

Books and Magazines

CRIMINOLOGY. By Arthur MacDonald. Large 12mo, cloth, 416 pp., with Bibliography of Crime; etc., \$2. New York, London and Toronto: Funk & Wagnalls Company.

The science of crime and criminals opens up a vast field of great interests, not only to the scholar who investigates causes and sequences, classes and peculiarities, but to the ordinary thoughtful man, who, recognizing the awful effects of crime, and realizing something of the almost innumerable number of criminals, desires to know of these phenomena in their relations to society, to the human race. In this age of "better things" we have been led to believe that while the punishment of criminals is necessary for the protection of life and property, yet the prevention of crime is the desideratum devoutly wished for. To effect this, as far as possible, is the problem to be solved, and those who are attempting its solution have investigated the causes of crime, not sin in the abstract, but crime in its awful concrete power. Find and analyze the causes, and then remove them, is the only scientific solution of this problem.

The clergyman, the lawyer, the student of sociology, the philanthropist, and, indeed, all men who are in any way concerned, trying to lift society to a higher ground, will find this book to be intensely practical and interesting. Its value in this special line of investigation will be at once admitted. The main work closes with some general practical conclusions which are worthy of close attention. An extensive and exhaustive Bibliography of crime, of the best books and articles, in the several languages, follow. No other such bibliography has ever been issued.

COREA FROM ITS CAPITAL, WITH A CHAPTER ON MISSIONS. By Rev. George W. Gilmore, A.M. Presbyterian Board of Philadelphia; (Toronto, N. T. Wilson.)

Although Dr. Griffiths and Rev. John Ross had told as much about Corea, the "Hermit Kingdom," there was room for another work on the subject and it has been furnished by one who was fully competent to write it. Mr. Gilmore here gives a most readable account of the country, its government, its inhabitants, their manners, customs, religion, progress towards civilization, etc. In the most pleasing and attractive manner he tells what he saw there, and when there are so many interesting and curious things to be seen we shall be surprised if the one who takes up this volume is not charmed with it. As the work is written in simple language the young people, as well as their elders, will be delighted with it.

LEAD ME TO THE ROCK, BY REV. T. W. Hooper, D. D.; Presbyterian Board of Philadelphia; (Toronto, N. T. Wilson.)

This is a very interesting, helpful and comforting book, written by an old pastor, and dedicated to the people of Virginia and Alabama among whom, amid sunshine and shadows, the author laboured for 30 years. We feel sure that his old friends will lovingly cherish this volume, and that others into whose hands it may fall will peruse it with pleasure. The author has evidently passed through a wide range of Christian experience and writes with the full conviction that he knows whereof he speaks. The subjects dealt with are practical; they are treated in such a way as to be comforting and inspiring and the language in which they are set forth is remarkably clear and chaste. It might be added that the mechanical make-up of the volume is such that it is a pleasure to read it.

THE PEOPLE'S BIBLE, Vol. XVII., Hosea—Malachi. By Joseph Parker, D.D., London. New York: Funk and Wagnalls.

In this volume Dr. Parker concludes his exposition of the Old Testament. He has kept much of the good wine until now.

Though he deals with the writings of twelve different prophets, he seems to catch the distinctive features of each and lucidly elaborates their thoughts. Critical notes by Smith, Angus and others serve to enhance the value of the work. Dr. Parker intends to continue the series and publish eight volumes on the New Testament.

We have before us a second issue of a new addition to the ranks of the monthlies, the Worthington's Illustrated Magazine. J. A. MacKnight commences the February number with a sketch of "Brigham Young." Mary A. Livermore contributes a second paper entitled "In 'Ole Virginia'—Fifty Years Ago." Christine Griffin writes a bright little poem on "Opportunity." "Zeph" is the name of a short story by Lida A. Churchill, which is followed by some lines from the pen of Clinton Scollar entitled "In a Bazar." Junius Henri Browne concludes a curious paper entitled, "Do Women Love Their Worshipers", with these curious words, "Worship is part of her amatory longing, the superabundance of her sacred faith in the impossible." "In Winter," a poem by Alice W. Rollins is not at all bad and the February number is in all respects a readable one.

The Homiletic Review for February contains much valuable material for preachers and pastors. The Review section opens with an article from the pen of Prof. Arthur D. Hoyt, of Auburn Seminary, on the question of "What can Poetry do for the Ministry?" Ex-President E. G. Robinson follows with a timely discussion on the theme "Training Men to Preach," in which he stands strongly for an educated ministry. The Sermonic section is made especially attractive by contributions from representative preachers in different parts of the world: Theodore Monod, of France; Prof. Luthardt, of Germany; Dr. MacLaren, of England; Dr. Burrell, of New York; the Rev. C. W. Townsend, of Canada and others. In the Exegetical section, Dr. Welch, of Glasgow, concludes his study in Ephesians. The number is a notable one, and in every way commends itself to its readers. Funk & Wagnalls Company, 18 and 20 Astor Place, New York City, at \$3 a year.

The Methodist Magazine for February is well up to the mark in every respect. "What Egypt can Teach Us," by the editor, is an illustrated article full of interest; "Flowery Kingdom," also illustrated, gives a number of vivid pictures of the social, political and religious life of the Chinese. An article on "Tennyson's Indebtedness to the Bible," by Rev. Dr. Rose; another on "Specimen Literature of the Insane," by Dr. Daniel Clark; chapters of a continued story, and the usual quantity of poetry, all go to make up a very readable issue of this popular magazine.

The Missionary Review of the World for February sustains the reputation of that excellent magazine for breadth of scope and for timeliness in its articles. Funk & Wagnalls Company, 18 and 20 Astor Place, New York City, at \$2 a year.

CALIFORNIA'S BIG TREES.

Where the Finest Specimens of the Mammoths are to be Found.

Many Californians regard their tall trees as the chief glory of the State. The most celebrated of the big tree groves or forests is in Mariposa County, about twenty miles from the Yosemite Valley, thirty miles south-east of the Town of Mariposa and 140 miles almost due east of San Francisco. This grove is composed of over 400 giant trees, the largest of which are thirty feet in diameter and 300 feet high. The grove covers a space of a half-mile wide by three-quarters of a mile long. Botanists call the mammoth tree the sequoia gigantea. It is found only in California, on the western slope of the Sierra Nevada, between latitudes 34 degrees and 41 degrees. It is a cone-bearing evergreen, and received its botanical title from Endlicher, the German botanist. It grows at a height of about 4,500 feet above the sea level. The first specimens discovered were a cluster of ninety-two, covering a space of fifty acres in Calaveras County. When the Californians first announced the discovery of the big trees, the world was inclined to doubt their existence. There are seven big tree

groves—three in Mariposa containing 134 trees over fifteen feet in diameter, and 300 smaller trees, one in Tuolumne County, one in Calaveras County and one in Tulare County. In every grove there are giant cloud-sweepers, from 275 to 376 feet high and from twenty-five to forty feet in diameter. Some of the largest that have been felled show by their rings an antiquity of from 2,000 to 2,500 years. The Calaveras grove attracts more visitors than the others, because it is more accessible. There are ten trees in this grove thirty feet in diameter. One of the trees, which is down, is estimated to have been 450 feet high and forty feet in diameter. It was the hoary monarch of the grove and died of old age, say 2,500 years. A hollow trunk, called the "Horseback Ride," seventy-five feet long, gets its name from the fact that a man may ride through it upright on a horseback. Just after the discovery of the grove one of the largest of the trees, ninety-two feet in circumference, was cut down. Five men worked twenty-two days in cutting through it with large augers. On the stump, which was planed off nearly to the smoothness of a ball-room floor, there have been dancing parties and theatrical performances. For a little time a newspaper called the Big Tree Bulletin was printed there.

One tree in the Tulare grove, according to measurements by members of the State Geological Survey, is 276 feet high, 106 feet in circumference at the base, and seventy-six feet at a point twelve feet above the ground.—(Goldthwaite's Geographical Magazine.

TWO OLD-FASHIONED VIRTUES.

Let me say, in closing, that the growth of pauperism, if not of poverty, seems to be due in part to the decay of two old-fashioned social virtues. One of these is family affection. The individualism of the last half-century has weakened the family bond. There has been so much talk of men's rights and women's rights and children's rights, that the mutual and reciprocal duties and obligations of the family have come to be undervalued. Families do not cling together quite so closely as once they did; esprit de famille is wanting. For this reason many persons, who ought to be cared for by their own kindred, become a charge upon the public. This tendency ought in every way to be rebuked and resisted. The shame of permitting one's flesh and blood to become paupers ought to be brought home to every man and woman who thus casts off natural obligations. All public authorities and charitable visitors should enforce upon such delinquents the scriptural judgment: "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." The other old-fashioned virtue to which I referred is the manly independence which is the substratum of all sound character. Why this virtue is decaying, there is no time now to inquire. But one of two causes are not remote. The first of these is the habit of regarding public office, not as a service to be rendered, but as a bounty to be dispensed. The mental attitude of most office-seekers is the attitude of mendacity. The spoils system is built upon this view of office. It is evident that there is a large class of influential persons who wish to be dependents upon the public. Dependence is thus made respectable. This sentiment diffused through society affects its lowest circles, and makes it a little easier, down there, for a man to become a dependent upon the public treasury.—Washington Gladden, in The Century.

BABY BEAVERS.

With the melting of the snow and the disappearance of ice from the lakes and ponds, the family of baby beavers are first introduced to the wonders of nature around them. Earlier than this they can only remember the warm rest in the dark lodge. . . . The young family usually consists of three or four, and a happy time they have playing in the water and roaming about the banks in search of dainty green shrubs. It is not long however, before still higher to others. . . . As the time wears on the weather gets warmer and their bed is a tuft of soft grass. . . . From it they plunge to they are led up the stream to another pond, and the cool depths of the great lakes for refreshing baths, whilst the woods afford an endless assortment of luxuries on which the beavers fatten. There is no work to be done, and life is a round of pleasure; for dreams of the hunters are unknown to the little ones, nor do the old ones dread them at this season. Thus the summer passes, and the little beavers, now grown to kittenhood, think of the cosy lodge down stream, for the nights are chilly. Soon a start is made, and after a long journey the familiar neighbourhood is reached. Caution is now most necessary, and the young ones learn the cunning ways of the trapper, who sets great store on a fat kitten.

On the 1st November, 1888, he was married to a lady of Scarborough, England, whose previous training and travels on the continent well fitted her to be a help-meet. Last year Dr. Howie revisited his birthplace and now continues his work, sometimes accompanied by Mrs. Howie, as a lecturer on the East and a Temperance Reformer, giving from three to seven public addresses every week.

In publishing this sketch we have a practical end in view. We wish to call the attention of the disheartened, the discouraged, and of all those who think they can do nothing because they are not in favourable circumstances; because nature denied them this and that and the other thing. Read this sketch carefully and tell us what can be more unfavourable to success than ignorance of the language of the people among whom you dwell, than loss of sight, than good and friendly people constantly predicting your failure on account of your infirmity. Yet these are only some of the difficulties which Dr. Howie encountered; and yet Dr. Howie's case is not rare, nor yet is it the brightest example of success. We know of others who in even less favourable circumstances achieved more. But we call attention to Dr. Howie because he lives in our time and at our door. "They that wait upon the Lord shall renew their strength. As I was with Moses, so will I be with thee; I will not fail thee nor forsake thee."

MR. EWART BEFORE THE PRIVY COUNCIL.

From The Week.

Mr. Ewart's argument before the Privy Council, sitting in its judicial capacity, adds little or nothing to what he had previously urged before a Committee of that Council. Upon this we have already commented. Whether his reasonings were convincing to the members of the Council or otherwise, we shall know in due time. A prior question seems to be whether he was constitutionally justified in falling back upon the provisions of the B. N. A. Act for an interpretation which he certainly could not otherwise have read in, or into, the Manitoba Act. We do not know that the validity of his main contention depends upon the soundness of his preliminary arguments. If so it might not be difficult to show that those arguments contained and were largely based upon assumptions, some of which stand themselves sadly in need of proof. There is for instance, the fallacy upon which we have more than once remarked of regarding the public schools as Protestant, in the same sense in which the Separate schools are Catholic, and this, too, notwithstanding the fact that under the provisions of the Manitoba School Act, the selection of teachers and general management of the schools within certain general limitations would be naturally and necessarily in the hands of Catholic trustees in those sections in which the population is mainly Catholic. A second assumption (which "W" also makes in his letter) is that Catholic parents cannot conscientiously send their children to the public schools, though the highest authorities of the Roman Church have formally declared the opposite within the last few weeks, in the United States. A third remark, which may be a little presumptuous in a layman, we will venture to make, viz., that as it seems to us, no one but a lawyer with a brief would ever have discovered in subsection 3 of the B. N. A. Act, any reference to a possible repeal of the very law whose existence the subsection predicates and for whose enforcement it seems intended to provide. Does Mr. Ewart give to the word "act" in that subsection its technical meaning of a legislative statute? To the lay mind that seems to involve something very like an absurdity. Would not the common-sense interpretation understand the provisions of the subsection as referring to judicial decisions and administrative or executive acts, under the established Separate school system?

God has made many sharp cutting instruments and rough files for the polishing of his jewels, and He uses them upon those whom He especially loves and intends to make the most resplendent.