

"Fastidiously neat as he always was in his dress, he was careful that his garments were made of French cloth." So, on page 87-8, one is not surprised at the extract from Townsend's Journal, which relates how certain Russian officers told him that fighting the English was nothing, but when it was the French "Then you had something to do." Poor Townsend Harris and his grandmother Thankful, they backed the old burnt shanty against Alma, Balaklava, and Inkermann. This is Jekyll and Hyde over again, or Simon Peter, at one moment taught by the Father and at the next identified with Satan. My dear unspeakable Yank, learn that you cannot truly fear God and hate the British, no, nor any other race of even wicked men. You can be afraid of God and hate the British, but the devils do both of these. We don't teach our children and grandchildren to hate the Americans, although, diabolically speaking, we have good reason to do so. We know that no man who loves God can hate his brother, far less strive to do him mortal injury; at least the best among us know this and strive to practice it. We buy American knives and cloth and notions, and welcome their good men and women, and provide gaols and the gallows for their bad ones, and rejoice in their prosperity and condole with them in their adversity—yes, and we even admire the redeeming features in Townsend Harris, who might have been a good man if he had not had a Red Indian Welsh grandmother.

The Bohlen Lectures for 1895 were delivered in Philadelphia by Dr. Thompson, Bishop of Mississippi, and the dollar volume containing them is published by Mr. Thomas Whittaker, of New York. The four lectures occupy 142 pages, and their subjects are, Personality of Man, Personality of God, Responsibility of God, and Responsibility of Man. But I must not omit the title, which is half the book; it is "The World and the Wrestlers, Personality and Responsibility." The first lecture, in which the higher critics come in for some hard hitting, is on the wrestler Jacob, the mean personality transformed into the Prince of God. The second takes for its text, "Tell me Thy Name," and does not spare the 39 Articles. "The wild insanity which makes men think the finite can define the Infinite, that the human intellect which does not understand what itself is, can construct and define the Eternal, creeps even into theology that claims to be revealed, and puts down its shallow conclusions as eternal verities." In treating of God's responsibility, the bishop wages war against Calvinism. "We certainly can have no moral obligation toward any being who has no moral obligation toward us. That is what makes the God of Calvinism by His very definition forever impossible. A being whose sole motive of action is His own good pleasure is a being with whom we have no common bonds. The only feeling would be one of abject, unreasoning terror." Here is a