haggard. Her second daughter is now Madame Fillonneaux, and has great promise of becoming as successful a writer as is the author of "The Wooing O't."

—The short stories which Miss Rosa Mulholland (now Mrs. Gilbert) has printed in various magazines have been collected into a volume called "Marigold." Mrs. Gilbert's sister, Lady Russell of Killowen, is also a talented writer. The new Lord Chief Justice himself has another link with literature, as his brother edits the "Irish Monthly" and is no mean poet.

—The following epitaph will be engraved on the tablet which the present Lord Tennyson is to erect in Freshwater Church, Isle of Wight, as a memorial to his father:

In loving memory  
of  
Alfred, Lord Tennyson,  
Whose happiest days were passed at Farringford,  
in this parish.  
Born August 6, 1809.  
Died October 6, 1892.  
Buried in Westminster Abbey, October 12, 1892.  
"Speak, living Voice! With thee death is not death;  
Thy life outlives the life of dust and breath."

—Delightful is the self-complacency of certain sapient English journals as to American affairs. For instance, "Vanity Fair" remarks: "Five years ago Rudyard Kipling left India to see China, Japan, and America, after which he came to London and got married. He has now made his home in Vermont, of Central America, and when he has passed seven years in the study of the people among whom he dwells, we may expect to have a great work on that country, which has in it the making of several empires." Not to be outdone, the London "Literary World" avers that "the Lowell Lectures are a new foundation, in commemoration of the late James Russell Lowell and in connection with the new university at Chicago. Professor Drummond was the lecturer last year, and his course formed the basis of 'The Lowell Lectures on the Ascent of Man,' which has just been published."

—In the last number of the "Atlantic Monthly" Mrs. Thompson thus pleasantly discourses of the Baroness Tautphœus:

She usually sat on a sofa near a western window, and close by, on the wall at right angles to the sofa, hung a portrait of her in her beautiful youth. It represented her in a ball dress of white satin, her dark chestnut hair falling in rich ringlets on each side of her lovely face. Not every woman of seventy-eight could bear such proximity, but Madame de Tautphœus had no reason to fear it: she was still delightful of aspect, and in looking at her one only felt that the beauty of her old age differed in kind, but not in degree, from that of her youth. . . . Now, at seventy-eight, she was slight and graceful, and she looked *petite*, but I do not think she was below the middle height. She always dressed in black, black silk usually, with a lace cap, and all the appointments of her toilet were delicate and dainty, but with nothing salient that I can now recall. Her voice was soft and pleasant, her smile sweet, her manner singularly graceful and gentle, and both in looks and bearing she seemed much younger than her real age. All her childhood and early youth had been passed among clever and brilliant people, and she spoke with peculiar pleasure of her visits to her relatives the Edgeworths, and said that "Cousin Maria was one of the most interesting people that it was possible to know."

[For list of Books Received see page 153]

## President Cleveland's Letter

The following letter from President Cleveland to Mr. Wilson was read by the latter in the House of Representatives on Thursday of last week. We comment on it editorially elsewhere:

Executive Mansion,  
Washington, July 2, 1894.  
[Personal.]

To the Hon. William L. Wilson:

My Dear Sir—The certainty that a conference will be ordered between the two Houses of Congress, for the purpose of adjusting differences on the subject of tariff legislation, makes it also certain that you will be again called on to do hard service in the cause of tariff reform.

My public life has been so closely related to the subject, I have so longed for its accomplishment, and I have so often promised its realization to my fellow-countrymen as a result of their trust and confidence in the Democratic party, that I hope no excuse is necessary for my earnest appeal to you that in this crisis you strenuously insist upon party honesty and good faith and a sturdy adherence to Democratic principles. I believe these absolutely necessary conditions to the continuation of Democratic existence.

I cannot rid myself of the feeling that this conference will present the best if not the only hope of true Democracy. The indications point to its action as the reliance of those who desire the genuine fruition of Democratic effort, the fulfillment of Democratic pledges, and the redemption of Democratic promises to the people. To reconcile differences in the details comprised within the fixed and well-defined lines of principle will not be the sole task of the conference, but, as it seems to me, its members will also have in charge the question whether Democratic principles themselves are to be saved or abandoned.

There is no excuse for mistaking or misapprehending the feeling and temper of the rank and file of the Democracy. They are downcast under the assertion that their party fails in ability to manage the Government, and they are apprehensive that efforts to bring about tariff reform may fail; but they are much more downcast and apprehensive in their fear that Democratic principles may be surrendered.

In these circumstances they cannot do otherwise than to look with confidence to you and those who, with you, have patriotically and sincerely championed the cause of tariff reform within Democratic lines and guided by Democratic principles. This confidence is vastly augmented by the action under your leadership of the House of Representatives upon the bill now pending.

Every true Democrat and every sincere tariff reformer knows that this bill in its present form, and as it will be submitted to the conference, falls far short of the consummation for which we have long labored, for which we have suffered defeat without discouragement, which, in its anticipation, gave us a rallying-cry in our day of triumph, and which, in its promise of accomplishment, is so interwoven with Democratic pledges and Democratic success that our abandonment of the cause of the principles upon which it rests means party perfidy and party dishonor.

One topic will be submitted to the conference which embodies Democratic principle so directly that it cannot be compromised. We have in our platforms and in every way possible declared in favor of the free importation of raw materials. We have again and again promised that this should be accorded to our people and our manufacturers as soon as the Democratic party was invested with the power to determine the tariff policy of the country. The party now has that power. We are as certain to-day as we have ever been of the great benefit that would accrue to the country from the inauguration of this policy, and nothing has occurred to release us from our obligation to secure this advantage to our people. It must be admitted that no tariff measure can accord with Democratic principles and promises, or bear a genuine Democratic badge, that does not provide for free raw material. In the circumstances, it may well excite our wonder that Democrats are willing to depart from this the most Democratic of all tariff principles, and that the inconsistent absurdity of such a proposed departure should be emphasized by the suggestion that the wool of the farmer be put on the free list, and the protection of tariff taxation be placed around the iron ore and coal of corporations and capitalists. How can we face the people after indulging in such outrageous discriminations and violations of principles?

It is quite apparent that this question of free raw materials does not admit of adjustment on any middle ground, since their subjection to any rate of tariff taxation, great or small, is alike violative of Democratic principle and Democratic good faith.

I hope that you will not consider it intrusive if I

say something in relation to another subject which can hardly fail to be troublesome to the conference. I refer to the adjustment of tariff taxation on sugar. Under our party platform, and in accordance with our declared party purposes, sugar is a legitimate and logical article of revenue taxation. Unfortunately, however, incidents have accompanied certain stages of the legislation which will be submitted to the conference that have aroused in connection with this subject a natural Democratic animosity to the methods and manipulations of trusts and combinations. I confess to sharing in this feeling; and yet it seems to me that we ought, if possible, to sufficiently free ourselves from prejudice to enable us coolly to weigh the considerations which in formulating tariff legislation ought to guide our treatment of sugar as a taxable article. While no tenderness should be entertained for trusts, and while I am decidedly opposed to granting them, under the guise of tariff taxation, any opportunity to further their peculiar methods, I suggest that we ought not to be driven away from the Democratic principle and policy which lead to the taxation of sugar by the fear, quite likely exaggerated, that in carrying out this principle and policy we may indirectly and inordinately encourage a combination of sugar-refining interests.

I know that in present conditions this is a delicate subject, and I appreciate the depth and strength of the feeling which its treatment has aroused. I do not believe we should do evil that good may come, but it seems to me that we should not forget that our aim is the completion of a tariff bill, and that in taxing sugar for proper purposes and within reasonable bounds, whatever else may be said of our action, we are in no danger of running counter to Democratic principle. With all there is at stake, there must be in the treatment of this article some ground upon which we are all willing to stand, where toleration and conciliation may be allowed to solve the problem without demanding the entire surrender of fixed and conscientious convictions.

I ought not to prolong this letter. If what I have written is unwelcome, I beg you to believe in my good intentions.

In the conclusions of the conference touching the numerous items which will be considered, the people are not afraid that their interests will be neglected. They know that the general result, so far as these are concerned, will be to place home necessities and comforts easier within their reach, and to insure better and surer compensation to those who toil.

We all know that a tariff covering all the varied interests and conditions of a country as vast as ours must, of necessity, be largely the result of honorable adjustment and compromise. I expect very few of us can say, when our measure is perfected, that all its features are entirely as we would prefer. You know how much I deprecated the incorporation in the proposed bill of the income tax feature. In matters of this kind, however, which do not violate a fixed and recognized Democratic doctrine, we are willing to defer to the judgment of a majority of our Democratic brethren. I think there is a general agreement that this is party duty. This is more palpably apparent when we realize that the business of our country timidly stands and watches for the result of our efforts to perfect tariff legislation, that a quick and certain return of prosperity waits upon a wise adjustment, and that a confiding people still trust in our hands their prosperity and well-being.

The Democracy of the land plead most earnestly for the speedy completion of the tariff legislation which their representatives have undertaken; but they demand not less earnestly that no stress of necessity shall tempt those they trust to the abandonment of Democratic principles.

Yours very truly,  
GROVER CLEVELAND.

## Notes and Queries

Do Congregationalists deem the communion a "sacrament," or only an "ordinance"? At a meeting of Baptist clergymen I see it was emphasized that the communion must not be referred to as "a sacrament," but as "an ordinance," solely and simply. All sense of mystery must be discouraged. It has always seemed to the writer that Christ's "hard sayings" (in the sense of being beyond the grasp of the intellectual side of our nature) remained mysteries, and should not be "explained away." Is there no more of mystery and spiritual grace in this institution than a mere *ordering* of a material form, not especially calculated to produce remembrance of anything, but the eating of the Jewish Passover? Christ said far more than "Do this." But had he said only that, the Greek word "do" would mean far more to the disciples than "do" does to us. For the Greek *poiein* was used to designate great and solemn acts of worship—participation in sacrificial acts. It was a special word, used for special occasions, and hence, we may well believe, selected with intention by our Lord. In just what sense do Congregationalists "discern the Lord's body"? Is the communion *only* a memorial? Do you deem it possible that private interpretation of Scripture is at all biased by the too great lengths to which Romanists

have carried literal interpretation of some of our Lord's "hard sayings"? A. E. G.

Their opinions vary. In one view it is first an ordinance, and next, in so far as spiritually used, a sacrament. The words "this do" merely make it an ordinance. The sacramental sense attaches to the following words—"for" or "unto [not "in"] remembrance of me." It is when due remembrance represents Christ (or makes him present again) in his fullness to the soul, that the sacramental fact is realized as a partaking of Christ. "Discerning the Lord's body" means a distinguishing of the spiritual import of the material symbol, and this in all Churches depends on individual capacity. The word "sacrament" was early borrowed by Christian writers from the Romans, who applied that term to the soldier's military oath. They called the Lord's Supper a sacrament as being a pledge of personal fidelity to the Captain of our salvation. In general, we think that the conception of the Lord's Supper has suffered much from one-sided representations, and is one of the weak points of current Protestantism. It is widely viewed as a mere memorial. But it is more than retrospective. It not only commemorates Christ's death, but symbolizes his life. The broken bread represents the life that Christ gave and distributed in his daily ministry, as well as in his death. Thus it represents the sacrificial life which is incumbent on the disciple as well as on the Master. And participation in the Supper is—or ought to be—a self-dedication both to that kind of life, and to a dying to all sorts of selfish living.

1. Will you name three or four of the best modern works on the Person of Christ, and give point of view of each? 2. What is the best work or works on the Atonement? E. W. G.

1. Dorner's "Person of Christ," Stalker's "Imago Christi," Bushnell's "Character of Jesus," "Ecce Homo." It is not clear whether you mean a discussion of the question at issue between Trinitarians and Unitarians as to the inner personality of Christ as divine or human, or an exhibition of Christ as a historical person. 2. We prefer Dr. McLeod Campbell's. A much compacter book on nearly the same lines is "The Divine Satisfaction." (T. Whittaker, Bible House, New York.)

I would like to know which you consider the best Life of Christ. G. E. H.

It is impossible to say which is the "best." For imaginative and poetical descriptions Farrar's "Life" is perhaps the most remarkable; for information respecting Greek and Roman manners and customs, Geikie's; for Jewish ceremonies, Edersheim's; for scholarly knowledge in matters of chronology and topography, Andrews's; and as a compact compendium, Stalker's. But this list makes no pretense at being comprehensive.

Will you kindly suggest to me a brief manual of Christian doctrine suitable for use in Sunday-school and young people's organizations? I do not want anything sectarian, but something Christian.

A PASTOR.

The most Christian thing we know of for the purpose named is "Jesus the Carpenter's Son," in which the doctrine is exhibited in the life. Probably something more "doctrinal" is wanted, for which purpose there is a variety of excellent catechisms sold by the American Sunday-School Union, some of them more and some less elaborate. You would do well to send to them for samples.

We understand that the words and teachings of Jesus were first written down about thirty years subsequent to his ascension from the world. Will you kindly state whether it is now generally believed by fair Christian scholars that the record of his sayings as written by the Evangelists is all subject to the infirmity of human memory? G. R. G.

See John xiv., 26. Any theory of inspiration holds that the disciples were so inspired by the Holy Spirit as to give practically the teachings of our Lord, but not necessarily with verbal accuracy.

In reply to "F. L. A." (July 21):

"The mind is its own place, and in itself  
Can make a heav'n of hell, a hell of heav'n."

The author is Milton. The lines form part of a speech of Satan in the first book of "Paradise Lost." W. L. S.

Will some reader give the author of the following

"A pebble on the streamlet scant  
Has turned the course of many a river;  
A dewdrop on the baby plant  
Has warped the giant oak forever?"

E. D. D.

"C. S. N." in Notes and Queries of May 12, 1894, asks about the "Christian Union Churches." Does he not refer to the independent churches which are called by that name, and were organized in Ohio during the first years of the Civil War by Elder J. V. B. Flack? I have lately come among some of these people, and have met one of their ministers. They are mostly found in the West, though there are two organizations in New Hampshire and five in Vermont, then none east of Ohio, where there are 103. See Vol. I., American Church History Series.

A. D. B.