

ments of French masters, such as "Roméo et Juliette," "Hamlet," "Ascanio," "Le Cid," "Salammbô," and "Kérin," in operas, and, what is of far more account, their oratorios, cantatas, and symphonic poems—in fact, all their orchestral, chamber, vocal, or piano works—often possess a sustained expression and a startling originality unobserved before. The volume is fairly well printed and bound, but it is strange that a collection of well-considered criticism and character-sketches should be cheapened by such poor portraits and facsimiles of autograph scores.

Professor Goldwin Smith is sometimes irritating, but he is always interesting. Readers of *The Outlook* have not forgotten that charming little book, "A Trip to England," the reading of which is distinctly the best preparation for visiting that country which any American can make. Professor Smith has now prepared a kind of companion volume in *Oxford and Her Colleges*; a dainty little book which can be read through in two hours, and which describes, characterizes, and traces the historical development of Oxford with great clearness and felicity. It is the charm of both these little books that there is no element of the dry-as-dust fact-gatherer in them. Their special quality is the vitality with which they invest their themes and the skill with which they seize the salient and characteristic features. Oxford, in its long history, its beautiful architecture, its scholarly traditions, and its illustrious figures, lives again in this little book, and the reader who looks down upon the old university town from the Radcliffe library, with Professor Smith to tell the story for him, will have an hour of the rarest pleasure. (Macmillan & Co., New York.)

It is difficult to believe that any one who can read the English language can successfully resist the appeal of the *Ariel Shakespeare*, so alluring are these little books to the eye. As they come from the press, the beauty of this edition becomes more apparent. The latest installment, including "The Merry Wives of Windsor," "Measure for Measure," "Comedy of Errors," "Love's Labor Lost," "Taming of the Shrew," "All's Well that Ends Well," and "The Two Gentlemen of Verona," presents the comedies of Shakespeare in as compact and fascinating a form as they were ever given to the public. The special features of the *Ariel* edition are the small size of the volumes, which may be slipped into a coat-pocket; the clearness of the type, which makes the little book as easy to the eye as a big book would be; and the excellence and beauty of the binding and printing. It would be difficult to overpraise this latest form of the great dramatist. (G. P. Putnam's Sons, New York.)

The Rev. Dr. Minot J. Savage appears to grow more radical in his books with every new publication. Dr. Savage is a brilliant man, if not a great scholar. He always interests us and stimulates our thought even when we most dissent from his utterances on spiritism and the New Testament. *Jesus and Modern Life*, by M. J. Savage, with an introduction by Professor Crawford H. Toy, is a live book, but, in our opinion, the preacher has taken undue liberties with the text of the New Testament, not warranted by the present state of critical scholarship. It is well enough for Dr. Savage to emphasize the "divinity of man and the humanity of God." We object to his rejection of the Johannine Gospel; we think that he might have taken the witness of the late Professor Ezra Abbot on its genuineness. (George H. Ellis, Boston.)

Readers who remember the Rev. James S. Stone's "Heart of Merrie England" and "Over the Hills to Broadway" will know what to expect in his *Woods and Dales of Derbyshire*. Mr. Stone has a most happy gift of being leisurely, of rambling off from his main narrative into by-paths of anecdote, character-drawing, rustic folk-lore, and historical reminiscence. He has seen Derbyshire in every aspect, and what he has to say about it is pleasantly told. One longs to take a month's vacation strolling about these charming vales and "peaks," visiting Haddon Hall, Chatsworth, and a score of less famous but almost as interesting places. The book is beautifully made—a well-bound quarto of broad page, with many finely reproduced large photographs. (George W. Jacobs & Co., Philadelphia.)

The latest republication by Mr. J. M. Dent is, in selection and workmanship, one of the most charming pieces of book-making which has yet come from his admirable press. It is *The Temple Shakespeare*, to be published at the rate of two volumes monthly, a volume to be devoted to each play; the text that of the Cambridge Shakespeare, edited by Mr. Israel Gollancz, with notes and glossary. The books are of pocket size, but the page is square; the text rubricated and printed from a large, clear type, each volume containing a photogravure frontispiece. These little books are, in their way, models of artistic book-making. (Macmillan & Co., New York.)

Literary Notes

—The entire first English edition of Mr. Hardy's "Life's Little Ironies" was sold in advance of publication.

—Over two thousand magazines are published in Great Britain, of which about one-fourth are of a religious character.

—The Russian painter Verestchagin has written a romance of war life, which will appear simultaneously in Russian and German.

—Mr. Blackmore's days are devoted to gardening or to rowing on the Thames, and only his evenings are given to novel-writing.

—New neighbors of Tennyson's "Haslemere," in Surrey, are Mr. and Mrs. Humphry Ward, who, when in London, live in Russell Square.

—Dr. Conan Doyle's new novel is to be called "The Stark Monro Letters." The author promises a collection of medical stories for next autumn.

—Mr. Lecky, the historian, has been elected to fill the place on the Committee of the London Library made vacant by the death of Watkiss Lloyd.

—"Gyp," that clever but unpleasant French novelist, is the daughter of the late Comte de Mirabeau, and a grandniece of the great statesman and parliamentary orator of the Revolution.

—Professor Felix Dahn, of Breslau, whose sixtieth birthday was celebrated last month, is better known as the author of the popular "Kampf um Rom," which has gone through twenty editions, than as the producer of any other of his ninety volumes.

—Mr. G. W. Smalley makes the excellent suggestion that American and English publishers should adopt the French custom of printing first, second, and third "thousand" on their publications, instead of the unmeaning "edition," which may indicate anything from three hundred to a thousand copies.

—The most powerful work of the Parisian literary season just past has been "Demi-Vierges," by M. Marcel Prévost, a young novelist brought out by M. Brunetière, the new editor of the "Revue des Deux Mondes." The book has even been compared with the works of M. Alphonse Daudet—rather high praise for a beginner to receive.

—Maarten Maartens, or, to be more exact, Mr. J. M. H. van der Poorten Schwartz, the Dutch novelist, whose last story, "The Greater Glory," appeared in the columns of *The Outlook*, has been spending the winter at the Château de Sully, near Vevey, Switzerland. His new tale will be published in "The Graphic" during 1895.

—A readable and laudable little monthly paper is now being issued by the Fleming H. Revell Company, entitled "Books and Authors." Reviews of the firm's own publications naturally occupy a prominent place therein, but some space is given to the books of other houses. The special field of this paper will be in the discussion of religious books.

—Mr. Richard Le Gallienne has English, French, Scotch, and Irish blood flowing in his veins. He was born and educated in Liverpool. While an accountant's clerk, he published "My Lady's Sonnets" at his own expense. He then became private secretary to Mr. Wilson Barrett, the actor, before adopting literature as a profession. Mr. Le Gallienne's last book, "The Religion of a Literary Man," has brought him more fame than all his other efforts put together.

—Ex-President White has purchased and presented to the Sage School of Philosophy at Cornell University the Spinoza collection, which includes all works by the Dutch philosopher himself, and nearly all by Spinozists, none of any value being lacking. The list of complete editions is without a break, thus for the first time bringing together the four editions of Spinoza's monumental work, "Tractatus Theologico-Politicus." Finally, the collection includes all the known portraits of the philosopher.

—Among the books announced for immediate publication by Messrs. Dodd, Mead & Co., of this city, is a translation of a new book by the French writer Charles Wagner, whose "Youth" is now in its second edition. The title of the new book is "Courage." The same publishers will issue "Links in a Chain," a story by Miss Briscoe, the author of "Perchance to Dream," and one of *The Outlook's* contributors; it consists of five short stories, distinct, and yet connected like "links in a chain" into a whole with unity.

—Two of the younger members of the French Academy, the Vicomte de Vogüé, who has done so much towards the Neo-Christian movement in France, and Professor Lavisse, whose lectures and histories have so developed a genuine and unhistorical Gallic patriotism, were main forces in inducing the recent election to the Academy of Ferdinand Brunetière, the new editor of the "Revue des Deux Mondes," whose splendidly elaborate course on French literature-history, given annually at the École Normale, has combined with the two foregoing movements the present reaction against naturalism.

[For list of Books Received see page 602]

With Our Readers

Correspondence

"The Rights of Reformers"

To the Editors of *The Outlook*:

I have read with much interest the Rev. Dr. J. H. Ecob's deliverance on "The Rights of Reformers" (*Outlook*, March 24). Dr. Ecob's contributions to the discussion of living questions (and he never discusses dead ones) are always pointed and vigorous, and well worthy the attention they receive. Nevertheless, after reading his article, I am still constrained to class myself among those tyrants of the "outrageous majority" whose slings and arrows have for these many years glanced harmlessly from the good Doctor's coat of mail. I still insist that the reformer's work must be constructive as well as destructive, and I refuse to follow in any cause even so valiant a leader as Dr. Ecob has shown himself to be, till that cause shall appeal to some higher instinct in mankind than that of mere demolition. I admit that such charges were brought against the anti-slavery agitators; it was said that their reform was a purely negative one; and do we not know to our cost to-day, after a generation of freedom, that history has vindicated those charges? Had Lincoln lived, or had his policy of reconstruction prevailed, the elevation of a race from bondage might not have proved so slow and costly a process; but with thousands of blacks in the South to-day conditions are but little better than in slavery times, because we abolished the old régime—and had nothing better to put in its place.

As to the dress reform movement of the day, I take it that all its leaders are doing the very thing that Dr. Ecob seems to think they are not called upon to do—offering substitutes for what they seek to take away. I do not understand that any one of them asks her followers to go without clothes.

Finally, the vials of the Doctor's wrath are emptied over his fellow temperance reformers who meekly ask whether something cannot be put in the place of the saloon. "Nothing, gentlemen conservatives; absolutely nothing. If I kill a rattlesnake, I am in no fever to make his place good in the general economy of nature. The saloon is just as deadly a foe in the moral world. Believe me, my brother temperance reformers, our sole business is to kill the snake." How convenient it is to pass responsibility on to future generations! The plea that workingmen must have some refuge from their miserable homes is characterized as "maudlin." Perhaps it is; but what shall we say of the thousands of homeless people in our great cities? By all means let us try to make the homes better, whether the saloons go or stay; but let us do something for those who now have no homes at all, in any true sense of the word, and who resort to the saloons because the saloons have something to offer them. While we are defending the rights of the reformers, would it not be well to heed more carefully the claims of those whose condition they are trying to reform?

W. B. S.

Work in Harmony

To the Editors of *The Outlook*:

The Church has long been considering how it may reach the masses. It seems to me that an unusual opportunity for taking a step in that direction now presents itself. Most Christians are making extra gifts to such charities as undertake the relief of the destitute poor.

At a time like this, when there are so many who want work and therefore want bread, all are doubtless giving what they can, but most of our bread-giving is through the morning newspaper or some bureau or mission outside of the church proper. To the very poor, for whom our gifts are intended, the Church is a mere abstraction, of which they know little and for which they care less. It can be of no use to them while they live. The minister may be called in when they are dead, but so long as they remain in the flesh they have no ore use for the Church than for the police.

This is the way a large portion of the "un-churched masses" think about the Church when they think at all. Perhaps in time, when the Church learns to give its care to the physical and intellectual as well as to the spiritual improvement of all those who are or might be brought within its influence, this may not be so, for then there will be no "un-churched masses" in the sense in which we use that word to-day. The opportunity I speak of lies here. If, during this season of distress, all the gifts of charity now being poured out by Christian people went through the Church, and were by it distributed wisely and effectively among the needy poor, it would at once awaken a sympathy among these people for the Church.

It would bring the Church to the masses in a way to show them clearly that it had their well-being at heart. Then Christians could give their charity in Christ's name, and the Church would be following the example of its Master when he was upon the earth in caring for the body as well as for the spirit. Most of the charities are maintained by Christians, yet Christ does not get the glory.

It is time this were remedied. Each church has a Board of Deacons or almoners organized for the express purpose of dispensing charity, and by these working in harmony a whole community could be covered. In this way we would teach men that the Church is not a cold and formal body whose only function is the maintenance of stated worship, but an organization of warm hearts bound together by love to God, and ready, in His name, to hold out a helping hand to any needy member of the great brotherhood of man.

To this end all our giving should be through the Church, and the Church should see to its wise distribution.

J. S. V.

The Parliament of Religions and the Federation of the World

To the Editors of *The Outlook*:

The World's Parliament of Religions was a unique event in human history. It was a dividing-line between the past era of racial divisions and antagonisms and a future consummation of universal brotherhood—the solidarity of the human race.

It laid a practical foundation for such a union by adopting the enrollment formula of the Brotherhood of Christian Unity "as a suitable bond with which to begin the federation of the world on a Christian basis." The formula reads as follows: "For the purpose of uniting with all who desire to serve God and their fellow-men under the inspiration of the life and teachings of Jesus Christ, I hereby enroll myself as a member of the Brotherhood of Christian Unity."

This action of the Christian delegates of the Parliament opens a new way by which every one can do something to promote the reunion of Christendom.

Joining the Brotherhood of Christian Unity leads the mind from doctrine to Christ.

It does not interfere with individual faith or church relationships.

It supplies a platform upon which all can unite for the larger Christian enterprises of the community—the founding and sustaining of hospitals, orphan asylums, boys' and girls' clubs, free kindergartens—and for the promotion of temperance and the purification of politics.

In addition to all these benefits, it is at the same time the beginning of a world-wide brotherhood in Jesus Christ.

The scholastic discussions of the Middle Ages led Christianity away from the simplicity of its Founder's teaching, and from the simplicity of life that would naturally grow out of them. The consequence is that society has become infinitely complex, and the burdens of life are greater than its joys. What can be done to right the wrong, to bring Christ's peace out of our social chaos? Can any better way be imagined than just this: for those who are in earnest, who love Christ more than sect, who believe that it is righteousness alone

that exalteth a nation, who desire to live and to help others to live a heavenly life instead of a worldly life—for all such to know each other, to plan and work together for the promotion of Christ's kingdom in the earth? This is the work of the Brotherhood of Christian Unity. The federation of the world is begun wherever people agree to follow Christ, and to respect each other's personal beliefs and experiences.

Blank cards of enrollment will be sent, post-paid, for ten cents a dozen. Address the writer of this article at East Orange, N. J.

THEODORE F. SEWARD.

The Joys of Vegetarianism

To the Editors of *The Outlook*:

In connection with the wakening interest in vegetarianism, a curious point in my own experience comes to mind. Though scarcely myself carrying out the full idea of the system, inasmuch as fish and eggs form an important part of my diet, the fact occasions surprise that neither the excessive heat of summer nor the extreme cold of winter is realized to the same degree as when animal food is eaten. Meat, as we all know, has the tendency to produce inflammation in the system; consequently, it is quite apparent why the heat of summer should be oppressive and debilitating, but why the cold of winter should be less keenly felt is something for which to account is difficult. Indeed, so entirely would this appear to be a matter of the imagination that one might hesitate even to speak of it were it not that the experience has been shared by many.

One hesitates also, even in behalf of a reform, at making so bold an assertion as to declare that human life is prolonged by abstinence from animal food; but there can be no doubt that the period of keen enjoyment—the heyday of life—is greatly lengthened by following the vegetarian idea, experience proving as it does that the body nourished without meat retains its original proportions, its suppleness and elasticity. No vegetarian was ever known to suffer from obesity. If a beautiful woman at forty is obliged to give up dancing, to give up tennis, to give up walking, because she weighs one hundred and sixty pounds, is life the same thing to her that it would be without this burden of weight? Is it not a pity to sit down in the very prime and beauty of one's existence to question whether life is worth living? The sitting down, and the lugubrious thought, to say nothing of the meat constantly eaten, only add to the cause of the troubles; the fast-increasing avoirdupois not only making pleasure a thing of the past, but causing the object of life, in its full achievement of good, to become an impossibility.

E. C. B.

New York City.

Notes and Queries

What course do you advise to the friends of a young person who has been for years "firm in the faith," a Sunday-school teacher, leader in Christian Endeavor work, but who, from wishing to "broaden her life," to "hear both sides," to "become more liberal," etc., and from reading and listening to arguments against Christ's divinity, is drifting into unbelief and unspirituality, giving up work, and losing ground? I beg you will help us. She declines to talk with her pastor; says the "ministers know very little," etc.

A SUBSCRIBER OF YEARS.

"The friends" are seldom able to do much for one who has thus drifted away from her moorings. Generally speaking, only one who has experienced doubts and overcome them can aid the doubter. If the one you refer to is open-minded, and willing to read, we would suggest a tract published by the American Unitarian Association (Boston), "Our Common Christianity," by Dean Stanley; also another book of the same publishers, "Steps of Belief," by James Freeman Clarke; also a little book by C. A. Row, "Manual of Christian Evidences" (Thomas Whittaker, New York).

Why are the Greek words *en oikia*, in the eleventh chapter of First Cor., thirty-fourth verse, translated "at home"? It means simply "at house," and, judging from the previous verses, I think we may safely translate it "at your house." The Church is first rebuked for not providing for those not having houses (verse 22), and then the argument winds up with "If any man hunger in house, let him eat." The present translation, "at home," seems a contradic-