

Proudhon, Cousin, Guizot, De Tocqueville, Michelet, Quinet, Comte, Littré, Renan, Taine, and many others. The weak points and prepossessions of each are pointed out, and likewise their strength. From this the reader will readily infer the character and usefulness of this important contribution to philosophy and to history. (Charles Scribner's Sons, New York.)

The Rev. Dr. James Macgregor, of Columba Church, Oamaru, New Zealand, has issued the second installment of his system of Apologetics. This work bears the title *Revelation and the Record: Essays on Matters of Previous Question in the Proof of Christianity*. The author does not disdain the most arid literary style and the most arrogant assumptions. For a theologian to assert that the Tübingen School, however far its old positions are now discredited, "went up like a rocket and came down like a stick," is, to say the least, evidence of a shallow mind. Yet Dr. Macgregor certainly has no mean powers of logic when he chooses to put them to use, as, for example, in discussing the "Light of Nature," "The Foundations of Natural Theology," and "The Previous Question of Science Regarding Evolution." The last is in an appendix. The author is evidently unacquainted with the results of recent scholarship in the domain of New Testament criticism, and he has not read Harnack. In short, if we were to pass judgment on this book, it would be that it is a century behind the times, and ignorant of the opinions which it pretends to refute. (Charles Scribner's Sons, New York.)

It is possibly true that the laity of the Episcopal Church are more "High Church" than the stronger men among the clergy. After the "quadrilateral" of Chicago and Lambeth, a book like *The Church in the Prayer-Book: A Layman's Brief Review of Worship*, by Edward Lowe Temple, M.A., with an Introduction by the Rev. Samuel Hart, D.D., does not come to us as an eirenicon. It upholds auricular confession and the doctrine of the Real Presence (which no clear-thinking theologian will for a moment assert to differ from the theory of transubstantiation). In a word, we have only to say that if this be the teaching of the Book of Common Prayer, then somewhere and sometime there is going to be a great crisis in the Episcopal Church. We do not believe that such points are the doctrine of the Episcopal Church, and we are of the opinion that the editor of this book in its second American edition ought not to have used his official position as Secretary of the House of Bishops to authorize such a book. By so printing his title Dr. Hart involves the entire House of Bishops in a doctrinal position which certainly will be repugnant to some, if not to all, of them. All attempts to add new dogmas and doctrinal tests should be vigorously resisted by that Church which hopes to be a means of the union of Christian Churches. (Young Churchman Company, Milwaukee.)

We desire to recommend to the ministers of the Christian Churches an admirable work, *Speculum Sacerdotum, or the Divine Model of the Priestly Life*, by the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's Cathedral. Notwithstanding its Latin title, it is in no wise scholastic or mediæval in character, but an aid to the devout life and the effective work of the Christian minister wherever he may live, in America as well as in England. It is conceived in a spirit of sanctified common sense and of single-hearted devotion to the Master, and it is written in a strong and interesting manner. The topics which it treats comprehend the several aspects of the ministerial work, as the outcome of the true ministerial character. (Longmans, Green & Co., New York.)



Literary Notes

—Mr. Noah Brooks's country-seat at Castine, Maine, is called "The Ark." The reason is evident.

—In Dr. Wilberforce Newton's book, "A Trip through Russia," he will describe a visit to Count Tolstoi.

—A pretty brick villa at Hampstead Heath, that charming London suburb, is the home of Mr. Walter Besant.

—Miss Laurence Alma Tadema, the daughter of the famous painter, has written a novel, which she calls "The Wings of Icarus."

—It is said that the result of reducing the price of "The Forum" from fifty to twenty-five cents has been to treble its circulation.

—Every one will be glad to hear that Mr. George Macdonald's health has been greatly improved by his residence in Italy during the past winter.

—President Andrews, of Brown University, is engaged upon a book embodying his views on Bimetallism. The volume will be entitled "An Honest Dollar."

—Signor Luigi Morandi has had an astounding success with his "Antologia," and editions are appearing at the rate of one

a year. Not only are specimens presented from the writings of the best living Italian critics and scholars, but the book offers a good description of current literature development.

—Mr. John Brisben Walker, the publisher of the "Cosmopolitan," has decided to move the offices and plant of that magazine to Irvington-on-Hudson, where he now lives.

—Mr. Hamlin Garland has been a farmer in Dakota, a school-teacher in Illinois, and a literary worker in Boston. He is now a moving force behind "The Midland Monthly," which is published at Des Moines, Ia.

—The articles called out by Dr. Shields's monograph on the "Historic Episcopate," and first published in the pages of "Christian Literature and the Review of the Churches," have been brought together in a little volume edited by Dr. A. H. Bradford and published by the Christian Literature Company.

—M. Alphonse Daudet is finding time from original work to translate from the Provençal the poems and literary souvenirs of Baptiste Bonnet, called the Burns of Provence. It is said that the book, when it finally appears, will be entitled "Mémoires d'un Paysan." At twenty years of age Bonnet was educationally still so poorly off as to be unable to read, write, or even speak the French language.

—Mrs. Frances Elizabeth Barrow, for a generation and more known to young folks as "Aunt Fanny," has just died in New York City. She was born in Charleston, S. C., but at an early age came to New York, where she had since lived. She was always greatly interested in the care and education of children, and at one time was on the Juvenile Asylum Board. Besides her stories for the young, Mrs. Barrow also wrote two novels, "The Wife's Stratagem" and "The Letter G."

—Who remarked that the editors of "The Yellow Book" were modest young men? "The Sketch" reports them as saying:

"What is to be the leading note of 'The Yellow Book'?" "All magazines, if they are any good at all, must have clever stuff in them; that is a primary essential. We want, also, to be distinctive, to be popular in the best and truest sense of the word. And we don't want to be precious or eccentric. We feel that the time has come for an absolutely new era in the way of magazine literature. When 'The Century' was started, it was, in magazine literature, far ahead of anything else; now it is as far behind; and probably, in time, we shall get behind also, and somebody younger will take the lead. Distinction, modernness—these, probably, so nearly as they can be picked out, are the two leading features of our plan."

—"Lucien Leuwen" is the name of the hitherto unpublished work of Stendhal (Henri Beyle), whose popularity seems on the increase. His spirited comments on places, however, make his "Promenades dans Rome" and other volumes descriptive of Italian sojourns still valuable as guide-books, though written sixty years ago. Stendhal's style and force as a story-teller have just received unlooked-for praise from M. Émile Zola, who, in his recently published essays, remarks: "Balzac and Stendhal are the men who lead this evolution; it is dating from their works that imagination no longer counts in the novel. Look at our great contemporaneous writers, Gustave Flaubert, Edmond and Jules de Goncourt, Alphonse Daudet: their talent does not come from what they have imagined, but from the manner in which they show forth nature in its intensity."

—The New York "Sun" says: "Prince Poniatowski intends to make an interesting literary venture. He is of a literary and artistic turn of mind, has written for Parisian periodicals on subjects of art, and has painted some landscapes which have been placed in Parisian Salon exhibits. It is the design of Prince Poniatowski to start a monthly magazine to be called the 'French-American Review.' Ibsen, Tolstoi, and Zola have promised, his friends say, to contribute to the periodical. M. Casimir-Périer, who is the Prince's cousin, and M. Arrêve will give material and literary aid, and Forain and Caran d'Ache will illustrate the pages of the new magazine. The Prince is backed by his uncle, who is a wealthy resident of Paris. Beyond the general scope of the magazine and the fact that it will be printed in this city, the literary plans of Prince Poniatowski are yet unformed."

—"The Critic" says that Mr. Marion Crawford's "Gods of India," published in the April "Century," was accepted about twelve years ago, and proceeds to relate that "an uncle of Mr. Crawford's (not 'Uncle Sam' Ward) took the future novelist in to see the editor of the 'Century' somewhere in the early eighties, and, after introducing him, said, calling the editor, whom he had known from early childhood, by his first name, 'I want you to give this boy something to write. He's got the material in him. All he wants is the chance.' In the course of conversation it came out that 'the boy' had lived in India and knew a good deal about that country. 'Here are a lot of photographs of the gods of India,' said the editor, emptying the contents of a portfolio on the table; 'suppose you take these and write them up.' Mr. Crawford jumped at the suggestion, and wrote them up twelve years ago. It is a good thing that he wrote something else in the meantime."

[For list of Books Received see page 885]

With Our Readers

Correspondence

Has Gold Appreciated?

To the Editors of The Outlook:

You say (p. 777) "gold . . . has been steadily appreciating." What an amazing statement to come from New York, where \$5 does not buy half as much as it did before the war! I lived three weeks there at Easter, and found hotel bills, cabs, theaters, rents, and knickknacks, such as travelers spend on, to cost twice as much as formerly. In my experience, gold has depreciated. What are your proofs to the contrary? CANADIAN.

The standard of living among the well-to-do classes has changed so much that it costs more to "live well" than formerly. Nevertheless, the prices of the same quality of food, clothing, houses—indeed, of almost all forms of wealth except city land—have fallen over thirty per cent. in the last twenty years. The same amount of gold represents to-day more than thirty per cent. more property than formerly. Upon this fact statistical authorities are practically agreed. Consult Giffen's "Case Against Bimetallism," Sauerbeck's tables in last year's "Journal of the Royal Statistical Society," and the United States Senate's "Report on Wages and Prices."—THE EDITORS.

Just Taxation: In Dissent

To the Editors of The Outlook:

In your timely article entitled "History Repeating Itself" there is one sentence from which I beg leave to be permitted to express dissent.

The sentence reads as follows: "The rich ought to pay heavier taxes than the poor, both because they are better able and because in the protection of their property they receive a greater advantage."

1. The rich ought not to pay heavier taxes than the poor, for all classes should be treated with the same justice. Justice will never be gotten for the poor by any demand for "more than justice."

2. Ability to pay ought not to be the standard of taxation, for not only is this standard impracticable, as all attempts have shown, but it is unjust and unwise. It virtually imposes a fine upon thrift and improvement. Taxation of thrift and improvement, if it is collected, necessarily discourages thrift and improvement.

3. The rich receive no greater advantage from the protection of their property than the poor receive from the protection of theirs. The little is as much to the poor man as the much is to the rich man, and the protection of the little is as great an advantage to the poor man as the protection of the much is to the rich man. The fact seems, rather, that the poor man needs protection the more, since the rich man is better able to protect himself. Poor men do not employ private watchmen and Pinkerton detectives.

I respectfully submit that the true standard of taxation is that which asks each to pay, for the public uses of the community, a tax in accordance with the privilege of natural opportunity which he holds—that is, in accordance with the value of the land which he holds. Land value is created by the community, and no injustice is done to any one by asking him to pay a tax according to the amount of this value which he holds.

If a rich merchant holds a lot on a business thoroughfare, where the growth of the community has raised the value of the location to an enormous amount, let him pay accordingly. If a small dealer holds a lot on a less desirable side street, where land values are low, let him, too, pay accordingly, but at the same rate.

If a rich man holds a square on a fashionable street for his residence and grounds, let him pay accordingly. If a poor man holds a thirty-foot lot on a back street, let him, too, pay accordingly, but at the same rate.

No system of taxation will ever succeed

which demands that the poor shall be favored at the expense of the rich, and, as an admirer of The Outlook, I was sorry to see its advocacy of the pernicious theory that "the rich ought to pay heavier taxes than the poor."

J. H. D.

New Orleans.

The Advantage of the Episcopate

To the Editors of The Outlook:

Your usual acumen seems decidedly at fault in the article on Church Unity. You write of the Historic Episcopate as though it were synonymous with the doctrine of Apostolic Succession. Hence you totally misrepresent Dr. Shields and the Anglican Episcopate as claiming that "a special stream of grace" is sent through the line of bishops. That may be the theory of Bishop Seymour or Canon Knox-Little, but has no connection whatever with the fact of the Historic Episcopate. And it is the fact, not any theory or doctrine concerning it, which is held to be valuable. The value of it is not that it is essential to the existence of a Church, but that it is the best preventive of the endless divisions of Christendom. It is not an absolute check on schism, for the pretensions of the Bishop of Rome have made communion impossible between the Oriental and Western Churches, and between the Roman and the Anglican. But it is a simple fact that when Christians have given up the outward and visible sign of unity, they have lost the thing itself. Protestants who have relinquished the episcopate have shown a constant tendency to repeated subdivision, and those who have retained it have endured successfully most of the strains that have rent asunder all the others. It is the episcopate that is essential to continued unity, and that has, as a matter of fact, made the Episcopal Church capable of admitting wider differences of belief and practice without the risk of schism than any other Church in Christendom.

G. C. F.

What is Protestantism?

To the Editors of The Outlook:

The old Protestantism, having set to work to apply "the right of private judgment" to "the Bible and the Bible alone," has killed the one formula by the other. It has performed hara-kiri; it has disemboweled itself with its own sword of "private judgment." And so it has given place to its successor, modern Protestantism, whose answer to the question, "What plan did Christ adopt to secure the spread and perpetuation of his Gospel?" I shall give in your own words:

"The Protestant theory holds that Christ did not organize any ecclesiastical society, that he taught certain great truths, and inspired and still inspires a divine life, and left those who hold that truth and possess that life to organize their own institutions."

Now, excuse me if I say that to an Anglican mind this theory of yours abounds in glittering generalities and ambiguous phraseology. The old Protestant theory was, if faulty, at all events positive, definite, categorical; while the new leaves everything to "the Church of the vast vagueness." Far be it from me to deny the immanence of God, of the Word, of the Holy Spirit; far be it from me to deny—with the rationalist school—the possibility of miracles in either the past or present; I therefore do not call in question your statement that He "still inspires men." But I do maintain that there is a divine economy in the working of miracles; that God ordinarily works in grace, as he works in nature, by means and by regular laws; and that he has purposed, in his wisdom and love, that the salvation of man shall be brought about by the instrumentality of his fellow-man. "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

The inadequacy of the modern Protestant



theory to give full effect to the Gospel of Christ is being felt by many great minds to-day. Take, for instance, Professor Drummond; his "Natural Law in the Spiritual World" was thoroughly in accordance with your modern Protestant theory—pure subjectivity, pure individualism—but there was a lack in his book, as he himself confessed in the preface. That lack he supplied in one of his latest booklets, "The Programme of Christianity," wherein he grasps the idea that Christ founded a society, and beautifully illustrates that idea, and shows its immense value in the sociological world.

He who came to proclaim the Fatherhood of God and the brotherhood of man, also set up the machinery whereby that brotherhood might be embodied and rendered effective; and if, after all these centuries, that brotherhood remains an ideal simply, it is largely owing to the fact that the brotherhood of the Church which Christ founded has been set at naught and dismembered by the self-centered perversity of men.

If your formula presents the true "Protestant theory" of to-day, then I think I can say that Dr. Shields is no "Protestant," nor is the Presbyterian Church at large, of which he is so distinguished a son. See Westminster Confession of Faith, Chaps. XXV. and XXX. especially.

GEO. J. LOW.

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Notes and Queries

A lecture by an Episcopal lady speaks of the fact of Jesus having had neither brothers nor sisters. I had always thought he had brothers, and Geikie, the only authority I have, gives four brothers and two sisters. Is he good authority? Please tell me what is the best opinion on the subject? Also, if Newman is correct, in your opinion, in supposing that if there is any Apostolic Succession it is in the Roman Catholic Church. L. M.

It would never have been doubted that Jesus had brothers and sisters, except for a supposed religious interest to maintain the perpetual virginity of Mary. Geikie's statement is reliable. We would accept Newman's

Scrofula in the Eyes

A Wonderful Cure by Hood's Sarsaparilla

"When not a year old, scrofulous humor broke out on Dottie's face and ulcers formed on her eyelids. She suffered terribly, and to add to the torture, boils broke out; she had ten at one time. When eighteen months old she became

Totally Blind

and all the physicians said she would not be any better. But one doctor asked us to try Hood's Sarsaparilla, as he had known it to be used with benefit in such cases. Before the first bottle was all taken we noted a beneficial change, and she has since

Hood's Sarsaparilla Cures

improved steadily. The ulcers on her eyelids disappeared, and she has been entirely free from boils. Her eyesight is greatly improved, and she has grown to be a bright and smart girl, an attendant at the grammar school." MRS. IRA A. BASS, Littleton, N.H.

Hood's Pills cure liver ills, jaundice.