

New Testament. His work is conscientiously done, and, taking into consideration the difficulties which beset him, we are forced to admit his success. For the purpose of the series this commentary is rightly conceived and satisfactorily executed. (A. C. Armstrong & Son, New York.)

Succeeding Mr. Phillips's pleasant biography of Sir Joshua Reynolds, we now have, appropriately enough, that of Sir Joshua's friend and supposed lady-love, Angelica Kauffmann. In her romance, "Miss Angel," Miss Thackeray has taught us something of the successes and misfortunes of the fair artist, born in Switzerland and taught in Italy; but this book, *Angelica Kauffmann*, by Frances A. Gerard, naturally teaches us much more. It admirably supplements Mr. Phillips's pages devoted to Angelica, and, strange to say, it is the first life of the artist written in English. The sad thing in the book is, of course, Angelica's marriage to a supposed Swedish Count. The most attractive narrations are those of her relations to Winckelmann and Raphael Mengs in Rome, to Sir Joshua in London, and, years later, to Goethe and Herder. The German Jupiter called her Fra Angelica. Following a chapter of criticisms by her contemporaries and by writers of the present day comes an admirable appendix of her works, mentioning in each case the subject, the original or present owner, and, if engraved, the name of the artist. (Macmillan & Co., New York.)

Professor Thomas Egleston, LL.D., of the Columbia College School of Mines, has made a contribution to American history in *The Life of John Paterson, Major-General in the Revolutionary Army*. General Paterson was the great-grandfather of the distinguished author. Professor Egleston, finding that the life and character of his great ancestor had been somewhat deficiently recounted in our annals of the Revolution, undertook to gather such material as might bring to light the services which General Paterson rendered to the United States. He has thoroughly examined the collection of papers in private and public libraries, and has brought to our knowledge many details of the Revolutionary period of our National life hitherto unknown. Such may be found, for instance, in the chapter on "Shays' Rebellion." Incidentally in the narrative are careful pen-pictures of the customs and opinions of the old times. The book is illustrated with pictures and maps, and supplemented with considerable genealogical matter concerning the Paterson and the Egleston families. (G. P. Putnam's Sons, New York.)

One fairly rubs his eyes to find a rational Protestant advocating under a new guise the old doctrine of the "counsels of perfection." The theory of Christianity formulated by the anonymous author of *Discipleship: A Scheme of Christianity*, is nothing less than the mediæval notion of the different "states of life" revived. In this way the author answers Tolstoi and all preachers of universal perfection. This writer classes the Christians into "disciples" and common folk. Between the "disciple" and the "minister" there is no distinction to be made. The disciple is bound to follow strictly the life of Jesus; the other Christians are not to be held to so strict a rule, else the world would come to an end. With folly of this sort we have little patience, for it amounts to flat infidelity. We believe that the Sermon on the Mount was intended for every one, and not for the practice of a select few. Mediæval history is a sufficient comment and proof of the mischievousness of the theory when applied to social life. (G. P. Putnam's Sons, New York.)

Mr. Du Pont Syle's *From Milton to Tennyson: Masterpieces of English Poetry* (Allyn & Bacon, Boston) gives us excellent selections from Milton, Dryden, Pope, Thomson, Johnson, Gray, Goldsmith, Cowper, Burns, Coleridge, Byron, Keats, Shelley, Wordsworth, Clough, Matthew Arnold, Browning, and Tennyson; it is too bad that Scott is unrepresented. Mr. Syle, who, by the way, is Instructor in English at the University of California, presents his chief claim to consideration in the remarkably entertaining and instructive notes which constitute the latter half of the volume. These notes consist, in the case of each author, of a short biography, a bibliography of criticism, and then the description of the special poems, with elucidation of any difficult word or passage. The book is well printed, but it should have had a limp cover. Such a volume is far more than a student's text-book; it is also a welcome *vade mecum* to older men, who will make of it a pocket companion, gladly living over again in it their college courses in modern English poetry.

The papers contributed by the Rev. Alexander Maclaren, D.D., to the "Sunday-School Times" on the International Lessons upon the Gospels, are being republished in book form by A. C. Armstrong & Son, of this city. We have already commented on the two volumes which have appeared, and now the two concluding volumes, *Bible Class Expositions: The Gospel of St. Luke—The Gospel of St. John*, are before us. The clear

style, the sincere piety, the suggestive exposition, need no comment. Dr. Maclaren's characteristics are generally known and recognized. He is with justice considered by many the prince of textual analysts. At any rate, no one can excel him in opening up the Scriptures. There is nothing of the controversial element in his writings. He is positive and constructive. His works are an aid to the devout study of Holy Writ, and as such merit their great popularity.

Literary Notes

—It is announced that Mr. Thomas Bailey Aldrich is going to Japan, and that the result will be a volume of as delightful travel-sketches as those in "From Ponkapog to Pesh."

—Mr. Rider Haggard declares that "Eric Bright Eyes" is the best book he has published. His most popular work, however, is "She," which was written in six weeks. The sales of "King Solomon's Mines" come next.

—It is announced that Mr. William Michael Rossetti, the art critic and brother of Dante Gabriel and Christina Rossetti, is about to resign the position, which he has held for many years, of Assistant Secretary to the Board of Inland Revenue.

—Mr. Jerome K. Jerome says that he has been "everything by turns, and nothing long." His list of employments includes the labors of a railway clerk, an actor, a reporter, a school-teacher, a stenographer, a solicitor's clerk, a "literary man," and now an editor.

—Mr. John Bartlett's "Shakespeare Concordance," which has been in preparation for over twenty years, is to be published soon. There are to be four hundred thousand entries, and references will be given, not only to acts and scenes, but also to lines. The name of the editor of the "Dictionary of Familiar Quotations" is a sufficient guarantee as to the accuracy of the forthcoming work.

—It is said that Leo XIII.'s denunciations of "Lourdes" in his letter to Monsignor Richard, Archbishop of Paris, will double its sales in that city and elsewhere. M. Émile Zola is, of course, reveling in the advertising which the Papal letter gives him. He takes clever advantage of it, too, in declaring that the title of his next novel will be "Rome."

—Through his mother Mr. Rudyard Kipling traces his connection with the English, Scotch, and Irish nationalities, while his father, though an Englishman by birth, is of Dutch descent. Many years back Mr. Kipling, Sr., went to India and became the Director of the Art School at Lahore. He has now returned to his native land. Rudyard was educated at the United Services College in North Devon, where he wrote his first sonnet. When but sixteen he went back to India and entered upon his journalistic career.

—Dr. Oliver Wendell Holmes has just attained the age of eighty-five years at his summer home at Beverly Farms, Mass., and thus speaks of his health and literary labor to a Boston "Advertiser" interviewer:

The burden of years sits lightly upon me as compared with the weight it seems to many less advanced in age than myself. But after threescore years and twenty, the encroachments of time make themselves felt with rapidly increasing progress. When one can no longer hear the lark, when he can no longer recognize the faces he passes in the street, when he has to watch his steps, when it becomes more and more difficult for him to recall names, he is reminded at every moment that he must spare himself, or nature will not spare him the penalties she exacts for overtaxing his declining powers. The twelfth septennial period has always seemed to me as one of the natural boundaries of life. One who has lived to complete his eighty-fifth year has had his full share, even of an old man's allowance. Whatever is granted over that is a prodigal indulgence on the part of nature. I am often asked whether I am writing my autobiography, to which my answer is: "I am in the habit of dictating many of my recollections, some of my thoughts and opinions, to my secretary, who has in this way accumulated a considerable mass of notes."

—The colonial house at South Berwick, Me., where Sarah Orne Jewett was born, is a hundred and fifty years old, and has thus far escaped any modernizing. In "The Country Doctor" we have a description of the author's father; elsewhere we are told that—

My father had inherited from his father an amazing knowledge of human nature, and from his mother's French ancestry that peculiarly French trait called *gaieté de cœur*. Through all the heavy responsibilities and anxieties of his busy professional life this kept him young at heart and cheerful. His visits to his patients were often made delightful and refreshing to them by his kind heart and the charm of his personality. I knew many of the patients whom he used to visit in lonely inland farms or on the seacoast in York and Wells. I used to follow him about silently, like an undemanding little dog, content to follow at his heels. I had no consciousness of watching or listening, or, indeed, of any special interest in the country interiors. In fact, when the time came that my own world of imagination was more real to me than any other, I was sometimes perplexed at my father's directing my attention to certain points of interest in the character or surroundings of our acquaintances. I cannot help believing that he recognized, long before I did myself, in what direction the current of purpose in my life was setting. Now, as I write my sketches of country life, I remember again and again the wise things he said, and the sights he made me see.

[For list of Books Received see page 403]

The Religious World

Sunday Facing the Matterhorn

By the Rev. A. H. Bradford, D.D.

The Riffel Alp Hotel is located about two thousand feet above Zermatt, and directly facing the Matterhorn—the most unique, if not the loftiest, of the mountains of Switzerland. It is not a resort for fashionable people, but is frequented largely by professional men and women who know the value of pure air and rejoice in glorious scenery. In full view are the Matterhorn, Dent Blanche, Weisshorn, Rothhorn, Mischabel, and a host of other peaks. At our right, as we face the monarch of the region, stretches the gorge which reaches to the Rhone Valley, and seems to be guarded at the other extremity by the gigantic chain of the Bernese Oberland. As I write I can look from my window the full length of this gorge; and few more grand or beautiful pictures ever greet human eyes. The conformation of the walls, the richness of the coloring—almost black at the bottom, with long strips of deep purple on the sides, with the whiteness of the far-away Bernese Mountains, with the picturesque church spire at St. Nicolas, and the curious houses of the peasants perched here and there on the dizzy heights—make this pass from Visp to Zermatt one of the most glorious in the Alps. But it is not so much of the scenery of this wonderful place that I have started to write, as of the way in which Sunday is here observed. It is well known that all over Europe provision is made by the English Church for religious services. This part of her work is under the direction of two societies, one of which is presided over by the Bishop of London, and the other by the Bishop of Gibraltar nominally, but actually by the Bishop of London also. The chapels, where they exist, are usually erected by regular visitors, and by those specially interested. Where it is necessary, help for that purpose is supplied by the treasury of the societies. In many places services are held in the drawing-rooms of the hotels. Special chaplains are chosen for this ministry, and those in summer and winter resorts are usually English clergymen who are appointed by the societies, and who thus get their vacation at a merely nominal cost to themselves, while they often are able to do quite as much good in their summer parishes as in their regular fields of labor. The societies are supported by voluntary contributions, chiefly from those who attend the services at the various stations. It thus happens that wherever one travels in Switzerland, and almost everywhere where the numbers warrant, he is sure to find an English church service when Sunday comes, and one which will help much to keep warm his spiritual life. It is doubtful if any work which the English Church is doing is more valuable than that in its services for travelers in various parts of the world.

Last Sunday it was my privilege to worship in the little chapel of the Riffel Alp Hotel. The famous Dean of Norwich, Dr. Lefroy, is the chaplain, and if he always preaches as he did last Sunday, the visitors here are not likely soon to forget their privileges and duties as Christians. The chapel seats about two hundred, and it was crowded, there being seats in the aisles. In all my travels I have always found these chapels well attended. The service of the Anglican Church, of course, is everywhere substantially the same. It was the sermon that was especially noticeable. The Dean is a superb reader, and from the way in which he read the first lesson—the twenty-second chapter of First Kings—all were in an expectant mood, and no one was disappointed. His text was Romans x., 1: "Brethren, my heart's desire and prayer to God for Israel is that they may be saved." The sermon was entirely without notes, and began with the familiar thought, forcibly expressed, that if we would understand the utterance of any man, we must, so far as possible, put ourselves in the place of the speaker. He then said that this verse represented Paul in a unique character—viz., that of an enthusiastic and passionate patriot. He was here praying for Israel, for his country, as an Englishman in the nineteenth century might pray for England. With this introduction he entered upon a peculiarly vivid and fair consideration of the perils which are threatening the English nation from the irreligion of the masses, both high and low, and from the evident progress of a great social revolution. The sermon was calm but intensely vivid, and, as it drew toward its conclusion, almost dramatically personal and practical. The preacher asked his hearers what they were doing to save England; if they were honestly studying the social problems with a view to helping in their solution; if they were going home to show a living Christ to those who need him in this nineteenth century. "Yes, I will tell you how some persons are trying to save our England. They are going to our churches and piously repeating the service on Sunday, and then on Monday, while thousands are without

work, paying £15,000 for a race-horse; they are praying for 'all sorts and conditions of men,' and then, with thousands starving around them, are paying two hundred shillings a dozen for their wine." That sentiment was delivered with startling emphasis. The sermon ended with an appeal to his hearers to make their lives large, noble, and beautiful by serving humanity in the spirit of Jesus Christ.

The interest in the audience was so intense that one could have heard a pin drop. More than once since then I have heard references to the £15,000 for a race-horse and two hundred shillings a dozen for wine. After the sermon the holy communion was celebrated, and it was a great joy for me to take the emblems of the sacrifice of Christ from the hands of the preacher. Not far from me knelt Dr. Newman Hall, of London. When the solemn service ended we came out into the cloudless day, and directly in front of us, in solitary and awful grandeur, loomed the Matterhorn, and there came to me instantly a thought concerning the relation between the Matterhorn and Calvary which I hope before long to give in these columns to the readers of this letter. Enough now to say that there seemed no discord, but rather a deep and noble harmony, between the thought of Him who revealed the love of God on Calvary, and the revelation of the power and majesty of God in the grandest of the Swiss mountains.

One word more. All persons who travel do not leave their religion behind them; most of them, I believe, are as consistent abroad as at home. And the English-speaking people are not the only Christians in the world, although they may put special emphasis upon the observance of Sunday. While the service which I have described was being held in one chapel, another service, I doubt not equally sincere and solemn, was held in the little Roman Catholic chapel near by. Both are under the shadow of the Matterhorn, and in both the worshipers were inspired to nobler living and to more helpful and acceptable service by being pointed to Calvary and its cross. The world is not growing worse, and true religion is the monopoly of no race and no sect.



A Brotherhood Meeting

The Brotherhood of the Kingdom met this year, August 7 to 11, at Marlborough-on-the-Hudson, and as the guest of the Rev. Leighton Williams, of Amity Church, New York City. The character and purpose of the society may be gathered from what follows:

The qualifications for membership shall be: (1) Comprehension of the aims of the Brotherhood; (2) harmony with its spirit; (3) the expressed desire to co-operate with it. Upon the written recommendation of three members vouching for these qualifications, the Secretary shall propose the names of the candidates to all the members of the Brotherhood.

Aims: The aims of the Brotherhood shall be carried into effect by the following means:

1. Every member shall, by his personal life, exemplify obedience to the ethics of Jesus.
2. He shall propagate the thoughts of Jesus to the limits of his ability, in private conversation, by correspondence, and through pulpit, platform, and press.
3. He shall lay special stress on the social aims of Christianity, and shall endeavor to make Christ's teachings concerning wealth operative in the Church.
4. On the other hand, he shall take pains to keep in contact with the common people, and to infuse the religious spirit into the efforts for social amelioration.
5. The members shall seek to strengthen the bond of brotherhood by frequent meetings for prayer and discussion, by correspondence, exchange of articles written, etc.
6. Regular reports shall be made of the work done by members, in such manner as the Executive Committee may appoint.
7. The members shall seek to procure for one another opportunities for public propaganda.
8. If necessary, they shall give their support to one another in the public defense of the truth, and shall jealously guard the freedom of discussion for any man who is impelled by love of the truth to utter his thoughts.

Adopted as the Basis of Organization August 11, 1893.

Though the society began originally as an association of Baptists, it has already outgrown denominational limits. The session began on Tuesday with a devotional meeting conducted by Dr. H. H. Peabody, of Rome, N. Y. In the afternoon a Bible Study on "The Covenant of the Spirit" (Jer. xxxii., 31-34) was presented by Professor N. Schmidt, of Hamilton, N. Y. This was followed by presentations of aspects of the Spirit's work: "In Transforming Our Lives," by Dr. Edward Braislin, of Brooklyn; "In Enlightening Our Minds," by P. Z. Batten, of Amity Church; and "In Giving Power for Conquest," by F. S. Dobbins, of Philadelphia. The quiet hour of prayer and meditation was given its central thought by Dr. McLaurin, of Detroit. Wednesday, the topic for the day was "The Kingdom of God," and the Rev. B. Lawson, of New York, led the devotional meeting at seven o'clock in the morning. Dr. George Dana Boardman, of Philadelphia, read one paper on the "Gospel of Eternal Life," and Leighton Williams another on the "Gospel of the Kingdom." Later, F. C. A. Jones, of Newark, gave a Bible