

The Man with the Hoe, and other poems.

By EDWIN MARKHAM. Methodist Book Rooms: Toronto, Montreal and Halifax. 12mo, pp. 134.

No poem for many years has challenged such attention as "The Man with the Hoe," printed in the last number of this MAGAZINE. The poem is an admirable interpretation of Millet's famous picture, and describes the Breton peasant, not the sturdy Anglo-Saxon farmer. Other poems in this volume attest the breadth of sympathy of the writer, as in the one which ends, "Make way for Brotherhood, make way for Man."

That is a noble poem, too, entitled, "The Desire of Nations," based on Isaiah's prophecy, "And the government shall be upon his shoulder" (see page 426):

Yea, He will lay on souls the power of peace,
And send on kingdoms torn the sense of home—
More than the fire of joy that burned on Greece,
More than the light of law that rose on Rome.

An example of the power of compression of the author is seen in this quatrain:

I built a chimney for a comrade old,
I did the service not for hope or hire—
And then I travelled on in winter's cold,
Yet all the day I glowed before the fire.

The form of these poems, especially the sonnets, is almost perfect, but some unusual words are used, as "to hush and heroize the world," and in "The Toilers":
Their blind feet drift in the darkness, and
no one is leading,
Their toil is the pasture, where *hyms* and
harpies are feeding;

The anarchies gather and thunder: few,
few are the *fraters*.
And loud is the revel at night in the camp
of the traitors.

The Auld Mectin'-House Green.

By ARCHIBALD M'ILROY. Toronto: Fleming H. Revell Co., William Briggs. 12mo, pp. 260. Price, \$1.25.

Mr. M'Ilroy knows Ulster like the palm of his hand. In these sketches he has done for the north of Ireland what Ian Maclaren and J. M. Barrie have done for Drumtochty and Thrums. There is a vein of Irish humour about them which is more genial than the biting sarcasm of "Jamie Soutar." The callow divinity student is considered fair game everywhere. Of the Irish specimen of the

genus we read: "It was due to extreme nervousness that he prayed that he might be enabled to 'shuffle off this mortal coil,' and also that 'our thoughts might be elevated from things of sense to things of non-sense.'"

Of course, the Ulster Protestantism is of a very pronounced type, but Irish sympathy and generosity can overcome party antipathies, as when, on the evening before the "Twelfth," the Orange Lodge attended the funeral of Patsy Roach, and the next day the fife and drum band ceased playing while passing the priests' manse. Father Lynch returned thanks for their sympathy, and was heartily cheered by the Orange procession. Here is a rich field as yet little gleaned.

God's Education of Man.

By WILLIAM DEWITT HYDE, President of Bowdoin College. Boston: Houghton, Mifflin & Co. Toronto: William Briggs. 12mo, pp. xii-252. Price, \$1.25.

This book points with some detail the radical and far-reaching change which President Hyde conceives is taking place in modern theological conceptions. It relates in modern terms "the essential truths which the ancient doctrines of sin, redemption and sanctification sought to express." Instead of the forensic ideas of the older theology, he sets forth the filial relations of man to God. "I have sought," he says, "to present God as a wise and patient teacher, eager to impart to man lessons which it is good for him to learn; and man as a dull and stupid, often wayward and wilful, sometimes even fractious and rebellious, pupil, whom the great Teacher is patiently trying to train for usefulness and honour and blessedness and immortality."

President Hyde does not expect for his new theodicy unchallenged acceptance. "Whoever makes," he says, "even so slight an attempt at reconstruction as is presented here must expect to be charged with putting new wine into old bottles; if, indeed, his product is conceded to be wine at all."

The lucid division of the book is as follows: Control by Law; Conversion by Grace; Character through Service. It is a fresh, vigorous, stimulating and suggestive volume, well worth the study of every student of theology or thoughtful layman. The closing chapter contrasts in a very piquant manner two types of idealists: Plato and Aristotle, Kant and Hegel, Matthew Arnold and Robert Browning, Garrison and Lincoln.