

CURRENT LITERATURE.

THE *Fortnightly Review* opens with an article by Mr. Chamberlain, sometime Mayor, and presently M.P. for Birmingham, on "Lapland; with some notes on Swedish Licensing." There is a good deal of interest in the description of the *terra incognita* of the Lapps; the scenery and the sport appear to be unexceptionable; although the difficulties of travel are formidable enough to deter any large number of tourists from following in Mr. Chamberlain's track. The latter portion of the paper is of more practical interest, and deserves the attention of temperance reformers. The Swedish municipalities have decided against the prohibitory system as visionary and impracticable; and in one case, that of Gothenburg, an original system has been adopted. All the licensed houses have been purchased, and the entire profits from the sale of liquors go into the coffers of the municipality. Every house is made an eating-house, and drinking without eating is discouraged. The manager of each tavern, who is under the strictest supervision, receives the profits accruing from the sale of food and beer, but the proceeds of the spirit sales go entirely and without deduction into the public chest. The manager, therefore, has no interest in pressing brandy upon his customers, and he has the deepest interest in keeping his house orderly; the result is that drunkenness has materially diminished, and the Swedes are so satisfied with the experiment, that they are about to try it on a much larger scale at Stockholm.

"Cross and Crescent," a paper by Mr. Frederick Harrison, is eminently characteristic of that vigorous essayist. Its tone is thoroughly judicial, and the considerations presented are so ably put, that both the friends and enemies of the Turk have claimed it as their own. Starting with the assertion that "the existing rule of the Porte is scandalously evil, and its system abominably corrupt," Mr. Harrison proceeds to enquire whether it is England's duty to interfere; and if so, why? This leads to an examination of the actual responsibility of the Powers, and the writer then exposes the absurdity of the *status quo* proposal. "It is mere self-deception," he says, "for Englishmen of the absolute *laissez-faire* school to repeat, that this country cannot undertake to set the world to rights, and must simply decline to interfere with Turkey. The *status quo* in the East does not mean not interfering. It means interfering to maintain a very active but veiled support. Ever since the Crimean War, at least, the existence of Turkey

has been due to the fact that the Western powers oppose the extinction of the Porte; to the conviction, above all, that the whole strength of England would be thrown into the scale before the Turks should be driven into the Bosphorus. The one direct question of the day is this: 'Is England prepared to recognize and renew this standing engagement, and especially is she willing to renew it without conditions?' To sum up the writer's general views in a few words is not an easy task, so thoughtfully are all the features of the case presented. His voice is in favour of real but qualified interference, because "the dangers of the *status quo* are distinctly greater than the dangers of action." There are three things to be dealt with in Mr. Harrison's opinion, and to these he directs attention in detail—"the need to satisfy (without war), the just agitation in Russia; the need to restore peace to the provinces of Turkey; the need to force the Porte to change its system, or to reduce the area of its scandalous misgovernment."

Mr. Edward Freeman's Essay on "The Law of Honour" is an analysis, historical and otherwise, of the so-called code of gentility, in which he compares it with the law of the land and also with the law of morality. His examples of honour are William Rufus and Francis I., and his conclusions are altogether adverse to the so-called law of honour, which he defines to be simply deference to the opinions of a particular class. Mr. Pater's "Study of Dionysus" is an elaborate examination, chiefly æsthetic, of the worship of the god of the vine, and its influence on art in Greece and Rome, and during the period of the Renaissance. In "Arthur Schopenhauer," by Franz Hueffer, is given an able sketch of the life and philosophical work of the great German pessimist; on the whole the picture is not attractive, but eminently sad; nevertheless the vindication of Schopenhauer's method is well worth attentive consideration. Mr. Bryce's object in his paper on "Russia and Turkey" is to vindicate Russia from the charge of making territorial aggrandizement her settled policy. This he does by examining her annexations during the century, both in Europe and Asia. He believes that England has made a great mistake in permitting the Czars to constitute themselves the peculiar champions of the Christian population in Turkey: "The mistake of England has been in leaving to Russia all these years, and more especially since the insurrection broke out in Herzegovina, the sole championship (real or apparent) of good government and the welfare of