

school. The Society will be thoroughly organized to begin its work next autumn.

#### What Missions Have Done in Ceylon

In our last issue we spoke of the cry against missions in India, and referred to the conclusive evidence given by the Rev. Robert A. Hume of the value of the work done in that country. When we turn to the island of Ceylon, we find that the change which has come over the life of its people is so great as almost to defy expression in words. The first missionaries reached Ceylon in 1816. In the interval between that time and the present—a period of only about seventy-seven years—vast progress has been made. Not all, of course, can be ascribed to the missionaries, but most of it is undoubtedly due to the administration of the English Government and the fidelity and practical wisdom of three Protestant missions. The whole aspect of society has changed. Strong and comfortable houses have taken the place of mud houses; bullock-carts, horse-carriages, and other vehicles have taken the place of human drudgery, and mechanics have taught the people how to use the forces of nature. In a country which was without schools, schools have been founded. The Batticotta Seminary, the Oodooville Female Boarding-School, English schools, and various Tamil schools, even before the American missionaries went to Ceylon in 1855, had done a great work. When the missionaries first went to that land, only three girls in the whole province were able to read; in 1855, when the American missionaries went there, hundreds of women were well educated, and happy homes had taken the place of the old barbarism. With the addition of the American helpers the progress has been still more rapid. The Jaffna College, the Training-School at Tillipally, the Female Boarding-School at Uduppity, the Batticotta High School, and other English schools and village schools, have slowly but surely done their work, and now these institutions, which are chiefly the product of missionary activity, “are furnishing the country with pastors, preachers, teachers, editors, translators, poets; the Government with officers, such as magistrates, proctors, clerks, overseers, and doctors. They are dispersed throughout India, Burmah, Straits Settlements, and Borneo.” There are now about fifteen hundred church members in the American Mission, with sixteen church organizations, and fourteen pastors and other preachers. The Bible is translated and printed in Tamil, and the religious life of the people is much like our own. The Young Men's Christian Association is doing its special work there. The chief opposition comes from the Sivites, who represent the old heathenism. They are imitating the work of the missionaries in every possible way. But there is one department of labor which they have not undertaken—namely, the organization and conduct of girls' boarding-schools. It is hard for heathenism to recognize the worth of woman. In India and Ceylon, and throughout all the East, woman is little better than a thing. The article in the April number of “The Missionary Herald” entitled “What Has the American Board Done for Jaffna?” by the Rev. B. H. Rice, a native preacher at Batticotta, is well worth study by those superficial persons who are inclined to speak of missions as a failure. The fact that such an article could be written by a native is itself a tribute to the work of missionaries in that country.

#### The Late Professor W. Robertson Smith

The English papers just reaching us are full of tributes to the memory of the late Professor Robertson Smith. No man in recent times seems to have commanded more general admiration and honor. It seems strange that there can have been such a revolution in feeling as the last ten years have witnessed. It is hardly more than ten years ago since Professor Smith was on trial for heresy, and, while his friends never lost confidence in his essentially Christian character and the essential soundness of his teachings, there were many who regarded him as one of the most dangerous teachers of modern times. Now there is an almost universal chorus of praise. The “Christian World” has an admirable article upon him, as has also the “British Weekly,” and the latter paper contains a touching account of his funeral by one who was present. The Outlook has already published an account of the life and work of this most remarkable man, the man who has been called the chief scholar of our time.

We refer to him in this department only for the purpose of informing our readers of how his loss is felt in the land in which he was born and among the people with whom he labored. Robertson Smith was a hero in the great struggle in behalf of religious liberty in Great Britain. In all the trying times through which he passed he conducted himself with courtesy and a splendid loyalty to truth as he understood it, and now all classes in the Church are recognizing the debt which the Church owes to him. His funeral was held in the Queen Cross Church in the old city of Aberdeen, where much of his life was spent. Among those present were many professors of the Free Church: from Edinburgh, Professor Davidson; from Aberdeen, Professors Salmond, Robertson, and Cameron; from Glasgow, Professors Candlish, Bruce, Lindsay, and George Adam Smith. The Senate of his own University was represented by distinguished professors. The number of laymen from various parts of Scotland was large. The service was conducted by Dr. G. A. Smith, who offered prayer and read the Psalm, and Dr. Candlish, who offered prayer. The burial was in the cemetery of Keig Parish Church, out among the Scottish hills—the church which had been honored by the ministry of Professor Robertson's father—and the service of burial was conducted by his father's successor. The article in the “British Weekly” describing this service is tender and beautiful. It is evidently the work of a near and dear friend. It closes with these words: “In such a company, from so many classes and interests in life, we laid this greatest scholar of our generation to sleep, without a word spoken, as the Scotch custom is, on the hillside above his birth-place and the little cottage-manse where he received from his own father and mother all his schooling. It was fittest that he should be buried at home, for if it was from home that he won by natural inheritance and by education the most of his wonderful equipment for his life-work, it was for the dear ones of the home that he kept, throughout all his manhood and his fame, his love, his honor, and his help.”

One of the most remarkable men in the pulpit of the United States is Dr. Furness, of Philadelphia.

He is now ninety-two years old, and has been connected with one church in the pastoral office for about seventy years. For fifty years he was the pastor, and since then has been pastor emeritus. On last Easter morning he preached on the Resurrection of Jesus to his former congregation, and the next Sunday repeated the sermon in Germantown. He represents the more conservative element in the Unitarian churches. He has been especially remarkable for the spiritual quality of his work, and for the strong emphasis which he has placed upon the spiritual life and the doctrine of immortality. An editorial in the “Christian Register” says: “His life has had a wonderful unity and a wonderful duality; its unity has consisted in his connection with one society for nearly seventy years; its duality, in the great enthusiasms of his life—one for the anti-slavery cause, the other for the New Testament and especially for the life and character of Jesus.” We should be inclined to add another characteristic of his teaching, and that is, his wonderful faith in immortality. A few years ago we were permitted to read a letter which he wrote to a friend on the subject. It was altogether one of the most vital and satisfying utterances which we have ever seen. We have forgotten to whom the letter was written, but if this paragraph should happen to fall under the observation of the person fortunate enough to possess it, we should be very glad to have it published for general circulation, feeling sure that a great blessing would be thus conferred upon many earnest and inquiring spirits. Few are able to write on this subject in a way which at once convinces the reason and satisfies the heart. Dr. Furness has this rare gift. To him the future seems as real as the present, and he has expressed his thoughts with the rare lucidity and beauty which characterize all his writings. We do not recall any other American minister who has been so long associated with the life and history of one church; neither do we recall any one who has been more universally beloved and trusted by those who have had the privilege of his acquaintance. In his life the words of the prophet have become beautifully true—“At evening-time there shall be light.”

## Books and Authors

### Pleasure and Pain<sup>1</sup>

The new inductive psychology, which began with laboratory experiments upon the senses, reaction-times, and the psycho-physic law, has been for a decade drifting on toward the study of the active powers of will, and there are many very recent signs that it is entering the still larger field of feeling and emotion. When it does so, it will cover the entire ground of man's psychic life. As the problems have deepened, the old materialistic bias of these studies has decreased, until there now seem promise and potency of deeper insight even into man's religious life.

Mr. Marshall's book is thus most opportune, and contributes so much clearness that it must be read by every one interested in the subject. He has made himself well acquainted with the vast and varied literature of the subject, save only the works of Oppenheimer—which probably appeared just too late—and of Dr. Henry Head, both of whom discuss the problem of pain in a way that is very important for his theory. Besides being severely scientific, they base their work more entirely upon anatomical and pathological data than Mr. Marshall approves.

We have read Mr. Marshall's book from cover to cover, and are much indebted to him. His fundamental position is that pleasure and pain are not the basis or raw material out of which all mental life is developed, because were this the case pleasure and pain would be used up, like raw material, in the product; and if mind was made out of them, it would show traces of their duality. Neither does he think pleasure and pain to be *sui generis* and apart, like special senses; his view is that they enter as differential qualities into all mental states, and that either of them may belong to any act or element of consciousness. If they are special qualities, they may come to all mental phenomena.

Mr. Marshall's classification of instinct-feelings, of which the emotions are complexes and co-ordinates, is clear and convenient. Joy is a complex psychosis of coming advantage; dread, of disadvantage. Sorrow is loss of advantage; relief, of disadvantage. Over against these four passive are four active feelings—love, a complex psychosis tending to go out to beloved objects; fear, tending to flee from disadvantage; anger, to drive it away; and surprise, which is a concentration of effective action on a single object. To these last four he adds a tendency to imitate, and another to please or attract advantage. States of pleasure and pain, or algedonic states, to use the author's convenient new term, color all and do not have the wide neutral or untuned interval between them which Wundt—whom the author thinks is coming around to his general view—urges.

Due scope is given to the nutritive factors which Grant Allen first brought into prominence. The description of each emotion is interesting and comprehensive. Although emotion is said not to originate in reflex or other movement or attitude, due attention is given to the latter. We could, however, but wish that so competent an author could have included the fascinating topic of sign-language, and perhaps even Delsarte, in his field of view. The object of art and pedagogy might be conceived as the enlargement of pleasure-fields—to use another happy conception of the author—and the frequency and prolongation of pleasure-states. Algedonic æsthetics are thus related to pedagogy and to ethics, and racial pleasure-getting is equivalent to racial effectiveness. This view does not favor utilitarianism nor egoistic hedonism. Even the bitterest restrictive pains should not be eliminated, for this would be death of the higher entity. The relatively permanent pleasure-field of revival is for each person the æsthetic field to which he refers in making judgments.

It is impossible to give more than hints and glimpses of the positions taken in this work in our space. The theme ranges from the simplest physical sensation up to the lofti-

<sup>1</sup> *Pain, Pleasure, and Æsthetics. An Essay concerning the Psychology of Pain and Pleasure, with special reference to Æsthetics.* By Henry Rutgers Marshall. Macmillan & Co., New York.

est emotion. That the solution is final the author would, we presume, hardly claim. To call it so would be to discount the great and early advance we so confidently expect in the near future in this field. Our own bias is so strongly experimental that we do not feel the assurance, once axiomatic, that physical pleasures or pains are simple, much less that there is any *quale* called pleasure or pain. What minute laboratory studies of specific pains caused and measured by apparatus will suggest, we would not venture to predict; but to us there seem new definitions and conceptions in the air. These we never felt more strongly than in reading Mr. Marshall's book, which certainly gives great hope of a slowly unfolding order in this vexed and chaotic field.



### Palgrave's Dictionary of Political Economy<sup>1</sup>

Palgrave's "Dictionary of Political Economy" can be characterized only by the use of the much-misused word invaluable. It not only covers all economic subjects of any importance by means of clear articles setting forth the principles involved, but does the far more important work of presenting with much completeness and all possible accuracy the historical and statistical information bearing upon them. This it does for the general student; for the special student it presents a very complete bibliography of each subject discussed. Among the contributors are enrolled nearly all the most distinguished economists of Great Britain, three or four of the best-known economists upon the Continent, and several of the leading American economists, including Professors Mayo-Smith and Seligman, of Columbia; Professors Ashley, Dunbar, and Tausig, of Harvard, and Professor Ely, of the University of Wisconsin. Certain American questions are treated all too briefly, but this is our only criticism upon the work. In the first volume, for example, in the article on assessments, there is scarcely a reference to the special assessments of abutting property, such as constitutes so important a part of American taxation. Similarly, the discussion of the banking system, though admirable as far as it goes, is much too condensed as respects the banking systems that have been employed in the United States. Nevertheless, upon this question of banking, we do not know of any other volume in which, in twenty pages—or even two hundred—so much well-digested information is to be found. As to prejudice—so apt to discolor even encyclopædia articles on economics—there is singularly little apparent. The parts discussing socialism, trades-unions, railroads, and the tariff are not yet published; but when we turn to the equally burning question of bimetallism in the volume at hand, we find an article which is entirely satisfactory to bimetallists, and which no intelligent monometallist can claim to be unjust to his own cause. The entire work seems to be executed as admirably as it is planned, and furnishes in the smallest possible compass an economic library.



### A Few Novels

*Under the Red Robe*, by Mr. Stanley J. Weyman, is a historical romance worthy of the author of "A Gentleman of France." It was bold to take Richelieu and his time as a subject and thus to challenge comparison with Dumas's immortal musketeers, but the result justifies the boldness. Mr. Weyman's hero is a man of his time—gambler, bully, duelist, with sword for hire; but still he has a sense of personal honor left, and when he is placed in a dilemma both branches of which seem absolutely incompatible with honor, he cuts the Gordian knot by offering his life to the great Cardinal whose plans he has dared to thwart. The plot is admirably clear and strong, the diction singularly concise and telling, and the stirring events are so managed as not to degenerate into sensationalism. Few better novels of adventure than this have ever been written. (Longmans, Green & Co., New York.)

There are an unusual number and variety of finely drawn char-

<sup>1</sup> *Dictionary of Political Economy.* Edited by R. H. Inglis Palgrave. Macmillan & Co., New York.