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Assyria, in other words, was Mitannian before it became Semitic. Dr. Ungnad quotes two passages from the great work on astrology, which in its present form belongs to the Khammurabi age, that make this pretty clear. As is well known, Assyria was once included in Subartu, the name under which Mitanni went in early days, and archaizing documents of the neo-Babylonian period insisted upon so calling it. Now in one of the astrological passages quoted by Dr. Ungnad we read: 'Subartu will devour the Akhlamâ; a foreign tongue will rule over the land of the Amorites: we (*i.e.* the Assyrian scribe and his fellow-countrymen) are Subartu.' The other passage reverses the situation: 'The Akhlamâ,' it says, 'will devour Subartu; a foreign tongue will rule over the land of the Amorites.'

Dr. Ungnad calls the Mitannians Hittites, but the Hittite and Mitannian languages are not the same, though they are probably distantly related to one another. Moreover, the Hittites are distinguished from the Mitannians, both in the great astrological work as well as in the documents of the Tel el-Amarna period. It was an invasion of Babylonia by the Hittites, and not by the Mitannians, which put an end to the dynasty of Khammurabi. But the fact remains that up to the age of

Abraham, Assyria was still Mitannian rather than Semitic, and that the earlier high priests of Assur, and therefore presumably the founders also of the city, were of Mitannian origin. This would appear to settle the controversy as to the correct translation of Gn 10¹¹. It must read: 'out of that land he went forth to Assur,' and Nimrod would be the representative of the Semitic invader from Babylonia. Hence it is that in Mic 5⁶, Assyria, and not Babylonia, is called 'the land of Nimrod.'

M. Boissier has just published an interesting little *brochure* on *Les Éléments babyloniens de la Légende de Cain et Abel*, in which he points out that 'the Yahvist has merely paraphrased a Babylonian augural document.' The sacrifices of Cain and Abel presuppose a knowledge of 'the divinatory rites' of Babylonia, and the address of Yahveh to Cain comes from a Babylonian source. I think M. Boissier must be right in his explanation of the land of Nod: it is the Babylonian *nadû*, the 'wasteland' of the desert to which the evil spirits are banished by the exorcist. In Gn 25²³ he notes that the Hebrew words, 'the elder shall serve the younger,' are a translation of the common Babylonian augural phrase: 'the great country shall serve the small.'

Literature.

CHOPPER HANDLES.

THE STONE AGES IN NORTH BRITAIN AND IRELAND. By the Rev. Frederick Smith. (*Blackie & Sons.* 16s. net.)

AMONG the things which men make a hobby of are snakes' tongues and chopper handles. For snakes' tongues, inquire at the residence of the Dixie Professor of Ecclesiastical History in Cambridge. For chopper handles, go to the Rev. Frederick Smith.

The Rev. Frederick Smith has written a volume on *The Stone Ages in North Britain and Ireland*. It is a handsome volume. It gives an account of all sorts of stone implements which the Stone Age man made for his own use, and then left behind him for our enjoyment; and it is generously illustrated by over five hundred drawings of typical specimens. But while the Rev. Frederick Smith has an interest in all kinds of stone things, pro-

vided they have come down to us all the way from the Stone Ages, his enthusiasm is for chopper handles. He has three long chapters on handles. And that is not enough. The third chapter has an appendix nearly as long as itself. He calls the handle a fascinating and convincing feature. And, of course, there are many kinds of handles besides the chopper handle. Mr. Smith gives an account of almost innumerable weapon handles, and he even acknowledges that the weapon form of the handle was long retained in flayer and chopper. But he is manifestly a man of peace. Before he is half through the first chapter on handles he has arrived at the chopper. And he does not forget the chopper, that great instrument and evidence of civilization, to the very end. The appendix to the third chapter on handles deals entirely with choppers.

Now no man is ever worth reading except the man who has a hobby. Of course he must ride his hobby, and not let his hobby ride him. Mr. Smith makes his chopper handles quite as fascinating to us as they are to himself. And, like pansies, they are 'for thoughts.' Why is it, for example, that so many chopper handles have been found in Scotland, and that Scotland is at the same time so far forward in the van of civilization? This is not coincidence. It is cause and effect. The only question is, which is the cause and which the effect?

More than that, Why is it that the Scottish and Egyptian examples are so very like one another? Mr. Smith shows us specimens side by side. They are 'like as brithers,' while the English specimens are not within the comparison. Is there something after all in the antiquity of that language which is still spoken in some glens in the North of Scotland? The workmen who made these choppers were manifestly of one speech, for clearly they taught one another to work in stone, and it would be a far-fetched explanation to call that speech Egyptian.

The volume is introduced to the reader by Dr. A. H. Keane, who vouches for its scientific accuracy.

THE HOLY EUCHARIST.

A HISTORY OF THE DOCTRINE OF THE HOLY EUCHARIST. By Darwell Stone, M.A., Pusey Librarian. (*Longmans*. Two Vols. 30s. net.)

What is Mr. Darwell Stone's doctrinal attitude towards the Holy Eucharist? Those who know his articles in the *Church Quarterly Review* from 1901 to 1904, and know that they are his, or even those who know his book on the Holy Communion in the Oxford Library of Practical Theology, will not require to be told. To the rest let us answer by quoting his own summary of the doctrinal teaching of the New Testament on the subject.

1. An essential element in Christian life is such communion with our Lord as is described as eating His flesh and drinking His blood.

2. At any rate a pre-eminent way of eating His flesh and drinking His blood is the reception of the Holy Communion.

3. In view of our Lord's words, 'This is My body,' 'This is My blood,' and St. Paul's words, 'The cup of blessing which we bless,' and 'The bread which we break,' the gift of our Lord's flesh and blood is to be connected with the acts of the minister, and not only with the reception by the communicant.

4. The Christian Church is in a supernatural and sacramental relation to Christ; Christians are a priestly body; and Christian life and worship have a sacrificial element.

5. The spiritual sacrifices in Christian life and worship must be in union with the one, abiding, heavenly sacrifice of Christ.

6. The language used about the Eucharist and the position assigned to it suggest that, as communion with Christ is pre-eminently granted by means of it, so the sacrificial aspect of Christian life and worship have their centre in it, and are thereby brought into relation with the heavenly offering of Christ. As a memorial of Him, it is a memorial in some special sense of His death, which formed an essential element in that dedication of His life which led on to the presentation of His risen and ascended manhood in heaven.

Now Mr. Stone has written this book, consisting of two large volumes, in such a way as to show that his own account of the teaching of the New Testament on the Holy Eucharist has been and is the doctrine of the holy Catholic Church from the beginning even until now. We do not hint that Mr. Stone has chosen his quotations or twisted them in order to prove his own propositions. But he does not for a moment hide his leanings. And it would certainly have been a great perplexity to him if he had found that the historical doctrine of the Church differed from his interpretation of the doctrine of the New Testament. And the field is large. The opportunity for choosing this and rejecting that quotation occurs at every turn of the page. Another author might have found a different doctrine in the New Testament. And if he had, he would certainly have been able to show that representative Church theologians agreed with him.

But however that may be, this, at least, will be admitted by everybody. These volumes contain a magnificent selection of passages bearing on the doctrine of the Eucharist, admirably arranged, and competently commented on.

PROGRESSIVE CREATION.

PROGRESSIVE CREATION: A RECONCILIATION OF RELIGION WITH SCIENCE. By the Rev. Holden E. Sampson. (*Rebman*. Two Vols. 21s. net.)

Many a book has been written for the purpose of reconciling Religion with Science. But we must be near the end of them now. For this one thing we have discovered, that Religion and Science cannot be reconciled, since they never were at enmity. But here is one book more. And if it is to end the output it will end it handsomely.

The first question that we have always to ask about a book of this kind is: What is the Science that is to be reconciled with Religion, and the Religion that is to be reconciled with Science? We have room for the answer to only one-half of the question, and that inadequately. But it will be sufficient to test the book with. Let us ask, then, what is the Religion that Mr. Sampson brings into reconciliation with Science?

It is the religion of the Bible. At least it is in the Bible that Mr. Sampson finds his religion. But it is not the religion of the Bible as we have understood it from our childhood. Mr. Sampson has gone no great distance when he finds himself face to face with the fact of evil. The Bible has gone no great distance when it finds itself face to face with the same fact. Thus far Mr. Sampson and the Bible are at one. And they are at one in recognizing that some explanation must be given of the origin of evil. Mr. Sampson holds that the Bible gives a true account of the origin of evil. But we misread it. For he holds with the Higher Critics that the Old Testament is in sections, and he holds that the sections have been displaced.

There is an historical account of the Creation. It runs to the third verse of the second chapter of Genesis. Then follows in our Bible an *allegorical* account of the Fall. But there is an historical account of the Fall. It is found at present in the sixth chapter of Genesis, the first five verses. The historical account of the Fall ought to follow the historical account of the Creation. Bring them together again, and we will understand the origin of evil.

Accordingly Mr. Sampson reads his Bible in this way—'Thus the heavens and the earth were finished, and all the host of them. And on the Seventh Day God finished his work which he had made. And God blessed the Seventh Day, and

hallowed it; because that in it he rested from all his work which he had created and made (2¹⁻³). And it came to pass when men began to multiply on the face of the ground, and daughters were born unto them, that the Sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And . . .' (6¹⁻⁵).

Well, what have we now? We have six facts, says Mr. Sampson, upon which to construct a true account of the origin of evil—(1) two distinct types or species of the human genus, the 'Sons of God' and 'Men'; (2) unlawful intermarriage between these types; (3) a new line of heredity; (4) the consequent development of wickedness or abnormalism; (5) the introduction and the spread of evil through corruption; (6) the generation of a new and abnormal type of human species, the Nephilim, the original stock from which the human races branched out.

That will do. The reader must go to the book for the rest.

The Books of the Month.

Mr. J. H. A. Hart, M.A., Fellow of St. John's College, Cambridge, has published a transcript of the Book of *Ecclesiasticus*, according to the Greek Text of Codex 248 (Cambridge Press; 10s. net). He has added a commentary on the text. And he has further brought the student of this tantalizingly interesting book under obligation by writing prolegomena to it. The prolegomena consist of four chapters, of which the topics are: (1) The Prologue of the Greek Translator; (2) The Pharisæic Recension of the Wisdom of Ben Sira; (3) The Quotations of Clement of Alexandria; (4) The Conflict of the Rival Greek Versions. It is all the work of a scholar of extraordinary erudition and patience. It is such work as scholars everywhere associate now with Cambridge more than with any other place in the world. It is just such work as makes a difference for ever after to our knowledge of the book upon which it is expended. We may not be right, but it seems to us that the Apocrypha is more studied at present than it has ever been studied in this country, though it may be less read than it has been before. So there should be many readers of this book; for it is addressed entirely to scholars.

The new volumes of Harper's 'Library of Living

Thought' are *Jesus or Paul?* by Dr. Arnold Meyer, Professor of Theology in the University of Zurich, and *The Transmigration of Souls*, by Dr. Alfred Bertholet, Professor of Theology in the University of Basle (2s. 6d. net each). Both volumes belong to what may be called the science of Religion, that is to say, to the modern movement which insists on recognizing religion as subject of investigation just like every other matter of human thought or experience. The science is yet in its infancy, and many crude things are said and done in its name. And it is the immediate duty of the most evangelical believer in Christ to make himself acquainted with it, that he may rid it of its crudities and turn it into the service of true religion. It depends upon us whether it is to be the greatest foe or the greatest friend of Jesus Christ in the future. These volumes will certainly be read, and read largely. They are scientific, and they are literary.

We have received from Dr. Agar Beet a copy of the latest edition of his *Shorter Manual of Theology* (Hodder & Stoughton; 2s. 6d. net), and also of his volume on *The Church, the Churches, and the Sacraments* (2s.). It is a pleasure to draw attention to them once again. Dr. Agar Beet did not begin like Mr. Chesterton, with thinking he was a heretic, and then surprise himself by discovering that he was orthodox. By patient study of the Scriptures he began by being orthodox, and then found himself, to his utmost surprise, regarded as a heretic. But only on one subject, the insurmountably difficult subject of the last things. Elsewhere he is orthodox, and yet always himself. So that his short Manual of Theology is correct and reliable. As for the book on the Church, he is orthodox there if we agree with him.

Dr. George Barton Cutten of Yale, who wrote a useful book recently on the *Psychology of Alcoholism*, has now written a more useful book on *The Psychological Phenomena of Christianity* (Hodder & Stoughton; 12s. net). It is just such a book as hundreds upon hundreds of preachers have desired to lay their hands upon. There is not an original idea in it, and the style is careless even to slovenliness. But all the things which are now most frequently talked about amongst us are described in order, with quite sufficient knowledge, with Christian candour, and with such simplicity

as never before was seen in the treatment of these difficult matters.

What a prospect lies before the preacher who is beginning his work to-day. The generation that is passing has been occupied with criticism. And criticism, however necessary, could never become a fascination to the average preacher. The coming generation is to be occupied with Religion and Ethics. And these words will not be vague, indefinite terms. For they will stand for living, vital, deeply moving realities, the very deepest things in the thought of God and in the life of man. And the study which will give vitality and enthusiasm to the preaching of Religion and Ethics will be the study of Psychology. Dr. Cutten covers the whole ground. His chapters are on the Religious Faculty, Mysticism, Ecstasy, Glossolalia, Visions, Dreams, Stigmatization, Witchcraft, Demoniacal Possession, Revivals, Conversion, Sex, Imagination, Inspiration, and much more.

THE EXPOSITORY TIMES has often spoken about the work which Mr. Albert J. Edmunds, M.A., has been doing in the way of comparing the Gospels with the writings of Buddhism. It is evident that Mr. Edmunds has received considerable encouragement. For he has now produced as fruit of his labour two large volumes under the title of *Buddhist and Christian Gospels* (Philadelphia: Innes & Sons; London: Luzac & Co.). They are attractive books, printed with much beauty of type and paper. And whatever is to be said of their theme, which is the indebtedness of the Gospels to Buddhism, every reliance may be placed upon the accuracy of the Buddhist translations. For the whole work has been edited by a most competent Buddhist scholar, Masaharu Anesaki, Professor of Religious Science in the Imperial University of Tokyo.

The volumes are a contribution to the science of Comparative Religion. And they are just such a contribution as may entice to that new study the ordinary and indifferent Englishman who is frightened at the very name of Comparative Religion. It is also very likely that they will be found to be the easiest introduction to a knowledge of Buddhism. More than that, they furnish a commentary on many passages of the Gospels, a commentary of entirely original character.

It is scarcely possible to say that even in a single instance Mr. Edmunds has proved without

a doubt the dependence of the Gospels upon writings, or even upon ideas, which belong exclusively to Buddhism. Yet the book is most attractive. The author has left nothing undone to make it so. His indexes are examples to all index-makers in the world.

Professor Henry Jones of Glasgow went out to Australia to deliver a course of lectures on Philosophy and Modern Life before the University of Sydney. He delivered them. What title he gave the lectures we do not know. But now he has recast and added to them, for he does not believe that lectures should be printed as they are spoken, and he has published them under the title of *Idealism as a Practical Creed* (Maclehose; 6s. net).

The title and the occasion demand popularity. And so it is not surprising to find that the fifth chapter of the book is much more literary than philosophical, being a discussion of the idealism of Wordsworth and Browning. But Professor Jones would not have us think that he has forgotten his philosophy. The distinction between poetry and philosophy, he says, is easily exaggerated. It is even apt to disappear when they are at their best. In the case of the greatest poets we are driven by a kind of necessity to ask what was their philosophy. And on the other hand, we are driven to feel the poetry of the greatest philosophers. Accordingly, in lines like the following from Wordsworth, Professor Jones finds both faith and philosophy. He finds a faith and a philosophy that will brook no exception to their sway :

To every natural form, rock, fruits or flower,
Even the loose stones that cover the high way,
I gave a moral life. I saw them feel
Or linked them to some feeling : the great mass
Lay bedded in a quickening soul, and all
That I beheld respired with inward meaning.

But Professor Jones admits that we do not all find both faith and philosophy in Wordsworth. And why not? Because we have not been disciplined to find it. There is need of preparation, he says. And he turns upon us, if we do not find philosophy in Wordsworth, and says, the witchery is there, but it is not there for Peter Bell or his ass.

But it is neither Wordsworth nor Browning that Professor Jones is concerned about. It is idealism. It is idealism and optimism that he believes in. He believes that they are the sanest theories of

life yet discovered, and it is time that the nations had subjected them to the strain of practice.

When we discover a believer among men of science we take him by the hand heartily. How much more when we discover a believer among men of philosophy. For is he not much rarer? And is not philosophy the real antagonist of our faith? It is quite true that it was Huxley, a scientist, who invented the term 'agnosticism.' But agnosticism is not Science, it is philosophy. So far as it has had any influence against Christ, it has owed its influence not to facts but to theories, not to the discoveries of nineteenth-century science, but to the philosophical puzzles of all the ages. J. G. Romanes was a notable acquisition. Let us welcome still more heartily R. M. Wenley.

Professor R. M. Wenley, of the University of Michigan, delivered the Baldwin Lectures of 1909, and now Messrs. Macmillan have published them in book form under the title of *Modern Thought and the Crisis in Belief* (6s. 6d. net). It is the apology of a philosopher for his faith in Christ. Professor Wenley approaches his apology by the way of historical investigation. He describes the things which have led up to the present state of belief or unbelief. But let us come to his own position. He himself approaches it with the question with which every man must approach it—What think ye of Christ?

First of all, Professor Wenley believes that the Gospels are sufficiently historical for all practical purposes of faith. And he finds his own faith best expressed and strengthened by the Gospel according to St. John. He dares to say that when we compare the Synoptists with John, 'they seem to be predecessors of Christ, he the veritable follower.' Christ is divine. His Divinity shines through the consecration of His followers. Christ is universal. His universality is found in the concrete faith of His disciples—of those disciples who had not seen even more than of those who had seen. This 'solves the apparently insoluble problem of a God-man walking in Galilee of Judea.'

Mr. G. K. Chesterton is not the earliest 'original' writer of our time. Dr. A. C. Bradley was a little before him. Dr. Bradley's *Oxford Lectures on Poetry* (Macmillan; 10s. net) are alive from beginning to end with first-hand ideas and arresting expression of them, even although their subject is

poetry. His first lecture is on 'Poetry for Poetry's Sake.' And it is so original that it gave rise to a very lively controversy. Yet the originality and its expression are quite as startling in the lecture on the Sublime and even in the lecture on Wordsworth.

There is a note to the lecture on Wordsworth. It is written for the purpose of 'airing a heresy' about *We are Seven*. What is the moral of that familiar ballad? Wordsworth himself gives its moral in the first stanza :

A simple child,
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?

Professor Bradley does not believe that that is its moral. He does not believe that Wordsworth believed it. That stanza was written last. It was written not by Wordsworth, but by Coleridge. Its first line was :

A simple child, dear brother Jim.

This Jim was James Tobin ; and it was a joke on Coleridge's part, because James Tobin had declared that the poem was ridiculous. Wordsworth would not have 'dear brother Jim,' and left the line unfinished. But he accepted the rest of the stanza and the moral. Professor Bradley says it is not the moral, and that Wordsworth never really thought it was. What is the moral? It is not that the child's vivacity prevented her from believing in death. It is simply that being a child she had not yet lost that sense or consciousness of immortality which is inherent in human nature.

But the most original of all the lectures is the Rejection of Falstaff. By all means go to the book for it.

Is it possible that to the other benefits which Psychology is about to confer upon us it will add this also, that it will teach us to think? Our Lord often tried to teach the men of His day on earth to think. He seemed to say that the reason why the publicans and harlots entered the Kingdom of God before the Scribes and Pharisees was that the Scribes and Pharisees would not think. 'Why callest thou me good?' He said to one of them—stop and think. And to the whole body of them round Him one day, He said, 'How is it that David calls his son his Lord?'—stop and think.

Dr. I. E. Miller, of the State Normal School, Milwaukee, wants to teach us to think. He hopes we may be led to it, as we seem likely to be led to so much else, by the study of Psychology. He calls his book *The Psychology of Thinking* (Macmillan; 5s. net). It does not follow, of course, that we shall learn to think by knowing what thinking is. But the reading of this book will at least help us to obtain the discipline that is involved in thinking.

It must be a very difficult thing to write Church history for children. For children, as a rule, are not interested in the history of the Church, and the Church, as a rule, has not been interested in children. Miss Mary E. Shipley seems to have been fairly successful with this difficult task. She has at any rate been successful enough with one volume to find encouragement to write another. The new volume is *An English Church History for Children*, A.D. 1066-1500 (Methuen; 2s. 6d. net). The Bishop of Gibraltar who writes a preface to it says that he knows of children not a few who regard the earlier book as one of their treasures. We should have thought the sentences rather long. But no amount of theory will stand against the evidence of fact like that.

Under the title of *How God Answers Prayer* (Morgan & Scott; 2s. net), Miss Charlotte Mason has told the story of the origin and development of the House of Rest. Now the question about the House of Rest is not, Where is it? For it is in several places at once. It is in Wellington, Shropshire; in Burlington Place, Eastbourne; in St. John's Wood, London. Nor is the question, For whom are its doors open? For they are open to all workers in the Vineyard who need rest before beginning their labour. The real question is, Who built it? And to answer that question Miss Mason writes her book. Her answer is, 'Except the Lord do build the house, they labour in vain that build it.' From first to last the House of Rest is the answer to prayer.

If Spinoza is not recovered by the present generation it will not be the fault of Dr. Paul Carus. At the Open Court Publishing House he has just issued an English translation of Spinoza's first philosophical work, the short treatise on *God, Man, and Human Welfare* (6s. net). The trans-

lation has been made from the Dutch by Lydia Gillingham Robinson. The translator has used also Professor Schaarschmidt's German translation; and at the end of the book she has given a useful glossary of terms—English, Dutch, German.

At the same press Dr. Carus has published an essay of his own on *Pragmatism*, originally contributed to the *Monist*.

And here it is worth while noticing that the work of the Open Court Publishing Company may be seen in an illustrated catalogue of its publications, covering a period of twenty-one years, from 1887–1907. The catalogue will be sent on application. It is worth seeing. The address is 378–380 Wabash Avenue, Chicago, or Messrs. Kegan Paul in London.

If it is found that a book has been published with a bad title, is it lawful for the author to give it a new one? And if it is lawful, is it expedient? The Dean of Norwich edited a volume of Lectures, 'delivered in Norwich Cathedral by eminent Anglican divines,' as the title-page elegantly expresses it, and the volume was published under the title of *Lectures in Ecclesiastical History*. Being so colourless, it is a bad title, and it has probably done the book some disservice. So the Dean of Norwich has altered it, and Mr. Thynne has

republished it under the title of *Church Leaders in Primitive Times* (3s. 6d. net).

The Church leaders begin with St. Ignatius and end with St. Augustine, while the eminent Anglican divines begin with the late Dean Farrar and end with the present Bishop of Durham. The lectures are quite above the average of Sunday evening lectures, quite out of sight of them. In the middle of the volume are three which succeed one another—Clement of Alexandria, by Bishop Chase; Origen, by Mr. A. E. Brooke; and Eusebius, by Professor Gwatkin—and for the like of them we might search many volumes of lectures.

Messrs. Washbourne have published a translation of *Practical Devotion to the Sacred Heart* (3s. 6d. net), a volume written for the use of the Clergy and Faithful, by the Rev. A. Vermeersch, S.J., Professor of Theology. The translation has been made by Madame Cecilia, Religious of St. Andrew's Convent, Streatham.

The same publishers have issued a translation of the first volume of the same author's *Meditations and Instructions on the Blessed Virgin* (3s. 6d. net). The translation in this case has been made by Mr. W. Humphrey Page, K.S.G., Privy Chamberlain to H.H. Pius x. This first volume covers the ground of the Feasts of Mary and the Month of Mary.

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, M.A., D.D., EDINBURGH.

The Enchanted Ground.

THE Enchanted Ground is one of the most classical of Bunyan's imaginations. Yet neither the experience nor the metaphor was of his invention. The sweet danger, the fascinating deadly danger, of rest before the time of rest has come, is well known to every pilgrim's heart, as it has been often made the theme of poetic romance such as this. Certainly here there is a reminiscence of much that is to be found in the earlier Romances of Chivalry. At this time Milton, the great Puritan romancer who had hesitated between his great epic and a poem on Arthur, was writing of 'forests and enchantments dreary,' and, in his *Comus*, making us feel the spirit of such enchanted

woods. Spenser was in high fame, and his 'wandering wood' into which the knight, against dissuasion, rode, and 'his glistening armour made a little glooming light,' was familiar to England. Each of them revived from ancient sources the time-honoured figure. Tennyson, the reviver of ancient Arthurian romance in our time, has given in his 'Lotos-eaters' that immortal picture of the land 'where it was always afternoon.' In his simpler conception, 'The Pilgrim,' Newman has interpreted in experience a thousand such romances:

There stray'd awhile, amid the woods of Dart,
One who could love them, but who durst not love.
A vow had bound him, ne'er to give his heart
To streamlet bright, or soft secluded grove.