

stopped, staring as if she had been a ghost. She was the Sylvia he had been used to know, sweet colored, and all a wistful pathos that was not grief, but youth.

"Haven," she called, her voice vibrating in some mysterious accord with the spring twilight, "what made you graft my tree?"

He took off his hat and passed a hand wearily over his forehead.

"Oh," he said, smiling faintly, "I thought might as well give it a chance."

"Do you think the grafts 'll live?" she asked breathlessly, like one who had news to tell.

"Oh, yes," he answered. "I know they will." He gave her a little good-

night nod, and was moving on; but she called to him.

"Haven, I've seen him. It's all right."

He paused then and looked down through the dusk at the ground.

"I know it," he said, presently. "I see ye there. I thought maybe 'twas goin' to be—all right."

"No! no!" she stretched a swift hand to him across the fence, and then withdrew it. "It's just as if he was a stranger. When I looked at him—an' see you goin' by—an' you grafted my tree an' all—oh, Haven, somethin's come back to me. I'm goin' to live."

He stooped to her then, and she put up her lips, cool with the sweet spring air, and kissed him.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Art of the Musician (The). By Henry G. Hanchett. The Macmillan Co., New York. 5½×8 in. 327 pages. \$1.50, net.

The growth of musical appreciation in America, if it is measured by the publication of books of this sort, must be very rapid. Like Mr. W. J. Henderson's "What is Good Music?" and Mr. H. E. Krehbiel's "How to Listen to Music," Dr. Hanchett's book is designed to aid persons who are fond of music, but are, as he says, "not thoroughly versed in its intricacies," to discriminate between good music and bad, and intelligently to enjoy that which a cultivated taste would approve. There are, we believe, a great many people to whom this book would reveal beauties which are now hidden from them. The book is especially rich in musical illustrations; some of them are short excerpts, but a number are of a length rarely to be found in books of this character. Dr. Hanchett considers at first the relation of music to the world of art. He then takes up its elements—sound, rhythm and meter, harmony, melody, motive, counterpoint, form, romantic and classical music. His closing chapters are on the art of the interpreter, musical education, and the test of musical worth. Useful, however, as this book is sure to be, it is not free from certain evident defects. The philosophy of musical art which underlies it (and for a book of this kind some philosophy is indispensable) seems to us neither clear nor consistent. Although in general the views expressed seem to be based on thoroughly good common sense, they are frequently expressed in forms which at the best are likely

to mislead the reader. For instance, in the very first chapter Dr. Hanchett says that perhaps even the highest place in music belongs, not to the composer, but to the interpreter—the performer; and adds this as evidence (the italics are his): "No two composers have influenced musical progress in America more strongly than have Anton Rubinstein by his *playing*, and Theodore Thomas, who was not a composer." It would hardly seem necessary to point out that influence on musical progress is the measure, not of the artist, but of the educator. It is not clear, to cite another instance, whether Dr. Hanchett is writing about "the art of the musician" or the language of the musician. Moreover, he is apt to confuse his readers by his attempt to introduce a new and original terminology. It is true musical terminology is not always clear or logical; but Dr. Hanchett's attempt, we believe, will in the minds of most readers add to the confusion. His aversion to mechanical piano-players assumes an importance by its frequent repetition in this volume that is hardly justifiable. In spite, however, of these insistently obvious defects, the book, we believe, will be very helpful to those who wish to listen to music intelligently.

Children of Good Fortune (The). By C. Hanford Henderson. Houghton, Mifflin & Co., Boston. 5×8 in. 406 pages. \$1.50.

We have here a treatise on ethics quite out of the ordinary track. Its character as such is reflected in its title. "Good fortune" is simply the English equivalent of the Greek

eudaimonia, from which technical ethics has formed the term "eudæmonism," connoting ideal happiness as qualitatively estimated. By "the children of good fortune" are denoted, as in the Hebraic term "children of light," those who seek and realize it. Those who are familiar with the text-books will find their ideas clothed here in fresh phraseology and their positions stated in an unconventional and more succulent form. Precisely these characteristics will attract many readers to whom a more technical treatment of ethical principles would be uninviting. While the discussion thus avoids the dusty road for an unbeaten path through the fields, it leads along no lower levels than the best of the current manuals. It inculcates "that superb morality which springs from throbbing human life and from enlightenment." The fundamental theses of the argument are two: Good fortune, the realization of the highest individual satisfaction, is found only in the life that makes for social welfare: The two factors of morality are efficiency for the end in view, and worth, estimated in terms of personal satisfaction and social welfare. Morality as here exhibited is the real, not the conventional, thing; it is not the observance of a code, but the pursuit of an ideal. "Content with the second best is immoral." Moral conduct is more than the "three-fourths" of life that Matthew Arnold affirmed it to be; it is the whole of life; it includes the mental as well as the bodily life; it includes one's attitude to the universe. But Dr. Henderson identifies morality with religion in terms which do not seem to make clear account of their difference. Clear thinking must insist upon this, while admitting the essential identity which follows from the fact that, as Wundt affirms, the moral ideal belongs to the realm of the infinite. It seems an illegitimate process to cancel this difference by an extension of the field of morality to include belief in "the eternities, in God, in immortality," etc. One must demur also to Dr. Henderson's unqualified indorsement of Socrates's cardinal maxim in saying that "ignorance is the fundamental immorality in the universe." But the whole line of thought is uplifting. It is concerned with dynamic morality, applied in the field of social welfare, social institutions, personal occupations, morality working forward by education as "the passionate process of righteousness." Such a book is a moral tonic.

Charm of Youth (The). By Alexander Jessup. Herbert B. Turner & Co., Boston. 5x8 in. 95 pages. \$1, net.

Edward McMasters Stanton, the Autocrat of Rebellion, Emancipation, and Reconstruction. By Frank Abial Flower. Illustrated. The Saalfeld Publishing Co., Akron, Ohio. 6½x9½ in. 445 pages.

Enchantment. By Harold MacGrath. The Bobbs-Merrill Co., Indianapolis. 4½x7½ in. 199 pages.

Four Orphans (The). By H. W. Mangold and O. Lund. Published by the Authors, Spokane, Washington. 5x7½ in. 237 pages. 50c.

Garden of a Commuter's Wife (The). Recorded by The Gardener. The Macmillan Co., New York. 4½x7 in. 354 pages. Paper bound. 35c.

Homes of the First Franciscans in Umbria, the Borders of Tuscany, and the Northern Marches. By Beryl D. de Selincourt. Illustrated. E. P. Dutton & Co., New York. 5x8 in. 325 pages. \$1.50, net.

"Without knowing anything about Greece," says Paul Sabatier, "one may understand Plato; but it is not possible to understand S. Francis without knowing Umbria." To meet the need thus indicated is the design of this book—a manifest labor of love. The benign personality of the loving spirit that seven centuries ago made Assisi to be for all time a shrine for devout pilgrimage is here set in the scenery of its local environment, and its familiar portrait is furnished with the background of natural conditions and details that give realism to the figure of the man.

How to Tell Stories to Children. By Sara Cone Bryant. Houghton, Mifflin & Co., Boston. 4½x7 in. 260 pages.

Suggestive to mothers and teachers. Many sample stories are included.

Institution Recipes: In Use at the Johns Hopkins Hospital and Drexel Institute Lunch Room. By Emma Smedley. The William F. Fell Co., Philadelphia, Pa. 5x7¼ in. 121 pages.

Japanese Spirit (The). By Okakura-Yoshi-saburo. James Pott & Co., New York. 4¼x7¼ in. 127 pages.

Jesus and the Prophets. By Charles S. Macfarland, Ph.D. G. P. Putnam's Sons, New York. 5x8 in. 249 pages. \$1.50, net.

The tendency of this fresh study of a familiar theme can hardly fail to be identical with what the author discerns as the aim of Jesus—to rescue the Old Testament from a formal and mechanical mode of treatment and to reinvest it with its proper spiritual significance. Not only this, but it tends to rescue the thought of Jesus, as the expositor and fulfiller of the spiritual ideals of the Old Testament, from the misunderstandings of his first expositors, the evangelists and Apostles. Holding Jesus to be more than a prophet, Dr. Macfarland sees that he was called to the work of a prophet, to meet a spiritual exigency, as the ancient prophets in their time had done. Biblical prophecy is not mere prediction, it is the presentation of a religious ideal, growing and clarified from age to age. This ideal found fulfillment first in the Jewish Church, next in the Christian Church—a fulfillment not of specific predictions but of general truths and principles. Viewing it thus, Dr. Macfarland overtops all controversy whether this or that text is a Messianic prophecy in holding that, as anticipating the coming of the Kingdom of God and the shaping of human relations by divine ideals, "all prophecy is Messianic." Some prevalent misconceptions are corrected in this view, which is based on an exhaustive examination of Jesus' free treatment of the Old Testament—a treatment widely contrasting with that used by his disciples, whom the Church has imitated. "Jesus'

conception of the Messiah," says Dr. Macfarland, "was not taken from descriptions found in prophecy. It was his own spiritual nature which determined its form." As Jesus' disciples misunderstood the prophets, so they misunderstood and still misunderstand his use of them. This also comes up here for correction, a prominent case of it being in his apocalyptic discourse, whose misinterpretation has long been stumbled at. Dr. Macfarland's work is of unusual importance for the setting right and clarifying of erroneous and confused notions, an excellent specimen of the application of critical method for the realization of religious values.

Lessons in Hygienic Physiology. By Walter Moore Coleman, A.B. Illustrated. The Macmillan Co., New York. 5x8 in. 270 pages. \$1.50c.

Little Garden Calendar (A), for Boys and Girls. By Albert Bigelow Paine. Illustrated. The Henry Altemus Co., Philadelphia. 4¾x7¾ in. 320 pages.

Love Divine: The Life of Our Lord and Saviour Jesus Christ. Illustrated. Uriah Furman Rogers, Compiler and Publisher. 5x7½ in. 421 pages.

The four Gospels woven together in a continuous narrative constitute the text of this volume. Its distinction from similar compilations is in the full-page illustrations, of which there are over a hundred, not all of them judiciously introduced. It is a handsome volume, suitable for a gift-book.

Love vs. Law. By Mary Anderson Matthews. The Broadway Publishing Co., New York. 5x8 in. 292 pages.

Man Limitless. By Floyd B. Wilson. R. F. Fenno & Co., New York. 5x7½ in. 224 pages. \$1.25.

Modern Utopia (A). By H. G. Wells. Illustrated. Charles Scribner's Sons, New York. 4¾x7¾ in. 393 pages. \$1.50, net.

Always original, Mr. Wells is even more original than usual in this his latest, and he hints his last, volume of speculations concerning the future development of the human race. His Utopia is sharply marked off from all other Utopias. It is by no means a Utopia of static civilization; Mr. Wells still views mankind, not as made, but as in the making. Nor is his a Utopia of uniformity; recognizing the State as supreme, or, as he expresses it, "the source of all energy," he would leave room for individual progress. In short, he aims at a practical Utopia. But, in common with his predecessors, he insists upon certain startling assumptions. Above all, he would build his Utopia upon "the hypothesis of the complete emancipation of a community of men from tradition, from habits, from legal bonds, and that subtler servitude possessions entail." His assumptions stated, he proceeds to rearrange the existing order of things in accordance with his ideas of how the affairs of the world should be managed. It is impossible here to undertake an exposition either of his reformative proposals or of the ingenious philosophy of life which he elaborates, which is based on "the subordination of the class to the individual difference." It may

be said, though, that, however the reader regard the World-State thus created, he cannot fail to find Mr. Wells's book interesting and suggestive. The method of presentation adopted is exceedingly happy. The modern Utopia is located in a planet "out beyond Sirius, far in the deeps of Space," and thither are projected two inhabitants of the workaday world. Their experiences, which include an encounter with their Utopian doubles, their "better selves," afford a basis for casting the theories advanced in a form which holds the attention from first page to last.

National Council of the Congregational Churches of the United States (The): Addresses, Discussions, Minutes, Statements of Benevolent Societies, Constitution, etc., of the Twelfth Triennial Session, Des Moines, Iowa, October 19-30, 1904. Published by Order of the National Council, Office of the Secretary of the National Council, Boston. 5½x9 in. 591 pages. Paper bound.

The record of the notable gathering at Des Moines last fall—the more notable because it was less ecclesiastical than moral and spiritual in tone. The volume contains a number of addresses that are worthy of permanent form.

Pre-Exilic Prophets (The). By Rev. W. Fairweather, M.A. (The Temple Series of Bible Handbooks.) The J. B. Lippincott Co., Philadelphia. 4x5½ in. 120 pages.

Some volumes of this series have been of inferior merit, but this is one that in the brevity prescribed for it could not be easily improved upon. The period covered includes about a century and a half, from Amos to Jeremiah.

Rome. Painted by Alberta Pisa. Text by M. A. R. Toker and Hope Malleson. The Macmillan Co., New York. 6¾x9 in. 267 pages. \$6.

The publishers of this book have, in its title, put the pictures very much to the front. This is natural, because these paintings by Signor Pisa are remarkable bits of color-work, and present Rome's antiquities and picturesque aspects in an extremely attractive way. The pictures of important objects in the Forum and on the Palatine Hill, for instance, are taken from different view-points and with a different field of included objects than in the many photographs with which visitors to Rome are familiar. It may be noted also that there is great charm of perspective and distance and color in some of the pictures having a wide outlook, such as that of St. Peter's from the Pincian Gardens, and the views about Tivoli. The color-schemes are, as a rule, well thought out and beautiful in themselves, but they may perhaps prepare the ordinary reader who has not seen Rome to expect a little richer coloring than he will actually find in nature. Turning to the text of the work, we find that it is made up of twelve chapters written by as many different writers. They deal with Rome, not historically or archaeologically, but as regards such aspects as "The Roman People," "Legends and Guilds," "The Roman Ménage," "Roman Religion," and so on. Inevitably there is considerable variation as

to style and interest in these chapters, originally written for magazine publication, but in the main they have the readable quality, and offer a good many acceptable views of the customs, traditions, and daily life of the people of Rome.

Three Greatest Forces in the World (The)

By William Wynne Peyton. Part I. **The Incarnation.** The Macmillan Co., New York. 4½×7 in. 234 pages. \$1.40, net.

This trinity of forces is constituted, says the author, by the Incarnation, the Crucifixion, and the Resurrection. Conceiving these terms in their inner and ideal significance, this estimate of them is undoubtedly true. Mr. Peyton, however, is not content with their inner meaning, but insists also on the outward and historical connotation. In the present volume, limited to the first of the triad, he insists at length on the extension of virgin generation from the lower creation, as in bees, to the higher creation, as in the virgin birth of Christ. In thus building on hotly controverted ground he seems to divert attention from the stronger position, which holds the divine incarnation to be a universal process rather than a single event, and its divinest manifestation ethical rather than physical. Only as so conceived can it be truly said, as by Mr. Peyton, that "incarnation is the root idea of religion, science, poetry, and philosophy."

Titi Livi ab Urbe Condita. Libri I., XXI.,

XXII. Edited by Emory B. Lease. The University Publishing Co., New York. 5×7½ in. 438 pages.

Trial of Jesus (The). By Giovanni Rosadi.

Edited with a Preface by Dr. Emil Reich. Illustrated. Dodd, Mead & Co., New York. 5½×8¼ in. 335 pages. \$2.50.

This monograph will take its place in the library of the scholar with such works as Stroud's "The Physical Cause of the Death of Christ" and James Smith's "The Voyage and Shipwreck of St. Paul." It is a thoroughly scholarly study of the quasi-judicial proceedings, both before the Sanhedrin and before Pilate, which ended in the double condemnation of Jesus—by the Sanhedrin for blasphemy, by Pilate for sedition. It would have seemed that previous studies in this field would leave little opportunity for new investigation; but Giovanni Rosadi not only reinforces and elaborates what other scholars have pointed out, but he also differs at some rather important points from most of his predecessors in this field. We have not submitted his authorities to an independent investigation in these instances, but he appears to us to make out a very strong case for his view. Thus, it has been generally assumed that the priests secured from Pilate a Roman guard to accompany the Temple police in making the arrest of Jesus, a conclusion deduced from John's use of the word *σπεῖρα* (*speira*), which properly signifies a Roman cohort. We are inclined to agree with Signor Rosadi that this word is not used by John in its technical sense, but generically to indicate simply an armed band. So, again, it

has generally been assumed that the Jews had power to try an accused and condemn him to death, though the condemnation had to be ratified by the Roman Procurator before it could be executed. We think Signor Rosadi makes it clear that this was not the case; that the Jews had no such power; that Pilate did not ratify the sentence of the Sanhedrin, but pronounced a new and independent sentence upon an entirely different accusation; and that in this respect, as in other important respects, the proceedings before the Sanhedrin do not deserve to be called a trial. Renan's affirmation that "the course which the priests had resolved to follow was in strict conformity with the established law" is a somewhat notably striking illustration of Renan's habit of following his imagination whenever it promised to make more interesting and dramatic the episode he was narrating. Signor Rosadi's volume is an indictment, not an investigation. Its spirit is indicated by its opening sentences; but its conclusions are fully justified by the evidence which he adduces: "In the year of Rome 783 a carpenter of Nazareth was arrested at Gethsemane, tried at Jerusalem, and put to death on Golgotha as guilty of sedition. Grasping priests denounced him; false witnesses accused him; judges of bad faith condemned him; a friend betrayed him; no one defended him; he was dragged with every kind of contumely and violence to the malefactor's cross, where he spoke the last words of truth and brotherhood among men. It was one of the greatest and most remarkable acts of injustice." And Signor Rosadi proves that the act was illegal as well as unjust; as such a violation of the provisions of the Jewish law as it was a violation of the principles of eternal justice.

Unveiling of the Statue of Abram S. Hewitt in the Chamber of Commerce of the State of New York, May 11, 1905. Address by Charles Stewart Smith. Press of the Chamber of Commerce, New York. 7½×10 in. 65 pages.

"Vanishing Swede" (The). By Mary Hamilton O'Connor. Robert Grier Cooke, New York. 5×7¾ in. 209 pages. \$1.25. (Postage, 10c.)

Wine-Press (The). By Anna Robeson Brown. D. Appleton & Co., New York. 5×7½ in. 390 pages. \$1.50.

The author has developed an idea, not novel in itself, in a striking and unusual way. The daughter of a deserted wife, who has witnessed her mother's wrongs and bitter suffering, constructs a theory of men upon this narrow basis. She lavishes her unselfish love upon her shallow half-sister, whose death, surrounded by painful mystery, emphasizes the distorted judgment of Giovanna. How, in the end, she bows her pride, and, through the candid acknowledgment of her error, wins happiness, must be discovered by the interested reader. Incidentally a rather distressing view of college life for women is given, apparently from experience.

Young People and World Evangelization.

By John Franklin Goucher. Eaton & Mains, New York. 4¼×7 in. 59 pages. 25c., net.