

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Certainty of the Kingdom and Other Sermons (The). By Heber D. Ketcham, D.D. Jennings & Graham, Cincinnati. $4\frac{3}{4} \times 7\frac{1}{2}$ in. 152 pages.

Combination in the Mining Industry. By Henry Raymond Mussey, Ph.D. (Columbia University Studies in Political Science. Vol. XXIII. No. 3.) The Columbia University Press, New York. $6 \times 9\frac{1}{4}$ in. 167 pages. \$1.

Daughters of the Faith: Serious Thoughts for Catholic Women. By Eliza O'B. Lummis. The Knickerbocker Press, New York. $4\frac{1}{2} \times 7\frac{1}{4}$ in. 159 pages.

Economics of Land Tenure in Georgia (The). By Enoch Marvin Banks, Ph.D. (Columbia University Studies in Political Science. Vol. XXIII. No. 1.) The Columbia University Press, New York. $6 \times 9\frac{1}{4}$ in. 143 pages. \$1.

Educative Process (The). By William Chandler Bagley, Ph.D. The Macmillan Co., New York. $5 \times 7\frac{1}{4}$ in. 358 pages. \$1.25, net.

Among the many works on the actively discussed subject of education that labor at the solution of its problems this volume holds high rank. There are many that say, "Lo here" or "Lo there" is the royal road. Competing theories have their advocates, but the advocate is prone to lose judicial balance, and to claim too much. Judicial balance is the quality everywhere conspicuous in Dr. Bagley's work. Constant warnings against the harmful extremes to which a helpful principle or practice may be pushed make this book a desirable mentor to the ambitious and adventurous teacher. Its fundamental theses are, that the function of the educative process is to secure the transmission to each generation of the experience of the race, and that its end in view is to secure the development of socially efficient individuals—an end inclusive, as here defined, of livelihood, knowledge, culture, harmonious development, and morality. Successive sections discuss the acquisition of experience, its functioning in habit, in judgment, and in the formation of concepts, the organization and recall of experience, the selection of experiences for the development of ideals, the transmission of experience, and the technique of teaching. The emphasis is laid throughout on educational principles, and is everywhere accompanied with cautions to apply them with discrimination: "Method cannot be generalized; what is food and drink at one time may become the veriest poison at a later stage." While Dr. Bagley is mainly concerned to teach the principles of pedagogy, he has not failed in adequately illustrating the limits and methods of their rational application: a chapter on the hygiene of the educative process is indicative of that.

Fool Errant (The). By Maurice Hewlett. The Macmillan Co., New York. $4\frac{1}{4} \times 7\frac{1}{2}$ in. 361 pages. \$1.50.

Mr. Hewlett's "fool-errant," an English young gentleman of the eighteenth century, who comes to Padua to study, is a singular character, carefully wrought out by the author's subtle art. With the loftiest idealism, the most devoted love of beauty and honor, the most sacred adoration of womanliness, he holds an attitude toward his preceptor's wife like that of Dante to Beatrice. But, unhappily, he is also impetuous and passionate and totally oblivious of practical and common-sense views of life. To atone for a fault imagined, but not committed, he involves others as well as himself in dangers and difficulties of an extraordinary kind. Whatever may be thought of his strange performances, they are the means of launching him into an adventurous romance. We "take the road" with Francis as we have joyously taken it with other romantic figures of fiction. The rapid change of scene; the vividness of portrayal of Italian society; the quick-moving panorama of peasants, friars, thieves, play-actors, masqueraders, and schemers; the sharp clash of sword and knife; the intensity and dramatic quality of the narrative—all these things hold the imagination and excite the interest. There are unpleasant incidents and sometimes an excessive frankness in depicting things as they were in the Italy reproduced. But as a faithfully wrought and vigorous piece of fiction-writing the book is unusual.

Giotto. By Basil De Selincourt. Charles Scribner's Sons, New York. $5\frac{1}{2} \times 8$ in. 232 pages. \$2, net.

It is a pretty legend that tells of Giotto tending his father's sheep on a Tuscan hillside, where he is found by the Florentine painter Cimabue scratching rude pictures of his charges with a sharp stone upon the rock. This tradition, with the commonly accepted belief that Cimabue was Giotto's master, has been harshly assailed by criticism, until Cimabue's very existence has come to be doubted, and Giotto is held to have gained his inspiration and training from Roman sources. Mr. De Selincourt, however, believes, on grounds which he sets forth most convincingly, that Giotto was a Florentine, that his art was the result of Florentine influences, and that his Florentine master was probably Cimabue. He describes in detail the paintings by Giotto which have survived, and adds some interesting comment on his work as sculptor and architect. His

criticism is sympathetic and illuminating. Forty excellent illustrations add to the value of the volume.

Great Parliamentary Battle and Farewell Addresses of the Southern Senators on the Eve of the Civil War. By Thomas Ricaud Martin. The Neale Publishing Co., New York. $5\frac{1}{2} \times 8\frac{1}{2}$ in. 255 pages. \$2.

Girls' Christian Names: Their History, Meaning, and Association. By Helena Swan. E. P. Dutton & Co., New York. $3\frac{3}{4} \times 6$ in. 516 pages. \$1.50.

Abundance of curious and learned information, together with many quotations and references to literary associations.

Girdle of Gladness. By Arad Joy Sebring. Richard G. Badger, Boston. $5 \times 7\frac{1}{2}$ in. 63 pages.

Heritage of Unrest (The). By Gwendolen Overton. The Macmillan Co., New York. $4\frac{1}{2} \times 7$ in. 329 pages. 25c.

A paper-covered edition of a vigorous and unusual tale which in its other editions has had a large reading.

Hints on Horses: How to Judge Them, Buy Them, Ride Them, Drive Them, and Depict Them. By Captain C. M. Gonne, R.A. Illustrated. E. P. Dutton & Co., New York. 9×8 in. 90 pages. \$2, net.

Humorous Quartets. By Lee G. Kratz. Oliver Ditson & Co., Boston. $6\frac{1}{2} \times 11$ in. 49 pages. 50c.

Image in the Sand (The). By E. F. Benson. The J. B. Lippincott Co., Philadelphia. $5 \times 7\frac{1}{4}$ in. 364 pages. \$1.50.

Not psychomancy, but real old-fashioned magic mingled with modern spiritualism, is the theme which the author of "Dodo" essays as the basis of a story. His attempt is a bold one, and at times the imagination is captured and the attention fixed. At other times, however, the elements of incongruity are too strong, and instead of being terrified the reader is amused. Thus, the picture of a group of quite ordinary English people in an Egyptian temple, carefully gathered in a circle protected by pentagrams and *swastikas*, calling into re-existence (by breaking an ancient amulet) the evil spirit of an Egyptian dead many hundreds of years, and nearly falling victims to his wrath—all this is not exactly convincing and even smacks of the ludicrous. Bulwer, in "A Strange Story," really did produce the effect Mr. Benson here tries to achieve. This tale is cleverly written, but disappointing.

Indian Stories: Retold from St. Nicholas. Illustrated. The Century Co., New York. $5 \times 7\frac{1}{2}$ in. 179 pages. 65c.

Capital tales of Indian legend and adventure.

Jordan Valley and Petra (The). By William Libbey, Sc.D., and Franklin E. Hoskins, D.D. Illustrated. In 2 vols. $5\frac{3}{4} \times 9$ in. \$6, net.

These volumes, superbly illustrated with a unique series of full-page photographs, are the record of the first American party that has succeeded in exploring, under the sanction and care of the Turkish Government, a fascinating but, till their venture, a forbidden region. While the country west of the Jordan has been so often and so carefully explored that now it is not easy to add to what is known of it, the eastward side of the

valley has been but poorly known. Its intending explorers have for many years been hindered and intercepted by the Government. In the present case the bars were let down through the influence of Dr. Hoskins with the authorities at Damascus, and a Government escort through the perilous region was obtained. There successive civilizations have strewn the land with the marvelously preserved remains here photographed. Kerak, in Moab, shows the finest extant ruin of the Crusaders' kingdom, their passionately defended frontier fortress. Jerash, in the Decapolis, possesses a better specimen of a classic Greek city than any found in Greece. The most remarkable geographical curiosity on earth is found at Madeba in a mosaic map, a surprising revelation of the extent and wealth of trans-Jordanic Christianity in the early centuries. In the mountains of Edom and the plains of Moab are some of the best specimens of the Roman power in its roads and camps. But Petra, the objective point of the expedition, "set in the mountains of mystery," with its dwellings, temples, and tombs hewn in cliffs of many-colored sandstone, is the most extraordinary and most gorgeous ruin on the earth. In this capital of ancient Edom, its cathedral city, with sacred relics of the centuries before the Hebrew monarchy, where few travelers have been so fortunate as to be allowed to linger over night, our Americans spent five days. In 1869-70 that singularly gifted British explorer, Professor E. H. Palmer, visited Petra, and devoted half a dozen pages to it in "The Desert of the Exodus." In the present work over two hundred copiously illustrated pages have set the mark for future explorers to outdo. From Petra, rounding the southern end of the Dead Sea, the party reached Jerusalem in forty-one days from Beirut, thirty-four of which were spent in the forbidden land. Their geological observations there obtained new memoranda and suggest some change of theory. Apart from its scientific and antiquarian interest, their narrative is enlivened with incident, adventure, and humor. It is the story of an achievement which their countrymen and their Alma Mater at Princeton may regard with justifiable pride.

Justice in Colonial Virginia. By Oliver Perry Chitwood. (Johns Hopkins University Studies in Historical and Political Science. XXIII.) The Johns Hopkins Press, Baltimore. $5\frac{3}{4} \times 9\frac{1}{2}$ in. 123 pages.

Life of George R. Smith, Founder of Sedalia, Mo. By Samuel Bannister Harding, Ph.D. $5\frac{1}{4} \times 8\frac{1}{2}$ in. 398 pages.

Maria Sophia, Queen of Naples. By Clara Tschudi. Translated from the Norwegian by Ethel Harriet Hearn. E. P. Dutton & Co., New York. $5\frac{3}{4} \times 9$ in. 232 pages. \$2.50.

This author has already made notable contributions to our understanding of history in recounting the lives of certain royal women—Marie Antoinette, Eugénie, Augusta, Elizabeth. We are now informed as to Maria Sophia, ex-Queen of Naples. She lives in Paris and is the heroine of Daudet's "Rois

en Exil." She is a princess of the Bavarian royal house of Wittelsbach. Her sisters were the late Empress of Austria and the Comtesse d'Alençon, two royal personages who met recent and tragic deaths. Maria Sophia's life has been a tragedy too. We are told about it in not too picturesque phrase, and in sometimes slovenly style—but this may be due to the translator rather than to the author. The account as a whole, however, cannot help being as dramatic as it is sympathetic. Nor do these qualities keep it from being, as we believe, conscientious, impartial, and reliable.

Missions from the Modern View. By Robert A. Hume, of Ahmednagar, India. With an Introduction by Charles Cuthbert Hall. The Fleming H. Revell Co., New York. \$1, net.

We can best describe this book by transcribing the "Author's Note." "The first six chapters of this book consist of lectures which were delivered at Andover Theological Seminary, the University of Chicago, the Chicago Theological Seminary, and Bangor Theological Seminary. The last two chapters are exact illustrations of how I have given the Christian message to Indians." The first six chapters probably constitute the most valuable portion of the book. They are a sympathetic interpretation of Hinduism by one who has lived for years in India, who has not merely sympathy but respect for the Hindus and for their religious thought, and whose general spirit is represented by the title of one of his lectures, "What Christianity Has to Gain from Contact with the East." These lectures would be good reading for the narrow and ill-informed men who imagine that all missionaries go to foreign lands equipped with contempt for all pagan religions, and devoted to the purpose of destroying those religions and substituting another in their place; men who cannot rise to the conception that there is such a thing as commerce in ideas and in experiences as well as in material products, and that in our Christian ideals we have something to give to India and to China that will be more valuable to them than our cotton cloth, our bicycles, and our locomotives. But if the first six lectures constitute the most valuable, the last two constitute the most interesting, portion of this volume. The message of the Christian missionary, and indeed of the Christian minister both at home and abroad, we have never seen better defined than in this imaginary conversation between the missionary and a Hindu carpenter: "I would ask, 'What is your business?' and he might reply, 'I am a carpenter.' Then I might say, 'Let me tell you my business. It is to help men to become acquainted with God.' This makes him look surprised, because he has never heard of such an occupation before. Then I might ask, 'Gangaram, are you acquainted with God?' Of course he looks as surprised as if I had asked, 'Are you acquainted with the Queen or the Governor?' Then I say, 'Gangaram, I am somewhat acquainted with God. It is my business to help men to get ac-

quainted with him. I will explain it to you so that you can understand.'" Probably the real reason why so many in our day do not believe in Christian missions is that either they do not care to get acquainted with God, or they do not think it possible to do so. But he would be very dull, both intellectually and spiritually, who could not understand this business of teaching men how to get acquainted with God, after reading Dr. Hume's explanation to Gangaram.

Morphology of the Hupa Language (The).

By Pliny Earle Goddard. (University of California Publications.) The University Press, Berkeley, California. 7×10½ in. 344 pages. \$3.50.

Mottoes and Badges of Families, Regiments, Schools, Colleges, States, Towns, Livery Companies, Societies, Etc., British and Foreign. By W. S. W. Anson. E. P. Dutton & Co., New York. 3½×4 in. 192 pages. 50c.

Notes on British Refuse Destructors, with an Introductory Comparison of British Refuse Destructors and American Garbage Furnaces. By M. N. Baker, Ph.D., C.E. The Engineering News Publishing Co., New York. 4¼×7 in. 58 pages.

Ordeal by Music: The Tale of Akoya. By Gensai Murai. Rendered into English by Unkichi Kawai. With Illustrations by Kwasar Suzuki. Published by the Hochi Shimbun, Tokyo, Japan.

This is an interesting illustration of Japanese imagination, as characteristic in literature as the Japanese pictures are in art. The plot turns upon the endeavor of a shrewd but magnanimous officer to ascertain whether the heroine of the story knows her lover's hiding-place. He refuses to allow her to be tortured, and instead bids her play and sing to him. "Music," he says, "dredges the soul's deep sea. Most delicate melodies come only from a calm heart; perfect harmony can be produced only by a hand serene and unstained. If aught of wrong or crime be hidden in her heart, she cannot display the delicacy of tune. All the beating of her heart will vibrate in the thirteen strings, and reveal the secret therein. This is my instrument of trial, even more powerful than rod or lash." How this test was applied, how the woman's courage kept her calm so that she did not discover her secret, and how finally the lover disclosed himself, the story tells in a style as charming as it is simple. The English is excellent. Unfortunately, the title-page does not tell where in America the book can be obtained.

Outlines of Christian Apologetics: For Use in Lectures. By Hermann Schultz, Ph.D. Authorized Translation from the Second Enlarged Edition (1902). By Alfred Bull Nichols. The Macmillan Co., New York. 5¼×8 in. \$1.75, net.

This work of the veteran scholar of Göttingen is distinguished from most works of its kind by its entire freedom from espousal to any of the creeds. He holds that no such foundation, and no miracle except "the great spiritual miracle" of his own personality, the fact of his unique religious life, was made by Jesus the basis of his Church. "The defense of the perfection of the Christian revelation," says Professor Schultz, "must not base

itself primarily on the argument that certain historical events in ancient times have by their supernatural character shown themselves to be revelations of God, but on the fact that the self-communication of God in the person of Christ, that is always open to our examination, approves itself to us by its very nature as the full revelation of the divine, not as a theoretic ideal, but as an inspiring reality. Christ himself is the apology of Christianity, not the various historical incidents of his earthly life. . . . Jesus' life is the life of God himself among men without any admixture of egoistic aims." Yet the sinlessness of Jesus is held to be a doctrine that cannot be historically maintained of a life only a fragment of which is historically known, merely "a dogmatic doctrine, an inference that thought makes from faith's experience of the influence of Jesus," as one who was "parted by no worldly interests of his individual will from the loving will of God." The freedom from dogmatic bias with which this crucial point is treated is characteristic of Professor Schultz throughout. His argument for Christianity is the superstructure reared on a broad foundation laid, first, in a defense of the religious view of the world, and, next, in the philosophy of religion derived from the historical phenomena exhibited in "nature religions," "culture religions," and "prophet religions." Thus the course of thought leads up to Christianity as "the world religion in which the religious and prophetic spirit of Shem is united to the philosophic and civilizing spirit of Japhet." Thoroughly scientific, and therefore failing to meet the requirements of orthodoxy, Professor Schultz's apologetic is certainly evangelical in the best sense. Over against the "ruinous one-sidedness" of which he accuses intellectualism in the forms of orthodoxy and rationalism, he sets the "genuine evangelical Christianity," which "can beget a theology that can suffer all true sciences beside it without forfeiting any of its own rights."

Outlook to Nature (The). By L. H. Bailey. The Macmillan Co., New York. 5x7½ in. 296 pages. \$1.25, net.

"The outlook to nature is, of course, the outlook to optimism . . . to what is real, and hearty, and spontaneous." This might well stand as the text for the sermon which Professor Bailey preaches exhorting the return to nature. It also well describes the spirit of his exhortations, which are hearty, spontaneous, and optimistic, and full of the love of nature which he wants all the world to share.

Principles of Rhetoric (The): With Constructive and Critical Work in Composition. By Elizabeth H. Spalding, A.B. D. C. Heath & Co., Boston. 5x7½ in. 275 pages.

This book is noteworthy because of the directness, simplicity, and thoroughness with which its material is presented. It considers rhetorical theory and provides exercises for its application. It furnishes many illustrative extracts from good writers, and introduces some student composition as a

basis for critical and reconstructive work. It contains also many lists of subjects for composition, grouped according to their adaptability for use in working out various literary problems, and contains a helpful chapter on "The Correlation of English and Library Work." Best of all, it holds enough of its author's enthusiasm for pupils who use it to feel that rhetoric is an interesting and practical study. Through the criticism of the imperfect but somewhat skillful student composition already referred to, the pupil's attention is directed to errors often made by beginners (not to gross and unusual blunders) in a manner that is pretty sure to incite, rather than to discourage, endeavor. We agree, moreover, with the author, that "this student material is especially serviceable aside from the fact that it gives opportunities for criticism and reconstruction." For, to quote again, "The very admiration that a pupil feels for Wordsworth or Browning, for Burke or Macaulay, makes him feel his own comparative impotence, with a consequent sense of discouragement; but let him hear what one of his peers—a boy like himself—has written, in an honest and more or less skillful way, and he is eager to try something of the same sort himself. The masterpieces are still before him as models."

Religion of Israel (The). By R. L. Ottley. The Macmillan Co., New York. 5x7½ in. 227 pages.

Mr. Ottley modestly terms his work a "sketch," but it is well drawn, and puts much into a small volume in clear as well as concise form. His general position in historical criticism may be indicated by saying that he regards Moses as the first real personage in the story of Hebrew beginnings, and the picture of the patriarchal age as reflecting the beliefs and customs of more civilized times. What he is most concerned to make evident is the steady development of moral and religious ideas that distinguished Israel from other nations, and evinced divine guidance by progress toward divine ideals. His divergences from other scholars, with whom in the main he accords, show the independence of his work. It is a desirable companion to his "Short History of the Hebrews," published four years ago, and strongly commended by *The Outlook* at that time.

Russia. By Sir Donald Mackenzie Wallace, K.C.I.E., K.C.V.O. (New and Much Enlarged Edition, Revised and in Great Part Rewritten.) Henry Holt & Co., New York. 6¼x9¾ in. 672 pages. \$5.

Reserved for later notice.

Select Translations from Scaliger's Poetics. By Frederick Morgan Padelford, Ph.D. (Yale Studies in English, XXVI.) Henry Holt & Co., New York. 5½x9 in. 96 pages.

Silly Syclopedia (The). By Noah Lott. Illustrated by Louis F. Grant. The G. W. Dillingham Co., New York. 4¼x7½ in. 159 pages.

Southern Literary Messenger, 1834-1864 (The). By Benjamin Blake Minor, LL.D. The Neale Publishing Co., New York. 5½x8¼ in. 252 pages. \$2.

Special Method in Language: In the Eight Grades. By Charles A. McMurry, Ph.D. The Macmillan Co., New York. 5×7½ in. 192 pages. 70c.

Storm of London (The). By F. Dickberry. Herbert B. Turner & Co., Boston. 5×7¼ in. 314 pages. \$1.50.

Story of the Merchant of Venice from the Play of Shakespeare. Retold by Alice Spencer Hoffman. Illustrated. E. P. Dutton & Co., New York. 4×5½ in. 91 pages. 60c.

Struggle for Life (A): Higher Criticism Criticised. By Rev. John Langtry, M.A., D.C.L. Author's Edition. 29 Richmond Street, W., Toronto. 5¼×8 in. 328 pages.

Dr. Langtry frankly avows that his attitude toward the higher criticism is "one of avowed and unhesitating hostility." His contention is, in general, that its representatives have not based their conclusions on facts or historical evidence, but have evolved them from their "inner consciousness." He holds that it originated in the English Deism of the seventeenth century, and is infected with its hereditary taint as the foe of supernatural religion. That Dr. Langtry has not reached his conclusions by the light of an unbiased and impartial mind is clear from his naïve confession that he was for a time "afraid to touch it [the critics' work], lest he might find the boasted light and learning unanswerable." At the basis of this and similar works is a fallacious and misleading conception of the supernatural.

Supremacy of the Bible (The). By J. Mercier McMullen. Thomas Whitaker, New York. 5¼×8½ in. 479 pages. \$2, net.

The higher critics, whom the author treats severely in the latter part of his work, can afford to wait till he has settled the account which the first part of it opens with the astronomers and the geologists, whose doctrines he considers inimical to the authority of the Bible. His idea of the universe is that it is a vast hollow globe or sphere, the concave side of which is studded with stars. His idea of the tilted, folded, and fractured strata of the earth is that such conditions were caused by the miraculous elevation and depression of the crust, so that the Noachian deluge might submerge the whole surface of the globe. It is strange that such a book should be written. It is stranger that the official organ of a religious denomination credited with possessing learned men should advise the clergy and laity to read it as a defense of their faith.

Taper Lights. (The second edition of "Why Love Grows Cold.") By Ellen Burns Sherman. The Gordon-Flagg Co., Springfield, Mass. 5×7¼ in. 253 pages. \$1, net.

This book was reviewed from the first edition in *The Outlook* for July 15.

Text-Book of Sociology (A). By James Quayle Dealey, Ph.D., and Lester Frank Ward, LL.D. The Macmillan Co., New York. 5×7½ in. 326 pages. \$1.30.

Dr. Ward's sociological writings, especially his large volume on "Pure Sociology," have supplied the material for this presentation of

the elements of the subject. It makes an ambitious claim for sociology as "the science of sciences," a claim symptomatic of some loose thinking here and there, as in the definition of "final cause" as "the utilization of means to an end." If "the subject matter of sociology is human achievement . . . not what men are, but what they do"—if this is all, then one wonders how sociology differs from history. However, this rather questionable beginning issues in a more satisfactory conclusion. Civilization is not the final word, but socialization. It is acutely pointed out that collectivism is not the opposite of individualism that it is fancied to be. Individualism cannot have free play unless the power of society secures for it an open door. Just this, which not all individuals have now, is what collectivism proposes to secure for all. "Pure sociology," however, does not concern itself with how this is to be effected, but simply with all human activities as actual phenomena. It is therefore a wide field that is traversed here under the lead of a stimulating if not always convincing teacher. When Dr. Ward tells us that "man is not *naturally* a social being," that the efforts of the Peace Society are blind to "cosmic principles," that "all true forces are in themselves essentially centrifugal and destructive," that mysticism is "a sort of disease due to sexual cerebration," that "deception may almost be called the foundation of business," he risks some loss of confidence on the layman's part in his precision in matters of "pure" sociology.

Truths Leaf by Leaf. By Rev. David Swing. Edited by Sophie Burt Kimball. The Lakeside Press, Chicago. 5¼×8½ in. 237 pages.

When proceedings against David Swing for heresy resulted in his quitting the Presbyterian Church, thirty years ago, and forming the Central Congregational Church in Chicago, it was a clear gain both for preacher and people. His sermons, attractive in their breadth of view and depth of feeling, and distinguished by their literary quality, drew congregations with an unusually large proportion of men, and were regularly printed in his weekly paper, the "Alliance." The present volume draws its contents from "his most mature and last unpublished writings." Characterizations of the beloved preacher by his like-minded successors, Drs. Hillis and Gunsaulus, supply the personal element required for an adequate memorial.

War of the Classes. By Jack London. The Macmillan Co., New York. 4½×7 in. 278 pages. 25c.

A cheap and neat edition of a book on which we have already commented.

Who Was He? A Concise Dictionary of General Biography. By Edward Latham. E. P. Dutton & Co., New York. 2½×2¼ in. 161 pages. 50c.

Why I Did Not Become a Protestant After I Left the Catholic Church. By John Hunkey. Printed by the Author, Atchison, Kansas. 4½×6¾ in. 91 pages. 15c.

Correspondence

Letters addressed to the Editors of The Outlook, to receive any attention whatever, must in all cases be accompanied by the name and address of the writer. Names will not be published if a request to that effect is made by the writer, but no attention, either personal or editorial, can be paid to anonymous communications.

A Remarkable Meeting in Seoul, Korea

To the Editors of The Outlook:

The Young Men's Christian Association of Seoul, Korea, is unique among kindred organizations. It has a membership of about four hundred, drawn from the young men of high class and that group of enlightened members of the community who are attempting to lead the nation in reform and modern education. Coming at this time in the history of Korea, when Western ideals and institutions are popular, and combining the above-mentioned classes in its membership, it exerts an influence which is broad in nature and far-reaching in extent. Recently fifty-five of the highest officials in Seoul gathered in the rooms of the Association to hear addresses by the American Minister, Dr. H. N. Allen; the Hon. Yun-Chi-Ho, Acting Minister of Foreign Affairs; and Dr. James S. Gale, President of the Association. Among those present were one ex-Prime Minister, eight members of the Imperial Cabinet, six Provincial Governors, two Generals of the army, the Chief Judge of the Supreme Court, the Commissioner-in-Chief of Korean Customs, and many Vice-Ministers and Chief Secretaries of the various departments of the Korean Government.

The following address (delivered in the Korean language) was given by Dr. James S. Gale. It is of especial interest as revealing something of the Korean mind, and its attitude of superiority yet of helplessness and ignorance in the presence of the Western nations:

A hundred years ago the nations of the world lived apart and looked at each other. Each knew his neighbor only from a distance, and was doubtful and suspicious. It took four months for news to travel from Europe to the Far East, and just as long for it to return. In those days the world was too wide to measure, and men could not possibly get acquainted with each other. Only distant rumors came of strange beings living in far-off lands. But to-day, behold how it has changed! What took four months at that time does not take a month, nor a day, nor an hour, but a few moments will flash word from one side of the world to the other. We know all that goes on in Europe, in America, in Africa, the day it happens. What was once such a wide world has, through the Englishman's discovery of steam, shortened up, and, through the American's discovery of electricity, become not one nation or town or village, but one small family. It is to-day as if Japan and Russia were fighting out in the courtyard, for even the women in the inner quarters know what is going on. We see it all, right before our eyes, and the rest of the world sees it, too. How different from a hundred years ago! We were then widely separated nations who did not know each other, but now we sit side by side as one family.

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In the family, let us say, there are four children. One is designated Yellow, one Black, one Red, and one White. This is the household; one family grouped together to-day. Now, who has the place of honor in the group? Who is the oldest son? The Yellow man, of course. He has lived longest, studied books most, and stayed closest at home. About the Red and Black children? They have made a poor showing at life; we cannot really dignify them with the names of sons. Since they have been next to good for nothing, let us call them daughters (applause from the Far East). And then there is the White lad. He is the youngest—a restless being. So we have in the family the Yellow child, the Red child, the Black child, and the White child. Now, just a glance at their characters. The oldest son—the Yellow man—has remained close at home all these years; of course, to look after his parents. He has been for four thousand years on his knees studying away at the Chinese character. He has never been away from home, and does not know about the world, but he is the oldest son just the same, and knows all the forms of ceremony. The Red daughter has proven an ill-mannered wench, running all over the hills in the chase, sometimes out in the fields, again farming. She knows nothing, but that makes no difference, since she is only a girl. The Black daughter has been in the kitchen in the smoke till her face is the color of a rice-kettle. She is a girl, too, and her looks do not count. As for the White son, he, the rascal, has been away from home all these years, wandering the wide earth over, peering into this, learning that, seeing how mortals live, what they think, what they worship, what they do. He has not real cultivated manners according to the classics, nor has he any special ability, but he has seen and heard a world of things, and has had a wide experience. Now he has come home once more, and he is living with his sisters and his big Yellow brother. To the surprise of every one, he is beginning to tell his Red and Black sisters what goes on in the world, and, would you think it, they are beginning to learn! These daughters that were thought hopeless have also minds and sons, and may some day brush up and prove life worth living.

But never mind about the sisters; here is the Yellow brother, the oldest of the family, and the White lad's ambition now is to win his big brother's trust and confidence. Of course he can't be his teacher; a younger brother can't teach an older; but still he can tell him what he has seen and heard in his far journeys. This is what he wants to do. He wants to win his big brother's heart, his love and confidence; to sit down by his side, where they can read and talk and study together, and to tell him how he loves him, and of all the best that he knows and has seen.

This is the object of the Young Men's Christian Association, where the White man can take his place by his brother of the Orient, win his heart, his love, his confidence, and tell him of what is best and noblest and truest in this wide household of ours. **

Wanted—A Law

To the Editors of The Outlook:

In The Outlook of Saturday, June 10, 1905, there is an article entitled "Wanted in Pennsylvania—A Man"—in substance, wanted, a