

## LITERARY AND PERSONAL GOSSIP.

WILLIAM BLACK'S new story, "The Magic Ink," will be published serially in *Harper's Bazar*. The first instalment will appear in the issue of January 9, and it will run through about four numbers.

THE recent publication by Harper and Brothers of Von Moltke's notable book, "The Franco-German War," lends interest to the fact that the great soldier had another side than the one shown to the world. A selection of his letters to his mother and to his brothers Adolf and Ludwig is promised early in the year. These letters cover a period of nearly seventy years, and pourtray the real nature and character of the man as perhaps no other publication could.

*Harper's Young People* for January 5, being the first in 1892, will be called the "Columbus Number." It will consist of twenty-four pages and a specially designed cover, and will contain the story of Christopher Columbus in brief, told by Thomas A. Janvier; "The First Christmas in the New World," by Kirk Munroe; the ninth instalment of the Columbus serial, "Diego Pinzon"; the second part of "The Fate of Belfield"; "New Years in Russia," by the Countess Norraikow, and other stories, articles, poems and pictures.

IN the department of Book Reviews in the January *Annals*, careful reviews are given of the following recent works: Beudant's "*Le Droit Individuel et l'Etat*"; Brunialti's "*La Legge e la Libertà nello Stato Moderno*"; Cook's "Corporation Problem"; Dunbar's "Theory and History of Banking"; Fustel's "Origin of Property in Land"; "Report of the Hartford Committee on Out-Door Alms"; Lafargue's "Evolution of Property"; Miller's "Lectures on the U. S. Constitution"; Thompson's "Purse and Conscience"; and Schullern's "*Die Theoretische Nationalökonomie Italiens in neuester Zeit*."

AN attractive and peculiarly interesting feature of the current numbers of *Harper's Magazine* is the series of "Melchior" sketches, delineating certain phases of French-Canadian life fifty years ago. They are the work of Mr. William McLennan, the new star in the Canadian literary galaxy, and are written in the picturesque dialect of the French *habitants*, by one of whom they are supposed to be narrated. Readers of the first of these sketches, "La Messe de Minuit," which appeared in the December number of the magazine, will impatiently await the second story, "De Littl' Modder," which is promised for the January number.

CONCERNING Dr. Ludlow's new book, "A King of Tyre," recently published by Harper and Brothers, one of the ablest of the younger Oriental scholars in Berlin, Germany, writes: "I have read 'A King of Tyre' through with unabating interest, and with great profit. The author has chosen a time about which one reads and studies little, and of which it is difficult to form any sort of mental picture; but he has succeeded in combining the facts that are known into an organic whole, and in giving a vivid picture of the period. I congratulate him heartily on his success in making a most fascinating story without sacrificing historical accuracy."

AN important literary feature of *Harper's Magazine* for 1892 will be the publication for the first time of six papers by Mr. James Russell Lowell on the Old English Dramatists. In this, his last literary work, Mr. Lowell returned to the love of his youth, his earliest studies having been in that field; and we shall have in these papers the results of his ripest thought on a subject which profoundly interested the three greatest critics of our century—Lamb, Hazlitt and Coleridge. These studies are not only examples of the best criticism, but are, as Professor Charles Eliot Norton designates them, "genuine pieces of good literature." They abound also in passages of intimate personal interest, reflexes of Mr. Lowell's moods and of the impressions occasioned by incidents of his later years.

A UNIQUE experiment will be tried in the February issue of the *Ladies' Home Journal*. The entire number has been contributed in prose, fiction, and verse by the daughters of famous parentage, as a proof that genius is often hereditary. The work of thirty of these "daughters" will be represented. These will comprise the daughters of Thackeray, Hawthorne, Dickens, James Fenimore Cooper, Horace Greeley, Mr. Gladstone, President Harrison, Wm. Dean Howells, Senator Ingalls, Dean Bradley of Westminster, Julia Ward Howe, General Sherman, Jefferson Davis, and nearly a score of others. Each article, poem, or story printed in this number has been especially written for it, and the whole promises to be a successful result of an idea never before attempted in a magazine.

"PHILLIPS BROOKS, then the rector of Holy Trinity," writes Julius H. Ward, in the *New England Magazine* for January, "was put forward as the representative of the clergy in emphasizing publicly the end of the war. He was asked to make the prayer on this occasion standing in front of old Independence Hall before an immense crowd of people. His well-known habit in offering prayer is to throw up his head, so that he might seem to some to be looking over his audience. Two rather rough men were standing on the outer edge of the crowd gathered around him, when one said to the other: 'That man is a fool; he prays with his eyes open.' His companion replied: 'Say that again if you dare.' The remark was repeated, whereupon the other party dealt him so strong a blow in his forehead that he knocked him down. That was the way he emphasized his belief in Phillips Brooks."

A LITERARY event of unusual importance is to be the publication, in the March number of *Scribner's Magazine*, of a very remarkable and noble poem—the last one written by James Russell Lowell, and the only one of consequence which he left in manuscript. This fact alone, of course, would give it an extraordinary interest; but the literary importance and the character of the poem itself are more impressive than the circumstances of its publication. Its title, "On a Bust of General Grant," marks it as belonging to a group of Mr. Lowell's poems of patriotism and high public duty, among which it will rank with the great passages of the Commemoration Ode. With the text of the poem, which is published by arrangement with Mr. Lowell's literary executor, Professor Charles Eliot Norton, will be printed a *fac-simile* from the manuscript of one of the finest stanzas.

WITHOUT professing to make a Christmas number at all, the *Review of Reviews* is, in fact, giving its readers two numbers so full of extra and timely attractions as to justify a claim to very special recognition of the holiday season. Following the extra large December number, the January number may equally be regarded as a mid-winter extra-fine issue. It contains, as its most conspicuous feature, a very important sketch of the Czar and the Russia of to-day, written particularly for the American edition of the *Review*, by Mr. W. T. Stead, the distinguished English editor. Mr. Stead is the only English-speaking journalist who has ever had the honour of interviewing the Czar, and his knowledge of Russian affairs is exceptional. The article contains a number of portraits, and—what will be particularly interesting—a fine map showing the famine districts, and another showing the so-called "Jewish Pale," the district within which the Jews are permitted to live. In this brilliant article the *Review of Reviews* scores another of those journalistic triumphs for which it is becoming so distinguished. As usual it has struck the man and the subject that most keenly interest the whole world at precisely the right moment.

THE December number of *Free Russia*, the monthly publication of the friends of Russian freedom, states that the famous Count Tolstoi, his great-hearted wife, with their sons and daughters, have given up the pleasant leisure of their country home, and are now in the famine-stricken districts of Russia, saving from starvation people who, but for their efforts and the timely contributions of friends, would in all probability perish. From Moscow the Countess Tolstoi has issued an appeal which will be read with world-wide interest. As translated from the *Russkaya Vyedomosti* (*Russian Gazette*), her letter runs as follows: "Sir,—The help, in money and otherwise, given up till now for the relief of the starving people, has been so great that I hardly dare to touch upon the question. But the distress also is proving far greater than anyone had expected, and always more and more has to be asked and given. My whole family has broken up to go and help in various parts of the country. My husband, Count Lyov Tolstoi, is at present with our two daughters in the Dankov district, trying to arrange the largest possible number of free soup kitchens, or, as the peasants have named them, 'Care for Orphans.' My two elder sons, who serve in the Red Cross, are actively helping in the Ochnski district; and my younger son has gone to the province of Samara to open soup kitchens there as far as his means allow. But, in such a great need as this, individual persons can do nothing. And yet every day that we spend in a warm house, every mouthful that we eat, seems to reproach us with the thought that in this very moment someone is dying of hunger. All of us who live here in Moscow in luxury and cannot bear to see the slightest pain suffered by our own children—how should we endure the sight of the desperate or stupefied mothers looking on while their children die of hunger and cold?"

## READINGS FROM CURRENT LITERATURE.

## ÆSCHYLUS AND THE MORAL LAW.

IT is impossible to overlook the relation in which Æschylus stands to the Bible. He appears as the interpreter of a divine law, just and inevitable; and he is content to rest in the working of it upon earth. Just so, the first form in which revelation was clothed was that of a law stern and temporal. The claims of "the law" to obedience are peremptory, its condemnation of transgression inexorable. The sanctions of a future life form no part of its system, though the fact of a future life is implied in the idea of a covenant between God and man. In both respects the parallel between the spiritual ideas expressed by the poet and those enforced by the inspired Law-giver holds good; but the difference between the mode of their expression is not less remarkable. Æschylus was, so to speak, an intellectual witness; his appointed task was to address himself to individual reflection, and not to discipline the faith of a people; the truths which he taught were left in words, often dark and mysterious, and not embodied in a traditional and public ceremonial; they might be fruitful here and there in some devout soul, but they contained no message which could shape the common thoughts of a nation, or form the solid basis for a development of a religious life. None the less, his teaching has still an office for us. It is often said, and even taken for granted, that the severer aspects of the Christian creed are due to some peculiarity of the "Semitic" mind; that they

are foreign to the more genial constitution of the "Japetic" type; that here, at least, the instinct which revelation satisfies is partial and not universal. Against such assumption the tragedies of Æschylus remain a solemn protest. The voice of law addresses us even from Athens. There is a stern and dark side to the Greek view of life. The "Prometheus," the "Seven Against Thebes," and the "Orestes" contain a "natural testimony of the soul" to the reality of sin and the inevitable penalty which it carries in itself, and to the need which man has of a Divine deliverer, to check and control the consequences of a violated law. And the testimony comes with the greater force because it is given by the poet who had witnessed the most glorious triumphs of Greek power. It is an utterance of outward strength, and not of exhaustion; it springs out of the fresh vigour of Greece, and not from the despairing weakness of her decline. It is, indeed, partial and incomplete, but its instructiveness lies in the fact that, though partial and incomplete, it was devoutly held, in virtue of the truth which was in it. It was, in some degree, taken up into later systems and variously supplemented, but for us its chief significance lies in its simplicity. If Plato tells us what are the aspirations of man, Æschylus tells us what are the requirements of the law of God. The one is, in some sense, a preparation for the other. The law comes first, and lays bare the powerlessness of man in the full pride of his strength; and, when this is once recognized, faith becomes possible, though national hopes have faded away, and with it a deeper insight into spiritual truth.—*From Essays in the History of Religious Thought in the West, by Brooke Foss Westcott, D.D., LL.D., Lord Bishop of Durham.*

## THE UPS AND DOWNS OF A FORTRESS.

IT was in the reign of Marjory's son, the grandson and namesake of the Bruce, and of his successors, that Edinburgh began to be of importance in the country, slowly becoming visible by means of charters and privileges, and soon by records of Parliaments, laws made, and public acts proceeding from the growing city. Robert Bruce, though he had destroyed the castle, granted certain liberties and aids to the burghers, both in repression and in favour pursuing the same idea, with an evident desire to substitute the peaceful progress of the town for the dangerous domination of the fortress. Between that period and the reign of the second Stewart, King Robert III., the castle had already been re-erected and re-destroyed more than once. Its occupation by the English seemed the chief thing dreaded by the Scots, and it was again and again by English hands that the fortifications were destroyed—such a stronghold and point of defence being evidently of the first importance to invaders, while much less valuable as a means of defence. In the year 1385 the walls must have encircled a large area upon the summit of the rock, the *enceinte* probably widening, as the arts of architecture and fortification progressed, from the strong and grim eyrie on the edge of the precipice to the wide and noble enclosure, with room for a palace as well as a fortress, into which the great castles of England were growing. The last erection of these often-cast-down walls was made by Edward III. on his raid into Scotland, and probably the royal founder of Windsor Castle had given to the enclosure an amplitude unknown before. The Scots king most likely had neither the money nor the habits which made a great royal residence desirable, especially in a spot so easily isolated and so open to attack; but he gave a charter to his burghers of Edinburgh authorizing them to build houses within the castle walls, and to pass in and out freely without toll or due—a curious privilege which must have made the castle a sort of *imperium in imperio*, a town within a town. The little closets of rooms which in a much later and more luxurious age must have sufficed for the royal personages whom fate drove into Edinburgh Castle as a residence are enough to show how limited were the requirements in point of space of the Royal Scots. The room in which James VI. of Scotland was born would scarcely be occupied, save under protest, by a housemaid in our days. But, indeed, the Castle of Edinburgh was neither adapted nor intended for a royal residence. The abbey in the valley, from which the king could retire on receipt of evil tidings, where the winds were hushed and the air less keen, and gardens and pleasant hill-sides accessible, and all the splendour of religious ceremonies within reach, afforded more fit and secure surroundings even for a primitive court. The Parliament met, however, within the fortress, and the courts of justice would seem to have been held within reach of its shelter. And thither the burghers carried their wealth, and built among the remains of the low huts of an earlier age their straight, steep houses, with high-pitched roofs tiled with slabs of stone, rising grey and strong within the *enceinte*, almost as strong and apt to resist whatever missiles were possible as the walls themselves, standing out with straight defiant gables against the northern blue.—*Royal Edinburgh: Her Saints, Kings, Prophets and Poets. By Mrs. Oliphant.*

AH, they are these bits of struggles in which we have learned to fight the great ones; perhaps these bits of struggles, more than the great ones, make up life.—*Elizabeth Stuart Phelps.*

SEVENTEEN mummies in the Imperial Museum of Berlin were found by a committee of archaeologists to be recent fabrications of Alexandrian dealers in antiquities. The museum had paid 800,000 marks for these forgeries.