

THE CHOICE OF BOOKS. By Charles F. Richardson. New York and Toronto: John B. Alden.

Here is an excellent and most useful little volume. It does not give us a list of the hundred best books, like Sir John Lubbock and Mr. Harrison, but it contains a number of the same extracts from the best writers on the subject. Here we have Petrarch and Milton and Bacon and Sir John Herschel and many more. Of course, much of this is very familiar, but it is none the worse for that. The only very precious passage on the subject which we miss is the passage in Lord Bacon's *Essay on Studies*, which sets forth the comparative advantages of reading, conference, and writing. Among the subjects handled are "The Reading Habit," "The Best Books to Read," "How Much to Read," "Remembering What One Reads," "Poetry," "The Art of Skipping," and so forth. We can cordially recommend this inexpensive little book to young students as a safe and useful guide.

CONSCIENCE. By Hector Malot. Price, 75 cents. New York: Worthington; Toronto: P. C. Allen.

This book obtained a rather wide celebrity on its first appearance, and it is now done into good English by Miss or Mrs. Lita Rice. We are introduced into some queer society in Paris, in which all kinds of political and ethical theories are broached, and even theories innocent of ethics. The hero is a medical man in want of money, who tries to borrow the sum which he needs. He tells his mistress that there would be no harm in murdering the money-lender, a theory which she does not accept, and on which she does not expect him to act. However, he does murder him, and suspicion falls upon the brother of his mistress who is condemned to penal servitude for the offence. The curious part of the business is the working of the murderer's conscience, which, quite silent in prospect of the murder, becomes clamorous afterwards, but principally, as it appears, from fear of discovery. At any rate, it does not prevent him from perpetrating a second murder to conceal the first. We do not think this a wholesome book, whatever the author's design may be. It ends with such abruptness that we thought a sheet must be missing.

HALF-HOURS WITH THE MILLIONAIRES: Arranged and Edited by B. B. West. London: Longmans. 1892.

We do not remember the name of Mr. West, and there is no preface to give us any information as to the origin of the essays which the volume contains. We do not know whether they have ever appeared in any other form or not, nor whether Mr. West has written all or any of them. It is more to the purpose to note that they are cleverly and ingeniously put together. To some readers it may appear that the joke is carried rather too far, and we confess that we are among those, but others may think differently. The chief person in the book is a gentleman who conceives a great desire to make the acquaintance of millionaires, and finds a friend who has a large acquaintance of this kind. They are, in fact, as plentiful as blackberries, and every one whom he meets has a fad which he indulges at great expense and to his own abundant entertainment. One reforms the backs of houses, another forms a London Syndicate for the removal of abuses and nuisances, another takes up miscarriages of justice and rights them. There is a good deal of power of description shown in these sketches. Perhaps they are meant to suggest to millionaires a use for their money. If so, we have no objection.

THE AUTOBIOGRAPHY OF ISAAC WILLIAMS. Edited by Sir George Prevost. London: Longmans. 1892.

There is not a great deal that is new in this volume; yet we think that Sir George Prevost has done well in giving it to the public. Isaac Williams, through bad health, lived a very retired life for many years before his death in 1865; and it can hardly be said that he was a prominent figure in the Tractarian movement. Yet he was a man of no slight consideration; and perhaps he was of more importance than would be readily gathered from his own narrative. He is the author of the celebrated tract (80) on Reserve which caused a good deal of stir and was denounced by many who had never read it, like Bishop Monk of Gloucester, and by some who had. He was a religious poet, and, but for Keble, might have been the poet of the movement.

As we have said, this book does not add much to our knowledge of the Oxford movement, and we get no very distinct picture of Mr. Williams himself; but here and there we get side lights on parts of the story which we already knew in part. For example, John Keble is here presented to us in lovelier portraiture than we ever remember to have seen before; and it is interesting to know that several of his friends had great misgivings as to the success of the *Christian Year* before its publication. An interesting reference is here made to Newman's celebrated tract 90. About the time of its publication, Williams, who was Newman's Assistant at St. Mary's, had a better acquaintance with Newman's real state of mind than perhaps any other of his friends, and saw that he was drifting away from the English Church, and hence it happened that, whilst others saw little to disapprove in the Tract, which brought the series to a sudden termination, Williams saw mischief in it from his knowledge of the author's state of mind.

It is interesting to be reminded that Pusey's first contribution to the Tracts was his *Essay on Baptism* to which

he appended his initials, in order to show that he was responsible only for his own work. And so it came to pass that the name of Puseyite was given to the movement at a time when Pusey himself was not a declared Tractarian.

Some curious words of Newman's about Rome, written on the occasion of his first visit, are quoted. He said, he could never have believed that some of the prophecies could have referred to Rome, if he had not seen the abominations in it. On his next visit to Rome he was a Roman Catholic. Some references of interest are made to the late Bishop Samuel Wilberforce. Mr. Williams and his brother-in-law, Sir George Prevost, do not seem to have been quite of one mind with respect to that enigmatical personage. We may say, generally, that any persons who may be making a serious study of the great Oxford movement, will do well to add this volume to their collection—always remembering that they had better begin with Newman's *Apologia*, and follow up with Palmer, Church, Burgon and Mozley.

HORÆ SABBATICÆ. By Sir James Fitzjames Stephen, Baronet, K. C. S. I. 2 Vols. \$1.50 each. London and New York: Macmillan; Toronto: Williamson, 1892.

It is a long time since we have come across any collection of essays so thoroughly excellent and charming as the contents of these two volumes. But first we must warn the reader that we have not here a set of Sunday meditations. The Sabbath of Sir James Stephen is Saturday, and these essays are a "Reprint of Articles contributed to the *Saturday Review*." No dates are given in forming us at what time these papers appeared in the brilliant London weekly, but we imagine that they must have extended over a good many years. Unless memory is at fault, the *Essay on Jeremy Taylor's "Liberty of Prophecy"* was published quite a quarter of a century ago.

The *Essays* are arranged very nearly in chronological order, and are partly historical, partly biographical, partly literary, and to some extent philosophical and theological. The first series, consisting of fourteen essays, begins with "Joinville and St. Louis" and ends with Lord "Clarendon's 'Life'." The second begins with three *Essays on Hobbes* and ends with "Gibbon's *Memoirs*." We venture to say that there is not one essay in the book which will not well reward the reader.

If we would see how clear is the historical insight and how firm the grasp of this accomplished writer, we have only to take the first and third essays in the first series, the one headed "Joinville and St. Louis," the other "Philippe de Comines." In passing we remark that we thought the spelling *Comines* had been finally fixed upon; but this matters little. In the first of these essays, the author deals with the saintly Louis IX., one of the best men that ever lived, who yet did a good deal of harm to France; and in the second with the worldly and cunning Louis XI., possibly one of the worst of men, who yet was a decided benefactor to the country which he governed.

Both essays are charming. In the first, the piety, childlikeness (perhaps childishness) and superstition of the king are brought out in contrast with the robust common sense of his biographer. "Faith, in his (Louis') view, was the act of believing without evidence, or even against evidence. Nay, the greater the objections from a rational point of view, the more merit was there in believing. Whatever made, or seemed to make, against the 'Christian law' was a temptation of the devil, and whoever doubted or denied it was a personal enemy, to be combated, by laymen like himself, with the sword; by 'great clerks,' like Thomas Aquinas, with syllogisms; and by the ecclesiastical authorities with the Inquisition backed by the secular arm." This is excellent, and so is the whole essay. We wish we could give more of it.

Admirable also are the author's remarks on the religion of Louis XI. and Comines. "It is perfectly clear from Comines that both Louis XI. and Comines himself believed, with an absolute conviction of its truth, in the current creed of the day. They had, in the fullest measure, that certainty which in these days so many people long for with a passionate longing, and are willing to buy at any price whatever. No one can deny that it had a great effect upon them. It is hardly too much to say that Comines' whole mind was haunted at all times and at every point by a belief in an invisible and immensely powerful and artful man whom he called God, and whom he believed to be continually engaged in devising all sorts of plans by which the visible rulers of the earth might be outwitted and controlled, in order that effect might be given to a set of general rules, constituting, according to Comines' view, a code of supernatural criminal law. It was hopeless, no doubt, to try to outwit God, but it was by no means impossible to effect bargains and compromises with Him, and by different ways and means known to, and at the disposal of, the priesthood to escape from the penalties which He would otherwise have inflicted. The moral effect of this belief is fully displayed by every step in the history of Louis XI. It did not make him a good man. It had not, so far as we can judge, the very smallest tendency in that direction. It did, however, beyond all doubt, impose a very strong check on his conduct. It drove him into odd roundabout ways of doing outrageous things, and seems to have made him feel, when he was winning, much as a boy feels when he does something which he particularly wishes to do, taking his chance of being punished if he is found out."

Several excellent passages on the English, their character and government, from Joinville and Froissant, we had marked for quotation, but we must abstain. We might note that there is, in the first series, a remarkably good article on Archbishop Laud, surprisingly fair from a writer with Sir James Stephen's point of view, and one which deserves consideration from those who take extreme views as to the character of the Archbishop. In the same volume comes the essay on the "Liberty of Prophecy," and three very acute discussions of "Jeremy Taylor as a Moralist." In the second series there are no less than four essays on Locke, two on Bishop Butler and one on "Hume's *Essays*." With regard to these last we should have some difference of opinion with the writer; but we have no room here for controversy.

Wide Awake for April is a veritable Easter number. In its pictures, in its stories, in its poems, the Easter spirit predominates, and while there is the usual variety in its material, as suits the wide range of desire that makes up the taste of young people, this Easter flavour is at once pronounced and timely, and makes this April number quite as acceptable a remembrance at the Easter season as the conventional card or booklet.

THE March number of *Greater Britain* opens with "Impressions of an Australian in London"; this writer has hardly the delicate touch of Max O'Rell, and he approaches this somewhat serious subject in a manner that is hardly philosophic. A. T. Wergman contributes an interesting paper entitled "The Afrikander Bond and the Cape Franchise." W. Basil Worsfold gives some valuable information in his paper on "The Culture System in Java." The March number is a very good one and well up to its usual standard.

"BUT MEN MUST WORK" is the title of Rosa Noucette Carey's readable story which appears in *Lippincott's Magazine* for April. "The Literary Editor," in the same number, is an article enlivened by humorous anecdotes from the pen of Melville Philips. The Countess Norraikow contributes an illustrated article on "Nihilism and the Famine." Julian Hawthorne's chatty article in the *Athletic Series* on "Walking" will make its readers better walkers. "The Days of April" is a sweet and seasonal poem by Isabel Gordon. Other stories, articles and poems end a good number.

"THE San Francisco Water Front" is an illustrated, descriptive article which opens the *Overland Monthly* for April. A second instalment of the series of sketches on "The Indians of North America" is given, with some ghastly illustrations of the field of the fight at "Wounded Knee." Edward S. Holden has an article on "The Nebula of Orion," illustrated from a negative made at Lick University on 9th November, 1890; and Caspar T. Hopkins discusses the question of "The University and Practical Life." Other interesting contributions, as well as poems, complete the number.

SOME of the contents of the April number of *Outing* are as follows: "From the German Ocean to the Black Sea," by Thomas Stevens, illustrated by Hy. S. Watson; "A Cigarette From Carcinto," by Edward French; "Goose Shooting on the Platte," by Oscar K. Davis, illustrated; "Saddle and Sentiment" (continued), by Wenona Gilman, illustrated by Hy. S. Watson; "Horseback Sketches," by Jessie F. O'Donnell; "Canoeing on the Upper Delaware," by H. W. Wray; "The Status of the American Turf," by Francis Trevelyan, illustrated by Hy. Stull; "Pole Vaulting," by Malcolm W. Ford, illustrated from instantaneous photos. Other articles and the usual editorials, records, poems, etc., complete the number.

THE April number of the *Dominion Illustrated* monthly opens with the continuation of "The Raid from Beauséjour," by Charles G. D. Roberts. Margaret Eadie Henderson contributes a very pretty sonnet entitled "Resurgam." Miss Pauline Johnson whose lyrics are so well known to Canadian readers is the author of a most interesting paper in this number entitled "Indian Medicine Men and their Magic." "The Church of the Kaisers," by A. M. McLeod, will be read by those who are interested in the Lutheran Church of Germany. "Canadian Nurses in New York," by Sophie M. Almon Hensley, is a most readable paper on the *modus vivendi* in New York hospitals. The April number is a very fair one in every respect.

IN *Cassell's Family Magazine* for April L. T. Mead's delightful serial, "Out of the Fashion," is continued. "How to Look Nice" is the first of two papers by Phyllis Browne. "My Conjuring Tricks" is an amusing account of the experiences of an amateur conjurer. "More about Uncle John's Cucumber Frames" is a garden story. "The Rev. J. Sturgis' Finds" is an illustrated story, while "About Trams" is an illustrated sketch. The serial, "You'll Love Me Yet," is finished and justifies its title in the closing chapter. The serial "Had He Known" is also finished in this number. The month's fashions are instructive, the letters from London and Paris being unusually full, and the "Gatherer" is a storehouse of useful information.

St. Nicholas for April has plenty of attractions. The frontispiece, after a painting by Couture, and the artistic pictures of Mary Hallock Foote, illustrating her vivid sketch of life in the Great West, are of unusual excellence. "The Lark's Secret" contains a bit of truth worth remem-