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THE CHURCHMAN

March, 1914.

The Month.

The Archbishop's Answer.

As these notes are being written there has come into our hands from Messrs. Macmillan a copy of the Archbishop of Canterbury's Answer to the "Formal Appeal" made by the Bishop of Zanzibar. The terms of that Answer are now widely known: That there is to be no trial for heresy, but that two important questions are to be referred to the Consultative Committee of the Lambeth Conference, the Committee to meet in July this year. The two points of reference have to do with the proposed Scheme of Federation in East Africa and with the Communion Service held at Kikuyu. We venture to think that in this matter the Archbishop has acted with his usual caution, fairness, and statesmanship. Our earnest hope is that the Committee will fairly and frankly face the point without any temporizing or well-intentioned evasions of it. The *Spectator* has expressed this sentiment admirably, and we quote its words with warm approval:

"We have only one fear, and that is, lest the Consultative Committee, out of a dread that if they spoke too plainly they might cause schism among the extremists, should refrain from boldly facing the problem of the open Communion, and deciding what is the law of the land and of the Church, and shelter themselves behind irrelevant talk as to what should be the Church's policy, and as to whether open Communions are desirable, and so forth, and so on. Such evasion, however well meant, would be an untold disaster. The Committee have a great opportunity and a great responsibility, and they must not shirk it. They must tell us in plain terms what the law is, and not what they or somebody else would like it to be, or think,

in all the circumstances, it is expedient it should be. Without fear or favour, and without any weak doubts as to the consequences, they must go forward and give us the truth, the whole truth, and nothing but the truth. They must tell us whether a clergyman is acting legally or illegally when he administers the Communion to persons who are without episcopal confirmation. Here is a clear question and a clear issue. Let us have a clear answer, be the consequences what they may."

A Strategic Device.

It is interesting to observe in the public press the methods of controversial strategy that are being employed. At present we are at the stage of memorials—memorials to dignitaries and memorials to Convocation. Professor Sanday has uttered a protest in the *Times* against the memorial that is to be submitted to the Upper House of the Canterbury Convocation. One can hardly expect, perhaps, to prevent memorials from being signed and submitted, but one can observe carefully their construction and drift, and in this connection we desire to speak a word of earnest warning to our readers. It seems to be the design of the supporters of the Bishop of Zanzibar to link the ecclesiastical question of the Communion very closely with the question of "Higher Criticism," and so to mask the attack they are making on the Reformed and Protestant character of the Church of England, under the shield of a defensive propaganda against "Modernist" views of the New Testament and theological laxity generally. In this way they may confidently hope to capture the sympathy and support of many Evangelical Churchmen. Those who feel distressed at the existence of what they would regard as "advanced" views on the Virgin Birth and the Resurrection may be inclined to join forces with the High Churchmen in their onslaught on these views, and may regard this work as of such importance that for the present they must sink the point of ecclesiastical difference, or agree to some form of compromise.

A Necessary Warning.

Now, we ourselves hold no brief for these "advanced" views; we can therefore all the more emphatically urge on our readers that the two sets of questions ought to be kept absolutely apart, and treated as

entirely distinct. Those who are most keen in the defence of Holy Scripture against "critical" views may stand their ground, and may be thankful for the protests that are being uttered against such views. But they must not allow themselves to think that the Protestant view of the Church, the Ministry, and the Sacraments, is bound up with theological laxity, and that if they hold the former they will be liable to the latter. The fact that the Bishop of Zanzibar and his friends are attacking Modernist views must not make anti-Modernist Protestant Churchmen sink their Protestantism in order to join in the anti-critical onslaught. Each question will have to be decided on its own merits. To link the two together in inseparable conjunction is clever strategy. It is to be hoped, however, that Protestant Churchmen generally will not be misled. They have come to a point, as they have repeatedly been told, when they must stand firmly for, and, if necessary, do battle for, the Reformed and Protestant character of their Churchmanship, unless they are to barter away their birthright and betray their sacred trust.

Archbishop Tait.

In the controversy that has arisen concerning Kikuyu, Archbishop Tait's letter to Canon Carter has been more than once referred to. A Communion Service had been held at the Abbey for the Revisers of the Bible, and a Unitarian had accepted the invitation and communicated. A number of clergy protested, and Canon Carter sent the protest to the Archbishop. The earlier portion of his reply dealt with the particular case of the Unitarian minister, and has only slight bearing on the issue of the so-called "open communion" at Kikuyu. The latter portion, however, faces the general issue of the admission of Non-conformists, and the words are so weighty that we think it well to reproduce the section of the letter in full. It is quoted from the present Archbishop's "Life of Tait," vol. ii., pp. 71, 72, as follows:

"But some of the memorialists are indignant at the admission of any Dissenters, however orthodox, to the Holy Communion

in our Church. I confess I have no sympathy with such objections. I consider that the interpretation which these memorialists put upon the rubric to which they appeal, at the end of the Communion Service, is quite intolerable.

"As at present advised, I believe this rubric to apply solely to our own people, and not to those members of foreign or dissenting bodies who occasionally conform. All who have studied the history of our Church, and especially of the reign of Queen Anne, when this question was earnestly debated, must know how it has been contended that the Church of England places no bar against occasional conformity.

"While I hail any approaches that are made to us by the ancient Churches of the East and by the great Lutheran and Reformed Churches of the continent of Europe, and while I lament that Roman Catholics, by the fault of their leaders, are becoming farther removed from us at a time when all the rest of Christendom is drawing closer together, I rejoice very heartily that so many of our fellow-countrymen at home, usually separated from us, have been able devoutly to join with us in this holy rite, as the inauguration of the solemn work they have in hand. I hope that we may see in this Holy Communion an omen of a time not far distant, when our unhappy divisions may disappear, and, as we serve one Saviour, and profess to believe one Gospel, we may all unite more closely in the discharge of the great duties which our Lord has laid on us of preparing the world for His second coming."

So far the Archbishop. How he would have rejoiced had he lived to see the many movements all the world over, of which Kikuyu is only an example and a type, albeit an important one, all of which are tending to bring nearer and nearer together all who love the Lord Jesus Christ in sincerity and truth!

Church History.

In Archbishop Tait's letter, quoted above, he refers to the reign of Queen Anne. It is a curious fact that ordination candidates, the clergy of the future, only carry their study of Church history to the accession

of that monarch. Queen Anne is dead, and Church history is ended, so the implication seems to be. Canon Scott Holland, writing to the *Times*, told us in his inimitable way that the "dear old 'Ecclesia Anglicana'" is moving on, making progress, muddling along, perhaps, but still doing more than ever before to fulfil her mission. Is it not time that we all, particularly the clergy, and especially the younger clergy, studied a little more carefully the history of our Church for the last hundred years or so? A few weeks ago an important committee of the Church, charged with the consideration of missionary study, recommended that in our theological colleges more attention should be given to missionary studies, and that candidates for the priesthood—and here is the significant point—should study the history of the Church for the last hundred years. The fact of the matter is that we are unfit to face such a problem as that of Kikuyu unless we have learned something of the movement of the finger of God in the history of the Church, and particularly of that history as the Church has had to adapt itself to the growing needs of modern life. Adaptation need not mean sacrifice of principle or change of front; it must mean energy and enthusiasm, wisdom and prudence, sympathy and consideration, courage and faith.

The Via Media.

Among the various points of excellence in the sermon recently preached before the University of Oxford by the Dean of Durham, one of the most noteworthy was his criticism of the term *Via Media* as applied to the Church of England. The phrase, the Dean points out, is of recent origin, and dates from the beginning of the Tractarian Movement. As generally used, it characterizes the Church of England as standing midway between the spheres of Catholicism and Protestantism, with a mediating function between the two. To think so of the Church of England is to hold a dangerous fallacy. The truth is that, so far as Catholicism means Romanism, whether medieval or modern, the Church of England is totally and entirely Protestant. She

does *not* stand halfway between Roman Catholic Christendom and Protestant Christendom as a sort of neutral *tertium quid.* Since the Reformation she has belonged wholly and entirely to the sphere of Protestantism. The Dean is able to quote the words of the late Bishop Stubbs in his Fourth Visitation Charge: "I think there ought to be no hesitation in admitting that the Church of England since the Reformation has a right to call herself, and cannot reasonably object to be called, Protestant." It is well to recall this, as a corrective to the fallacies which lurk in the fashionable use of the term *Via Media.*

A New Bishop.

It is not our common custom to make personal references in our pages, but one of the new Bishops has so endeared himself to us and to our readers that for once common custom has to yield. Mr. Watts-Ditchfield and his work at Bethnal Green have been for years proof positive that the old Gospel in all its fulness and all its simplicity is as powerful as ever, despite the appalling difficulties and the overwhelming temptations of East London life. Mr. Watts-Ditchfield goes to Chelmsford because he has shown he is a real shepherd of souls in his smaller sphere, and so he enters the larger followed by much prayer and many hopes. Of himself we must say nothing—he would not wish it—only this, that if devoted service, unbounded energy, high ideals, intense spirituality, deep love for the souls of men, go to the making of a modern Bishop, the new diocese of Chelmsford may thank God and take courage.

The Tutorial Prayer-Book.

It is possible that some of our readers who have not hitherto concerned themselves with matters of controversy may be thinking that they ought to inform themselves a little about the various points at issue. More especially they will turn to their Prayer-Book, to the Communion Office, and to the Confirmation Office, with their respective rubrics. Possibly they may turn to the Articles to see what definition they contain as to the position of the

Church of England and its relation to other Christian bodies. To all such we cordially recommend the new and revised edition of the "Tutorial Prayer-Book," published by the Harrison Trust. The first edition of 5,000 copies was quickly sold out, and the call for a second edition gave the editors the chance of making improvements and additions. The work is of composite authorship, and so represents the results of a body of collective learning under the direction of capable editorship. The book is drawn up with clearness and system. It is pleasant to read, and it has an index. Many who love their Prayer-Book as a means for worship have never troubled to investigate the history that lies behind it and the problems that gather round its pages. If they wish to be better informed on these matters they will do well to take the "Tutorial Prayer-Book" for their guide.

[N.B.—The word "Esq." should not have appeared after H. A. Dallas in our last number, as the writer of the article under that name is a lady.]

Some Leading Ideas of the New Testament and Recent Research.

By the Rev. M. LINTON SMITH, M.A., D.D.

THE past few years have seen a fresh development in the field of New Testament study. The comparison of its literature with other literature in the Greek tongue has been carried on for centuries, but the mass of material other than literary which has been accumulating in the shape of inscriptions, and especially of documents written on papyrus and potsherd, has only recently attracted serious attention. And yet when men have come to study this accumulation they have found it to be of the utmost value for the illustration of the sacred writings, because it comes for the most part from the same stratum of society from which the first Christian missionaries were drawn, and so throws light upon both their language and their range of ideas. In the following paper an attempt is made to show how the ideas of the New Testament receive fresh clearness of expression as they are compared with this set of parallels. A change has come over our apprehension of them which may be compared to that seen in the case of a coin rusted and corroded till its inscription and image are almost indistinguishable; it is handed over to a skilful cleaner, and then its outlines become clean and sharp and its inscription clear and legible. Somewhat similar has been the result of investigation in this field. The ideas of the New Testament writers have not been wholly misunderstood, but they have conveyed impressions which were blurred and indistinct, because they were overlaid with the growth of ages. We can now read them in the light of the practices and life of the age which gave them birth, and they at once recover something of the sharpness of definition and clearness of expression which they had to the minds of those who wrote them down.

Take first that figure which is constantly adopted by

St. Paul to express the new relationship between man and God in Christ—that of *Adoption* (Gal. iv. 4; Rom. viii. 15, etc.; Eph. i. 5). The practice is comparatively rare among us, but in the ancient world with its higher value of the family as against the individual it was of very frequent occurrence, and in Greek law adoption was the only way by which property could be left to one born outside the family. "Childless and intestate were convertible terms" (Ramsay, "Galatians," p. 340); consequently the inscriptions are full of references to the process, and an instance may be given from one copied at Missis (Mopsuestia) in Cilicia: "Claudianus, son of Cyrus, but by adoption son of Thaumastus."

Still more foreign to our ways of thought are the various figures drawn from ransom, redemption, and the like, which are used to express the atoning work of Christ. Slavery is an institution which belongs to a bygone age, but in the empire of the first century it would not be an exaggeration to say that two out of every three persons met were slaves or freedmen. The various forms of manumission were familiar, and were a great reality to the bulk of the class to which Christianity appealed.

St. Paul's use of the word "slave" to express his own relationship to our Lord (obscured by the A.V. "servant") is itself significant; but it was the familiar phraseology of the devotee of his day. A wandering priest of Atargatis, in Northern Syria, speaks of himself as her "slave"; and the Apostle's language about the transference of the Christian from the slavery of sin to the slavery of righteousness and of God—"being set free from sin, ye were made slaves to righteousness," "being made slaves to God" (Rom. vi. 18, 22)—receives new light from the inscriptions discovered at Delphi and elsewhere. When a slave desired to purchase his own freedom, the normal way was for him to pay the price into the treasury of the god, who then purchased him from his master, and so secured his future freedom against any encroachment. Here is one such inscription from Delphi: "Apollo the Pythian *bought* from Amphibius of Amphissa for *freedom* a female slave, whose name

is Nicæa, by race a Roman, *with a price* of three minæ and a half of silver. Former seller according to law Eumnastus of Amphissa. The *price* he receiveth, but the purchase Nicæa entrusted to Apollo, *for freedom*."

Compare St. Paul's words, "Ye are not your own; ye were bought *with a price*" (1 Cor. vi. 19); or "*For freedom* did Christ free us . . . for ye were called *for freedom*" (Gal. v. 1, 13). It is expressly stated in some such contracts that the manumitted slave "may do the things that he will," and St. Paul reminds the Galatians that as far as the flesh rules them, "ye may not do these things that ye will." The circle of ideas is rendered still more complete by the fact that such manumission by the god was incomplete without sacrifice; and in the Christian teaching, the price paid was *also* a sacrifice. "Ye were not ransomed with corruptible things as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i. 18, 19). Yet a further point of contract was the bond of gratitude and affection which bound the freedman to the one who had freed him. The Christian is "the Lord's freedman" (1 Cor. vii. 22), a feature which receives illustration from the many monuments set up by such to their former master's memory.

Another closely connected series of figures are those drawn from *debt* and its remission. Notes of hand and acknowledgments of debt are frequent, and they were cancelled by drawing a cross upon them X-wise. Whether this has anything to do with St. Paul's language in the letters to the Colossians, "having blotted out the bond (χειρόγραφον) consisting in ordinances, which was contrary to us . . . having nailed it to his cross," cannot be asserted; but the word for "bond" is of frequent occurrence, while the wiping out reminds us that the unfading ink of the papyri was easily removed with water, so that a sheet could be sponged clean for fresh use.

One other fact has been brought to light: Under Roman law, "agency"—the acting of one person on behalf of another—was only recognized within very narrow limits. It was permitted in

certain cases of the acquisition of property, but expressly excluded in cases of obligatory contract; but in popular Greek law, in Egypt or in Asia Minor, it was a very frequent transaction, and the application of it to the Atonement, in which Christ is uniformly described as the Representative or Agent of man, not as his Substitute, would be quite intelligible to ordinary folk. And St. Paul's actual use of the practice in the Epistle to Philemon, in which he makes an undertaking on behalf of Onesimus, would be quite valid—the more so that he speaks of the relationship between himself and his convert as that between father and son.

Quite a different group of terms has also received fresh illumination—viz., the titles used of Jesus Christ by His followers. The title of "Saviour" is widely paralleled. This was specially applied to the gods of healing, Asklepios of Epidaurus, and Apollo; but it was also used of the Emperors. The calendar inscription from Priene speaks of Providence as sending Augustus "as a Saviour to us and those that come after, to make wars to cease, and to set all things in order." The use of the word in connection with Divine healers and also with the Emperors would help to make its meaning clear when it was used by the Christian missionaries in their work, of the Master whom they proclaimed.

It has long been a commonplace of New Testament exegesis that the title "Lord" would recall to Jewish readers the Greek equivalent of the Divine name in the LXX version. It is only recently that we have found that to Gentile readers it would have been a similar connotation of divinity. It was the title applied by the pagan to his god. "The table of the Lord" has a Christian ring (1 Cor. x. 21), but its counterpart in St. Paul's words, "the table of devils," would be at once suggested by the frequent phrase: "I invite you to the table of the Lord Serapis." But, further, the claim of the Roman Emperors to Divine honours, made at first with hesitation, was steadily being pressed on their subjects by the middle of the first century. Seneca might satirize the deification of Claudius in his "Apocolocyntosis," or

"Pumpkinization," in which a man is admitted to the Divine rank of cucumber, but the process went on, rapidly in the East, where men had for centuries been used to the idea, from the practice of Oriental monarchs such as those of Persia and Egypt, from whom it had been borrowed by the successors of Alexander, more slowly in the West, where it was strange. Now, "Lord" was the title by which it was most usually expressed, and that title was increasingly given to the reigning Emperor, becoming common during the reign of Nero, the very period at which New Testament phraseology was being formed. Festus' remark (Acts xxv. 26) about St. Paul's case, "concerning whom I have nothing definite to write unto the Lord"—*i.e.*, Emperor—is wholly in accordance with usage of the time. Further, the adjective used by St. Paul and St. John in the phrases, "the Lord's supper" and "the Lord's day" is frequently found as the equivalent of "imperial" in such phrases as, "the imperial treasury." The very fact that a day was so named "Lord's" by the Church shows how closely she followed the usage of the time, for an "Augustus" day is used in dating documents both in Egypt and Asia Minor. Again, the words used in both Greek and Latin for the expected "coming" of Jesus Christ (*παρουσία* in Greek, *adventus* in Latin) were the technical terms for a royal visit. A quotation from a papyrus dating from 113 B.C., found among the wrappings of a sacred crocodile, and containing a petition from some village elders with regard to the expected visit of King Ptolemy Soter II., will illustrate the Greek use: "Applying ourselves diligently both night and day unto fulfilling the task set before us, and the provision of the imposed rations of wheat for the *coming* of the King," while the Latin use may be seen on commemorative coins of various cities and provinces, such as those of Trajan and Hadrian ("Adventus Augusti").

Moreover, the title "God" or "Son of God" was also used of the Emperors; the calendar inscription of Priene, found in duplicate in other Anatolian towns, speaks of the "birthday of the God"—*i.e.*, Augustus—as beginning "the gospel (*τῶν ἐναγγελίων*)

to the world," and another inscription from Pergamum illustrates the same use, while it is found at Tarsus in a position which must have brought it before the eyes of St. Paul as a boy.

All this, coupled with the language about the "Kingdom of God," goes far to explain the suspicion and hostility with which, by the end of the century, the Church was regarded by the Imperial authorities. It was not merely that, like the Jews, the Christians refused to pay Divine honours to the reigning Emperor; they went further, and claimed these very honours for "another King, one Jesus" (Acts xvii. 7). Such was the effect upon the outside world. To the Church itself, and especially to the Gentile portion of it, there was another consequence: the way was prepared for the conception of the Divinity of Jesus Christ. It was not to the Jew alone that "Lord" would connote the Divine nature; the Gentile also was familiarized with the ascription of Divine honours in this form. And the apostolic formula "Jesus is Lord" contained to the mind of both halves of the Church the doctrine of Christ's nature, which was developed more explicitly as time went on.

There was this great contrast, however, between the process within and without the Church: Within the Church, the claim that Jesus of Nazareth was the Son of God was made primarily upon the grounds of His character, backed by the exhibition of power involved in the Resurrection, which was the firm belief of Christian people; outside the Church, in the empire, the claim was made solely on the ground of power, without reference to character, the worst Emperors insisting most strongly upon the recognition of their divinity. Nor should it be forgotten that the belief in the divinity of Jesus Christ arose *first* in Jewish circles, where the claim of the Emperor to Divine honours was most stoutly resisted; only from the Jewish Church did it spread to the Gentile world, where the Imperial claims were preparing the way for its acceptance.

The examples just given will help to make clear the nature

of the advance made in the study of the New Testament; there has been nothing very startling or revolutionary in the change; the work of earlier scholars was too sober and too sound for any such result. But we have gained a clearer conception of the exact nuance of words and phrases and figures, and can consequently tread with firmer footstep in the attempt to discover the meaning of the Apostolic writings, which give the interpretation of the Person and Work of the Lord, which lie at the foundation of the whole structure of Christian doctrine.

The Church and the Poor.

A SERIES OF HISTORICAL SKETCHES.

By W. EDWARD CHADWICK, D.D., B.Sc.

XV.

The Last Fifty Years.

IN the previous chapter we saw that for many years very serious attacks, proceeding from different sources, had been made upon the principle of individualism, or non-interference (*laissez-faire*). From about 1870 a general belief in this principle was so far shattered that from this time onwards practically all legislation for the benefit of the poorer classes is inspired by the absolutely contrary principle—that of faith in State interference, otherwise Collectivism. Professor Dicey shows[1] that the acceptance of this root principle has led to a belief in four other subsidiary principles, which have been embodied in legislation with four definite objects: First, the extension of protection; secondly, the restriction of freedom of contract; thirdly, a preference for collective, as opposed to individual action; fourthly, the equalization of advantages among individuals possessed of unequal means for their attainment. The great majority of the Acts of Parliament passed during the last forty-five years will be found to have as their purpose the promotion of one or more of these objects. Under the head of "Protection" will come the Workmen's Compensation Acts, various Factory Acts, the Sale of Food and Drugs Acts,[2] etc. Under "Restrictions of Freedom of Contract" we must place certain clauses in the Agricultural Holdings Acts, which prevent the bargaining away of rights by the tenant; also clauses in the Workmen's Compensation Acts,[3] which prevent a workman con-

[1] In "Law and Opinion in England," Lecture VIII.

[2] Dicey shows that "Protection" is tacitly transformed into guidance. *Op. cit.*, p. 261.

[3] The number of these Acts are given by Dicey, *op. cit.*

tracting himself out of his benefits.[1] As a proof of the preference for "collective action" we may adduce the Combination Act of 1871 and various Trade Union Acts. The spirit of these Acts, which favour combinations and give Trade Unions a recognized position, is entirely opposed to that of the Conspiracy Act of 1800. As examples of Acts promoting the "Equalization of Advantages," we may certainly quote the various Education Acts, Employers' Liability Acts, and different Acts intended to promote the general health of the community. Further, it should be noticed that this Collectivist legislation is not the production of one, but of both the great political parties in the State.[2]

The history of the Poor Law during the last half-century is chiefly a history of various efforts to improve its administration, though from time to time attacks have been made upon the principles upon which the Act of 1834 was based, as also to reverse the policy according to which those who framed that Act desired it to be administered. In 1871 all the collective functions of the Poor Law Board, also sanitary and highway administration, and the general supervision of local authorities, were transferred to the Local Government Board.[3] Both the powers and the activities of this branch of the public service have, of course, been very largely extended during recent years. One subject which has been much before the public during the period of which we are speaking, and which has provoked a large amount of both wise and unwise discussion, has been the proper spheres, or the different functions, of charity and of the Poor Law. In 1869 Mr. Goschen issued a valuable circular in which it was stated that "it is of essential importance that an attempt should be made to bring the authorities administering the Poor Laws and those who administer charitable funds to as clear an understanding as possible, so as to avoid the double distribution of relief to the same person, and at the same time

[1] "The transition from permissive to compulsory legislation bears witness to the rising influence of Collectivism" (Dicey, *op. cit.*, p. 265).

[2] Since 1870 Collectivist legislation has proceeded independent of the political party in power.

[3] By 34 and 35 Vict., cap. 70.

to secure that the most effective use should be made of the large sums habitually contributed by the public towards relieving such cases as the Poor Law can scarcely reach."[1] The circular goes on to point out how necessary it is "to mark out the separate limits of the Poor Law and of charity."[2] The same necessity is still with us, as is also that of a clear understanding that, according to the principles of 1834, the Poor Law is not framed to deal with poverty, but with destitution. The danger of giving "relief in aid of wages," both by those who administer the Poor Law and those who give charity, is too often forgotten. If only those who are tempted to do this would study the conditions of the English poor prior to 1834, the danger would be far less than it actually is. This circular of Mr. Goschen's was probably the chief cause of the establishment of the Charity Organization Society, which was founded in 1869, and which is still active in London and in various provincial towns.

Among other means which have tended to better administration have been the Poor Law Conferences at which Guardians from various Unions meet annually to discuss subjects connected with their various duties.[3] These began in 1871, and are now held every year in London and in various parts of the country. So impressed was the Government with their usefulness that in 1883 an Act[4] was passed allowing Unions to pay out of the Common Fund the reasonable expenses incurred by any Guardian, or Clerk to the Guardians, attending these Conferences.

From about this time we see the beginning of a movement which of recent years has rapidly developed in two directions. On the one hand, we notice an effort to remove from the workhouses three classes of paupers, and to deal with these in special institutions. For the sick we find that Poor Law hospitals or infirmaries are provided; for the vagrants we find casual wards

[1] In 1863 the Rev. W. G. Blackie had read a paper at the Social Science Congress on "The Collisions of Benevolence and Social Law."

[2] Aschrott and Preston Thomas, "The English Poor Law," p. 90.

[3] Their originator was a Mr. Barwick Baker.

[4] 46 and 47 Vict., cap. 11.

are established; while for the children various means are devised, either Poor Law Schools, "Scattered Homes," or a "Boarding Out System," being now generally arranged. On the other hand, as local government has become more efficient, or more paternal, we find that other branches of this service have, to some extent, taken upon themselves functions which formerly, at least to some degree, were discharged by the Poor Law; in consequence of this there has arisen a certain amount of "overlapping," which is inimical to economy of administration. Possibly the most striking instance of this is found in connection with the treatment of the sick. In the Minority Report of the Royal Commission on the Poor Laws of 1905 we read: "The continued existence of two separate rate-supported Medical Services in all parts of the kingdom, costing, in the aggregate, six or seven millions sterling annually—overlapping, uncoordinated with each other, and sometimes actually conflicting with each other's work, cannot be justified."[1] Another sphere of State activity in which serious overlapping is in existence is that connected with the care, health, and education of children. In regard to this, the Minority Report asserts "that it is urgently necessary to put an end to this wasteful and demoralizing overlapping by making one Local Authority in each district, and one only, responsible for the whole of whatever provision the State may choose to make for children of school age."[2]

The winters of 1885-86 and 1886-87 were of unusual severity, and at that time many branches of trade were depressed; consequently, there was much unemployment and also a certain amount of reduction of wages. Unfortunately, many Unions, especially in London, proved unequal to meeting the strain which was put upon them; workhouses became overcrowded, and the tests offered for out-relief were often unsuitable. A great meeting of unemployed—attended, unhappily, also by a large number of bad characters—was held in Trafalgar Square. The Lord Mayor of London opened a "Mansion House Fund,"

[1] Minority Report, 1909, p. 230 (8vo. edition). [2] P. 169.

to which an enormous sum of money was subscribed. Those engaged in its distribution proved to be unequal to the responsibility involved. After the crisis was over it was found that the fund had had a distinctly demoralizing effect upon the poorer classes.[1] This led to the appointment of a Committee of the House of Lords in March, 1888, which was "to inquire as to the various powers now in possession of the Poor Law Guardians, and their adequacy to cope with distress that may from time to time exist in the Metropolis and other populous places; and also as to the expediency of concerted action between the Poor Law Authorities and Voluntary Agencies for the Relief of Distress."[2] In their Report the Committee recognized the importance of adhering strictly to the principles of 1834; at the same time they made certain recommendations which would throw a very considerable increase of expense upon the local Poor Law Authorities. Just at that time a new County Government Bill for England and Wales was being framed. In this Bill[3] it was arranged that through the County Authorities certain grants should be made to the Guardians for certain kinds of expenditure. As the result of further Acts, passed in 1890, additional help was given to local Poor Law Authorities; consequently, there is available to-day for the purposes of the Poor Law, besides the yield of the local Poor Rate, a very considerable sum drawn from wider sources.[4]

The Local Government Act of 1894[5] brought about a very considerable change in the *personnel* of many Boards of Guardians. It largely increased the electorate by which Guardians were selected, and it removed all property qualification for holding the office, which thus could now for the first time be held by a working man. Also by this Act women for

[1] Aschrott and Preston Thomas, *op. cit.*, pp. 100, 101.

[2] *Ibid.*, *op. cit.*, p. 102.

[3] Which became the Act 51 and 52 Vict., cap. 41.

[4] By the Annual Report of the Local Government Board for 1911-12 [Cd. 3627] the amount of expenditure on relief for the last current year was £15,023,130, of which £2,451,894 came from "Grants and Government subventions," against £11,757,298 from local rates.

[5] 56 and 57 Vict., cap. 73.

the first time "obtained a firm position on the Boards."[1] It was feared at the time that these changes might bring about a great relaxation of strictness of administration. At the first elections (in 1895), under the cry of the necessity of "humanizing the Poor Law," the Socialists tried in many localities to bring in extreme elements. But actually in only a few instances, and these mainly in large centres of population, did these extremists obtain a majority. In some cases a policy of "liberal," indeed of reckless, giving of out-relief was tried. Even where this took place the Local Government Board did not intervene, though many at the time were surprised at its inaction.[2] But in the event this policy, on the part of the supreme authority, justified itself. When the rates rose, and that without any corresponding improvement in the welfare of the poor, the ratepayers became indignant and demanded a return to the method of applying the workhouse test, whose usefulness had been tried by a long experience.

Of recent years there has undoubtedly been a very considerable increase of expense in connection with the Poor Law; but, except in comparatively few instances, this has not been due to a more lavish distribution of out-relief, and certainly not of this to the able-bodied. It has been much more largely due to the increased cost and the increased efficiency of administration. In London it has been especially due to the erection and maintenance of costly and exceedingly well-equipped Poor Law hospitals and dispensaries, as well as other institutions for special classes of paupers. In the country generally it has to a certain extent arisen from the appointment of a larger number of officials—Relieving Officers and others—and through appointing those who were better equipped for their work, and therefore were rightly paid higher salaries.

I cannot here deal with the large amount of recent legislation

[1] Aschrott and Preston Thomas, *op. cit.*, p. 110.

[2] The Board actually issued certain circulars giving very plain advice to the Guardians—*e.g.*, that of January 29, 1895, which spoke of the importance of "those who take upon themselves the office of a Guardian, discharging their duties with a due sense of the responsibility which the position involves."

which, though not directly connected with the Poor Law, must inevitably have far-reaching effects upon many who, under other circumstances, would probably have become a charge upon its funds. The laws dealing with Old Age Pensions, with Unemployment Insurance, and with Insurance against Sickness have not yet been long enough in operation for a satisfactory estimate to be formed as to their probable results. They are, of course, further instalments of that Collectivist legislation of which we have had so much in the recent past, and of which, if one can read aright the signs of the times, we are likely to see still further instalments in the future. What the ultimate effects of this legislation will be, he would be a bold man who would venture to prophesy. Probably it will lie midway between the hopes of those who expect it to produce a kind of social millennium, and the warnings of those who tell us that it will inevitably sap the energy and the power of self-effort for which, they say, Englishmen have been so conspicuous in the past.

I must now turn to consider what the Church has done for the poor during this period. Certainly she has given ample evidence of a far more intelligent and practical interest in their needs; also of a far greater sense of responsibility towards improving their condition. She has awakened to the fact that no mere attempts to palliate the sufferings of individuals, or of certain classes of individuals, can be regarded as an adequate discharge of her duty towards the poor generally. We find, at any rate among the more intelligent members of the Church, a growing effort to view what is termed the "Social Problem" as a *whole*. There is an increasing conviction of its unity, without any attempt to deny either its complexity or the interdependence of its many parts. Above all, we see a growing belief that it is unwise to attempt to divide life into separate spheres, to which we may apply such terms as "sacred," "secular," "religious," "material," "economic," or "moral." An analysis which has sometimes been pushed to a very extreme limit has proved the necessity, and not only the necessity, but the possibility, of finding also a synthesis, and that

one not of an artificial, but of a very real, nature.[1] The great majority of thinkers, however differently they may approach the problem, are agreed that the promotion of the welfare of the people, in the widest sense of the term, is the true object of the Church, and that this is an object or a work which demands their best and highest energies. The more carefully they have studied the New Testament, the more surely have they become convinced that nothing which ministers to a true social welfare can be outside the sphere of the activities of the true followers of Christ.

Among the many influences which have tended to produce this change of both view and conduct, none has been greater than that of Bishop Westcott. In 1883 he became a Canon of Westminster; in 1886 he published the addresses entitled "Disciplined Life," and in 1887 the volume entitled "Social Aspects of Christianity." In 1889 he became, upon its formation in that year, the first president of the Christian Social Union. I lay stress on these dates because a glance at a bibliography of Bishop Westcott's published works will show that before the year 1887 very little that he wrote bore *directly* upon the social problem, while of what he published after that date—the titles fill nearly three pages—everything (with the exception of the great commentaries upon "The Epistle to the Hebrews" and "The Epistle to the Ephesians,") has the closest possible reference to it. But though Bishop Westcott did not become a social *teacher* until he was nearly sixty years of age, he had been a close student of the subject almost all his life. In a letter written in 1848, when the French King lost his throne, are these sentences: "I cannot say that I feel any great indignation at the Parisian mob. They had doubtless great grievances to complain of, and perhaps no obvious remedy but to be gained by force. . . . They are indeed fearful times. There is need of a real Church amid all this confusion."[2] In the

[1] In this we may see a return to the method of the New Testament, where "life" is far more frequently used without a qualifying adjective than with us—*e.g.*, St. John x. 10.

[2] "Life of Bishop Westcott," vol. i., p. 101.

"Elements of the Gospel Harmony," written three years later, we may trace the beginnings of the teaching afterwards so fully developed in various directions on many occasions. Here we see his ability to take a wide survey of history, and to show the connection of the parts with the whole. For instance, he asserts that "the best conception of life which we can form is that of activity combined with organization, the permanence of the whole reconciled with the change of parts, a power of assimilation and a power of progress." Also he states that "Christianity cannot be separated from the past any more than from the future. . . . The Incarnation as it is seen now is the central point of all history. . . . If we regard all the great issues of life, all past history, so far as it has any permanent significance, appears to be the preparation for that great mystery, and all subsequent history the gradual appropriation of its results." From that time onwards the meaning of the Incarnation seems to have been the central subject of Westcott's study, as, later, the applications or issues of the great doctrine became the basis of all his social teaching.

Seventeen years later was preached the first of the three "Addresses on the Disciplined Life."[1] Here he showed how we may learn from the spirit of the leaders of the past, but that we must not copy either their methods or the details of their practice. Speaking of the Rule of Benedict of Nursia, he says: "Henceforth the law of social life was to be sought in self-devotion and not in self-indulgence,"[2] and finally he asserted that "history teaches us that social evils must be met by social organization. A life of absolute and calculated sacrifice is a spring of immeasurable power."[3] I give these extracts from his earlier works to show how long the Christian solution of the social problem was seething in his mind.

But it was in the "Social Aspects of Christianity" that he first definitely dealt with the subject. The preface to this book

[1] In Harrow School Chapel, in 1868; reprinted in "Words of Faith and Hope."

[2] P. 9. [3] P. 14.

should be carefully read, for it is at once autobiographical and prophetic. He confesses what he owes to Comte's "Politique Positive," which he had carefully analyzed twenty years before, and also to Maurice's "Social Morality," of which he writes: "Few books can teach nobler lessons, and I should find it hard to say how much I owe to it, either directly or by suggestion." In 1890 he became Bishop of Durham, and in 1891 he delivered the well-known speech on Socialism at the Church Congress at Hull.[1] In this he states: "The term 'Socialism' has been discredited by its connection with many extravagant and revolutionary schemes, but it is a term which needs to be claimed for nobler uses. It has no necessary affinity with any forms of violence or class selfishness or financial arrangement. I shall therefore venture to employ it . . . as describing a theory of life and not only a theory of economics. In this sense Socialism is the opposite of Individualism. . . . Individualism and Socialism correspond with opposite views of humanity. Individualism regards humanity as made up of disconnected or warring atoms; Socialism regards it as an organic whole, a vital unity formed by the combination of contributory members mutually independent."[2]

In the following year the subject of Bishop Westcott's first charge was "The Incarnation a Revelation of Human Duties."[3] In this we come to the very heart of his social teaching, and that the doctrine of the Incarnation was its chief inspiration is here made perfectly clear. The following extracts are typical: "The Incarnation of the Word of God becomes to us, as we meditate on the fact, a growing revelation of duties—personal, social, national."[4] "We are required to prove our faith in the wider fields of social life."[5] "As this age has been an age of physical science, so the next is likely to be an age of social science."[6] "The Incarnation . . . hallows labour and our scene of labour. It claims the fullest offering of personal service."[7] "For us each amelioration of man's circumstances is

[1] Reprinted in "The Incarnation and Common Life." [2] P. 225.
[3] Also reprinted in "The Incarnation and Common Life."
[4] P. 43. [5] P. 45. [6] *Ibid.* [7] P. 47.

the translation of a fragment of our creed into action, and not the self-shaped effort of a kindly nature."[1] I could quote many more such sayings, but these will be sufficient to show how much we owe to Bishop Westcott in bringing the deepest truths of the Christian creed to bear upon what must be everyday efforts of social duty.[2]

The first official recognition on the part of the Church of England of the importance and urgency of the social problem occurred, I believe, at the Lambeth Conference of 1888, when the Conference asked that "some knowledge of Economic Science should be required of Candidates for Holy Orders," and when Archbishop Benson, in the Encyclical Letter, stated that "no more important problems can well occupy the attention—whether of clergy or laity—than such as are connected with what is popularly called Socialism." The subject occupied a much more prominent position at the following Lambeth Conference in 1897, when it was dealt with by a special committee, which published upon it a lengthy report. In 1903 a Committee of Convocation was appointed to consider the same subject. The result of its deliberations was an excellent report entitled, "The Moral Witness of the Church in regard to Economic Questions." At the Pan-Anglican Congress of 1908, the section which dealt with "The Church and Human Society" evoked the widest possible interest. At the third Lambeth Conference, which immediately followed the Congress, the social question was again regarded as probably the most important of all the questions debated. Two of the six resolutions passed upon the subject must be remembered: No. 45 runs, "The social mission and social principles of Christianity should be given a more prominent place in the study and teaching of the Church, both for the clergy and the laity." No. 47 states that, "A committee or organization for social

[1] "The Incarnation a Revelation of Human Duties," p. 49.

[2] There is an admirable appreciation of Bishop Westcott's social teaching and work in Bishop Talbot's "Some Aspects of Christian Truth," pp. 303 *et seq.*

service should be part of the equipment of every diocese, and, as far as practicable, of every parish."[1]

Of recent years much excellent work has been done by various voluntary societies which have not only attacked the social problem as a whole, but also certain definite problems, more or less closely connected with poverty, from a definitely Christian point of view. The earliest of these societies, the Guild of St. Matthew, was founded by Mr. Stewart Headlam in 1877; but possibly from its extreme socialistic, and still more extreme High Church, views, it has never had a very numerous membership. By far the most important of these societies, and the one which has exerted the strongest influence upon social reform, by exposing social abuses and urging the amelioration of social conditions, is the Christian Social Union. It has been fortunate in enlisting among its officers men of exceptional influence, and who consequently have been able to claim not only a wide hearing among the more thoughtful members of the community generally, but a careful attention from those in a position of high authority in the State. Its three presidents have been Bishop Westcott, Dr. Gore (the present Bishop of Oxford), and Dr. Kempthorne (now Bishop of Lichfield), while Canon Scott Holland has from the first been the chief influence on its executive committee, and indeed the main driving force of the society. It has published an extensive literature dealing with almost every detail of the social problem in all its many branches. Perhaps the strongest proof of its influence lies in the fact that it has formed the model for all the various societies established by other Christian "Churches" to work upon similar lines towards the attainment of the same objects.

As the Christian social worker looks back over the last hundred and fifty—indeed, over the last fifty—years, and then considers the immense improvement in public opinion which has taken place in reference to the problems of poverty during

[1] The Reports of the Lambeth Conferences and the pamphlet on "The Moral Witness of the Church" are published by the S.P.C.K.

this time, he may indeed thank God and take courage. But if he is truly thankful that this public opinion is very different now from what it was even half a century ago, he is not therefore blind to still existing evils. He knows how much there is to be accomplished before all have even that "equality of opportunity" which, surely, should be their right. But the Christian social reformer can certainly now feel that at the present time "organized Christianity" is making its voice heard and its influence felt as never before. That this is chiefly due to a more intelligent perception of the meaning of the Christian Creed, and to a more practical application of its principles, there can be no doubt. The hope of a further improvement in the welfare of the poor lies in the true meaning of Christianity being still more fully understood and the responsibilities which a profession of Christianity should involve being more efficiently discharged.

Jewish Family Customs.

By ISRAEL COHEN, B.A.

THE family is the unit of the community; it therefore possesses more than ordinary importance in Jewish life, which has existed upon a purely communal basis ever since the downfall of Judæa. It is the bond of cohesion which has resisted the dissolving forces of dispersion, which has safeguarded the purity of the race, and preserved the continuity of religious tradition. It is the stronghold of Jewish sentiment and of the historic consciousness, the scene in which some of the most essential features of religious practice find their principal expression, the medium in which Jewish life unfolds itself in its most typical forms and intimate phases, with all those habits, customs, and superstitions, that make up national individuality. To found a family is regarded not merely as a social ideal but as a religious duty. The Rabbis declared that the first positive command in the Bible was to propagate the species, basing their dictum upon the injunction, "Be fruitful and multiply," in the first chapter of Genesis. They laid potent stress upon the institution of marriage, invested it with the highest communal significance, and endowed it with the aureole of sanctity. They regarded the bachelor with contempt, which almost amounted to aversion; they felt for the spinster unbounded pity. Only he who had founded a house in Israel was worthy to be considered a full-fledged member of the community, to whom all honours and offices were open; only she who had become a mother in Israel had fulfilled her natural function and realized her destiny. The traditional importance of family life still holds sway in modern times, though in the East the domestic circle is broken up by forced emigration, and in the West it suffers assimilation to the predominant conditions.

The Rabbis of ancient times prescribed the eighteenth year as the age for marriage. In the Russian Pale of Settlement, in

Galicia and in Palestine, this Rabbinic counsel is still devoutly followed, while in other Eastern countries, Morocco, Persia, and India, marriage often takes place soon after puberty. In Russia political conditions have combined with moral considerations to produce early marriages, for married men are exempt from military service. Moreover, the father who has a dowry for his daughter seeks to secure her marriage before the dot can be imperilled by a riotous outbreak. On the other hand, in Western countries early marriages are rendered less frequent by economic conditions, though they are more frequent than among the general population, owing to the zeal and energy Jewish parents display for the nuptial welfare of their children, particularly of their daughters. The standard of material comfort aimed at in Western lands may, and does, postpone the age of marriage, but the traditional ideal of family life acts as a check upon a distant postponement. The vitality and influence of this ideal correspond very largely to the degree of devotion which any particular community may show to the general raditions, social and religious, of Jewish life. In families where that devotion is intense, and where the multiplicity of orthodox observances is preserved, there early marriages are most frequent, or at least the desire for them is keenest. But in households that have long been established in a Western environment, and whose members have become assimilated to the social conditions around them, the age for marriage approximates to that among the general population.

The influence of environment in determining the age for marriage also operates in regard to the methods by which the event is arranged and the customs by which it is celebrated. In Eastern countries most remote from European civilization, such as Morocco, Persia, and India, the marriage is arranged by the parents of the young couple, who, owing to their extreme youth, submissively acquiesce in whatsoever fate is decided for them. In Eastern Europe the parental negotiations are preceded by the labours of a matrimonial agent, who is one of the most typical and interesting figures in Jewish life at the present

day. The profession of the *Shadchan*, as he is called, is rendered necessary by the segregation of the sexes, which is strictly observed in most of the communities in Eastern Europe, and by the limited opportunity of acquaintance among young people. The *Shadchan* is a prized visitor in the home of every marriageable girl, and his visits continue until their object is attained. No girl without a dowry, unless endowed with natural charms, is likely to be helped by his services; the larger the dowry the greater are his opportunities of effecting a satisfactory union and receiving a handsome commission. Nobility of pedigree or family repute (*yihuth*) is another important asset on the side of the bride; it resolves itself ultimately into the family reputation for piety, learning, philanthropy, and communal influence. In the case of the bridegroom the highest virtue is excellence in Talmudic study, which far surpasses in value a splendid pedigree or a dazzling income bedimmed with ignorance. In most of the teeming communities of Russian and Galician Jewry the father still regards sacred learning as the noblest possession in a son-in-law, and if he can ally his daughter to a budding Rabbi he believes it is an act that will find especial grace in the eyes of the Almighty. The lack of worldly means or prospects on the part of the bridegroom, if he should have no intention of adopting a religious profession, forms not the least deterrent, for in these communities it has been the custom for generations for the father of the bride to keep his son-in-law in his own house for the first two years after marriage, and then to set him up in a house and business of his own. The services of the *Shadchan* in arranging such unions are in great and constant demand; his area of operations is very wide, extending throughout the Russian Pale, and even across the frontier into Galicia and Roumania, and occasionally by means of correspondence to more distant lands. He keeps a notebook of particulars about marriageable maidens and wondrous young scholars in all the provinces within his ken, and effects alliances between families separated by hundreds of miles and hitherto utterly unaware of one another's existence.

His ways and wiles are ingenious and infinite, and have formed the theme of many an entertaining novel in Hebrew, Yiddish, and more modern languages. His match-making is sometimes a supplement to another calling, generally of a religious order, such as that of synagogue precentor or ritual slaughterer, though it is also compatible with a purely secular occupation; while occasionally it forms his sole or staple industry, to which he devotes unflagging energy and unbounded ardour. The couples whom he brings together hardly know one another before marriage, and sometimes see each other for the first time on their wedding day. Happiness under such circumstances might seem to be problematical, but the factors that make for its attainment are the youth of both persons, the absence of any previous attachment or fancy on the part of either, and the fact that marriage affords them the first opportunity of learning and developing the sentiment of love.

Proceeding Westwards we find that the arrangement of marriages tends to vary approximately in accord with local customs and conditions. The comparative freedom of intercourse between the sexes allows of the natural development of personal affinities, though the process may be retarded by a vigilant and critical mother. The Talmudic scholarship of a young man enjoys little of the importance attaching to it in the marriage-market of Eastern Europe; it is put into the shade by secular scholarship and scientific distinction, the respect for which, particularly prevalent in Germany, is a modern form of a medieval tradition. But throughout the predominating section of Western Jewry the decisive element in the bridegroom's suitability, apart from the personal factor, is his worldly position and prospects. As for the bride she must, like her sister in the Russian Pale, be provided with a dowry, or be possessed of compensating beauty, otherwise she is likely to be doomed to spinsterhood. Despite the general freedom of intercourse between the sexes, furthered by the growth of social clubs and the increasing tendency of Jewish girls to earn their own living, the duties of the *Shadchan* are

by no means obsolete. On the contrary, throughout the lands of the West he drives a busy if somewhat uncertain trade, though his livelihood hardly ever depends entirely upon his brokerage. In America, where the instability of the nuptial tie seems also to have affected Jewish life, he is even insured by the contracting parties against a breach of promise. In Germany and Austria he has in recent years found an insidious rival in the Press, in the advertisement columns of which anxious mothers invite offers for the hands and fortunes of their accomplished and domesticated daughters, specifying the exact amount of their marriage portion and the particular shade of their religious conformity, while would-be bridegrooms publish details of their commercial or professional status and their requirements as to the wealth, beauty, and domestic virtues of prospective brides. Despite these match-making agencies, whether of professional brokers or newspaper advertisements, mutual affection plays a great and growing part as a prelude to marriages in the West, and the period of engagement that precedes the wedding—an arrangement not known, or at least not observed in the East—enables the couple to gain a much-needed knowledge of one another. Western Jewry is sharply divided from Eastern Jewry in the facility and frequency of marriages for love pure and simple, and likewise in the care and prudence exercised to prevent improvident unions. In the East the religious importance attaching to marriage, the stigma attaching to celibacy, and the innate faith in the Almighty as the bountiful Provider of daily needs, usually outweigh material considerations, but this spiritual attitude finds little or no acceptance in the West, where the material sustenance of wedded life must generally be assured before its obligations are entered upon. This difference of attitude results not only in the postponement of marriage in the West, but also in the increase of celibacy, a tendency which is favoured by the sense of independence acquired by women who earn their own living, and who find therein a source of consolation or distraction not open to their sisters in the East. Thus, the economic con-

ditions of the modern world tend to modify profoundly the ideals of family life treasured by the children of Israel throughout the ages.

In ancient times the ceremony of betrothal (*erusin*) was a solemn act, almost as binding as that of marriage. It consisted in the signing by both parties of a contract which imposed a penalty upon the one guilty of breach of promise, and its provisions could be set aside only by formal divorce. The betrothal was followed twelve months after by marriage (*nissuin*, "home-taking"). But when the Jews became dispersed among the nations they found the ancient custom inexpedient or impracticable, so they combined the two ceremonies in the marriage service. A Jewish betrothal, therefore, resembles in character the usual engagement in the West, though it receives a sort of religious sanction in the synagogue, in which the bridegroom, on the Sabbath following, is called up to the reading of the Law. In the case of a breach of promise, the aggrieved party who desires compensation cannot obtain it by Jewish law but must resort to the law of the land; but this procedure is not generally adopted owing to the modesty of the girl whose sad experience would become the dominant theme of gossip, not merely in the Jewish community of her own city, but of the entire land. For within the world of Jewry the limelight of publicity beats as fiercely as in any village upon an unfulfilled romance, and the distressed heroine who hopes to meet another lover finds discretion the better part of valour in dealing with the author of her passing affliction.

The religious solemnization of marriage is, in its essential features, the same in all communities; its festive celebration differs very widely, being influenced by conditions of environment. The wedding may not take place on Sabbaths, feast-days, or fasts, or in specially prohibited periods; but on the Sabbath before the wedding-day the bridegroom is called up to the reading of the Law, and a blessing is invoked upon him and his bride and relatives. In orthodox communities both the bride and bridegroom fast on their wedding-day until the festal repast,

in expiation of their sins, and the bride takes a ritual bath; but these customs, while strictly observed in the East, are falling into desuetude in the West. The scene of the wedding ceremony is usually in the synagogue, where the rule as to the separation of the sexes, which is enforced at all religious services, is disregarded for the joyous event. The service is generally conducted by the minister with choral assistance, and sometimes with the accompaniment of instrumental music even in synagogues that are innocent of such an element on ordinary occasions of Divine worship. The actual solemnization takes place under a canopy (*huppah*) which is stationed before the Ark of the Law, and beneath which the young couple take their places, supported by their respective sponsors, who are known in Jewish idiom as *Unterführer*. In Western countries such modern features as best man, bridesmaids, and even page-boys, have been adopted pretty generally. The canopy is a survival of the litter in which the bride in ancient days was carried off, or of the room in which she was left alone with her husband for a time. The celebrant recites the marriage benediction, offers a cup of wine to bride and bridegroom, and then the latter, placing a ring upon his bride's finger, makes the declaration: "Lo, thou art dedicated unto me by this ring, according to the Law of Moses and Israel." The marriage document, which is an Aramaic composition on parchment, is read; the minister utters a blessing over a second cup of wine; and the bridegroom crushes a glass under his foot. This last custom is a symbol of grief for the loss of Zion; it is a survival from Talmudic times, and is disregarded in more advanced communities. An address by the officiating Rabbi usually follows, particularly in Western countries, and then the marriage register is signed.

Compliance with the civil law of the land as regards marriage is insisted upon by the religious authorities, who invariably have official relations with the responsible department of the Government. The civil law is occasionally disregarded by the poor, either from poverty, owing to the expense of the registration, or from ignorance; and they have a private wedding (*stille*

Chasunah) at home, which is solemnized by an impecunious Rabbi. Such marriages occur both in Eastern Europe and in Western Ghettos, but they are on the decrease owing to a growing knowledge of the perils involved by illegitimacy.

No alliance may take place between a member of the Jewish faith and a Gentile, unless the latter previously becomes a proselyte, nor between a member of the priestly caste, a Cohen, and a widow or a divorced woman. Marriage with a brother's widow, which, when there was no issue, was regarded as obligatory in Bible times (Deut. xxv. 5-6), is generally discountenanced, and the ceremony for evading the obligation (*halizah*—"taking off the shoe") is observed pretty widely (Deut. xxv. 7-10). The widow may not remarry until this ceremony has been carried out, and an unscrupulous brother-in-law may refuse to submit to it unless she will pay him a sum of money. The Reform view, however, is that *halizah* is not essential to the marriage of the widow, and the ceremony is ignored by those of a liberal tendency.

The social celebration of a wedding assumes different forms in different places. In Oriental countries the festivities continue over several days, and the leading of the bride to the home of her husband amid gladsome acclaim is a custom in which a large circle of friends participate. In the swarming centres of Jewry in Russia and Galicia, particularly in the townlets with a tense Jewish atmosphere, the wedding is almost a communal event. It is the occasion of a reunion of relatives and friends from far and wide, who make as merry as they can in the distressing conditions around them. The feast is prolonged to a late hour, while profound discourses on Talmudic themes are delivered not only by the spiritual leaders of the congregation, but also by the bridegroom, who, apparently, is expected to be so free from the exciting emotions of his new estate as to be able to hold forth for an hour upon some controversial theological topic. The importance attached to the discourse (*Derashah*) of the groom is significantly shown in the fact that a wedding-present is called a *Derashah-Geschenk* (a

Hebrew-German hybrid). Intellectual fare of a lighter kind is provided by fiddlers (*Klesmer*), who form an almost indispensable element at a party in Eastern Europe. One of their number is a jester (*Badhan* or *Marschalik*) who improvises songs and japes, moving his audience to uproarious laughter, and who then, addressing the bride, assumes a serious vein—sometimes mock-serious—and reduces her to tears by depicting the trials and tribulations that await the virtuous housewife in Israel. In Western countries a dinner and ball are considered in the middle classes the requisite features of a fashionable celebration, and in each locality there is a recognized code or ritual that is scrupulously observed—lest critical neighbours make carping comment. The style of invitation cards, the splendour of the carriages, the richness of the dresses, the gorgeousness of the repast, the excellence of the orchestra, the number and nature of the speeches—all these are factors that distinguish a Jewish wedding in the West, even among the most orthodox, from a similar event in the East, and they are largely copied from the prevalent fashion. On the Continent, particularly in Germany, it is customary to perform an amateur play dealing with the foibles of the young couple and their families. The institution of the honeymoon, which is unknown in Eastern Jewry, is sedulously cultivated throughout the West by all whose means allow them to indulge in the luxury. In the case of conforming families, the honeymoon is postponed until after the Sabbath following the wedding, as a domestic celebration, known as the "Seven Blessings," is observed on the day of rest. But this custom, too, is falling into decay among the modernized class, with whom the honeymoon is begun a few hours after the religious rite has been solemnized in the synagogue.

No marriage is considered blessed that has no issue; no family is considered complete without children. The maternal instinct of the Jewess is not only a natural emotion but a traditional ideal. She finds her historic prototype in Hannah, who, in her longing for a child, vowed that if it were a son she would

dedicate him all his days to the service of the Lord. The simple yet essential conditions of domestic bliss are picturesquely phrased by the Psalmist: "Thy wife shall be as a fruitful vine, in the innermost parts of thine house; thy children like olive plants round about thy table." Such stress is laid upon the function of maternity that a husband is entitled to a divorce after ten years if the marriage has been childless, and hence among the poor pious classes in Eastern Europe a childless wife will perform all manner of virtuous deeds to secure the Divine favour of motherhood. In her anxiety to gaze into the future she will consult a seer who is known as a "Good Jew," a man learned in Cabbalistic lore, who is reputed to have inherited the wisdom if not the piety of the "Baal Shem," the founder of Chassidism in the eighteenth century. Combined with her naturally deep love for children, engendered by the hereditary ideal of domestic affection, there is also a religious element in her yearning for motherhood. It consists in the wish for at least one son, who will honour his parents' memory after death by reciting a special prayer, to which profound—and almost superstitious—importance is attached. The prayer is known as the *Kaddish* (sanctification), and the name of the prayer is popularly transferred to an only son. The desire for children is generally gratified, often in an abundant measure, though large families are not so prevalent in the West as in the East. In modern countries Jews display a susceptibility to the local spirit in restricting the growth of their families, and thus applying a prudential check that was unknown to their forefathers and which is still unfamiliar to their brethren living in the East or impregnated with the Eastern spirit.

The birth of a child is attended by a number of customs, partly religious, and partly superstitious, though the latter are confined mostly to communities in Eastern Europe and the Orient. In centres of Ghetto life its advent is heralded some months before, thanks to the gossip of the local midwife, who is almost as important a character as the *Shadchan*. In ignorant families there still prevails a belief in the power of Lilith over

new-born babes, and her sinister influence is exorcized by a display of charms and amulets on the walls of the sick-chamber. These charms are mostly in the form of printed leaflets in Hebrew, bearing Psalm verses (Ps. xx.) and an invocation to the guardian angels—Sannui, Sansannui, and Samangaluf—which are hung near the door or window. During the first eight days of its life—and in some places even for the first thirty days—the child is protected from *benemmerin* (pixies) by a group of young school-children who recite the evening prayers in the lying-in chamber, under the supervision of a teacher. In such cities as Warsaw and Cracow one may often see a troop of dark-eyed infants, with pale cheeks and curling ear-locks, straggling after a lean dilapidated youth, in a long coat and peaked hat, on their way to or from their spiritual ministrations. In parts of Germany, in Roumania, in the Caucasus, and in the lands still more deeply steeped in the spirit of the Orient there are other peculiar customs for the protection of mother and child, most of which owe their origin to that classic home of magic, ancient Babylon.

The birth of a boy is invariably greeted with greater joy than that of a girl. The reasons are partly social, partly religious, and partly economic. The Oriental view of the superiority of man to woman still largely colours the philosophy of Eastern Jewry. The religious pre-eminence of man consists in his being able to perform so many more commandments, Scriptural and Rabbinical, than the woman. And his economic advantage, which affords a "touch of nature" that makes the whole world kin, is particularly enhanced in a community in which the arrival of every daughter involves the saving up of a dowry. The principal custom connected with the birth of a male child is the "Covenant of the Circumcision," which takes place on the eighth day, or later if it is not strong enough for the ordeal. The ceremony as a rule is carried out at home; but on such solemn days as the New Year and the Fast of Atonement, it is occasionally held in the synagogue, particularly in congregations attached to orthodoxy. The operation, to be efficiently performed, requires expert surgical knowledge; and

hence there is a tendency in Western countries to engage a Jewish doctor for the rite in preference to a *Mohel* or practitioner who only possesses an ecclesiastical licence. The initiation of the child into the covenant of Abraham is made the occasion of a festive family reunion, at which, for religious reasons, the presence of at least ten male adults is necessary. The infant is borne from its mother's room by its godmother, who places it on the lap of its godfather, and the latter holds it while the operation is performed. The special prayers pertaining to the rite, including the conferment of a name, are recited either by the *Mohel*, or, if he be a doctor, by a minister or Rabbi. The squealing protests of the babe against the ordeal are neither so vehement nor so prolonged as one would presume, as surgical science has devised effective means for soothing the pain. The celebration in orthodox families takes the form of a breakfast, and the health of the parents and child is drunk in whisky or brandy, the favourite liquors for toasting a health in the Ghetto, whether in Eastern or Western Europe. In pious circles the speeches take the form of Talmudical discourses, to which the guests listen patiently and attentively, cheerfully sacrificing a few hours of the business day to this "banquet of religious merit." A firstborn son is liable to a further ceremony, on the thirty-first day after his birth (Exod. xiii. 12, 13; Num. xviii. 16), the "Redemption of the Son," which is still religiously observed in all orthodox centres. This rite consists in redeeming the child from a hypothetical sanctification to God by the payment of five *selaim*, or silver coins (reckoned at fifteen shillings), by the father to a Cohen or priest, a descendant of the ancient Aaronic family, and it is also made the occasion of a happy gathering, generally in the evening. The money received by the Cohen is usually devoted to some charity. In comparison with these sacred and elaborate customs, the formal reception of a female child into the congregation of Israel is simplicity itself. It consists in an announcement in the synagogue of her birth and her Hebrew name in the morning service of the Sabbath following her birth. But owing to the general

indifference to ceremonialism that is spreading in Western Jewry, and the lax attendance at synagogue, there is an increasing disregard even for this simple function, and the registration of the birth at the office of the civil authority is frequently deemed sufficient.

In certain parts of Germany, however, there is a curious ceremony of naming girls, known as "Holle Kreish." On the Sabbath when the mother of the child attends the synagogue for the first time after her confinement, a number of young children are invited to the house for a festivity, where they form a circle around the cradle in which the infant lies. They lift the cradle three times, crying: "Holle! Holle! What shall the child's name be?" whereupon the child's common (non-Hebrew) name is called out in a loud voice, while the father recites the first verse of Leviticus. This custom probably originated in Germany, where Holle, like the Babylonian and Jewish Lilith, was regarded as a demon eager to carry off infants; and in order to protect the child from injury a circle was drawn around it and a name given under forms intended to ward off the power of Holle.

There is still another family celebration, which is not connected either with birth, betrothal, or marriage, but which occupies quite a unique place in Jewish life. It is the ceremony known as the *Bar Mitzvah* ("Son of the Commandment"), wherein a boy, on completing his thirteenth year, publicly assumes full religious responsibility as a member of the congregation of Israel. The rite, known in Western countries as "Confirmation," is of an essentially religious character, but its domestic celebration enjoys at least equal importance throughout Jewry, and in some communities even greater importance. On the Sabbath after his thirteenth birthday the boy is called up to the reading of the Law in the synagogue, and cantillates a portion in the traditional melody, while his father offers up a benediction for being exempted from future responsibility for the lad's religious conformity. The festivity at home takes the form mostly of a breakfast after the service, at which a series o

speeches are delivered, including one by the boy himself. In particularly orthodox families, especially in Eastern Europe, the boy's speech consists of a Talmudical discourse, which is keenly followed by a critical assembly, and by which a reputation for precocious scholarship is often achieved, a distinction that is borne in mind by a far-seeing *Shadchan*. In Western countries, where the domestic factor in the rite predominates over the spiritual factor, the traditional breakfast has given way to an afternoon reception, at which the boy's presents are displayed. Orthodoxy knows of no counterpart to this ceremony in the case of a girl, but the Reform community has instituted special confirmation services for girls. There is a domestic factor in these celebrations, too, for the girl to be confirmed is dressed in a white frock, and in some countries also in a bridal wreath and train, a festive attire that preludes a family party and a shower of gifts from affectionate relations and admiring friends.

John Donne and Reunion.

By Miss E. M. SPEARING, M.A.

AT the present juncture, when the whole question of the attitude of the English Church towards other Christian Churches is being so eagerly discussed, appeal is often made to the great names of the seventeenth century—Andrewes, Laud, or Cosin. One of the most famous of Jacobean Churchman was John Donne, Dean of St. Paul's; and while he has not left us any definite pronouncement on the subject of intercommunion, his works contain passages which, in their desire for unity and their spirit of charity towards other Christians, combined with loyalty to our own Church, seem worthy of remembrance to-day.

As a boy Donne was brought up in a Roman Catholic atmosphere. His mother was descended from Elizabeth, sister of Sir Thomas More, and his uncle, Jasper Heywood, was head of the Jesuit Mission in England from 1581 to 1583. Donne was, however, early troubled by religious difficulties, and began, when he was about twenty, to study the works of Protestant and Roman Catholic controversialists. For a time he fell into doubt and scepticism, and gave himself up to a life of dissipation in London. Years of travel and adventure followed, and then his imprudent marriage with Anne, daughter of Sir George More, of Loseley Hall, without her father's consent, led to a short imprisonment and the downfall of all his prospects. During the years of trial and disappointment which followed, he studied divinity and canon law with great industry, became intellectually convinced of the truth of the doctrines of the Church of England, and defended it in controversy with the Romanists. He was long troubled, however, by the thought of his earlier follies, and when Morton, Dean of Gloucester, offered him a comfortable benefice if he would take Orders, he felt his unworthiness too strongly to accept the offer, though his poverty at the time must have made it a very tempting one. It was not till some eight years later, when almost forty-two,

that Donne at last felt himself able to enter the ministry, and after his ordination he speedily became famous for the eloquence of his preaching and the holiness of his life. Izaak Walton, who was his intimate friend, and describes himself as his convert, says of him: "Now the English Church had gained a second St. Austin [*i.e.*, Augustine], for I think none was so like him before his conversion, none so like St. Ambrose after it; and if his youth had the infirmities of the one, his age had the excellencies of the other; the learning and holiness of both. And now all his studies, which had been occasionally diffused, were all concentred in divinity. Now he had a new calling, new thoughts, and a new employment for his wit and eloquence. Now all his earthly affections were changed into Divine love; and all the faculties of his own soul were engaged in the conversion of others, in preaching the glad tidings of remission to repenting sinners, and peace to each troubled soul."

Donne was a close friend of George Herbert, who became his poetical disciple. With Herbert's mother he had a long and affectionate intimacy, and among his other friends he numbered Henry King, Bishop of Chichester, and Sir Henry Wotton. He was a favourite with James I., who made him a royal chaplain, and in 1621 appointed him Dean of St. Paul's. He once incurred the displeasure of Charles I., but the misunderstanding was soon cleared up, and Mr. Gosse has disdiscovered evidence which proves that he would have been made a Bishop in 1630, if his health had not finally given way just then. He preached his last sermon on the first Friday in Lent, 1631, when he was so worn with sickness that his hearers called it "Dr. Donne's own funeral sermon." Walton has left us an immortal account of his peaceful death-bed, when he "closed many periods of his faint breath by saying often, 'Thy kingdom come, Thy will be done,'" and his soul had, "I verily believe, some revelation of the Beatifical Vision." "He did, as St. Stephen, look steadfastly towards heaven, till he saw the Son of God standing at the right hand of His Father; and being satisfied with this blessed sight, as his soul ascended and his

last breath departed from him, he closed his own eyes, and then disposed his hands and body into such a posture as required no alteration by those that came to shroud him."

Donne's theological position may best be described as that of a moderate High Churchman belonging to the school of Andrewes. He was a strong Sacramentalist, and, while he denied Transubstantiation, he looked on the Holy Communion as partaking of the nature of a sacrifice. He upheld the use of ceremonies in the Church, and pleaded for a reverent and beautiful service. He defended the Church of England against both Romanists and Puritans, claiming for it the position of a Church both Catholic and Reformed, Scriptural in its doctrine, primitive in its practice, with Orders of which the validity could only be denied by those who are not content with the standard of the primitive and the medieval Church. He has a spirited passage in which he urges that the English Church has preserved the Apostolic succession as carefully as even the Roman can claim: "When our adversaries do so violently, so impetuously cry out that we have no Church, no Sacrament, no Priesthood, because none are sent, that is, none have a right calling, for *internal calling*, who are called by the Spirit of God, they can be no judges, and for *external calling* we admit them for judges, and are content to be tried by their own canons, and their own evidences, for our mission and vocation. . . . And whatsoever they can say for their Church, that from their first conversion they have had an orderly derivation of power from one to another, we can as justly and truly say of our Church, that ever since her first being of such a Church to this day, she hath conserved the same order, and ever hath had, and hath now, those Ambassadors sent with the same Commission, and by the same means, that they pretend to have in *their* Church."

But with Donne this justifiable pride in the historic continuity of the English Church did not involve any repudiation of the rights of other, non-episcopal, Reformed Churches. The passage just quoted is followed immediately by these words: "This I speak of this Church in which God hath planted us, that God hath afforded us all that might serve, even for the

stopping of the Adversaries' mouth, and to confound them in their own way: which I speak only to excite us to a thankfulness to God for His abundant grace in affording us so much, and not to disparage or draw in question any other of our *neighbour Churches*, who, perchance, cannot derive, as we can, their power and their mission by the ways required and practised in the Roman Church, nor have had from the beginning a continuance of Consecration by Bishops, and such other concurrences, as those Canons require, and as our Church hath enjoyed. They, no doubt, can justly plead for themselves, that ecclesiastical positive laws admit dispensation in cases of necessity; they may justly challenge a dispensation, but we need none; they did what was lawful in a case of necessity, but Almighty God preserved us from this necessity."

When, in 1619, Donne visited the Continent as chaplain to the embassy sent by James I. to the Elector Palatine, his relations with the Reformed Churches seem to have been of a very friendly kind. Thus he preached before the States-General of Holland at The Hague, and was presented by them with a gold medal representing the Synod of Dort, the great assembly of divines from all the Calvinistic Churches of the Continent, which had taken place in 1618. In this sermon before the States-General, Donne says: "The Church loves the name of Catholic; and it is a glorious and an harmonious name. Love thou those things wherein she is Catholic, and wherein she is harmonious, that is *Quod ubique, quod semper*, those universal and fundamental doctrines which in all Christian ages, and in all Christian Churches, have been agreed by all to be necessary to salvation; and then thou art a true Catholic. Otherwise, that is, without relation to this Catholic and universal doctrine, to call a particular Church Catholic (that she should be Catholic, that is, universal in dominion, but not in doctrine) is such a solecism as to speak of a white blackness, or a great littleness; a particular Church to be universal implies such a contradiction."

Throughout his life Donne was troubled by the thought of "our unhappy divisions." In one of the poems of his youth (the Third Satire) he had given expression to the bewilder-

ment caused in the mind of the seeker after truth by all the conflicting claims of the various Christian sects. In his maturity, when, after long study and deliberation, he had ranged himself definitely on the Anglican side, he still felt acutely the difficulties produced by the divided state of Christendom. It seemed to him that, so long as the Church of Christ is rent into so many portions, men will ever find it hard to recognize her, and he longed passionately for reunion. These longings are expressed in a remarkable passage in a little book, "Essays in Divinity," which was not published till after his death, but which represents, according to his son's statement, "the voluntary sacrifices of several hours, when he had many debates betwixt God and himself, whether he were worthy and competently learned to enter into Holy Orders." In an age which was distinguished by the bitterness of its theological controversies, when many refused to allow that there was any possibility of salvation beyond the bounds of their own communion, Donne drew this lesson from the "diversity in names" of Scripture—that the Christian Church under many names and forms is yet one body; that Rome on one hand, and Geneva on the other, are still members of it; and that one day Christ shall reunite us all again. Unlike many advocates of reunion, he was even willing that the form and profession established should be that of some Church other than his own, "though ours were principally to be wished," as he adds with pleasant *naïveté*. The passage is so noteworthy in its clear recognition of the rights of other Churches, whilst repudiating their errors, that, in spite of its length and its somewhat involved sentences, I venture to quote it almost in full:

"Since, therefore, this variety of names falls out in no place where the certainty of the person or history is thereby offuscate, I incline to think that another useful document arises from this admitting of variety; which seems to me to be this, that God in His eternal and ever-present omniscience, foreseeing that His universal Christian Catholic Church, imaged, and conceived and begotten by Him in His eternal decree, born and brought to light when He travailed and laboured in those bitter agonies

and throes of His passion, nursed ever more delicately and preciously than any natural children . . . foreseeing, I say, that this His dearly beloved spouse, and sister, and daughter the Church should in her latter age suffer many convulsions, distractions, rents, schisms, and wounds, by the severe and unrectified zeal of many, who should impose necessity upon indifferent things and oblige all the world to one precise form of exterior worship and ecclesiastic policy, averring that every degree and minute and scruple of all circumstances which may be admitted in either belief, or practice, is certainly, constantly, expressly, and obligatorily exhibited in the Scriptures, and that grace and salvation is in this unity, and nowhere else; His wisdom was mercifully pleased that those particular churches (devout parts of the Universal) which in our age (keeping still the foundation and corner-stone Christ Jesus) should piously abandon the spacious and specious super-edifications which the Church of Rome had built thereupon, should from this variety of names in the Bible itself, be provided of an argument, *that an unity and consonance in things not essential is not so necessarily requisite as is imagined.*

"Certainly, when the Gentiles were assumed into the Church, they entered into the same fundamental faith and religion with the Jews, as Musculus truly notes, and this conjunction in the root and foundation fulfilled that which was said: '*Fiet unum ovile, et unus pastor*'—one fold and one shepherd. For by that before, you may see that all Christ's sheep are not always in one fold, 'other sheep have I also, which are not of this fold.' So, all His sheep are of one fold, that is, under one shepherd, Christ. Yet not of one fold, that is, not in one place, nor form. For that which was strayed and alone was His sheep; much more any flock which hearken together to His voice, His Word, and feed together upon His Sacraments.

"Therefore that Church from which we are by God's mercy escaped, because upon the foundation which we yet embrace together—Redemption in Christ—they had built so many stories high, as the foundation was, though not destroyed, yet hid and obscured; and their additions were of so dangerous a

construction, and appearance, and misappliableness, that to tender consciences they seemed idolatrous, and are certainly scandalous and very slippery and declinable into idolatry, though that Church be not in circumstantial and deduced points at unity with us, nor itself; (for with what tragic rage do the Sectaries of Thomas and Scotus prosecute their differences? and how impetuously doth Molinas and his disciples, at this day, impugn the common doctrine of grace and free-will? And though these points be not immediately fundamental points of faith, yet radically they are, and as near the root as most of those things wherein we and they differ). Yet though we branch out East and West, that Church concurs with us in the root, and sucks her vegetation from one and the same ground, Christ Jesus, who, as it is in the Canticle, lies between the breasts of His Church, and gives suck on both sides.

"And of that Church which is departed from us, disunited by an opinion of a necessity that all should be united in one form, and that theirs is it, since they keep their right foot fast upon the rock Christ, I dare not pronounce that she is not our sister, but rather, as in the same song of Solomon's, 'We have a little sister, and she hath no breasts; if she be a wall, we will build upon her a silver palace.'

"If, therefore, she be a wall, (that is, because she is a wall, for so Lyra expounds those words) as, on her part, she shall be safer from ruin if she apply herself to receive a silver palace of order and that hierarchy which is most convenient and proportional to that ground and state wherein God hath planted her (and she may not transplant herself): so shall we best conserve the integrity of our own body of which she is a member, if we laboriously build upon her, and not tempestuously and ruinously demolish and annul her, but rather cherish and foment her vital and wholesome parts, than either cut and suffer them to rot or moulder off. . . .

"Thus much was to my understanding naturally occasioned and presented by this variety of names in the Scriptures. For if Esau, Edom, and Seir were but one man, Jethro and Revel etc. but one man, which have no consonance with one another,

and might thereby discredit and enervate any history but this, which is the fountain of truth; so synagogue and church is the same thing, and of the Church, Roman and Reformed, and all other distinctions of place, discipline, or person, but one Church, journeying to one Hierusalem, and directed by one guide, Christ Jesus. In which, though this unity of things not fundamental be not absolutely necessary, yet it were so comely, and proportional with the foundation itself, if it were at unity in these things also, that though in my poor opinion, the form of God's worship established in the Church of England be more convenient and advantageous than of any other kingdom, both to provoke and kindle devotion, and also to fix it that it stray not into infinite expansions and subdivisions (into the former of which, churches utterly despoiled of ceremonies seem to me to have fallen; and the Roman Church, by presenting innumerable objects, into the latter), and though in all my thanksgivings to God I ever humbly acknowledge, as one of His greatest mercies to me, that He gave me my pasture in this park, and my milk from the breast of this church, yet out of a fervent and, I hope, not inordinate affection, even to such an unity, I do zealously wish that the whole Catholic Church were reduced to such unity and agreement in the form and profession established in any one of these churches (though ours were principally to be wished), which have not by any additions destroyed the foundation and possibility of salvation in Christ Jesus; that then the Church, discharged of disputations, and misapprehensions, and this defensive war, might contemplate Christ clearly and uniformly. For now He appears to her as in Cant. ii. 9: 'He standeth behind a wall, looking forth of the window shewing himself through the grate.' But then when all had one appetite and one food, one nostril and one perfume, the Church had obtained that which she then asked. 'Arise, O north, and come, O south, and blow on my garden, that the spices thereof may flow out.' For then that 'savour of life unto life' might allure and draw those to us, whom our dissensions more than their own stubbornness withhold from us."

Giacomo Leopardi.

By MARY BRADFORD WHITING.

"ONE day," wrote Leopardi to his friend Michelet, "I saw a child, gloomy and pitiful, with a look timid, dissembling, miserable, though for all that there was an ardour about him. His mother, who was a very stern woman, said to me, "No one knows what is the matter with him." "But I know, madame," I said, "it is that he has never been kissed!"

This sad little story may be taken as a description of Leopardi's own life. Miserable, pitiful, yet possessed of the divine flame of genius, his spirit knew no sunshine of love, no sunshine of happiness, and it is not to be wondered at that it sank at last beneath impenetrable gloom.

Giacomo Aldegarde Francesco Salesio Pietro Leopardi, to give him his full name, was born at Recanati, a small town about fifteen miles from Ancona, on June 29, 1798. His parents were both of noble blood, his father, the Count Monaldo Leopardi, having married the Marchesina Adelaide Antici. Monaldo was only twenty-two years old when his eldest son was born, but he had already given such proofs of his incapacity for business, that in the year 1803 he was interdicted from any further control over his affairs, which were transferred to the management of his wife. Devoted to study, he set himself to collect a valuable library, and shut himself away from the annoyances of everyday life among his beloved books.

It was from his father that Giacomo inherited his aptitude for learning; his teachers were soon left behind, and at the age of eight he was able to lay aside his Greek grammar and begin the task of reading the classical authors in chronological order. From this time forward he gave his life entirely to study, and when he was only seventeen he wrote an essay on the Errors of the Ancients, in which he cited more than four hundred authors.

It may seem at first sight as though the circumstances of

the poet's youth were entirely favourable to his development, but there was another side to the question. Monaldo was naturally a narrow-minded and obstinately conservative pedant, while his wife, who ruled the house, was hard and unsympathetic in disposition and completely absorbed in her economies. The strongest evidence against his parents may be found in a book which was apparently intended to uphold their cause—the "Biographical Notes on Leopardi and his Family," by the widow of Leopardi's brother, Carlo.

In this book, which was published in Paris, Madame Leopardi defends her mother-in-law by saying that as heroic mothers who sacrifice their children to their country have been glorified in all ages, she cannot understand why the Countess Adelaide should be blamed for having been forced by circumstances to deprive her children of many things which they would otherwise have enjoyed. She goes on to describe the wonderful achievements of the Countess in the restoration of the family fortunes, ruined by the incompetence of her husband. This task was finally accomplished about the time of Giacomo's death, when ease and comfort were no longer of any use to him. But in spite of her defence, the writer cannot deny that the Countess was a cold-natured woman who expended no tenderness on her children. She loved them, we are told, in an austere manner, pushing reserve and self-restraint to an extreme, and making it a matter of principle to exhibit no signs of affection—"She gave her children her hand to kiss, and never pressed them to her breast."

One result of her want of solicitude was that she did not notice that Giacomo's incessant devotion to books was making him sallow and sickly, and that unless some strong measures were taken he would become a confirmed invalid. His father cared for nothing so long as the laws he had made for the regulation of his family were not infringed, and Giacomo pored over his books unmolested until his health was entirely undermined. "Before I was twenty," he writes in the dedication to the volume of his poetry published in Florence in 1830, "my

physical infirmities deprived me of half my powers; my life was taken, yet death was not bestowed upon me. Eight years later I became totally incapacitated; this, it seems, will be my future state. Even to read these letters you know that I make use of other eyes than mine. Dear friends, my sufferings are incapable of increase; already my misfortune is too great for tears. I have lost everything, and am but a trunk that feels and suffers."

In view of the statements made by herself, it is difficult to understand how Madame Leopardi can maintain that the Countess never denied her children anything that they really needed, and that it was impossible that Giacomo wanted for money when he was away from home. The testimony of his friend, Ranieri, who shared his purse with him, she dismisses as a mere impertinence, and she brings forward the fact that Giacomo refused an offer made to him in Rome by Bunsen as a proof of his affluence; but whether Ranieri's generosity was misplaced or not, there is no doubt that it existed, and as for Bunsen's offer, its acceptance would have necessitated his taking Orders, a step for which he had no inclination, although he had received the first tonsure when he was twelve years old.

But though the denial of money was naturally galling to the eldest son of a noble house, the denial of liberty was an even harder trial. Fine scholar as Monaldo undoubtedly was, he could not understand that his son's ardent nature needed the contact of other intellects; he himself was entirely content with the four walls of his own library, and he was resolved that his son should be the same. The little town of Recanati, with its sunlit streets, its sloping hillsides rich with corn and vine, its views of mountain and of sea and of the towers of Loreto rising against the distant sky, seems to the traveller of to-day a vision of delight; but to the young poet it was a prison, against the bars of which he beat his wings in vain. Unaided, he could not hope to escape, and therefore he sought the assistance of a friend, and in 1818, Pietro Giordani, the celebrated essayist, with whom he had for some time been in correspondence, yielded to his repeated requests, and came to Recanati that he

might try and persuade Monaldo to allow his son to leave home. Flattered as Monaldo was by the solicitude of such a man, the visit was unfortunate from the first. Impatient to see his friend, Giacomo walked down the road to meet him unaccompanied, and though he was now twenty years old, such a breach of propriety could not be forgiven. Giordani's suggestion, moreover, was one that his host was determined not to entertain, and he was obliged to leave without having accomplished anything. Giacomo's disappointment was so great that for a time he was almost insane, and when he somewhat recovered his calm of mind, he devised a plan of escape. He despatched a secret request for a passport, and in the expectation of receiving it, he wrote a letter to his father to be given after his departure, saying that now that he was of age he could bear his subjection no longer, and that he felt that he should be happier begging his bread than amid the bodily comforts of his home.

The plan was not destined to succeed, however, for Monaldo got wind of it and effectually prevented his son from carrying it out. Yet it was not without results, for in the first place it showed him that Giacomo was possessed of more determination of character than he had supposed, and in the second, the excitement of the incident roused the young man to fresh mental exertion, and he produced two fine odes, one to Italy and the other on the monument to Dante which had just been erected in Florence. The splendour of these odes, which were published through the kind offices of Giordani, woke a response throughout Italy, and, obliged to recognize his son's altered position, Monaldo acceded to his next petition, and allowed him to go to Rome.

Niebuhr, the Prussian Ambassador at the Papal Court, thus describes him in a letter to Bunsen: "I have at last seen a modern Italian worthy of the old Italians and the ancient Romans. Conceive my astonishment when I saw standing before me, pale and shy, a mere youth, in a poor little chamber, of weakly figure and obviously in bad health, he being by far the first—rather, indeed, the only—Greek philosopher in Italy,

the author of critical observations which would have gained honour for the first philosophers of Germany, and only twenty-two years old! He has grown to be thus profoundly learned without school, without teacher, without help, without encouragement, in his father's sequestered home."

Both Niebuhr and Bunsen would gladly have helped him, but all their influence was at the Papal Court, and as a layman he was ineligible for any post; his father refused to allow him more than a pittance, and the next few years of his life were one terrible struggle against poverty and ill-health. If he had been possessed of ordinary vigour, he would no doubt have been able to earn an easy living, for a publisher in Milan had engaged him to edit the Classics, but disease of the nerves had already set in, and his constant changes of residence were made in the hope of an alleviation that never came. His physical state was indeed deplorable; hearing and eyesight were both failing, his bones were softening, and his blood degenerating; heat and cold seemed to be equally injurious to him, any chill caused him the severest suffering, yet if he went near a fire his discomfort was unbearable, and during one sharp season in Bologna he was obliged to plunge himself up to the armpits in a sack of feathers in order to keep any warmth in his frame. The curvature of the spine which had been induced by his constantly bending over books while he was growing became so marked that when he paid a visit to Recanati the people spoke of him as "the Leopardi hunchback."

But the tragedy of Leopardi's life was threefold; it was not only in his circumstances and in his health that he was destined to suffer: love, which brings solace to so many, was to him only another source of pain. With a mind filled with singularly pure and noble dreams, his yearnings after the ideal were not so ready to take human form as are those of many men. The beautiful poem, "First Love," tells of his boyish worship for his cousin, the Contessa Lazzari, a lovely and fascinating woman, some years older than himself; but it was after he had left his home and was working for Stella, the well-known publisher of

Milan, that he met the lady whom he celebrates under the name of Aspasia.

The identity of Aspasia has never been fully established, but by choosing this name under which to address her, Leopardi shows that her mind and disposition were altogether different from those of the butterfly Countess who had charmed his youth. Aspasia of Miletus fascinated the wisest of men by her eloquence, and it is evident that the lady of Leopardi's love charmed him with her intellect no less than by her beauty. Yet the poem is instinct with bitterness; had his love been returned, he might have known that perfect content which rounded the lives of Tennyson and of Browning into harmony and completion; but the rejection of his suit plunged him into a despair that he sought to relieve by declaring that it was not Aspasia whom he had loved, but that ideal which he believed her to embody:

"A revelation of the light divine
Thy beauty was to me; as music's strains,
Or earthly loveliness, may ope the eyes
To heavenly mysteries. The mortal man
Who sighs for the Ideal, still believes
His love will raise him to Olympian heights—
His love, who in her face, her mien, her speech,
Sums up the whole of love and love's desires.
And yet, alas! it is no human form,
'Tis love itself that he would fain embrace,
And when he finds that he has missed the Ideal
He spurns the woman from him.

* * * * *

It is my love is dead, it is not thou,
For now I know it was not thou I loved,
It was Ideal love, who in my heart
Found once a cradle and now finds a grave.
To her I paid my vows, I worshipped long;
But though I knew thine arts, thine eyes to me
Seemed as a shrine wherein Her presence dwelt;
And though I knew my folly, still I bent
A willing slave, beneath thy heavy yoke,
While She remained my goddess."

The same idea dominates the ode "To his Lady," in which he says that all through his life he has been seeking for ideal love, but that though he has sought, he has never found:

"To see Thee face to face
Is but a hope as vain as sweet,
Unless when freed from this my earthly dress
Through worlds unknown I trace
A path by which we twain shall meet!
When first on earth I moved, a dream did bless
My darksome days, that I my love should greet
Upon my onward way; but in this sphere,
Though wide I search, none doth resemble Thee,
Though fair her face may be,
Her looks, her voice, her ways, than Thine are all less fair!"

The strain to which his heart and mind were subjected, accelerated his bodily sufferings, and symptoms of pulmonary disease made their appearance. His trials were increased by his poverty, and it is difficult to understand how his father can have resisted his pleading. "I will submit to such privations that twelve *scudi* a month shall suffice for me," he writes on one occasion; but his parents' idea seems to have been that the family house was always open to him, and that by starving him out they could make him return to it; but it was absolutely necessary for his health that he should live in the south, and as the small allowance that he asked for was denied him, it is scarcely to be wondered at that he accepted the help which was offered him.

Antonio Ranieri, himself deeply interested in literature, had been introduced to the poet in Florence, and filled with admiration for him, he offered to devote time and purse to his service. The story of this friendship inevitably recalls the story of Severn's friendship for Keats, but whereas Severn's love made his services seem as nothing to him, Ranieri's book, "Seven Years of Fellowship," is filled with a sense of his own devotion. In the very first sentence he states that he and his sister Paolina had made "the greatest sacrifice for Leopardi that any human beings could make for another." These words are the keynote of the book, and great as their devotion undoubtedly was, a little more reticence on the subject is very desirable. The constantly recurring phrase, "My angelic Paolina," is another

jarring note; angelic as Ranieri's sister may have been, it is hardly for him to insist upon it, and though the sharing of his purse with the impecunious poet was a generous deed, it is impossible not to feel that he is lacking in delicacy when he enlarges upon the details of his liberality.

A move to Naples was decided upon, and Ranieri describes his anxiety that nothing should be spared for Leopardi's comfort and the exertions made by the angelic Paolina to provide the necessary furniture—chests of drawers, chairs, tables, and beds with mattresses; but what is even more unattractive is the way that he dilates on the ingratitude with which Leopardi received the sacrifices made for him. Healthy air and comfortable surroundings were, he says, of no avail, when "our dear invalid" insisted upon going his own way with regard to diet and treatment. Leopardi was no doubt a difficult patient, and his habit of turning night into day must have been irritating in the extreme; but Ranieri had chosen of his own free will to nurse a dying genius, and it was scarcely good taste to rush into print to tell the world that his friend had left "an unamiable memory behind him."

But it was not for long that Leopardi was to inflict his woes upon friends who found them a burden grievous to be borne; with each month his sufferings increased, and on June 14, 1837, he passed away, and was buried in the Church of San Vitale, at Fuorigrotta, just outside Naples.

Pathos surrounds Leopardi's career from the cradle to the grave, but in nothing is it more pathetic than in the fact that the only friends who watched over him in his sufferings should have demanded admiration for so doing. One of the greatest men that Italy has ever produced, his bread was doled out to him by a grudging charity, and his presence was only endured on sufferance. It is strange to contrast this mendicant position with the praises bestowed upon his writings. "They speak of you as a god," wrote Giordani, after the publication of his "Patriotic Odes"; and Gladstone, in our own day, paid him

a similar tribute in the *Quarterly Review.* "We cannot hesitate to say," he writes, "that in almost every branch of mental exertion, this extraordinary man seems to have had the capacity for attaining, generally at a single bound, the highest excellence. Whatever he does, he does in a manner which makes it his own; not with a forced or affected, but with a true originality; stamping upon his work, like other masters, a type that defies all counterfeit."

And yet this man, of soaring genius and consummate achievement, has made one doctrine the theme of all his writings—the hopelessness of Hope! His prose writings are to the full as pessimistic as his poetry; perhaps in all the range of literature there is nothing more despairing than his dialogue between Plotinus and Porphyrius, in which Porphyrius attacks Plato's doctrine of the Immortality of the Soul on the ground that it destroys the only real consolation that sufferers possess—the certainty of future annihilation! Physical pain and privation may be endured when the soul is sustained by Faith or by Love, but when these two sources of strength fail, it is little wonder that the burden should prove too heavy to be borne. Faith he had none, and the Love for which he so ardently longed was denied him. Signorina Boghen-Corrighani, in her interesting book, "Woman in the Life and Works of Giacomo Leopardi," says that when the poet discovered he had made a mistake in believing that he had found the ideal in human form, he became angry, and laid the blame not upon himself but upon the woman; but though the remark is doubtless well justified, it is difficult not to sympathize with those who, as Prosper Mérimée says, are not simply lovers, but "lovers of love." Erminia Fria-Fusinato in her "Lines to Giacomo Leopardi," written in 1874, speaks of his unquenched thirst for love, and says that his verses now take the bitter revenge of awakening in the hearts of the women who read them the love which while he lived he could never kindle in any woman's breast; but it is impossible not to wish that instead of this tardy

revenge his verses had awakened in some heart a love responsive to his own, a love which would have soothed his troubled spirit and nerved his mental powers to fresh efforts:

"Amid so much of grief
As Fate on mankind doth bestow,
If I could find Thee here below
Such as I picture Thee, with what relief
New hope, new joy, should in my bosom spring!
As in my early days I loved Thee, so
Again should love its wakening virtues bring!
But not for me
Hath Heaven decreed such comfort, life with Thee
Would taste no more of earth, but rather be
That life immortal which the angels know."[1]

[1] "To his Lady."

Studies in Texts:

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

By Rev. HARRINGTON C. LEES, M.A.

II.—DIVINE ACTION AND HUMAN AGENCY.

Text:—"Written with the finger of God."—Exod. xxxi. 18.

[Book of the Month: "Archæology of the Old Testament"[1] = A. Other references: Naville's "Book of the Law" = B.L.; Lodge's "Man and the Universe" = M.U.]

Study of texts involved (Exod. xxxi. 18, xxxii. 15, 19, xxxiv. 1, 4, 28; Deut. iv. 13, 14, v. 22, ix. 10, 11, 17, x. 2, 3, 4) shows co-operation of God and Moses. Naville explains "God's writing" as sacred script (like Egyptian hieroglyphs): "before Solomon all religious books (in Israel) written in Babylonian cuneiform" (A. 29). "This the sacred writing in Exod. xxxii. 16" (A. 17). Contrast secular writing Isa. viii. 1, R.V.M. (A. 18). "Pen of man" = popular, "finger of God" = sacred, script (A. 19). If so, we have—

I. A Contradiction reconciled. — Exod. xxxiv. 28, Deut. x. 4, now seen to mean same thing. God breathed, Moses graved in sacred characters, known as God's writing (*cf.* 2 Pet. i. 21). See Gospel evidence for Holy Spirit as God's finger (Luke xi. 20 = Matt. xii. 28).

II. A Difficulty explained.—2 Chron. xxxiv. 15 says book of law discovered in Moses' handwriting (see LXX). Naville explains this as "writing of Moses' day"—*i.e.*, cuneiform—hence Shaphan asked to decipher (B.L. 32). "Solomon did what Assyrian kings often did: hid in wall, as foundation deposit, a cuneiform tablet of law of Moses" (A. 129). "Why should not Moses' tablets have been preserved as much as Hammurabi's code?" (A. 36).

[1] By Édouard Naville, D.C.L., LL.D., F.S.A., etc. Robert Scott. Price 5s. "A very remarkable book" (Professor Sayce).

III. A LESSON SUGGESTED.—Operations of God's hands not less Divine because He uses human agents (*cf.* Isa. v. 12, 13). "We are artisans of the Creator, and a magnificent co-operation is our highest privilege" (M.U. 126). Moses' staff the rod of God (Exod. iv. 2, 20). Stretches out hand, wind blows, Israel saved, work God's (Exod. xiv. 21, 26, 31; *cf.* xiv. 26 with xv. 6, 12). So Exod. viii. 17, 19: Aaron's hand, God's finger. Moses' graving tool, God's finger (xxxi. 18). "May we not be looking at action of Manager all the time? Look for action of the Deity, if at all, then always" (M.U. 33).

The Missionary World.

THE place of international relations in missionary thought is gradually widening. At a recent conference held in connection with one Missionary Society, a lecture was given on "The Sending Centres of the Christian Church." The aim of the lecturer was to reveal to those closely associated with one "sending centre" the great mass of similar work being done in other Churches and other lands, and to produce a sense of brotherhood. The "Christian Church" was interpreted in the widest sense; it was urged that a Church with life and a message must send forth, and that if the whole Church were to share in the "sending," there must be recognized foci for the work. A "sending centre" was defined not as the Mission House and its committees and officials, but as the whole linked membership of the Society.

Three passages—St. John xx. 19-23; Acts xiii. 1-4, xiv. 25-27—indicating the earliest "sending centres" of the Christian Church, were shown to contain, beneath temporary circumstances, the permanent essentials of the Presence of Jesus, the Call of the Spirit, the confirming Grace of God. Then the

lecturer offered an analysis of the "sending centres" at the British Home Base.

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Some Churches constitute themselves as "sending centres," and work without the aid of any "society," through committees or boards appointed directly by the Church. As instances, take the Presbyterian Churches in Great Britain. The American Protestant Episcopal Church works entirely through a Board of Missions; the Anglican Church in Australia does so at least in part; the Boards of Missions in the Church of England stand for the same ideal. The truth of this ideal, and its probable ultimate predominance, were recognized, but it was suggested that on the practical and administrative side this method of "sending" effected less change than its ardent supporters claimed, and left the greater problems of the Home Base unmoved.

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Again, a number of Churches have regularly constituted missionary societies directly connected with their membership, such as the Baptist (B.M.S.), the Congregational (L.M.S.), the Wesleyan (W.M.M.S.); and in the Anglican Church, as the price we pay for our inclusiveness, we have such related and yet distinct organizations as the C.M.S., the S.P.G., and the Universities' Mission to Central Africa.

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In addition to a number of undenominational missionary agencies, ranging from larger organizations like the North Africa Mission or the South Africa General Mission, down to little groups round what are practically one-man missions, there are societies which may or may not be attached to one Church, but which have some recognized limitation of field or method—*e.g.*, the China Inland Mission—all Churches, one field; the Church of England Zenana Mission—one Church, one sex, two fields (parts of India and China); the B. and F.B.S.—all Churches, all fields, one method, the circulation of the Scriptures; Missions

to Jews—all fields, one religion; Missions to lepers—all Churches, many fields, one disease.

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But this is only one section of the subject. These groupings have to be expanded to America and the continent of Europe. In New York, Boston, Chicago, Toronto; in Paris, Basel, Berlin, Rotterdam, Copenhagen, Stockholm, there are "sending centres" as living as those we know in London. And in the Mission field the infant Churches are beginning to organize their "sending centres" too. A new international sympathy and fellowship is beginning to spring up between all these organizations, fostered largely by the Edinburgh Conference, and centring in the work of the Continuation Committee and the *International Review of Missions*. The importance of this is evident when the interlacing of the work on the mission field is realized.

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It was pointed out, for example, that in Japan, a familiar C.M.S. and S.P.G. mission field, there are 7 British societies with 189 missionaries, and 35 American and Canadian Societies with 769 missionaries at work. In the Dutch East Indies, a field little known to readers of the CHURCHMAN, there are 2 American Societies with 14 missionaries, and 12 Continental Societies with a staff of 413, and there are altogether over 400,000 baptized Christians, largely converts from Islam. Turning to India, it was stated that there, within our own Empire, there are, to take three groups only, 39 American Societies with about 1,800 missionaries, 37 British Societies with about 2,400 missionaries, and 12 Continental Societies with somewhere about 500 missionaries. An examination of the statistics recently published in connection with the centenary of American missions in India, shows that while the British work is of wider extent in higher education and in medical missions, the American work is far larger in the number of baptized Christians, organized congregations, ordained Indians, and gifts from Indian Christians.

In conclusion, the lecturer contrasted the attitude of the Scottish divine who remarked that he supposed the Americans called Missionary Societies "Boards," because they were narrow, very hard, and lacking in "spring," with the attitude of the Continuation Committee, who deliberately decided to do all their work only through the Missionary Societies of the Church.

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The *Student World* for January contains a striking account of "Chinese Students in Europe," written by one of themselves. It appears that the large majority are sent over on scholarships —a few by the British Government in the Colonies, the rest by the Central or Provincial Governments in China. Of the non-Government students a small number come from mission schools, the remainder are supported by relatives or friends. Their desire is to gain knowledge wherewith to enrich their own civilization. Nearly 200 are at university centres in Great Britain; over 100 are in Paris; Germany, Holland and Belgium have each about 50; a few are scattered in Italy, Switzerland, Austria, and Russia. Some are taking technical or engineering courses, or studying shipbuilding; others are studying law; many are science students; a large number, particularly in Edinburgh, are studying medicine. They are confronted by many difficulties, and often lack contact with the kind of life which represents our best civilization. They have formed some unions—social and intellectual—among themselves, in order to create better conditions; the Chinese Students' Christian Union in Great Britain and Ireland, founded in 1908, and just equipped with a full-time general secretary, Mr. K. L. Chau, B.A. (Durham), is developing a work from which much good fruit may be expected; and the Anglo-Chinese Friendship Bureau promises to promote friendly relations. A German-Chinese Friendship Bureau is being started on the same lines. The potentialities—for good or for evil—of the residence of these able students in Christian countries is great. The efforts made to help them deserve our support and prayer.

In the February number of the *Missionary Review of the World*, Dr. J. R. Mott tells of his recent journeys; a record of the remarkable Student Volunteer Convention in the Kansas City (also reported in the *Student World*) is given; there is a short thoughtful paper on "A State Religion for China," by Dr. Arthur J. Smith; an account of the "National Awakening in the Philippines," by Bishop Brent, and several other papers. An interesting "Department of Best Methods" is being conducted in lively fashion by Miss Belle M. Brain. American suggestions do not always transplant well to this side of the Atlantic, but there is a good deal that will be found helpful by those in search of new ideas for the development of missionary interest.

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Those who have learned to care for the "untouchables" of India, will read with interest the short article in the *C.M. Review* by the Rev. W. S. Hunt. It appears that the depressed classes in Travancore are combining to secure their own social uplift. A Poor People's Self-Help Society, originating among the Hindus but not excluding Christians, was formed three or four years ago, and two of its members have been granted seats by the Government in the Popular Assembly. A Poor Christian's Self-Help Society was formed last June, at a meeting held in Kottayam under the presidency of the Bishop, to watch and further the interests of poor Christians, to represent their grievances to Government, and to improve their social positions by education and other means. "The dumb millions," writes Mr. Hunt, "have become vocal; the hitherto inert mass have become animate; the depressed are striving to shake off their depression." Government has sent a young man from the depressed classes to be trained as a policeman; some of the boys are being employed in the mission printing press; Christian boys from the community are succeeding in obtaining the Government's elementary school-leaving certificate which admits to teacher's training, and others are being admitted as

students into the Kottayam College. The Gospel is working both social and spiritual uplifting.

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Medical missions come much to the front in the February magazines. In the *C.M. Review*, Dr. A. Lankester writes of "The Medical Missionary Motive," and Mr. R. Maconachie reviews Dr. Arthur Neve's book, "Thirty Years in Kashmir." The *Chronicle* of the L.M.S. is almost entirely devoted to medical missions. The *B.M.S. Herald* quotes statistics giving the number of medical missionaries holding British qualifications now in the field—a total of 421, showing an increase of 23 during the year; it contains also a short account of the Union Medical College at Tsinan-fu carried on by the English Baptists and American Presbyterians; *India's Women* has an article on "Medical Work in Sindh," and, in common with some other magazines, some account of the admirable work of the Nurses' Missionary League; the *Zenana* (Z.B.M.M.) gives an attractive "Glimpse inside an Indian Hospital"; *Mercy and Truth*, as always, proves to the hilt the value of medical mission work as an agency for the spread of the Gospel.

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During the year 1913 the S.P.G. considered 77 offers of missionary service from men, of which 60 were recommended for acceptance; of these 38 were clergy. Of the 60, 18 were accepted for India, 11 for the Far East, 4 for the West Indies, and 4 for Africa. In the same period 25 women workers were sent out, as compared with 17 in 1912.

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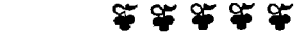
Our Missions—the quarterly magazine of the Friends' Foreign Missionary Association—is full of valuable information on the island of Madagascar. The future in the island, the results of Christians missions there, the recent remarkable united gathering held during the visit of the first deputation from the L.M.S., the Friends and the Paris Missionary Society, the industries of the island, etc., are all dealt with. The number will have permanent reference value.

The month of March brings, for most societies, the close of the financial year. There is a call for prayer and effort, that the forwarding of the work may not be checked through lack of adequate support. It is especially urgent in the case of the C.M.S., that the great advance made at Swanwick should be maintained, and that the fear of reaction which some have harboured should be dispelled. During the Lenten season of the Church's year, the thought of self-sacrifice is before us. It may be that during this first Lent since the wonderful days at Swanwick, the call may come not only for gifts of money, but for gifts of lives for the foreign field, and perhaps in particular, at this moment, for the costly service of responsible leadership at the Home Base.



Discussions.

[*The contributions contained under this heading are comments on articles in the previous number of the* CHURCHMAN. *The writer of the article criticized may reply in the next issue of the magazine; then the discussion in each case terminates. Contributions to the "Discussions"* must *reach the Editors before the 12th of the month.*]

"THE PROPOSED PAROCHIAL ASSESSMENT."

(*The "Churchman," April,* 1913, *p.* 289.)

LONG illness has prevented my reading, until lately, the paper on the above by the Rev. S. G. Lowry, M.A., that appeared in your number of April last. That paper has much interest to many out here, as it tries to solve a question we always have with us—parochial and diocesan finance. Perhaps some small attempt to show how money is raised for Church purposes in a country parish in Tasmania may be of interest to a few. First, as regards the stipend—it comes from several sources, the chief one being the parochial contributions; then there are contributions from the General Church Fund, endowments, rents from glebes, collections, and other sources. There are some sixty-one Cures in Tasmania, and the sums received in 1912 were:

From parochial contributions	£4,863
„ church collections and other sources	£3,217
„ grants from General Church Fund	£2,241
„ endowment and rents from glebes	£2,677

besides "fees" amounting to £421.

The principal fund, the parochial contribution, is managed by the churchwardens and the collectors, the rector having no voice whatever, save that he presides at the quarterly joint meeting of collectors and wardens. At this meeting the collectors give an account of their work, and hand over to the treasurer-warden the money they have collected. Their visiting lists are corrected, and the state of affairs is discussed by collectors and wardens—who have given, and who won't give, and the reasons why they won't give, and all matters of interest are gone into; and much good results, because the wardens get the information *at first hand—i.e.*, direct from the collectors. Afterwards, a cup of tea and a cordial vote of thanks to the collectors ends that meeting, and precedes the wardens' meeting. The collectors are nearly always women, always volunteers, and their work is onerous, and at times, I fear, disagreeable, as the asking for money usually is. It is *not* easy to get good collectors; yet it makes much difference in the results—good ones or bad ones. Collectors must have means of getting about in large parishes, and it is, I think, generally found that some social standing is of advantage. Of late an effort has been made to raise the status of collectors. After nomination by the parish they are appointed by the Archdeacon, and the appointment is, or should be, read out during service; and whenever the Bishop or Archdeacon visits the parish the collectors should be presented, and recognized as valuable Church officials. The little social function of all joining in a cup of tea after the meeting must by no means be omitted; the commonest courtesy demands it, and it is a very slight acknowledgment of much patient labour, and all meet as *equals* in a general cause, the success of which depends so very much on the collectors. The treasurer-warden remits the money either to the Diocesan Secretary direct, or it is banked and sent down for the credit of the rector. Parishes are often divided into different divisions, with their own churches, wardens, and collectors, and these send their contributions to the stipend to the treasurer-warden of the mother-church of the parish, who himself keeps the stipend account of the whole parish. Each division arranges with the Archdeacon, through its wardens, about what they will contribute, and they endeavour to raise this sum; but, so far as I know, few, if any, personal guarantees are given. In my own parish there are six divisions, and their respective contributions are £51, £50, £23 10s., £16, £17, and £8, which, with £45 from the General Church Fund, and £20 16s. from endowment and rents, bring up the income to some £231 per annum, besides "fees" (a varying amount) and the Easter collections always given to the rector. The parish also has a rectory and glebe, and the rectories are generally kept in order by the parish. There is no "Dilapidation" Act in Tasmania. Tasmania used to be served by Government chaplains, and when they were discontinued a sum of £60,000 was given by the British Government to the Church of England authorities, and the interest on this supple-

mented by collections and other receipts forms the General Church Fund, from which Synod annually makes grants to those parishes needing it, such grants ranging from £15 to £80.

As regards Diocesan finance. Tasmania has a small college, St. Wilfrid's, for training Ordination candidates; the fees are low, and small grants in aid are made by the Ordination Candidates' Council. A scale of pensions for clergy is in force, and contributions are enforced from all clergy joining the Diocese under forty-five years of age; the fund is supported also by one collection in each church during Lent, and by an annual assessment on each parish—city parishes £2, country parishes £1 10s.—the whole sum contributed in 1912 being £448. There is also a Clergy Widow and Orphans Fund, supported by annual contributions from the clergy and collections; the receipts for 1912 amounted to £430. Assistance is given to life insurance policies of the clergy, and annuities are granted.

There is a Church Sites and Buildings Loan Account, from which loans are made to secure ground for Church buildings and to help in erecting buildings; interest at 3 per cent. is charged, and loans are repaid in seven years. The Account has been got together by Church collections, and now amounts to about £700, and has been found very useful.

There is also a small fund for helping clergy in removal expenses, and though the sums granted are small, they are a real help. The parishes pay ½ per cent. of the net income of the rector to this fund.

Synod Dues.—The Bishop, clergy (all), and laity meet yearly in Synod for the governance of the Church. Some expense is necessary for hire of hall, printing, etc., and this is met by a contribution of £3 from each city parish, and £1 10s. from each country parish. There are also two funds—the Ripon Fund, with a capital of nearly £8,000, and the Home Mission Union Fund—both of which are at the disposal of the Bishop, to make grants as he thinks fit. In 1912 grants of over £600 were made from these funds.

At Synod, prior to the estimates coming on (and it may be noted that *all* payments, save those on account of the different funds, have to be passed by Synod, so that any member can challenge or call attention to any payment made or proposed), the names of any parishes that have failed to pay assessments or dues as ordered by Synod are read out, and the clergy and lay representatives of such parishes are called on to explain why they have not obeyed the law of the Diocese. Also, in some cases of failure to pay certain collections, the grant from the General Church Fund is deferred until these collections are paid in.

It may be noted that Synod generally sits from four to five days in the year, and that during the time Synod is not sitting the Diocesan Council carry on the Church work of the Diocese; such Council consisting of the Bishop as chairman, the three Archdeacons, the Dean of

Hobart, the Trustees of Church Property, the Church Advocate, and four clergy and six laymen elected by Synod.

All Church property is vested in three members of Synod, who are styled the "Trustees of Church Property."

It may be of interest to note that Tasmania belongs to no province, so is entirely self-governing. Advances have been made from the "other side" to join a province, but we prefer independence and Home Rule.

I notice it is recommended by the Archbishops' Committee at home that failure by a parish to pay its assessment should deprive it of representation and financial assistance. Something of the same kind was mooted here, but Synod unhesitatingly rejected any such idea.

It will be noted that here laymen have as equal a share in governing the Church as the clergy have. I don't know how it is at home, but if the laity had not their *proper* share here I am quite certain Church funds would suffer. The laity voice the people far more than the clergy do, and if they had not that voice the difficulties of Church finance would be increased.

I should like to express the opinion that the churchwardens of each parish are the right people to consult as to any assessment or quota to be raised by their parish. If they are met by the Archdeacon, or someone representing the "Diocesan Board of Finance," with the rector presiding at the meeting, and the collectors present, it is probable that as just and equitable an assessment could be made as by any other method.

THOMAS DE HOGHTON,
Captain R.N., and Treasurer-Warden of St. Mark's, Brighton, Tasmania.

Notices of Books.

THE PROBLEM OF CHRISTIANITY. By J. Royce, D.Sc. 2 vols. *Macmillan and Co.* Price 15s. net.

Dr. Royce, Professor of the History of Philosophy in Harvard University, is just now attracting considerable attention as the apostle of a reformed religion—"the religion of loyalty." These two volumes are an exposition of his philosophy of religion written expressly "for the strengthening of hearts." The first volume treats of "The Christian Doctrine of Life," the second of "The Real World and the Christian Ideas." Briefly stated, this "religion of loyalty" substitutes the Church—vaguely defined as "the Beloved Community"—for the Person of Christ as the central thing in Christianity. It substitutes loyalty to this "Beloved Community" for faith in Christ crucified as the instrument of man's salvation. "We are saved,"

he says, "if at all, by devotion to the Community." Of the origin of this Community and the Person of its Founder the writer professes to know little and to care little. He regards them as wrapped in the mists and haze of tradition. Christ, indeed, was to the early Church no more than "the spirit of the Community." Therefore the great messages of peace and consolation which the "Gospel legends" place upon His lips are only the voice of the lovable and saving Community to the depressed and troubled heart of the lonely individual. Dr. Royce does not believe that Christianity is Christ. He is never weary of reiterating his conviction that in his doctrine of loyalty he has discovered the essence of Christianity, that it embraces the whole of Pauline Christianity, and constitutes the core of Christian experience.

So we are prepared to find that by a dexterous juggling with phrases the characteristic Pauline doctrines are twisted into harmony with the writer's own views. Sin is defined as a kind of disease of self-consciousness, the revolt of the individual self-will against the will of the Community, the natural opposition of individualism to collectivism. There is, therefore, no salvation from sin except through the cultivation of that new type of self-consciousness which loyalty involves—"the consciousness of one who loves a community as a person." To find this loyalty is to be "under the obsession of a new spirit of grace." This is what St. Paul meant by the grace that saves!

The greater part of one Lecture is devoted to a graphic presentation of a traitor who has wilfully sinned against light, and is in consequence condemned to "the hell of the irrevocable." The next Lecture, headed "Atonement," applies itself to the problem of the possibility of reconciliation between this traitor and his own moral world. How can he find an atonement? And we get the disappointing and totally inadequate answer that "triumph over treason can only be accomplished by the Community on behalf of the Community, through some steadfastly loyal servant who acts, so to speak, as the incarnation of the very spirit of the Community itself." Any suffering servant is able to transfigure the meaning of the traitor's past. Any loyal love is able to oppose to the deed of treason its deed of atonement. And so "the Christian life . . . looks to the Community for the grace that saves, and for the atonement that, so far as may be, reconciles." There is deep significance in that qualification "so far as may be."

The second volume is very clever, but not very clear. It professes to discuss the question, "Has the Christian doctrine of life a more than human meaning and foundation?" but the writer seems to lose himself in bypaths of metaphysical discussion. The first two lectures are spent in defining a community; the next three are given to the work and worth and world of interpretation. Not till Lecture XIV. does Dr. Royce seem to strike a real point of contact with his set purpose, and when he does so it is with the statement that "this Community which we have now declared to be real, and to be in fact the sole and supreme reality—the Absolute—what does it call upon a reasonable being to do? What kind of salvation does it offer to him?" The answer is lost in a bewildering maze of philosophical discussion. Lecture XV. is rather more to the point. It criticizes the respective criticisms of Dr. Sanday and Professor Mackintosh, of Strauss and Hegel,

and tries to explain how the writer's own estimate of the essence of Christianity stands related to the historical faith. In his explanation Dr. Royce exhumes an imaginary philosopher convert of St. Paul, reanimates him, and plants him in the midst of twentieth-century thought and life. He then proceeds to construct the new estimate of St. Paul's teaching which this returned first-century saint would hold. Of one thing only, we are told, he would be sure, and would hold fast—viz., "the Pauline doctrine of the presence of the redeeming Divine Spirit in the living Church. . . . All else in St. Paul's teaching he may come to regard as symbol or as legend." But if he can only retain this "he will be in spirit a Pauline Christian, however he otherwise interprets the person of Christ." That is the only vital certainty of genuine historical Christianity which Dr. Royce can find. And in his last lecture he appeals to his readers to "hold fast by the faith of the Pauline Church." We applaud that appeal so long as the Pauline Epistles are accepted as the expression and exposition of that faith. For the faith of St. Paul was not the mutilated and emaciated thing which Dr. Royce dignifies with the title of "religion"; it was a faith rooted in an historic Person—Jesus Christ—and in an historic fact—Christ crucified on Calvary.

W. E. Beck.

Studies in the Apocalypse. By R. H. Charles, D.Litt., D.D. *T. and T. Clark.* Price 4s. 6d.

There is a growing readiness to-day to recognize that it is impossible rightly to understand the New Testament Apocalypse without taking into account the characteristics of apocalyptic literature in general. Consequently, this volume of lectures on the Apocalypse, by one whose knowledge of Jewish and Christian "apocalyptic" is unrivalled among English scholars, will be welcome to all serious students of the New Testament. They are not intended nor suited for the general reader, being the "Lectures in Advanced Theology" delivered before the University of London in the present year.

The lectures deal with three separate themes: (1) The history of the interpretation of the Apocalypse; (2) the Hebraic style of the Apocalypse; (3) the composition and interpretation of chapters vii. to ix. of the Apocalypse.

Here and there in this volume Dr. Charles gives us a "foretaste" of the conclusions to which he is being led as the result of his study of the Apocalypse. His editions of other apocalypses have shown him to be a critic skilled in resolving a document into its component sources, and ready to assign each section with confidence to a particular date. The conservative reader might therefore feel some misgivings lest the Revelation of St. John should suffer grievous dissection at the hands of one who is a master of literary analysis; but his anxiety will be turned into gladness when he finds that, in Dr. Charles's judgment, "the main bulk of the book is from the hand of one and the same author" (p. 109; *cf.* p. 70). But Dr. Charles considers that the visions recorded in the Apocalypse were experienced at different times, a few as early as A.D. 67, but mostly *circa* A.D. 92-95, and were on each occasion committed to writing immediately after their occur-

rence; and that the author may have used various sources, both Hebrew and Greek (p. 109). Nor does Dr. Charles abstain from removing awkward verses as "interpolations," nor from rearranging sections in order to secure a more logical sequence of thought. For instance, on p. 157 we find the "reconstructed text" of chapter viii. of the Apocalypse as it emerges from the criticism of Dr. Charles. Only seven verses out of the thirteen have survived (the rest have been removed as "interpolations"), and these are rearranged in the following order: 1, 3, 4, 5, 2, 6, 13. It is all very learned and ingenious—and very Teutonic.

The two lectures which deal with the history of the interpretation of the Apocalypse contain a learned survey of the various schools of exegesis from Justin Martyr to Dr. Swete. The Apocalypse (according to Dr. Charles) was originally understood by its readers in accordance with "eschatological" and "contemporary-historical" methods; but these were soon displaced by other schools of interpretation—the "Spiritualizing Method," the "Recapitulation Theory," the "Church-Historical Method" (which led the Reformers to apply the Apocalypse to Papal Rome), the "Literary-Critical Method," the "Traditional-Historical Method," etc. The reader who is not deterred by these formidable titles will find in these chapters much information which is not otherwise readily accessible.

The chapter on the Hebraic Style of the Apocalypse is by no means the least interesting in the book. Dr. Charles holds that, while the author of the Apocalypse writes in Greek, he thinks in Hebrew (p. 82). In proof of this he points to Hebraisms in the Greek style, to "Hebraic parallelisms," and to phrases which may be based on a misreading of a Hebrew text. On the whole this chapter is suggestive and convincing.

We are grateful to Dr. Charles for a book which, though slight in bulk, is a real contribution towards the scientific study of the Apocalypse, and we trust that this volume is but a "forerunner." E. C. DEWICK.

ARCHÆOLOGY OF THE OLD TESTAMENT. By E. Naville. *Robert Scott.* Price 5s. net.

The writer's preface opens with the acknowledgment that the title does not describe the contents of the book; and seeing that an English work dealing with the subject has long been needed, it seems unfortunate that the title should have been usurped by a book which fails to supply that need. The work really aims at proving that the earlier books of the Old Testament were written in cuneiform, and the later ones in Aramaic. For the former conclusion Professor Naville relies on the cuneiform tablets from Tell-el-Amarna, Taanneh, and Gezer, and the absence of any evidence for the "Phœnician" script before the ninth century; for the latter, on the fact revealed by the Assuan papyri, that a Jewish colony settled there used Aramaic for correspondence and business. The former suggestion is not wholly new; it has been discussed by Cheyne, Conder, and Sayce in this country, and by Marti, Budde, and Kittel in Germany, but it has not found much acceptance. While it is not impossible that some of the earliest Israelite archives may have been so written, Professor Naville has failed to show that his suggestion offers as complete an explanation of the literary and historical phenomena of the Pentateuch as does the theory of compila-

tion and editing which is commonly spoken of as critical. Nor does his interesting discussion of the Egyptian element in the Pentateuch carry us all the way he would wish; there were other periods, especially the age of Solomon, when it was possible for Jewish writers to get Egyptian colouring by reason of close contact with the Nile Valley.

In the second case, the writer seems to forget certain rather important facts when he concludes that "the rabbis . . . turned their books into the language spoken at Jerusalem" (p. 207), such as the existence of the Samaritan Pentateuch, to which he does not refer, and the Aramaic passages in Ezra and Nehemiah. Why should these passages have escaped the attentions of these anonymous scholars in their wholesale alterations? And there are other explanations of the use of Aramaic by the Jewish colony at Assuan besides one which eliminates Hebrew from the composition of the Old Testament and from the list of pre-Christian written languages. In spite of this book, the critical position is still maintained, and we still await a real "Archæology of the Old Testament." M. LINTON SMITH.

THE PRIMITIVE CHURCH AND REUNION. By W. Sanday, D.D. *Oxford University Press.* Price 4s. 6d.

The papers which comprise this volume have been reprinted from the *Contemporary Review*, and deal with "The Movement Towards Reunion," "The Primitive Model," and "The Prospects of Christian Unity in 1912." The book is full of the peculiar charm which belongs to all Dr. Sanday's works, and its appearance at the present moment is particularly opportune.

Dr. Sanday begins by tracing the recent growth of the desire for unity amongst Christians, and shows how intimately this growth is connected with the present missionary situation. It is because the Anglican insistence upon the historic Episcopate "has had a limiting effect upon the relation of the Anglican to other communities" (p. 81), at a time when it is urgently necessary for the Christian cause that such relationships should become more cordial, that many Anglicans, and especially missionaries, have been led to reconsider the problems connected with the ministry and sacraments. It is pleasant to read Dr. Sanday's cordial testimony to the value of the Edinburgh Conference (pp. 14-24), and it is interesting to learn that he regards the Anglican "horror of anything that can be labelled Undenominational" as "exaggerated" (p. 34).

The chapters dealing with "The Primitive Model" set forth with masterly clearness the underlying ideas which govern the "Catholic" and "Protestant" interpretations of early Church history. Among "the more important works" written from the latter point of view he refers to Dr. Vernon Bartlet's article in the CHURCHMAN for June, 1909. But chiefly these two chapters consist of long extracts from Harnack's "Constitution and Law of the Church," and from C. H. Turner's "Chapter I." in the "Cambridge Mediæval History." A discussion of these extracts belongs rather to a review of the works in question; here it may be sufficient to indicate some of the passages which reflect Dr. Sanday's own point of view. He regards the ideals of Congregationalism or Presbyterianism as "not by any means wrong . . . but sectional and partial" (p. 98). And "to say that a particular form of ministry has a 'defect' . . . is not to go nearly so far

as to call it 'invalid'" (p. 107). Referring to Dr. Headlam's article on "Apostolic Succession" in the "Prayer-Book Dictionary," he says: "The idea of a continuous succession of the Christian ministry from the Apostles will be seen to be deeply rooted in reason and history; but, on the other hand, any rigid and mechanical application of the idea for the purpose of invalidating one form of ministry as compared with another is to be deprecated" (p. 82).

The last chapter deals with many interesting points connected with the prospects of Christian reunion in 1912: for instance, the publication of the *Constructive Quarterly;* the date of the Didache, which Dr. Sanday still assigns to "the last two decades of the first century"; Presbyterian reunion in Scotland; and the Welsh Church Bill, which Dr. Sanday (unlike many of the opponents of the Bill, regards as "a landmark in the movement towards the reunion of Churches," although "its immediate and superficial effects are not likely to be conciliating and uniting" (p. 123).

No one who is interested in the movement towards unity should omit to read Dr. Sanday's book; for though there are many books on the subject, there are few which offer the same combination of deep learning and clear simplicity of style, or of clear insight and wide charity. E. C. DEWICK.

THE CONTINENTAL REFORMATION. By Dr. Plummer. *Robert Scott.* Price 3s. 6d. net.

We have enjoyed this book. Dr. Plummer brings scholarship and fairness to the description and estimate of one of the most critical centuries the world has experienced. Erasmus, Luther, and Calvin were men who, whether you like it or no, changed the face of the earth. Here we have their influence estimated and their work weighed in exactly that detached way which is of so great help to any who wish to get at facts. Dr. Plummer is always kind, never one-sided, always a critic, never a prejudiced one. The forces which had, and still have, such effect upon the whole of Christendom are examined and explained, and there is much for every Churchman to learn. It is all most readable and attractive.

CHRIST THE CREATIVE IDEAL. By the Rev. W. L. Walker. *T. and T. Clark.* Price 5s.

All Mr. Walker's work is marked by thoughtfulness and suggestiveness, and this new book is no exception to the rule. Its subtitle is "Studies in Colossians and Ephesians," a phrase justified by the fact that Mr. Walker is dealing with the cosmic significance of Christ, and showing that Christianity possesses "oneness with the Creation." The title of the book is best illustrated by a passage on page 67: "The creative Thought and Potency which went forth from God in Creation has in Christ returned to God in the realization of the Divine Ideal . . . we are viewing Christ as the Ideal of the Creation, and regarding the Incarnation of God in Him as the necessary outcome of this." The thought here summarized is worked out at length, and Mr. Walker's statements challenge thought. One cannot help wondering whether the first sentence quoted indicates an excessive allegiance to Hegel; or whether the second, on the necessity of the Incarnation as such, would be endorsed by St. Paul or any New Testament writer. Certainly their express

statements seem to suggest that the Incarnation has the character of an after-thought to the Divine plan, preliminary to the Atonement, and such has been the traditional Christian view, so aptly expressed in Newman's hymn. Chapter vi., on "How the Ideal was Realized," is most interesting. If we understand Mr. Walker rightly, he holds that the organism which was the ground of the personal life of Christ was evolved in the line of succession marked out by the prophets and saints of Israel. The argument is one by analogy from the fact that an intellectual genius is generally prepared for by long intellectual development in the race. Here again one wonders why the Lord did not come nearer the close of the great prophetic period, instead of after prophecy had long ceased; or what is the bearing of the argument upon the Virgin Birth, upon which our author is silent. Again, in chapter vii., upon "Reconciliation," one cannot feel that everything has been said when it is insisted that Christ reconciles man to God. It is an old point that reconciliation must affect both sides when both are personal. Thus all the way through Mr. Walker challenges criticism. But that is good. He has given us a very suggestive book, written in a reverent spirit of earnest seeking after truth, and calculated to help a thoughtful modern man. One's only anxiety is lest he bow down too much to the "idols" of the modern mind, and give away what is really fundamental.

THE FIRST PRINCIPLES OF THE CHURCH. By the Rev. C. A. Barry. *Longmans*. Price 3s. 6d. net.

The author hopes that "the whole (book) taken together suggests a consistent attitude of mind sometimes forgotten — namely, that of the Ecclesiastic." One could not help wondering whether the writer was really as consistent as he imagined. There are many parts of the book which command most hearty assent; there are others in which positions are assumed almost the reverse of those which one feels should follow from what has been already so excellently said. One illustration will serve. In Essay IV. we read: "We do not find any evidence that the early Church recognized an indelible character impressed by ordination," or "no Christian is more sacerdotal in function than another: the priesthood is only representatively sacerdotal . . . yet all have not the same ministerial functions or the like authoritative commission. . . . Hence also, while we do not deny the *reality* of other ministries . . ." So far one recognizes Lightfoot. Contrast the statement three pages further, that an irregular assumption of ministry would be "even invalid in the sense of precarious, as endangering both the guarantee and the *reality* of mission." How can Lightfoot and Gore walk together? Perhaps we should sum up the criticism best by asking the author what he means by this sentence about the wicked in Holy Communion: "They receive the gift; they do not take it."

THE MINISTRY OF THE CHURCH. By E. Hermitage Day, D.D. London: *Pitman*. Price 2s. 6d. net.

This is the first volume of a new series edited by Dr. Day, with the title of "The St. Paul's Handbooks." The series is intended for popular reading among Church-people, and as a guide to them on controverted points. The present book deals with Anglican Orders, and, after showing that our

Episcopal Orders are Scriptural and primitive, proceeds to reply to Roman attacks upon their validity. Dr. Day (who is the compiler of a book of verse, "In Our Lady's Praise") is quite definitely of one school of thought in what he calls "the Catholic Church in the English provinces"; but this does not prevent the book being a useful one to those who need the arguments on this question brought together in convenient form.

THE ESCHATOLOGY OF JESUS. By H. Latimer Jackson, D.D. Hulsean Lectures. *Macmillan.* Price 5s.

JESUS AND THE FUTURE. By E. W. Winstanley, D.D. *T. and T. Clark.* Price 7s. 6d.

The appearance of these two volumes during the past few months suggests that the "Eschatological Problem" is still continuing to attract interest and attention. The resemblance between the two books is in many ways close. Both deal with the same theme, and both approach it from the standpoint of "advanced" criticism.

It may be well to note at the outset the estimate of our Lord's Person which is put forward by Dr. Jackson and Dr. Winstanley, for this naturally helps to determine their estimate of His eschatology. Both writers hold that our Lord's uniqueness consisted in His "peculiar Son-consciousness" (Winstanley, p. 317; *cf.* pp. 194-205; and Jackson, pp. 86-96). Apart from this, Dr. Winstanley holds that He was "the child of His age, a Jew, a Galilean steeped in national prejudice and upbringing" (p. 317). Dr. Jackson thinks "there is room for an exalted Christology," but adds: "It may conceivably be other than the Christology of ancient creeds" (p. 328).

It is not surprising to find that writers who start from this estimate of the Person of Jesus are inclined to follow the somewhat conventional lines of German "Liberal Protestantism." Little or no allowance appears to be made for the possibility of a unique factor in the New Testament narratives, due to the presence of a unique Personality; few, if any, passages except those found in St. Mark or "Q" are allowed to pass as historically accurate; and even these are scanned with a nervous anxiety lest they should have been modified by "tendencies" in the mind of the Evangelists. Consequently, only a *selection* of the passages which are commonly supposed to record our Lord's eschatology are dealt with by Dr. Jackson and Dr. Winstanley. The rest are dismissed as mere "reflections of early Christian doctrine"—*e.g.*, the eschatological explanation of the Parable of the Tares (Winstanley, p. 151), the passages setting forth the Messianic Judgeship of Jesus (*ibid.*, pp. 149-160), and the predictions of eternal fire for the wicked (*ibid.*, pp. 281-290). Similarly, Dr. Jackson regards the New Testament Canticles as "later hymns placed by the Evangelist in the lips of personages who figure in his idyllic pictures" (p. 261).

Enough has been said to show that the standpoint from which these two volumes are written differs somewhat from that of the majority of English Churchmen. Nevertheless, the books are both worthy of careful study. Dr. Jackson's, which is based upon last year's Hulsean lectures, is the more convenient of the two for students who do not wish for a great mass of detail; his frequent "summings-up" assist the reader to follow the argument clearly, and the references in the footnotes indicate lines for fuller study. At

times, Dr. Jackson's style does not facilitate the task of the reader. Take, for instance, the following (referring to Mr. Streeter's essay in "Foundations)": "Once more the welcomed essayist—and offering his more matured convictions—he alludes, I notice, to earlier conclusions as 'somewhat too sweeping'; I find him significantly adding: 'The Eschatological teaching of our Lord is a simpler, wider, and greater thing than ordinary Jewish Apocalyptic, but for myself I am coming more and more to feel that to water down and explain away the Apocalyptic element is to miss something which is essential'" (Preface, p. viii). The earlier part of this sentence can scarcely be described as clearly expressed.

Dr. Winstanley's volume is fuller than Dr. Jackson's; indeed, it contains probably the most thorough discussion of the Eschatology of the Gospels available for English readers. It is arranged according to a well-ordered scheme; and in spite of what many would consider a hyper-critical tendency, its judgments are generally well-balanced and its tone reverent. Sometimes the main drift of the argument is rather obscured by the mass of detail; and the entire absence of footnotes and cross-references is an unusual feature of doubtful merit.

The general conclusions reached by both writers resemble each other closely; and whatever may be thought of their critical methods, the conclusions are, on the whole, sober and well-founded. Both books bear signs of indebtedness to the "Consistent Eschatological Theory" of Schweitzer, but neither of them is content with that theory in its original one-sided exaggeration. They show us that, while the eschatological element in our Lord's teaching was very likely more important than has generally been supposed, nevertheless He transmuted the current eschatological terms (such as "The Kingdom of Heaven," "The Son of Man"), and gave to them a new and higher significance.

Both writers lay stress on the *ethical* element in our Lord's eschatology (Jackson, p. 108; Winstanley, pp. 83-92, 397), in contrast to Schweitzer's idea of a kingdom so purely eschatological that in it there is no place for morality (Sittlichkeit). Another excellent feature is Dr. Winstanley's emphasis on the *practical* bearing of Christ's eschatology, as being indeed its most vital aspect (p. 252, and chapter ix., *passim*). He shows, with admirable clearness, that the very limitations and apparent gaps in Christ's doctrine of the Last Things all serve to concentrate attention upon the urgency of the call to repentance and watchfulness in this present life (pp. 252, 270-293, etc.).

With regard to our Lord's doctrine of Judgment, a slight divergence of opinion is noticeable. Dr. Jackson holds that Jesus "assumes the Judgment as a matter of course" (p. 55). To most readers this would seem a natural conclusion; but Dr. Winstanley, by a series of critical emendations, endeavours to show that the passages which suggest a dramatic Judgment-scene have been influenced by "tendencies" of the Evangelists (pp. 253-268).

Dr. Winstanley (following Schweitzer's "Paul and his Interpreters"), regards the Fourth Gospel as a re-interpretation of the historical Jesus, dominated by the doctrine of the Eucharist, which is "a quasi-physical vehicle for the appropriation of the imparted Spirit-life of the Son by the disciples" (p. 343). But he is warm in his appreciation of the value of the

Johannine eschatology for the needs of the modern world (p. 354). On the other hand, he holds that the realistic eschatology of the Synoptists, though "intimately and inevitably linked with the Gospel-message as proclaimed by our Lord," is "unessential to the spiritual life as such" (pp. 382 *et seq.*). Dr. Jackson's position appears to be similar. The "eschatological survivals in the Creeds" cause him much misgiving (chapter ix.); but he advocates "a qualified conformity which, in its recitation of the Creeds, is unhesitating in its acceptance of contained truth, while frank to avow justifiable disagreement with the outward form" (p. 376).

Probably many of us will feel that neither Dr. Jackson nor Dr. Winstanley give adequate expression to the clearness and certainty of our Lord's Advent-message; but we are grateful to them for these careful studies of a great and difficult theme. E. C. DEWICK.

FRANCE TO-DAY: ITS RELIGIOUS ORIENTATION. By Paul Sabatier. *J. M. Dent.* Price 6s. net.

This is a remarkable book. It is the work of one who has viewed all sides of his subject. Whilst a convinced Protestant, he is not disposed to disregard what he finds in Roman Catholicism when it is helpful to life; and for those who cannot find a home with either, he extends a good-will indicative of faith in mankind. And yet his views are not by any means unduly optimistic. Of the Roman Catholic Church he says: "Never has the activity of the Church been so intense or its organization so strong as in France to-day," and he adds: "The multiplicity of the means only throws into stronger relief the poverty of the results." Yet we find him ready to acknowledge that France at heart is religious, though she knows it not. The people pursue an ideal which they cannot grasp. Their religion cannot be isolated from the political and intellectual life of the nation. "What has been abandoned," says the author, "and probably for ever, is only a path, not the idea and desire of the ascent to be achieved. There are religious and moral foods which we can no longer assimilate, but the religious hunger, the ideal thirst, has not disappeared; it has simply become more reaching and more delicate." The one dominant note in this book is hope. M. Sabatier believes that France is moving in the direction of truth. He sees the time when "freed from the yoke of an immutable and dumb letter, or from the authority which is not purely moral and spiritual, and brought back to herself, she becomes once more entirely living and flexible, capable of reconciliation with the whole of existence, everywhere at home, since, in all that is, she discerns an aspect Godward."

A FATHER IN GOD: WILLIAM WEST JONES, D.D. By M. H. M. Wood, M.A. London: *Macmillan.* Price 18s.

This book is a biography of one who for thirty-four years was Bishop and then Archbishop of Capetown. They were thirty-four troublous years, fightings within and without, and fears—many fears—within. The Archbishop was a strong, masterful man, but his strength was not without sympathy or saintliness. He belonged very definitely to one school of thought in the Church, and he acted as if there were no other. His sympathy was not broad enough to enable him to see clearly the view-points of other men. Hence his lengthy episcopate has helped to make the Church of

South Africa a partisan Church. His biography, although too lengthy and too detailed, is interestingly and clearly written. It tells the story of the Natal trouble and its ultimate placation; it sketches the development of the provinces of South Africa, and it shows us the Archbishop at his work. Evangelicals will do well to read the story. What has happened in one province of the Anglican communion warns us to be on the alert lest it happen in some other. But let it be clearly understood that we do not wish the line of action taken by the dominant party in South Africa to be a pattern for ourselves. We are catholics, and the policy of party exclusiveness is not catholicity.

THE RELIGION OF ANCIENT EGYPT. By Professor Sayce. *T. and T. Clark*, 4s. net, is a new edition of the author's Gifford Lectures, with the Egyptian side amplified and the Babylonian omitted. The writer gives, as we should expect, a clear and lucid account of a difficult subject, on which the last word has yet, perhaps, to be spoken. But the discoveries of recent years, especially with regard to the pre-dynastic period, allow of far more definite statements as to the origins of the cults than was formerly possible. The close connection with Babylonia, and the traces of the conflict between the "Pharaonic" invaders from the East, with their metal weapons and the previous neolithic inhabitants, stand out clearly. The comparative certainty of the translation of the texts, and their critical study, permit the investigator to trace the syncretism by which the various local cults were brought together into an unwieldy and inconsistent whole, in which the crudest fetishism coexisted with a lofty pantheism which in its language approaches the finest outbursts of the Old Testament writers. And the interest of this faith lies in the fact that, if the figure may be used, it prepared the matrix into which much Christian thought was run. It is a book which cannot be neglected by students of the history of religion; and as far as the broad outlines are concerned, it may be highly recommended as a safe and interesting guide.

THE STORY OF AḤIḲAR, by J. C. Conybeare, J. Rendel Harris, and Agnes Smith Lewis (*Cambridge University Press*), is a marvel of ingenious scholarship and wide learning; the body of the book is a collection of the various versions of the story known. Arabic, Syriac, Armenian, Old Turkish, and Greek texts are given; and in addition to translations of these, the Slavonic and Aramaic copies are translated. The interest of the last-named, discovered at Aswân by Professor Sachau, lies in the fact that it carries back to the fifth century at least this Eastern romance, known best by its inclusion in the Thousand and One Nights. So ancient a story would of itself be interesting; but when it may be added that beyond reasonable doubt it influenced the Book of Tobit, gave a proverb to 2 Peter, and supplied the material for one, if not two, parables to our Lord Himself, besides quite probably influencing the Book of Daniel, and the accounts of the death of Judas, the range of its interest is widened considerably; and we fancy that many who will not study the texts will be tempted to dip into Professor Rendel Harris's delightful introduction, and enjoy the skilful unravelling of literary relationships which he sets before them. M. LINTON SMITH.