LITERATURE.

REVIEW OF NEW BOOKS. THE PHYSICAL LIFE OF WOMAN. By George H. Napheys, A. M., M. D. Published by George Maclean, No. 719 Sansom street,

This is a work by a physician of reputation on the hygiene of woman, designed for popular use, and introducing a variety of topics not generally discussed outside of regular scientific medical works. It is certain, however, that many of the ills which humanity is heir to are due to a want of proper knowledge of such subjects, especially by the women of the country. Works of this character have fallen into deserved disrepute because those who have attempted to discuss the subjects attempted by Dr. Napheys have mostly been quacks and impostors, who were unworthy of the recognition of decent people. A properly written treatise on the relations of sexes, however, can scarcely fail to be productive of incalculable good to many who cannot understand the technical terms of the standard medical works, and who are repelled, by a false modesty perhaps, from even consulting with their physicians upon matters that every man and woman ought to thoroughly understand. In a book like the one before us, which is intended for general readers, it is necessary, of course, that the subject shall be treated with as much delicacy as possible, without leaving unsaid anything that the reader ought to know. Dr. Napheys writes with dignity and carnestness, and there is not a chapter in his book that may not be read with profit by persons of both sexes. Of course, such a work as this is intended for men and women of mature years, and it is not suitable to be left laying about for the gratification of idle curiosity. The author has been careful, however, to write nothing that can possibly give offense, and he conveys much sound instruction that, if heeded by those to whom it is particularly addressed, will save much suffering. Before venturing upon publication the author submitted the work to the judgment of a number of eminent divines and literary men, all of whom commend it heartily. This was perhaps a necessary precaution, as there is a wellfounded prejudice against most attempts at popular writing on such subjects. Of course a large portion of the work is not adapted for quotation in the columns of a newspaper, but we consider the following observations on divorce judicious, and we give them as a specimen of Dr. Napheys' style:-"He of Nazareth laid down the law that whoever puts away his wife for any cause except adultery,

and marries again, commits adultery, and that whatever woman puts away her husband for any cause save adultery, and marries again, herself com-

mits adultery.
"This has been found a hard saying.
"John Milton wrote a book to show that the Lawgiver did not mean what he said, but something quite different. Modern sects, calling themselves Christians, after this Lawgiver, dodge the difficulty, Christians, after this Lawgiver, along the difficulty, and refer it to State Leislatures. State Legislatures, not troubling themselves at all about any previous law or lawgiver, allow dozens of causes, scores of them, as perfectly valid to put asunder those whom God has joined together.

"Science, which never linds occasion to disagree with that Lawgiver of Nazareth, here makes his words her own."

words her own.

"Whether we look at it as a question in social life, in morals, or in physiology, the American plan of granting assolute divorces is dangerous, and deof granting assolute divorces is dangerous, and de-structive to what is best in life. It leads to hasty, ill-assorted matches, to an unwillingness to yield to each other's peculiarities, to a weakening of the family ties, to a lax morality. Carry it a trifle far-ther than it now is in some States, and marriage will lose all its sacredness, and degenerate into a physical union not nobler than the crossing of flies

"Separation of bed and board should always be provided for by law, and whether single, married, or separated, the woman should retain entire control of her own property. But in the eyes of God and nature a woman or a man with two faithful spouses living, to each of whom an eternal fidelity has been plighted, is a monster. "What has been said of divorce applies with ten-

feld force to the custom or a woman living as wife to several men, or of a man as husband to several women. We should not speak of these customs, but that we know both exist in this country, not among the notoriously wicked, but among those who claim to be peculiarly good—the very elect of God. They prevail, not as lustful excesses, but as religious observances. Every reader of the daily press knows what sorts we many what sects we mean.

"It is worth while to say that such practices lead to physical degracation. The woman who acknow-ledges more than one husband is generally sterile; the man who has several wives has usually a weakly offspring, principally males. Nature attempts to check polygamy by reducing the number of females, and falling in this, by enervating the whole stock. The Mormons of Utah would soon sink into a state of Asiatic elleminacy were they left to themselves."

AMERICAN COMMERCIAL LAW. By Franklin Chamberlin. Published by O. D. Case & Co.,

Hartford, Conn. Any work that proposes to make every man a lawyer will necessarily be a failure, for law is a science as well as medicine, and it can only be understood in all its details by those who devote themselves specially to it. The principles of law and the more usual legal forms ought, however, to be included in every system of education, and it is the more important that they should be generally understood in a country like the United States, where every citizen is frequently called upon to decide legal questions at the polls. If there was a more general knowledge of legal principles, much expensive litigation might be avoided and much annoyance to business men and others who are called upon at times to execute legal papers. A number of works have been put before the public for the purpose of giving the necessary instruction and advice in these matters, and some of them are highly meritorious and useful; others fail by attempting and promising too much, and by encouraging their readers to rely upon their instructions in important cases where a skilled lawyer ought to be consulted. The work before us is the most complete and satisfactory of any that have yet been published with a view of supplying plain and practical information on legal matters. The author is a lawyer of high standing, and, writing with a thorough knowledge of all the details of his subject, he has succeeded in making them perfectly plain and understandable. It contains just the kind of information that business men need in their daily transactions, and the different heads are classified in such a manner as to make them easy of reference. The article on insurance is very complete, plain, and explicit, and this alone will give the work a high value with all classes of insurers.

-The October number of the Philadelphia Photographer contains an interesting variety of articles on photographic subjects. The specimen photograph that it gives is a fine cabinet picture by Notman of Montreal.

-From T. Ellwood Zell we have received numbers 55 and 56 of "Zell's Popular Encyclopedia," which reaches the title "Capryllie Acid."

-Messrs. Sheldon & Co., of New York, announce that they have purchased the entire stock of school and college text-books, excepting the Analytical Readers, of the wellknown firm of Mason & Brothers, who will retire from the publishing business on account of the death of one of its members.

This series embraces Lossing's series of Pictorial Histories of the United States, Burritt's "Geography and Atlas of the Heavens," Mattison's Astronomies, Pinney and Arnoult's French and Spanish series, and many others that will, with the already large list of Messrs. Sheldon & Co., enable them greatly to extend their business as school-book publishers.

PERE HYACINTHE.

The Career of the Great French Divine.

Although still comparatively young, Pere Hyacinthe stands among the chief pulpit forces of the Romish Church. Joining the order of barefooted Carmelites, he speedily won distinction by his scholarship and his culture, no less than by his extraordinary power of speech. At an early age he pro mised to add a bright star to the galaxy of French pulpit eloquence. But, from the time of his first utterances, he was regarded with suspicious glances by leading dignitaries of Rome. He was seen to be tainted with Liberalism. His words had not that tone of absolute submission to the Holy See which is now coveted by the most powerful among the priests of France. On France, almost as much as on Ireland, the Ultramontane party has laid its grasp. Much of the power which the Jesuits have more than once lost in that country they have won back. Such dioceses as that of Orleans are ruled with a rod of iron, in accordance with the dictates of the Ultramontane creed; and the prelates who represent the old Liberalism of France inspire in men like Bishop Dupanloup much the same hostility with which the extreme High Church dignitaries of England regard their extreme Broad Church rivals.

The Ultramontane party, however, have been forced to fight a hard battle with their Liberal foes. They have had to contend with a band of men to whom nature had given extraordinary intellectual gifts, and whose piety it was impossible for the jealousy of orthodoxy itself to impugn. Such men as Lammenais, Lacordaire, and Montalembert fancied that they could bridge over the chasm between the theological creed of the fifteenth century and the political creed of the nineteenth. In the encounter Lammenais was so utterly overthrown by the members of his own Church, that he cut loose the ties which bound him, not only to Rome, but to revealed religion itself. Lacordaire died while the struggle was yet at its hottest, and Montalembert's record has yet to be written. To the same band of enthusiasts, although he occupies a less exalted place, belongs the present Archbishop of Paris, Monseigneur Darboy. An ardent Liberal as well as an ardent Catholic, Monseigneur Darboy has more than once been the object of Papal suspicion, and has been forced to reaffirm his devotion to the Holy See. But his chief offense was the admission of Pere Hyacinthe to the Cathedral of Notre Dame, To that historic church the intellect and the religious fervor of Paris flocked when attracted by such eloquence as that of the barefooted Carmelite. And the eager crowd was not disappointed. Lettered and unlettered, academicians and epiciers, felt the fascination of the great rencher. After the great church had been filled in every part, a man of short stature and singularly bright, prepossessing face, would ascend the pulpit and address the expectant multitude. His oratory was strikingly natural. It was very much like the best speaking of the forum transferred to the sanctuary, and made holy by the infusion of sacred themes. It was the reverse of ecclesiastical. About the Church the father did not say much; about doctrines he said still less; and about the clergy he said little that was not a rebuke. On the other hand, he made the aisles of Notre Dame resound with the most uncompromising liberalism. In words of burning eloquence he taught men that they owed duties to each other as citizens, and that as fathers of families they were dowered with rights which even the Church could not take away The claim of the clergy to "direct" the conscience of the wife, and to set aside the authority of the husband, was a pretension which Pere Hyacinthe denounced with that peculiarly cutting, because personal eloquence, which men can wield when assailing the members of their own order. He asserted the right of the husband to be supreme in his own household, and the duty of the citizen to obey the laws of his own country. Unmoved by the threats of Rome, he raised up that old banner of French liberalism, on which was inscribed devotion to the family and to the nation. Without directly assailing the priestly pretensions of the Ultramontane party, he set forth doctrines which made those pretensions null and void. Hence the men of France listened to the French preacher with undisguised rapture. A religious creed which did not compel them to break off all visible connection with Rome, and yet left them masters in their own households and citizens of their own country, was the very thing for which they pined. On the other hand, the Ultramontane party of Paris were furious against the courses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of heresy. preacher was assailed with that cry; and, at last, even the courageous Archbishop of Paris so far bent before the storm, that he put an end to the series of Carmelite discourses, and invited the chief rival of Pere Hyacinthe to fill the pulpit of Notre Dame. preacher, Pere Felix, strove hard to undo the mischief wrought by his gifted predecessor. A Jesuit, and dowered with the graces of his own most accomplished order, he lent all the riches of his rhetoric to vilify Protestantism, and to preach the duty of uncompromising submission to Holy Church, as represented by its chief bishop. But the effort was in vain. The echoes of Hyacinthe's eloquence still lingered on men's ears. At last, however, the words of calumny won over to the side of his foes the chief dignitary of his order, who had before encounged the great preacher with loving words. In a letter to Hyacinthe the Father-General of the barefooted Carme-

not be the loyal expression of conscience. BOARDING.

lites blamed him for doing the very things

which he had previously encouraged him to

perform, and commanded him to use a lan-

guage, or to preserve a silence, which would

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