

Of and About the Makers of Books.

Some of the Latest Volumes
To Issue from the Press.

RECENT ESSAYS.

"Things of the Mind" is the name which Bishop Spalding of Peoria has affixed to a series of thoughtful essays on the three general themes of education, religion and patriotism, which are gathered into a neat volume by A. C. McClurg & Co., Chicago. The first three chapters present the author's views of education, which contemplate a comprehensive development of the mind, soul and body, and not simply, as under our present system, a formal disciplining of the intellect at the expense of the sensibilities. We note in glancing through this portion of the bishop's book that he, too, has his fault to pick with the newspapers, for he says: "The worst consequences of the newspaper habit may be seen in the young, for whom each morning, like a daily meal, accounts of vice and crime are served up, to make them incapable of admiration, reverence and awe. What father employs burglars, murderers and adulterers, or quacks, liars and sophists, as tutors for his children? A man's daily reading, like his habitual conversation, is a symbol of his life and character."

Following these chapters on general education is one concerning professional education, which is in the main a plea for a higher standard of dignity, learning and character among professional men. "Whoever belongs to a learned profession," says the bishop, "marks, in a passage, which sounds the key note of his chapter, 'should have more than professional knowledge and skill. He should be a representative of the science and culture of his age. Where the standard of education for the liberal professions is high, the life of the nation cannot be high."

In a chapter devoted to culture and religion, the author considers from many standpoints the tendency of culture to make men selfish and of religion to make them unselfish. He does not fail to recognize the obvious truth that intellectual development tends to weaken faith, and we close his chapter not much the wiser touching what he would offer as the ground of harmony which culture and religion must occupy if both are to survive. We note in this chapter the following passage, which to us appears significant: "We are living in the epoch of transition. The decay of faith in the Protestant sects is accelerated by the consciousness that their existence is a contradiction of the fundamental principle of Protestantism; and among Catholics a widespread indifference and new modes of thought created by the scientific opponents of the faith, have cooled the zeal and weakened the faith of many. The wavering of religious belief has unsettled all other things, so that nothing seems any longer to rest upon a firm and immovable basis. There is something almost hesitant, it seems to us, in the short concision which Bishop Spalding reaches after several pages of full of talk like the foregoing, 'That in the end,' he says, 'and after never so much science and theory, the perfect wisdom of humble and trusting faith will be made only the more evident in its way down to earth. But our eyes deceive us if the bishop does not himself at times get very near the shore line of doubt with respect to this final conquest. Else why so much perturbation?"

From the same publishers comes, in neat gold-on-linen covers, another volume of essays—nay, the word is too formal; let us rather say observations—called "In Maiden Meditation," which is, as its unknown writer tells us, a "record of the flying thoughts that have come in the midst of dinings and dances." There is not a little drollery commingled with a dash of daring in this conceit of a feminine Epictetus rushing from her place let us imagine at the front of the German to a convenient cabinet to jot down, ere it escapes her, a flying thought. But upon acquaintance we rather like this trait; for we soon discover, upon dipping into the book itself, that the writer of it, albeit dealing with thoughts on the wing, has cunningly arranged them so as to invest even the lightest of them with some spell of a clever woman's cleverness. Thus in the chapter headed "After the Ball"—but not thus captioned, we will go home, in mean allusion to the abominable current lyric—we read, apropos of the sight of a discarded gown: "It is exquisitely absurd to tell a girl that beauty is of no value, dress of no use. Her whole prospect and happiness in life may depend upon a new gown or a becoming bonnet, and if she has the grain of common sense she will find out that love itself will hardly survive a winter hat worn after Easter. Men may pretend to like intellectual women, but they can pardon anything better than an ill-fitting gown. Better a thousand times be frivolous than badly dressed. Moralists may censure to impress upon the world that beauty is a delusion, faces are masks; but it remains an axiom of life that a charming face can make a man campaign and fight and slay like a demon, can make a coward of him, can fill him with ambition to win the world, and can take him into the dimly lit of a dining-room cat." Call this Thackerayesque if you will; it remains undeniably clever.

A gain, crying down the theory that beauty is a delusion, is every thing, our fair essay charms us with this passage that cries with it the flavor of once of Thackeray and George Eliot: "I have a friend and two whose class of features is such that the Apollo curl on the summit of their brows would be decidedly trying; yet, to my certain knowledge, tender hearts have been beaten for them, and their miniatures, flattering but not lovely, are kissed in secret by loving lips. I have seen many an excellent matron who could never in her best days have been handsome, and yet she has a package of love-letters in a private drawer, and sweet children shower kisses on her sallow cheeks. And I believe there have been plenty of young heroes of middle stature and feeble heart, who have felt quite sure they could never love anything less magnificent than a Diana, yet have found themselves happily settled in middle life with a wife who waddles."

But our meditative maiden is not always staid to the happiness of life. Sometimes, in the book before us, she sounds a minor chord, as when, physically weary, the fire of the spirit, too, burns low and she tells us (has not the mood come to all of us?): "Then I stop and think how poor the incentives and objects of life; for few of us risk our salvation to win kingdoms and provinces, but waste what is best and

noblest in us by teasing anxieties and petty ambitions, for results not worth the striving for, scarcely worth the having when gained. Immortal beings though we are, our daily problems, our crying necessities, chiefly concern the question what we shall eat, drink, and wear,—above all, how shall we answer our neighbor's expectations of us and put a good foot forward. What a feverish contest it is! Never ending is this wild procession. Day and night can be heard the quick tramp of myriads of feet,—some running, some walking, some halt and lame, but all hastening, all eager in the feverish race; all straining life and limb and heart and soul to reach the ever receding horizon of success. Their speed never slackens, their race never ends. There is no way-side rest, no halt by cooling fountains, no pause beneath green shades. On, on, on, through the heat and the crowd and the dust; on, or they will be trampled down and lost; on, with throbbing brains and trembling limbs; on, till the heart grows sick and the eye grows blurred, and a surging groan tells those behind they are being crushed by another space."

The touches in this book are deft and true and the range of it fitted to minds that like vivid imagery and swiftly varying moods.

Mr. Edwin L. Shuman, an editorial writer for the Chicago Journal, has seen fit, through the medium of a handy book of some 200 pages called "Steps Into Journalism," to lift the veil which screens from public view the inner workings of the sanctum sanctorum. He shows us successively the editorial, the business, the circulation, the advertising, the correspondence, the reporter, and the editor-in-chief, or, if not, to its proprietor or his proprietor's news editor, whose eagle eye, reaching Solomon, daily scans the horizon for symptoms of something new; the city editor, upon whose shoulders devolves the task of pleasing at once a staff of critically disposed reporters, the several thousand fellow citizens of his town who generously make it part of their business to express approval or disapproval (almost invariably of the paper's local news, and likewise the editor-in-chief, the proprietors and—if he have such a thing—his own conscience; and the various other fortunate or unfortunate individuals who devote a greater portion of both day and night, for general or special assignment, to the task of getting out a daily paper full of "hot stuff" and "scops." We had at first intended to follow Mr. Shuman through these chapters; but since what he says is not new to us and also since those to whom it is new can buy the book for a dollar, or thereabouts, we shall content ourselves with a brief glimpse at his concluding chapter, the "press," in the press. It is written in what to the prosaic mind will seem like almost a hysterical key; and it thaws the press vigorously for its abundant scandal, its pithy, its impertinence, its superficiality and its irreverence. But it also allows as a stand-off that the press, in the main, is improving, that it is a growing power for good, and that without it civilization could no longer adjust itself to happy conditions. Hence if it works some evil, it works more good; and the preponderance of the good over the evil is its claim to continued life and strength and development.

AMONG THE MAGAZINES.

The leading feature in Chap-Book for April is an article by Edmund Gosse on "The Popularity of Poetry," in which the author cautions the modern victim of the divine afflatus to sing his song and dream his dream without thought of vulgar gain. Thereby he will not be disappointed. Ella W. Pentecost in this number contributes an allegory in the shape of a "Maiden's Allegory" to the point to which, stripped of fine verbiage, is that it is the woman who sins and suffers who is really the lovable woman. One wonders if Mrs. Peattie would instruct her daughters in this manner. Chap-Book, by the way, waxes quite independent, by the way, of the provocative of "Chips," "The Babel," "Moods," etc., and lustily asserts its own independence. Chap-Book, we are told, circulates 16,000 copies and the end is not yet. Well, it is not, new and daring. It deserves success.

We turn naturally from Chap-Book to The Bookman, the third number of which lies before us. The Bookman has no single piece of resistance, but its numerous short articles are uncommonly interesting and its literary notes are crisp and really informing. An illustration and two-page sketch of Dr. Max Simon Nordau, who has so ponderously lapped this fine de period in his new book, "Degeneration," is perhaps the most timely feature, unless we accord priority to Critic Saintsbury's capital lamping of Nordau himself. Two unpublished drawings by Aubrey Beardsley are given in the text of an article defending that peculiar genius from contemporary criticism, and they are wonderfully suggestive of outline and color. These features are but a drop in the bucket; those who like booklets had better purchase The Bookman for April and read it through.

Success seems to be attending the experiment of devoting a pretentious monthly publication to "occult, philosophical and scientific research;" at all events, the Metaphysical Magazine for April, in which the experiment reaches its fourth number, is filled with contents admirably suited to minds that think. Among nine principal articles each fraught with study and ideas we can notice at present only R. G. Abbott's discussion of the modern civilization and its relation to flesh diet. Perhaps at first glance, one will be puzzled to know just what connection modern civilization can have with the eating of flesh; but Mr. Abbott soon assures us that there is a very decided connection between the two. Flesh eating, he strenuously insists, develops coarse, beefy and sensual people; whereas a vegetable diet has a tendency to promote refined and well-rounded physiques. Since he holds that the soul or psychic man develops in union with the physical man, he naturally wants the coming generation to discard flesh-eating and take to leaves, tubers, fruits and roots. We shall at another time present his argument at greater length.

From the Appletons' press we have

received advance sheets of the preface to a booklet soon to be issued by Herbert Spencer on "The Land Question." In this preface he modifies certain views relative to the ownership of land originally expressed in Justice and Social Statics. As will no doubt be readily recalled, Mr. Spencer originally contended that land could not rightfully become individual property but should be the property of the community. This opinion has been eagerly exploited by economists of the Henry George school in support of their principle of a single tax. Mr. Spencer now, after longer study of actual conditions, while adhering to his former opinions in relation to their abstract justice, questions whether resumption of the land by the community would, after its cost had been paid, leave a balance of benefit to the community. Upon this point he says: "It is clear that if I had thought that the change, though equitable, would entail a loss on the community, I should not have held that the community ought to bring this loss upon itself, but should have held that though, as a matter of abstract equity, it might properly re-take possession of the land, it would be impolitic to do this if the burden of compensation would outweigh the benefit of possession. But of late years, on thinking over the matter, it has become clear to me that the burden of compensation would outweigh the benefit of possession, if the compensation were anything like equitable in amount. Hence I have changed my conclusion that the change of tenure from private to public would be impolitic."

L. S. R.

AUTHORS AND PUBLISHERS.

"Words Literary Shop" is in its second edition.

Five French dramatists are at present engaged on plays dealing with "Louis XVII"—Sardou, Pierre Decourcelle, Henri Coudray, Henri de Valenciennes and Charles Buet.

The Scotch school of fiction has caused the English world to turn at last. W. E. Henley's "New Review" contains a slashing attack upon "The Literature of the Jailyard."

A paper on "Tammany" in the May number of McClure's Magazine will describe the high-handed rule of Marshal Rynders and the Bowery "Plug-niggers" in New York city fifty years ago. It will be fully illustrated.

S. R. Crockett's new book, "Bog-Mystic and Peat," is said to contain many of the best and most characteristic stories the author ever wrote. The first collection of tales by Mr. Crockett has appeared since his "Slick Minister."

"Plain Tales from the Hills" is in its twenty-sixth thousand. "The Light That Failed" in its fifteenth; "Life's Handicap" in its twentieth; and "The Jungle Book" should outstrip them all. It is the best thing Kipling has ever done.

Sir Arthur Seymour Sullivan, the composer of "Pinafore" and "The Mikado," is now 53 years old. Spahr and Rossini both had the young man when he first came into notice through his overture, "The Light of the Harem," and the incidental music for Shakespeare's "Tempest."

The smallest English dictionary in the world is the "Mite Dictionary," published by Frederick A. Stokes company, New York. It contains 384 pages, 15,000 words, weighs 41 grains, and is the smallest of its kind that cannot be read without the aid of a microscope. An edition of this dictionary has also been published in England, where it has an immense popularity, 50,000 copies of it having been sold within the last year.

READY-MADE LIBRARIES.

Gotham Fathers Have Trouble by Buying Books in Bulk.

From the Commercial-Advertiser.

It appears that one may get, "while he waits," not only a new cover for his umbrella, a patch to his shoe, a tooth drawn, and so on; may get ready-made not only books of clothing, and ready-made hats, including lined coats, and silver, but he may also get his library, ready-made. In the case of village libraries, perhaps a better assortment of books, based on the experience of other libraries, can be bought ready-made than from lists made out in the village, but it is hardly likely that the fathers of young men send to New York, as they do, for ready-made libraries of from 100 to 500 volumes for the use of the sons. There are books of which it has been said "without which no library is complete." This is misleading, except in the case of the universal Shakespeare. It depends altogether on the purpose of the possessor of a library as to whether a particular book is needed to complete it.

Nobody, not even a father, can tell what are the best 100 books for the reading of another person. One must grow into his reading and must determine for himself, volume at a time, what books should make up his library. To a young man who intends to begin reading seriously and with a purpose it is hardly to name a hundred or a score of books which he should read. It is impossible that anybody should know that he should himself know, what direction his reading will take. With the rule that he should read only the book in which he can find an interest, his library will form itself. The possession of a library ready-made is likely to discourage him or else divert his reading from its natural course. If he reads what is pleasurable, provided it does not belong to the category of the stupid and inane or the vicious, he will grow into what is for him the best reading. One book, or at most a few, will be a line of study only at a time. Any young man who is in earnest will always find his way to the best. Nobody can direct him so entirely as to prescribe a hundred books for him.

THE MOTH AND THE WORM.

"'Tis an old allegorical saying,
Which hope in all ages spread,
That the soul, like a bloomy-winged miller,
Unfolds from a chrysalis dead.

Ah, fain would I yield to this fancy,
This magic sentence of birth;
For I hold that the soul's dearest treasure
Will be its remembrance of earth.

And oh, there's a doubt that assails me,
Whatever my priest may affirm;
Does the butterfly, think you, remember
The days when it crawled as a worm?

What is life but a season for loving,
What is self but the essence of years
Distilled from the blossoms of pleasure,
Infused in a moisture of tears?

What avail to inherit the ages
With naught of the struggle before,
To know that my love shall not perish,
Yet I shall behold her no more?

What avail to fret and strive
If memory vanish with breath,
When Love is the priest of the living,
And Hope the apostle of death?

What matter a far away morning
If memory end with today?
To have a love that is everlasting
As a past to be blotted away.

You may praise of an infinite future,
You may dream of those comely bliss,
But the "home of the soul" were a failure
Without recollection of this.

I am selfish because I am human,
I want not a part but the whole;
And I tell you that only a tyrant
Could blot out the past from the soul.

—New York Sun.

BERLIN'S DARING COUNTERS.

She Rides in the Park Glad in Some What Masculine Style.

The "new woman" is rampant in conservative Berlin. The Countess Fritz Hohenau is the leader of the set, and, as she happens to be also a society woman, it seems likely that the "new woman" may flourish. The countess is a cousin of the emperor's by marriage, and she is a young woman of athletic proclivities. Her latest freak has been to discard the feminine riding habit.

She wears a frock coat of soft and clinging material, that has even longer tails than those affected by the great Wilton Lackaye and the still greater Berry Wall. Around the waist is a light leather girdle. The countess' corduroy knickerbockers, very wide, reach over the knees, where they meet with black silk stockings. The latter are hidden by the leather girdle, which is fastened by a buckle. The countess' jockey cap or a blue sailor cap complete the costume, which is very becoming and far from being suggestive.

The Berlin park police view the innovation with much favor. One of the mounted "runaway catchers" said that since ladies had ceased to frighten their own horses by their black skirts fluttering in the wind, the horses showed much less tendency to part company with their riders. "The ladies," continued the man, "ride now without fear of getting entangled in branches of trees and the underwood. They gallop along in quite reckless fashion, but keep their seats as well as the men."

MERIT THE PROPER TEST.

Theodore Roosevelt Outlines in a Condensed Fashion His Belief in Genuine Civil Service Reform.

Theodore Roosevelt, civil service commissioner, is delighted with civil service reform. "I want," says he, "to see the civil service system become universal, in the first place, because the office sought to be out of politics and the service would be improved if they were, but in the second place, and chiefly, because I wish to take out of public life the utterly demoralizing and degrading influence of the spoils system. It has been on the whole the most fruitful of interest to these foolish members of our own body politic who rail against the degradation of American politics, and in no way can we so strengthen the forces which tend to the elevation of our political life as to utterly destroy the spoils system. Every civilized country in Europe refuses to treat post-offices as political spoils, and it may be of interest to these foolish members of our own body politic who rail against the degradation of American politics, and in no way can we so strengthen the forces which tend to the elevation of our political life as to utterly destroy the spoils system. Every civilized country in Europe refuses to treat post-offices as political spoils, and it may be of interest to these foolish members of our own body politic who rail against the degradation of American politics, and in no way can we so strengthen the forces which tend to the elevation of our political life as to utterly destroy the spoils system. 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