NEW PUBLICATIONS.

SOME MEMORIAL VOLUMES.

A more loving tribute to the memory of a brother was never paid than that of the Rev. Arthur Brooks, D. D., in a public discourse upon the life of Bishop Brooks. The sermon, with a few additions and changes, has been published in Harper's "Black and White" series. No man could know so well as a brother all the influences of birth and training which went to the making of a wise, thoughtful, learned, resourceful, noble man. In a few pages Dr. Brooks has traced the home life, the college days, the period of theological study, which acted together in such harmonious succession to develop the character of Phillips Brooks. But there was a broad and generous nature to be acted upon by these influences of home and college and seminary. The mind that could be clear and decided as to its own duties and its own rights could be tolerant of all others. He saw so much that was good in all aspects of honest human endeavor that he was slow to condemn any. When he declared to his college mates his purpose of becoming a clergyman they declared that he would narrow his life. When he became a bishop there were friends who foreboded a narrowing of his activities. His career was the answer. One charm of this little book is that it can be read over and over again with interest. It is illustrated with portraits of Bishop Brooks as he looked in youth, in maturer life and near the close of his life.

Another volume in the same series contains John White Chadwick's address before the Brooklyn Institute in memory of George William Curtis. It is an earnest tribute of respect to a mind that achieved much. The world will probably be some time about the task before it arrives at a full and satisfactory estimate of Curtis. A man whose literary activities were so varied and who joined to these leadership in politics, who, as Mr. Chadwick says, applying the words of Sir Philip Sydney, "whenever he heard of a good war, went to it," cannot be accounted for all at once. His works and life will have to be studied anew, if possible, in their completeness before the final verdict can be made up.

The Gospel friends of Elder Frederic W. Evans have published a small volume in memory of his life and death. It comprises a brief biography, in which is told the story of his early life in England, of his coming to America when twelve years old with his brother George H. Evans, the friend of Horace Greeley. In these days he was thought to be a "black sheep" in the family. He hated study, but there came a time when all this was changed, and it was observed then that whatever he read was, to use his own phrase, "pictured on his brain," and thus permanently mastered by his memory. One incident of his earliest life deserves to be recalled as of value in the study of mental phenomena. His earliest recollection as a child was like a vision, in which he saw the inside of a coach, and felt that he was handed through the window by somebody within to another person without. One of his aunts, surprised almost beyond belief, told him that he remembered what had happened when he was less than six months old. Young Evans's studies led him to be a materialist, but a visit of some days at Mount Lebanon caused him to embrace the spiritualism of the Shakers. Soon afterward he joined the order. His teaching since that time has tended to enlarged views of life among the disciples of Ann Lee. He held celibacy to be the duty only of the spiritual order of humanity, while marriage was conceded to the material order. His influence was great, not merely among the Shakers, but also with people everywhere in whom the idea of communal property had taken root. Count Tolstoi, to whom the Russian village community is something worthy of preservation, wrote to Elder Evans for information. In addition to the funeral addresses and personal tributes, several of Elder Evans's fugitive writings lend interest to this volume, and to the career of one who, in the language of one of his nearest friends, was a "lion-hearted hero, reformer and prophet."

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