

Books and Authors

The Whence and Whither of Man¹

Among the many books which have recently appeared on the relations of science and religion, this by Professor John M. Tyler, of Amherst College, is one of the best. It is thoroughly strong and able, and in a perspicuous way presents the doctrine of evolution in its relation to man in his social, moral, and religious nature. It is just what it professes to be—"a brief history of the origin and development of man through conformity to environment." The plan is simple. It is a historical study. The position taken is that the only way in which we may know the "whither" of man is from a study of his origin. To the question, "Whence?" the author answers, as all evolutionists do, "Protoplasm." To the question, "Whither?" his reply is: "Everything points to a spiritual end in animal evolution. The line of development is from the predominantly material to the predominance of the non-material." Professor Tyler is both an ardent evolutionist and an evangelical Christian. The aim of his work is thoroughly constructive. Beginning with the protoplasm, he traces the development of life through the lower orders of being up to man. The chapters on "The History of Mental Development," "Natural Selection and Environment," "Conformity to Environment," and "Man" are all of intense interest. Evolution he finds to be as old as the Hindu philosophy, recognized in Greece, and taught even in our Scriptures. In the development of his argument Professor Tyler emphasizes many points worthy of special mention. For instance, he believes in the heredity of the moral and spiritual nature as distinctly as in that of the physical. One position which he takes reminds us of the great argument of Jonathan Edwards in his treatise on "The Will," and another of the strongest feature of Professor Drummond's late book. In speaking of the will he says: "Until I care, I shall never choose; the perception must rouse some feeling if it is to result in choice." In other words, the will is as the apparent good. Perception in itself is nothing; perception, to influence the will, must see something apparently desirable; which is only another way of stating Edwards's great dictum. He finds the rudimentary will even in the amoeba, which selects or chooses its food from among grains of sand; and he shows how the will is stimulated by appetite—hunger is its first teacher. This is like Drummond's teaching concerning the origin of altruism.

The effect of fear on the will, and consequently on human development, is next traced. "The first animal which feared took a long step upward." Everything is shown to move toward the development of the moral and spiritual. "In order to progress, the higher vertebra had to subordinate everything to mental development; in order to become man it had to develop the rational intelligence; in order to become higher man, present man must subordinate everything to moral development." Elsewhere he shows that in order to become the highest man everything must be subordinated to spiritual development. One strong passage in the book is that in which he shows that man is not, and never can be, pure spirit. "Memory recalls past gratifications, and imagination paints vivid pictures of possible future enjoyment. Man remains a spiritual being only on condition that he resolutely and vigilantly purposes to be so. To lag behind in this spiritual path is death." In speaking of what man is sometime to be, he says that the body will become finer, fitted for nobler ends; intelligence will be developed; emotions will be refined; the man of the future will possess a strong will, guided by a keen intellect toward the highest aims clearly discerned. "The future man will be heroic and divine because he will live in an atmosphere of truth and right and God, and will be consciously inspired by these divine, omnipotent motives."

Of popular books on Evolution and its relation to social and religious problems, especially the latter, this of Professor Tyler seems to us conspicuously good. The style is somewhat peculiar, often too colloquial for literary beauty, and page after page contains an element of preaching not usually found in such works, which somewhat mars the excellence of the book if it is regarded as a simple treatise. Both defects are probably the result of the fact that the book is composed of lectures rather than essays. One feature we are glad to note. Professor Tyler is not a disciple of Weismann. He evidently believes in the transmissibility of acquired characteristics, as it seems to us every student of human life in its larger aspects must believe.

In short, it is our opinion that the Morse Lectures of 1895 will be found to be among the most helpful and timely of any which have yet been delivered on that foundation. They present just those aspects of the great subjects considered which many people

desire to understand better; and the whole discussion is calm and evidently in the interest of truth rather than of tradition.

The Preacher and His Place¹

The Lyman Beecher Lectures on Preaching, delivered annually at Yale Divinity School, are looked for with interest and solicitude by a far larger constituency than can gather to hear them. Dr. Greer's volume ranks in some respects among the best of the series. It is serious, high-minded, genuine, sympathetic, generous, hearty, pervaded by a vital sense of present problems and present demands upon the minister, and marked by an earnest endeavor, not to solve these problems, but to give the auditors a vital sense of their existence, and of the equipment needed to meet them. Dr. Greer speaks first of "The Preacher and the Past," because the minister starts with a theological limitation. He is bound by forms of faith to which he must be loyal, and which in the minds of many curtail his freedom. In meeting this difficulty Dr. Greer argues that "theology is a progressive and constantly advancing science." "Life in Christ is limitless. Truth in Christ is boundless." "More and more will the truth of God in Jesus Christ be apprehended by man." "We cannot accept an ancient doctrinal symbol as final and exhaustive, but we need not therefore repudiate it, nor can we rightly read into it some modern meaning. If we can indorse and approve the purpose for which the confession was originally framed, with reference to the errors it was primarily intended to meet, then, however faulty the outward form, we can still use it and subscribe to it." This is a genuinely serviceable suggestion, and the illustrations make it more so. In dealing with "The Preacher and the Present," in the second lecture, Dr. Greer outlines the existing condition of society with reference to religion, and the interests that compete with the sermon and the preacher; he mentions the complaints, *e.g.*, that "the preacher preaches too much about yesterday and too little about to-day;" that "there is in the preaching too much other-worldliness and too little this-worldliness," coupled with the general conviction that nobody has anything credible to say about the future, anyway; then there is "the treatment of the poor by the prosperous, and the envy of the prosperous by the poor," and the general "habit of measuring everything by a materialistic standard, and the tendency to sink deeper and deeper into carnal ideals and standards and carnal practices." If the preacher is to get a hearing, he must have a message for the day, a message from God, made his own, experienced himself, and wrought into his own life. In this and in other lectures Dr. Greer lays great and just emphasis on the importance of personality. It seems, indeed, at times almost as though he did not recognize any higher kind or source of power in the minister, or for him, than this power of personality. The previous lectures on this foundation have, perhaps without exception, dwelt upon this as the chief and imperative demand of the ministry. Dr. Greer, if we mistake not, does not in terms mention it; that which is lacking in the printed page was very likely supplied, to a degree, by the tone and spirit of the living speaker. We have reason to think it was, but we cannot but wish that it were more distinctly present in the book. The book breathes so true and manly a spirit, it is so earnest and straightforward, one gets the impression of so wholesome a person in the lectures, that it seems almost invidious even to suggest this criticism. But these high qualities make us regret the missing elements only the more. In the following lectures, "The Preacher and Other Messages," "The Preacher and Preparing His Message," "The Preacher and the Parish," and "The Preacher Making the Most of Himself," we have the wise and thoughtful utterances of one who has mastered the art of doing things, and of setting other people to do them, and who by his own success and personality, even more than by his words, impresses on his hearers the truths which, with so much earnestness and wholesomeness, he has put into these lectures.

Biographical Sketches. Being Memorials of Arthur Penrhyn Stanley, Dean of Westminster, Henry Alford, Dean of Canterbury, Mrs. Duncan Stuart, etc. By Augustus J. C. Hare. (Dodd, Mead & Co., New York.) *Letters and Verses by Arthur Penrhyn Stanley, between the years 1828 and 1881.* Edited by Rowland E. Prothero, M.A. (Charles Scribner's Sons, New York.) We have not yet learned how to estimate the qualities of the late Dean Stanley. He has been reckoned a courtier, a heretic, an ecclesiastical dignitary, and a deep theologian. He was something of each of these except the last. The best literary work that he did was in the province of history. Here his imagination brilliantly illuminated the pages of his lectures on the Eastern Church and on the Jewish

¹ *Morse Lectures, 1895.* By John M. Tyler, Professor of Biology in Amherst College. Charles Scribner's Sons, New York. \$1.75.

¹ *The Preacher and His Place.* By the Rev. David H. Greer, D.D. Charles Scribner's Sons, New York. \$1.50.

Church. While these works will never be quoted as authority, they are more inspiring than any other we can at present recall. Archdeacon Hare was chagrined at not being assigned to write the life and edit the correspondence of Stanley. In his preface he freely expresses his disappointment. He is the cousin of the late Dean of Westminster, and had known Stanley intimately all his life. His memorial sketch is well written, and is abundantly illustrated with good portraits of the Stanleys and with pictures of Dean Stanley's several abodes. As a boy Arthur Stanley was delicate, shy (he continued all his life to be painfully diffident), and averse to exercise. At the age of eleven, if not earlier, he wrote verses and was thought to show promise of literary eminence. In strict truth it cannot be said that he afterwards fulfilled expectations in this respect. The verses in this volume do not rise above mediocrity, and the letters, while direct and clear, do not possess a literary flavor. With his temperament and tastes, Stanley would probably have fallen into the party of the Oriel Fathers had it not been for the bent given to his religious thought by Dr. Arnold while at Rugby. The few letters belonging to this period of Stanley's life at Oxford show how strongly he was attracted to the Oxford Movement. It has been stated with an emphasis that Stanley had no appreciation of natural scenery. This must have been in later years, for Mr. Hare relates how, when a boy he first saw the Pic du Midi, he was so overcome with emotion that he threw himself upon the ground in an agony of ecstasy, crying, "How can I bear it! How can I bear it!" Stanley was a Broad Churchman, and indeed in his latter years a very Broad Churchman—too broad, Mr. Hare frankly says, for a dean. The story is told that once at a dinner with Disraeli Stanley was inveighing against dogma. The astute Hebrew shook his curls and retorted, "No dogma, no dean." But Stanley was not the narrow latitudinarian that some have supposed, for it appears from these volumes that he offered the pulpit of the Abbey to Pusey, Liddon, and others of that theological stripe, as well as to Max Müller and the rationalists. It was the High Churchmen who declined the offer lest their orthodoxy might be compromised. Stanley's idea of the function of a national Church was that of comprehension. He thought that the Abbey ought to represent the theological thought of the whole English people, not of the Anglican Church alone. He was not simply an Erastian—he was too earnest for that. In this volume of letters will be found many that relate to his travels in Palestine, Egypt, and Greece. They are full of interest, and reveal the secret of the charm in his books built out of the material that he then gathered. Besides, his opportunities were exceptional. The letter about Dr. Arnold, taken together with Mr. Hare's biographical sketch of the Master of Rugby, gives us a new point of view from which to regard that great man, who did as much as (if not more than) Newman to shape contemporary English thought. Stanley, in his "Life and Letters of Dr. Arnold," did not overrate the character and work of this his teacher. In 1874 the Dean of Westminster was deputed to accompany the Duke of Edinburgh to St. Petersburg on the occasion of the Duke's marriage to the daughter of the Czar. The letters relating to that event are curious. They show how punctilious the Dean was, and how careful that the Queen should be kept informed of every detail. Other letters tell about Dean Stanley's visit to America, but it does not appear from them that the Dean formed many impressions. He liked Boston, and says that it reminded him of Geneva, the most civilized city in the world. He went to the Salem Centenary, and spoke, and enjoyed it. He preached for Phillips Brooks, and met pleasant people, but he does not indulge in these letters in a strain of philosophical nature upon America and the character of the American people. We have already said that Stanley's poetry in this book is unremarkable. It is almost entirely of a religious nature. It is not bad, it is simply uninteresting. The promise at the age of eleven of being a poet, the promise renewed in his prize poems, was not fulfilled. It is to be regretted that the compiler of this volume of letters felt himself constrained to use only such as did not turn upon religious controversies; these are the letters that the world would like to read, and thus know the whole mind of the author of "Christian Institutions." We cannot help concluding that these two books will modify a little the impression given by previous accounts of the late Dean Stanley.

Strikes and Social Problems. By J. Shield Nicholson, Professor of Political Economy in the University of Edinburgh. (Macmillan & Co., New York.) Professor Nicholson is one of the few economists who can write on many subjects and remain worth reading. The present volume is by no means the equal of that on "Money and Monetary Problems," which first obtained him his audience in this country, but it discusses in a way always vital and often profound many subjects of the first importance lying on the borderland between economics and politics. The first essay, entitled "Strikes and a Living Wage," is perhaps the most timely. Professor Nicholson recognizes that high wages tend to increase efficiency, and that the whole community may gain through the concession of living wages to the workman; but he points out the danger that a strike for what is called a living wage may, even if successful, be a strike for less work and diminished production. The essay brings out sharply—perhaps too sharply—what is often forgotten by ardent sympathizers with the struggles of the laboring classes—that the field within which strikes may increase labor's share of the product is a limited one. Strikes can no more prevent capital from yielding interest than they can prevent land from yielding rent. Unless the wages demanded leave some margin for capital, restricted or even suspended production is sure to result. The remaining essays are of course of very unequal merit. That on the "Living Capital of the United Kingdom" assumes that the pure interest on capital is indicated by the rate on stocks and bonds—which, like bank deposits, can be turned into cash at a moment's notice—instead of the normal rate on safe mortgages or real estate investments. That on "The Reality of Industrial Progress" assumes

that the cottagers and paupers in 1685 spoken of by Gregory King, and referred to by Macaulay, were dependent on the well-to-do classes in the same way as the recipients of poor relief to-day. But these are minor matters. The essays, as a rule, are strong.

Inspiration: Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration. by W. Sanday, D.D., LL.D. Third edition, enlarged. (Longmans, Green & Co., New York.) The Bampton Lectures for 1893, in the final form given to them in this volume, present the latest results of the critical study of one of the foremost scholars of the time. Dr. Sanday happily combines a genuine student's hospitality to whatever lays claim to truth with a keen insight and a cautious judgment. It is not necessary to enter into a fresh review of this new edition, but simply to commend it anew as a work most valuable to those who wish to keep abreast of modern studies in the New Testament. A feature specially noteworthy is the "Chronological Table of Data for the History of the Canon," extending from the fifteenth century B.C. to near the end of the seventh century A.D. A full syllabus of contents and an index make the book very convenient for reference. As indicating Dr. Sanday's breadth of view, we note his remark that "in claiming for the Bible inspiration, we do not exclude the possibility of other lower or more partial degrees of inspiration in other literatures." His judgment of much premature criticism appears in his remark (upon the Acts) that "the sounder the critic, the fewer mistakes he seems to find;" and that "nothing really un-Pauline has been proved in any of the disputed Epistles." On the other hand, he shows that "at first freedom was the rule, scrupulous accuracy the exception, in propagating the text of the Gospels," and thinks it probable that in some cases the Evangelists have not reported Jesus precisely as he spoke. He strongly maintains the Johannine authorship of the Fourth Gospel, and places it about 90 B.C. He finds no support for the theory of inerrancy, but, on the other hand, regards the idea of inspiration which is reached by the inductive and critical process as being quite as satisfactory to the devout mind as the traditional, uncritical notions which it supplants.

Over the moorlands of England hovers a cloud of romance that the novelists are never likely to forget. It would not be easy to overstate the number of English novels that have somewhere in their course brought in Dartmoor. Americans hear of it most often through the newspapers, because of the convict prison situated within its confines. Years ago, in point of fact in 1848, the Rev. Samuel Rowe published an extensive account of the antiquities, the geography, the plants, the beasts, the birds, the fishes, and the general history of the forest of Dartmoor. This book has now long been out of print, and, indeed, is in some respects obsolete. The work has now in a large measure been rewritten, and published under the title *A Perambulation of the Antient and Royal Forest of Dartmoor, and the Vervul Precincts, or a Topographical Survey of their Antiquities and Scenery*, by the late Samuel Rowe, M.A. Third edition, revised and corrected by J. Brookings Rowe, F.S.A., F.L.S. Illustrated from drawings by F. J. Widgery. Imported by G. P. Putnam's Sons, New York. It is in some ways a sumptuous book; the pictures are charming, and the paper and print all that could be desired. The author has not seen fit to alter entirely the antiquarian theories of the original edition, although in the preface he admits that those theories are no longer in vogue among scientific antiquarians. Likewise no pretense is made of writing a history of the moors about the river Dart. Nevertheless, the portly volume carries in its bosom a store of information interesting to the antiquarian, the historian, the naturalist, the tourist, and the sportsman. The two latter classes will be the chief readers of this exceptional work.

Puritanism in the Old World and in the New. By the Rev. J. Gregory, Edinburgh. With an Introduction by the Rev. A. H. Bradford, D.D. (F. H. Revell Company, New York.) Mr. Gregory's work is intended as a "historical handbook," and follows the sketchy, outline method of a school history. Such a book, we think, was needed on this subject, which the author has treated in a discriminating, impartial, and popular way. A fact that he makes abundantly plain is one that is too often ignored—the variety of types which the term Puritanism covers. Another fact which he, in common with nearly every writer on the subject, ignores, is vital to any impartial judgment of the treatment which Baptists, Quakers, and other opposers of the ruling powers suffered in Massachusetts. The domain of the Bay Colony was as much the property of the emigrants who had planted it as any camp-meeting grounds to-day are the property of the religious sect which has occupied them. We do not condemn the Methodists for intolerance to-day if they expel from such grounds any persons whose presence they consider objectionable. Dr. Palfrey long ago pointed this out in his classic History of New England. But popular writers still confound the modern American idea of this country, as a refuge for all the oppressed, with the idea of the seventeenth-century colonists, of a reservation carved out of the wilderness for themselves alone, and such as they thought fit to be admitted to it.

Dr. Edward Berdoe's *Browning and the Christian Faith* (Macmillan & Co., New York) is a book to be thankful for. It will be a powerful intellectual help to some preachers who have not the opportunity to study out Browning's presentation of religious truth. Besides, the book will serve any one as an introduction to the study of Browning. It is conceived and executed in a popular manner. It is not as deep as Professor Henry Jones's work, or as the papers of the Browning Society, but is stimulating to spiritual and religious ideas. We recommend it to the attention of theological students, because it is a book that will bring them into touch with what men are thinking about the assertions of the Christian Church. It is an error to suppose that Mr. Browning's soul was like a star and dwelt apart, for he was so fully in sympathy with the sentiments and aspirations of the average

person as almost to be amenable to the accusation of being a Philistine. About him and his mental attitude there was nothing grand, gloomy, and peculiar; therefore he is not a creature too profound and delicate for human nature's diurnal mental food. This book of Dr. Berdoe's may be classed as an "aid to faith," and recommended to any one who has the brains of the ordinary pupil in the grammar grade of our public schools.

Readers of *The Outlook* are not unfamiliar with some of the poems which appear in Mrs. Lydia Avery Coonley's *Under the Pines and Other Verses*. (Way & Williams, Chicago.) More than one of the pieces which have found place in this well-printed book have appeared in the pages of *The Outlook*. Their appearance there expresses to a certain degree the judgment of *The Outlook* with regard to their spirit and quality. Mrs. Coonley writes because she is moved to write. Her thought and her expression are transparently sincere. Her attitude toward life is one of unstinted helpfulness; her constant endeavor is to see the best in her fellows and to realize the best in herself. These characteristics pervade the poems collected in this volume. If the book invited destructive criticism, its spirit would disarm the critic, so simple, healthful, and helpful is it. In an unpretentious style, however, Mrs. Coonley says many felicitous things. Her imagination is stirred by all the appeals which human experience makes, and is moved by the beautiful aspects of the world about her. Both in sympathetic expression and in sympathetic description she is at her best. Her little volume is full of kindness, helpfulness, and beauty.

A valuable series of introductions to the books of the New Testament is now concluded by an *Introduction to the Synoptic Gospels*. We refer to the scholarly works of the Rev. Dr. Paton J. Gloag. Dr. Gloag has designed to furnish an examination of the genuineness of the writings, their authorship, to whom they were at the first addressed, their purpose, and the sources of their material. He agrees with most modern scholars that the Markan Gospel was the earliest. He believes that there was a Hebrew version, as well as a Greek, of the Gospel according to St. Matthew. The questions about the personality of St. Luke and the sources of his account our author leaves undetermined, after examining carefully all extant testimony on the subject. There are also in this book two important dissertations, one on the Quotations from the Old Testament in the New, and the other on the Census of Quirinus. While the entire work is of a positive critical nature, it is free from narrowness and from evasion of real difficulties. (Charles Scribner's Sons, New York.)

All sorts of theological theories and systems may be arranged and "subsumed," as the Hegelians are fond of saying, under one of two categories—Life, Love; or Sin, Death. The late Rev. Dr. R. W. Dale, though in many lines a modern religious thinker, because he was a man of sympathies too broad to make him careful about intellectual consistency, nevertheless, as a religious thinker, used the second category. This characteristic of his theology comes out, curiously enough, where least necessary, in his sermons on *The Epistle of James*, a posthumous volume, edited by A. W. W. Dale. The debt that Dr. Dale owed to the commentary of J. B. Mayer on this writing of the New Testament is acknowledged by the editor; and those who are familiar with Professor Mayer's book will recognize that the sum of the loans is large. What is original in this work of Dr. Dale's is the understanding of the human heart, and the tender touch of the wise physician of the soul. (A. C. Armstrong & Son, New York.)

The Islands of the Pacific, by the Rev. James M. Alexander, published through the American Tract Society, New York, presents to the reader facts concerning the Hawaiian Islands and the other principal groups in a most interesting manner. In this age of greed for the acquisition of new territories, the Islands of the Pacific are receiving the attention of all civilized nations, and our own interest is especially aroused by late events in the Hawaiian group. The book is written with the idea of creating a wider interest in the missionary work which has been carried on in these islands, and which has made them what they are. Beginning with the time of Balboa, it describes concisely the gradual growth and colonization of the smaller groups, and the extension to the more important islands. It is a superior work for one who desires a concise review of the good work done by missionaries in these islands, and a history of their civilization and growth.

A very interesting little book has just come from the press of Lamson, Wolfe & Co., Boston. The *Two Unpublished Essays* by Ralph Waldo Emerson which it contains, one on "The Character of Socrates" and the other on "The Present State of Ethical Philosophy," were submitted in 1820 and 1821 in competition for the Bowdoin prize at Harvard College. Dr. Edward Everett Hale prefaces the essays with an interesting introduction. When one remembers the extreme youth of the writer (he was seventeen when the first essay was written), the maturity, the insight, and the literary quality of these youthful performances seem prophetic of the distinguished and noble career to which they may be regarded as a kind of introduction. Both essays are thoroughly characteristic of the later Emerson, and both show indications of those qualities of style with which the country has become so familiar. For lovers of the Concord philosopher and poet this little volume will have great value.

Messrs. Macmillan & Co. have recently added to their Miniature Series *Amiel's Journal*. It would be difficult to find as much good literature in so compact a form. This Journal has become one of the modern classics, and the more thoroughly it is studied the greater beauty does it disclose. The Miniature Series, which includes Mr. William Winter's various volumes, Mrs. Oliphant's "Makers of Florence," Goldwin Smith's "Oxford and Her Colleges," Professor Corson's "Aims of Literary Study," and other volumes of kindred

quality, is miniature only in form. It illustrates admirably the phrase "infinite riches in a little room."

The Rev. W. M. Brown has made an excellent statement in answer to the question, Why are you an Episcopalian? in a volume of lectures, *The Church for Americans*. The title may be offensive to some, but the array of reasons will be satisfactory to those who may wish to know the why and wherefore of the Episcopal denominational loyalty. The author adduces all the reasons that any one could bring up, and his position is distinctly set forth. (T. Whittaker, New York.)

Dr. James M. Ludlow's *The Baritone's Parish* (F. H. Revell Company, New York) is a charming story, but we fear that no one who has undertaken that most discouraging of all forms of Christian labor, rescue work in a New York lodging-house, will think it "realistic."



Literary Notes

—The "Christian Secretary," the Baptist periodical published for many years at Hartford, Conn., has been consolidated with the "Examiner," of New York.

—A new book of an odd character is about to be published by the Longmans. It is written by Dr. Thomas N. Orchard, and is to deal with "The Astronomy of Paradise Lost."

—At the Burns Exhibition which it is proposed to hold in Glasgow in July the "Cottar's Saturday Night" will be published in a little volume with translations in twenty languages.

—Mr. James Payn will in a short time resign the editorship of the "Cornhill Magazine," which he has held for over thirteen years. His resignation is caused by continued indisposition.

—A bronze tablet is to be placed in the Park Street Church, Boston, bearing the names of the Rev. Dr. S. F. Smith and Lowell Mason. The latter was one of the founders of the Handel and Haydn Society of Boston.

—Mr. W. E. H. Lecky's new book on "Democracy and Liberty," we learn from the London "Academy," will deal with such questions as the reform of the House of Lords, Socialism in Germany, nationalities in America, Irish land, intoxicating drink, and female suffrage.

—The April number of the "Magazine of Art" contains a striking frontispiece reproducing Lord Leighton's picture of Perseus and Andromeda, and two full-page portraits of Lord Leighton. We very much prefer the one from Watts's painting to the one painted by himself. The article on Lord Leighton by M. H. Spielmann is, on the whole, a most notable article.

—The New York State Library has just issued its sixth annual comparative summary and index of State legislation, covering the laws passed in 1895 by thirty-seven States and two Territories. Each law is briefly described or summarized and classified under its proper subject-head, with a full alphabetic index. This publication merits the attention of lawyers and students of social legislation throughout the country. The work is admirably done.

—On March 30 was celebrated the sixtieth anniversary of the "Yale Literary Magazine." It has counted among its editors the Hon. William M. Evarts, Donald G. Mitchell (Ik Marvel), ex-President Andrew D. White, of Cornell, Charlton T. Lewis, President Daniel C. Gilman, of Johns Hopkins, Professor Thomas R. Lounsbury, Edward Rowland Sill, Professor Henry A. Beers, the late Professor E. T. McLaughlin, Dr. William Lyon Phelps, and William Henry Bishop.

—Some one writes from Albion, N. Y., to the Rochester "Post-Express":

The unwillingness of the late Lord Tennyson to respond to requests for his autograph is well known. A fine collection in Albion contains a few lines written by the Laureate's hand, which are highly prized not only for their value but for the difficulty with which they were obtained, and which are interesting for the humorous pertinence of the sentiment quoted by the author from one of his poems. The first request of the Albion man for "an autograph and sentiment" was unheeded, and the second fared no better, but the undaunted admirer wrote again, and to his third petition received for reply in a beautiful clear hand the words: "A. Tennyson. Sentiment: 'Ask me no more.'"

—The Canadian Government has decided, says the "Critic," not to accept the compromise copyright bill drafted by the Toronto publishers and Mr. Hall Caine. The great objection to the measure is that it prohibits the importation into Canada of British copyrighted works for three months after publication. The Department of Justice is preparing a bill in which are embodied those clauses in the compromise bill essential to the authors and publishers of England, but which does not include the clause requiring prohibition of importation of British works. The Government takes the view that Mr. Caine's bill considered only the interests of Canadian publishers and British authors, whereas, in amended form, the reading public will not be overlooked.

—A report was printed last week that Mr. Herbert Spencer had completed the last of the volumes of his system of synthetic philosophy. In reference to this report the New York "Sun" says:

It was learned from an authoritative source that this was an error, and that Mr. Spencer has almost finished the last part of the last volume of his work, but has not concluded it. Great interest attaches to this labor of Mr. Spencer's, as it has been a grave question whether he would live to complete it. But he is to-day, at the age of seventy-six, able to do, it is said, the same daily quota of work—three hours—that he established for himself when he was approaching middle life. He laid the plan of this system of philosophic works in 1850, and it was feared then that he would not live to fulfill it. He had been of delicate health as a child, and at the age of thirty-five had broken down from overwork. Ever since then he has suffered from insomnia, and it is said that he has probably not had a full night's sleep in forty years.

[For list of Books Received see page 679]