

heroine of the Revolution. She was "a type and symbol of the earlier and finer characteristics of that movement — its quasi-religious enthusiasm, its broad philanthropy, its passion for liberty and social justice, its faith in the original goodness and ultimate high destiny of man." "In these tear-stained pages," continues the editor, "the sympathetic reader will perhaps find more pathos than vanity in the 'self-admiration' of a defamed and desolate woman, who, from the foot of the scaffold, looks back fondly upon her earlier and happier self as upon one she had known and communed with in the past."

Surrounded by an Inferno of guilt and crime she nourished her soul with the dreams of her youth. She had been brought up on "Plutarch's Lives" and Augustine's "Confessions." Her mind was formed in an heroic mould. She shared the moral revolt against the tyranny of the old régime. Of bourgeois blood herself, she sought the emancipation of the people, the overthrow of privilege. It was she who wrote the letter to Louis XVI., warning him that the tenure of his throne depended upon his compliance with the popular will. The Revolutionary Assembly ordered it to be printed and distributed in all the eighty-three departments. The storm was soon raised that overthrew both throne and altar in the dust.

The Revolution devoured its own children, and the beautiful genius, Madame Roland, soon followed the beautiful, high-born Marie Antoinette to the guillotine. The story of Plutarch was re-enacted in her life and death. "With Socrates she was to drink the hemlock, with Ægis she was to bend the neck in virtuous resignation to the axe." Worn with illness and imprisonment she refused to plead at the Revolutionary tribunal and went to the scaffold with a smile on her face, a *bon mot* on her lip. As she passed the colossal statue of Liberty she exclaimed: "*O liberté, comme on t'a jouée!*" This book is her appeal to posterity. She describes her happy youth beside the Seine, her religious training in a convent, her intellectual development, and her passion for the popular freedom which she witnessed in England. The book ends abruptly, like her life. It has been a classic of the Revolution for a hundred years, and is issued with nineteen portraits and etchings in the best style of the leading publishers of the New West.

George H. C. Macgregor, M.A. A Biography. By the REV. DUNCAN CAMPBELL

MACGREGOR, M.A. New York, Chicago, and Toronto: Fleming H. Revell Company. Pp. xi-298. With portrait. Price, \$1.50.

Many persons in Canada will remember the visit to this country in 1893 of the "Keswick Brothers," Messrs. Brooke, Inwood and Macgregor. Their purpose was to set forth the teaching of the higher Christian life, once considered the special doctrine of Methodism, now held in all the churches. Curiously enough these brethren represented the three kingdoms, England, Ireland and Scotland, the three churches, Episcopal, Presbyterian and Methodist, and divided between them the duties described by a coloured preacher: "First, breddren, I'se give de expounderin'; next, we'se have de arguification; and lastly, we'se come to de arousement!"

In Toronto they met at the outset not fewer than two hundred ministers, and their visit was a benediction to the churches. We shall never forget Mr. Macgregor's exposition of the Shepherd's Psalm. His life-story as here told is of fascinating interest. He was a son of the manse, a brilliant graduate of Edinburgh University and the Free Kirk College. He spent a summer in charge of a church at Bridgetown, N.S., and volunteered to succeed the Hon. Ian Keith-Falconer as missionary to the Moslems at Aden, but was rejected by the physicians as too frail. His ministry in Edinburgh and London was wonderfully successful, but his bright young life was ended all too soon last May. Since then this inspiring biography has reached its fourth thousand.

The New Epoch for Faith. By GEORGE A. GORDON. Boston and New York: Houghton, Mifflin & Co. Toronto: William Briggs. Pp. xvii-412. Price, \$1.50.

Dr. Gordon is the able and eloquent minister of the Old South Church, Boston, the successor of that historic building which dates from early colonial times. From the modern pulpit is preached a doctrine far other than that of the old Puritan Fathers. The preacher has received that deeper, wider, fuller revelation of the contents of the Scripture which Elder John Robinson prayed the sons of the pilgrims might find. The purpose of the volume is to "discover and announce the chief significance for faith of the nineteenth century." The author believes that the great witness of that century is the witness to man.