

BOOKS AND MAGAZINES.

Harper's Periodicals.

New York: Harper & Brothers.

For scholarly and elegant literature, and for profusion of beautiful and appropriate illustrations, these publications rank very high. *Harper's Magazine* supplies whatever is most readable in the literature of travel, discovery, and fiction, and has always kept fairly abreast of the times. *Harper's Weekly* is the ablest illustrated paper published on this continent. *Harper's Bazar* is the organ of fashion and the authority in matters of etiquette, and has thus become an established favorite among the ladies. The annual subscription to these three publications is the same, namely, \$4. Those who take two of them get the two for \$7, and those who subscribe for the whole three are charged only \$10. In all cases the publishers pay U.S. postage in advance. The inducement to clubs is an extra copy along with every five or six copies for \$20. Back numbers and bound volumes can be had at any time.

Beauties of Herbert.

Edited by Bostwick Hawley, D.D., New York: Wm. B. Mucklow, 1877.

To those who are acquainted with the English classics, the quaint poetical conceits and polished versification of George Herbert are familiar; but there is much of his poetry that ought to be brought under the notice of a much wider circle of readers. The selection which we find before us in this beautiful little volume is a good one. To assist the reader, when the editor met with obsolete words he supplied modern substitutes for them whenever the measure would admit of it; and when that could not be done, he explained them. Herbert was contemporary with Shakespeare, Hooker, and Ben Johnson, and a good many of his words would be unintelligible to ordinary readers of the present day, but after passing through Dr. Hawley's hands, his verses read easily, and we cannot detect that the sense has been injured by the alterations.

The Canadian Monthly.

Toronto: Hart & Rawlinson. November, 1877.

The number for this month opens with a practical paper on political economy entitled "Personal Representation and the Representation of Minorities." In "Sketches of English Portrait Painters," the subjects are William Hogarth, Joshua Reynolds, Thomas Gainsborough and Thomas Lawrence. The article on the "Law of Succession to Land in Ontario," suggests some amendments in the way of doing away with absurd technical rules with a view to simplification. There is a scientific article under the heading, "The Three Great Problems of Geology." The first problem is to account for the great changes in climate which have taken place in the course of ages at different points on the earth's surface; the second is to furnish satisfactory information regarding the causes of the frequent changes of sea-level which have happened in the past and are still happening in some parts of the world; and the third great problem which geology has set for itself has reference to the probable age of the earth.

The Temple of Pleasure: or Seeing Life.

By the Rev. J. W. Bonham. New York: Wm. B. Mucklow, 1877.

The title of this book is calculated to attract the attention of the frivolous and worldly minded, who read light literature and nothing else. The headings of the chapters and sub-divisions are also somewhat sensational, and even in the body of the work the language is a little inflated. The matter, however, is good and sound, bears heavily on the sinful pleasures of modern social life and will be of service to the cause of religion and morality. One chapter, headed "The Temple's Literature," is occupied with the condemnation of vitiating publications. It includes an incisive sermon by "The Rev. Dr. Forewarner" who closes with the following paragraph showing that even a short stay in the library of the temple of pleasure is dangerous:

"Some time since, a young man entered and remained but fifteen minutes. During that short period he glanced at a book, handed it back, and never saw it again. But the poison took effect, and sin left its mark. Listen now to his penitent confession: 'I cannot erase the effects of the impious thoughts, which in that quarter of an hour, that vile book lodged in my heart, and which, may God forgive me, I harbored there. I can, and do pray against the sin, and God's grace yet to conquer it; but it is a thorn in my

flesh, and still causes me great bitterness and anguish. There is nothing which I would not willingly give to have the veil of oblivion cast over the scenes and sentiments of that corrupt volume; which still haunt me like foul spectres during my hours of private devotion, in the sanctuary, and at the communion table.' Though mercy the young man escaped destruction; but alas! many pass from the library of the temple of sinful pleasure into other compartments; and when they die in sinful wretchedness, await the bitter pangs of the *condemnation*."

Two chapters are devoted to the condemnation of dancing, apparently because the author thinks that the dancing of professed Christians requires a chapter for itself. The chapter on "The Saloon of Bacchus" is short and sharp, and so is that on "The Temple's Gambling Hell." The theatre occupies two chapters—one on theatre-going in general and the other on the theatre-going of professed Christians. The remaining chapters are more general, and they contain much that is solemn and impressive—exhibiting not only the deformity of sin but the beauty of holiness, and not only warning the sinner away from destruction but directing him to the refuge provided.

The Canada Christian Monthly.

Toronto: C. Blackett Robinson. November, 1877.

This magazine continues to supply its readers with sound, evangelical literature. It is unsectarian in its character; avoiding useless discussion about non-essentials; but firmly holding, elucidating and enforcing those great and essential truths of Christianity which are the common property of all the churches. The number for November, now ready, contains an editorial on "The Christian Press." The following extracts will give an idea of its tendency:

"It seems, however, that there is another species of literature which calls itself Christian, but, which, like the pirates of old, hangs out the Christian flag as a cover and a blind to other selfish intentions. This species of literature is often very respectful toward Christianity in general terms; it speaks in a kind approving way of Christ, but its novels, tales and stories, which fill about two-thirds of its total space, we find hostility to the great essential features of Christianity."

"In the sensational romances which occupy such large space in these periodicals, and help to sell them, we find disguised under a graceful and artistic style, a set ret hostility to the *Inspiration of the Scriptures*. The tendency is not so much to contradict or gainsay the written Word, but to make it amenable to the authority of reason. The tendency is 'to take away,' as one has observed, 'its value as supplying an objective standard both of truth and duty—making the Bible not the word of God, but only a word of God which is to be interpreted and acted upon only in the measure that it receives the seal of the individual consciousness which has brought itself into harmony with the absolute will of God.'"

"We find also in these stories a *theory of sin* that must, if it prevails, strike at the root of social order as well as at the root of the doctrines of the gospel of Jesus Christ. Their favourite idea of God is that of a father who rules his family with a slack, sickly sentimental hand, allowing his children, like an Epicurean deity destitute of moral anger, to do with Him and His rules as they see fit, suggesting to readers of the Bible, where we find God a king as well as a father, the indignant complaint of Jehovah against such treatment. 'A son honoureth his father and a servant his master, if then I be a father where is mine honour; and if I be a master where is my fear, saith the Lord of hosts unto you, O priests that despise my name, and ye say wherein have we despised thy name?'"

"We find further in these sensationalist tales a *theory of self-merit* that is opposed to the Gospel way of obtaining the favour of God. A happy life here and hereafter is expected by these romancers, not on the ground of evangelical faith, repentance and good works, but on ethical grounds pure and simple. Full of belief in man's innate goodness, and relying for acceptance with God on the plea of their virtues, the heroes of these religious novels adopt in substance the proud language of Mr. Mill, 'If from this position of integrity and morality we are to be sent to hell, to hell we will go.' With such writers the favorite portion of Scripture is the Sermon on the Mount, as being 'a very lovely song to the sinful soul of man,' forgetting that its blessing on obedience implies a curse on disobedience, and that it deals not only with outward conduct but with inward motives, with such intense spirituality as once caused a good man, who knew his own heart to exclaim—'God save me from the Sermon on the Mount when I am judged in the last day.'"

"Very decided also do we find the hostility of these serial stories to *definite doctrinal beliefs*. The head and heart, the intellect and the feelings are very often, in these stories, brought into antagonism, as if the intellect which deals with dogmas must be seized and imprisoned before the heart can find room to grow and 'beat time to the music of the spheres.' There is no end of the insinuations that all written creeds and confessions are evil, and only evil continually, cramping, contracting, and hardening the heart, arresting all free inquiry, and withering the spiritual life, as if God should grant men a revelation of truth and yet leave them to believe as much or as little of it as they choose; or as if men like Paul, and John, and Peter, and Augustine, and Luther and Calvin, and Wesley, and Whitefield, and Edwards, and Chalmers were not men of decided doctrine and definite beliefs; or as if their trees of righteousness were bound to be covered with blossoms, and in their season with richest fruit, and yet have no such unsightly and unnecessary things as crooked dismal roots below ground or have them, if necessary, like orchids in the air."

SCIENTIFIC AND USEFUL.

MAKING A COW GIVE DOWN.—To persuade a cow to give down her milk against her will is a difficult and sometimes a hopeless task. A plan that has been highly spoken of is to lay a heavy chain across her back while milking her. It is very certain that harshness and impatience will only make matters worse, and that kindness and petting will have the best effect. The use of milking-tubes might be effective. A poor cow, free from this vice, is better than the best cow that is afflicted with it.—*Am. Agriculturist.*

SPRAINS.—Between the bones of the ankle and the wrist there are muscles. When by accident these are drawn out of their places what we call a sprain is produced. When one is aware that he has suffered this species of derangement, the first thing to do is to keep the part injured perfectly still, and by no means to use it in the least. The muscles left to themselves will return to their places gradually. If kept steeped in vinegar and applied hot to the injured part will quiet the anguish and restore wholeness. But more important than any application is perfect quiet.

COCONUT CAKE.—Three eggs, one cupful of best white sugar, one-third of a small teacupful of sour cream, one tablespoonful of soft (not melted) butter, one teaspoonful of baking powder, one-half-teaspoonful of soda, and one teacupful of good flour; beat the eggs and the sugar well together; add the butter and beat again; add the cream and a pinch of salt. Mix the baking powder with the flour, and stir carefully a little at a time, add the soda last, and bake in thin cakes in a quick oven. For the cream or inside: Beat the whites of two eggs with one tablespoonful of pulverized sugar; add three heaping dessertspoonful of prepared coconut; spread evenly over the layers, and place together.

HEALTHFUL BEDS.—Germany excels any country with which I am familiar in the cleanliness of its beds. It seems as much a part of yearly house-cleaning with them to have the hair removed from the mattress, to have it well beaten and sunned, and the cover washed, as it is with us to have the carpets whipped and freed from their disease-begetting dust. I grant that it would be a difficult and expensive undertaking for an American house-keeper, for skilled laborers are rare, and when found must be well paid, as they should be. Knowing the obstacles, then, in the way of thorough renovation of our beds, we should take all the more care to protect and air them. Every bed should have especially made for it, the size of a tick, a white, tacked comforter, not too thick so as to be unmanageable in washing; over this the sheet is spread. Every bed in daily use should be subjected to the purifying rays of the sun at least once a week, and should be left open for the reception of air and light some time before being made up. Beds not frequently used are often found very musty and disagreeable to guests. The parlor beds, that swallow their own contents by a magic touch, are fair without, but in time, for the lack of proper airing, they become foul within.

GOOD LIVING AND DYSPEPSIA.—Good living is said to cause dyspepsia; but the most healthful persons I have ever known have been among those who lived well—who ate freely several times a day of the most nutritious food. By some it is said that tobacco, tea, coffee, butter, and even bread, causes this complaint; but whoever will make enquiries on this subject will find that this is seldom true. In fact, dyspepsia prevails, according to my experience, altogether the most among the temperate and careful—among those who are careful as regards what they eat and drink and the labor they put upon the stomach. Such people often eat nothing but by the advice of a doctor or some treatise of dyspepsia, or by weight, nor drink anything that is not certainly harmless; they chew every mouthful until they are confident that it cannot hurt the stomach. Why, then, are they dyspeptic? Because, with all their carefulness, they pay no attention to the excitement of the brain. They continue to write two or three sermons or essays every week, besides reading a volume or two, with magazines, reviews, newspapers, etc., and attending to much other business calculated to excite the mind. To me it is not strange that such persons have nervous and stomachic affections. The constant excitement of the brain sends an excess of blood to the head, and therefore other organs are weakened, and morbid sensibility is produced, which renders the stomach liable to derangement from slight causes.

RAISING OF MUSHROOMS.—It is possible that if the cultivation of mushrooms would be undertaken on a large scale they would find a ready sale and realize a large profit. If anyone wishes to try mushroom raising in a small way and he dwells in the city, he will find the cellar the most favorable spot for his operations. In the country any convenient outhouse will be suitable. The material required is horse manure sweated by careful fermentation, until the rank straw and grass is decomposed. Turn it over every other day, and in ten or fourteen days time it will be quite sweet. The bed should be of an average depth of fifteen inches; about a yard wide and its contents well packed. Good spawn can be known by the minute white threads which permeate it in every direction. Break into pieces of about one and a half inches of cubical content, plant them in the manure at a depth of three inches and place them about four inches apart. The bed should then be rammed down by a mallet and covered about ten inches deep with good loam, this last surface being covered with hay or straw. A constant temperature of from fifty-five to sixty deg. Fahrenheit should be maintained. The mushrooms will appear in about six weeks, and will continue to bear for from one to three months. Watersparingly about once a fortnight, taking care that the water is not below sixty deg. Fahrenheit. In plucking the mushrooms be careful to pull out the stalk, which will otherwise decompose to the detriment of succeeding crops. Instead of these beds boxes will do, if the heat can be made to remain constant. In stables they are sure to succeed, as the animals supply the necessary growths. During summer, crops may be reared in a shady part of the garden; but precautions must be taken against rats, mice and snails, which eat them greedily.