

to bear upon it lifts it above all other decorative arts.—Baltimore Sun.

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A New York woman keeps a \$500,000 playground for her dog. We fancy that she would feel quite annoyed if any of the children who could only find the street to play in should grow up to be anarchists.—Chicago News.

## BOOKS

### SOCIETY AND THE INDIVIDUAL.

**Morality and the Perfect Life.** A republication of a Lecture by the late Henry James. Elkhart, Ind.: New Church Educational Association, 1906. Price, cloth, 50 cents; paper, 25 cents.

It would be a mistake to take up this small volume with the idea that its scope is limited by the stamp of any church or creed. It deals with living principles, and applies them first to the individual and then to the whole human race.

The philosophy which Henry James seeks to elucidate is too broad and universal in its purpose to be studied satisfactorily from a purely ecclesiastical standpoint. It includes the whole range of human thought and action inspired and impelled by the will of a creative and sustaining Power. Unity with God would tend to unity of race wherein could exist none of the antagonisms that now divide society into warring factions.

Mr. James is nothing if not individual, and the fetters of social and conventional laws rest very lightly upon him. Referring all things to the infinite and perfect conception of being within, he breaks down the mere outward distinctions of good and evil, and deals justice from the high tribunal of divine love, rather than from the low standard of vindictive human law.

Mere external obedience to the outward forms and relations of civilized society is void and empty without the impulsion of that spirit of genuine brotherly love which would render the laws of society unnecessary.

"Man is spiritually larger than the institutions which pretend to contain him," says Mr. James; and he continually urges the soul to a recognition of its prior and higher relations to the Supreme Life, wherein it may find absolute freedom of will to act righteously without the pharisaic boasting of self-love that proclaims to the misjudged sinner, "I am holier than thou."

"I know very well the prestige which surrounds existing institutions," Mr. James continues. "I know the tremendous grasp which the existing form of society has upon our imagination and I should be utterly hopeless of every attempt to weaken it, did I not feel assured that the whole force of Divine Providence, the total movement of human destiny, co-operated with such attempts. Its institutions are effete. The vigorous life which once gave them their repute has departed. They no longer bless the subject. To be a good husband, a good brother, a good neighbor, a good citizen, is no longer a guarantee against starvation. For one that society feeds and

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An address before the Elkhart Society of the New Church. 18mo, paper, 66 pages, 10 cents, postpaid.

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clothes, it sends ten thousand naked and empty away. For one it fills with the vapid froth of self-conceit, it fills ten thousand with an unappeasible consciousness of want and sin. To save appearances it hastens indeed to trip up the heels of the burglar, and immure the petty thief in prison. But it organizes a systematic pillage of the stock exchange, and builds up the fortune of its rich men upon the actual murder of its poor. . . . Society was made for man, not man for society. It is the steward of God, not His heir, and He holds it therefore to a rigid accountability. . . . The heir has so long delayed his coming, that the steward has grown bold and come to look upon himself as the heir. So obdurate has this conviction waxed, that it apparently requires every arrow in God's quiver to arouse him from his delusion. Nothing else explains the present stupidity of society under the desolating judgments which are visiting it."

The universality of the true philosopher knows no bounds of time or space, and these words, uttered half a century ago, are just as applicable to the present as to the society of his day. The rights of the "heir," the individual and immortal man, are now even more grossly ignored by the "steward," the deformed social monster, that arrogates to itself the power to judge, condemn and execute the individual whom it has driven into want and crime.

Undoubtedly some adverse views may be taken of a philosophy which penetrates through the superficial crust of righteousness to the ruling spirit of self-love within, and which makes man amenable, first of all, to the divine law of the Christ of God dwelling at the center of every soul.

"Morality and the Perfect Life" is a little book, but it holds a living seed which, sown in human thought, may expand to wondrous growth and power in human action.

A. L. M.

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### NATURAL RELIGION.

The Religion of Nature and of Human Experience. By W. J. Jupp. Published by Philip Green, London, 1906.

This work by an English writer is a very interesting appreciation of the religious experience and philosophy which underlie some of the chief English and American poets and nature writers of the 19th century. Mr. Jupp has entered deeply into the spirit of Wordsworth, Thoreau, Whitman and Carpenter, and has learned much from such naturalists as Roberts, Long and Burroughs. It is natural that in such a study America should contribute a large share, for here nature is still less overlaid by convention than in England. To any one who wishes a stimulating handbook of liberal and undogmatic religion this volume can be heartily recommended.

E. H. CROSBY.

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### ROBIN HOOD IN PICTURE AND VERSE.

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