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Founded 1853
No. 210

APRIL 1906

Fourth Series
No 6

The London Quarterly Review.

Contents.

London
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PRICE HALF A CROWN

THE

LONDON QUARTERLY REVIEW

APRIL, 1906

THE ARGUMENT FOR FOREIGN MISSIONS

THE work of foreign missions holds so prominent a position in, and presses so urgent a demand on, the Christian Church to-day, that it seems very desirable that the argument in commendation and defence of this great enterprise should be stated as fully and as clearly as possible, in view of the relevant modern thought and knowledge. For it is a common assumption that only those who keep their eyes closed to the fresh light of the age can still keep an unshaken belief in missions. As one who has endeavoured, so far as he was able, to gather the mental treasures and to grasp the intellectual tendencies of the day, and yet retains his interest in and enthusiasm for this work unchanged, the writer of this article ventures to advance the varied considerations that have enabled him to hold fast the conviction that the gospel should be preached to the whole world.

I. As in Samson's riddle, 'Out of the eater came forth meat, and out of the strong came forth sweetness,' so from the objections urged against the Christian gospel we

may draw reasons why it should be spread throughout the whole earth. It is said that the Christian gospel is *geocentric* and *anthropocentric*, and that, as modern astronomy, geology, biology have dethroned man from his pre-eminence in the world, it is absurd to suppose that the Son of God can have become man and died for the salvation of mankind on earth. Further, it is held that, as every race has its own religion, and as the higher religions possess also their sacred scriptures, the non-Christian peoples do not need our faith or our Bible; and are, therefore, to be left alone with such spiritual possessions as they have secured for themselves. Lastly, it is urged that modern historical and literary criticism has disproved the claim made for the Bible that it is the literature of a divine revelation and redemption. If any of these contentions are true, then certainly the work of foreign missions is a mistake and a waste. But that they are not true may be briefly shown, and from their disproof even we may draw incentives to a more earnest pursuit of this enterprise.

1. It is true that we know, as our fathers did not, that our earth is a very small spot in the vast expanse of space; and that the history of man is but a brief span in the unmeasured duration of even the earth; and that man himself has, as regards his physical frame at least, a close connexion with, if not a direct descent from, the lower animals. But, granted that this is so, the value of man's mental, moral, and spiritual life is by these facts in no way depreciated. It is the mind of man that has discovered the secrets of nature and history, and surveys the wonders of space and time; and the mind that knows remains greater still than the world that is known. The science which knows its own limitations does not pretend to be able to reduce mind and life to matter and motion; science itself has no guarantee of truth unless mind holds the clue to the labyrinth of the universe. Righteousness is not less authoritative or imperative for the conscience because the world has for our thought grown bigger and older. Physical bulk and moral worth are incommensurable

magnitudes; and because the one has increased for our knowledge, the other need not decrease for our insight. Man's sense of sin and desire for salvation are not less real because he has discovered that there is more material reality than he believed. His dignity does not depend on the physical descent that may be assigned to him, but on the moral and spiritual ascent of which he knows himself capable. His ideals give him a significance that the material universe can neither give nor take away. As for the Hebrew psalmist, so for the German philosopher, the sublimity of the starry heavens without did not rob of its sublimity the moral law within. It is truly a vulgar soul which is more impressed by weight and bulk than by truth and worth. Man, even for modern knowledge and thought, is not less needy and not less worthy of the divine salvation which the Christian gospel offers. Certainly the fresh view we get of the universe must enlarge and uplift our conception of God, and so also of the incarnation of the Son of God. We must recognize that so stupendous a fact must have as vast an aim; and all parochialism, sectarianism, nationalism in our purpose and effort in regard to the gospel must disappear in a universalism which can claim nothing less than all mankind for the Son of God.

2. At first there were not a few inquirers who confidently affirmed that there were races without any religion, and concluded that religion was not necessary to man. It is now generally admitted that no people has yet been found quite destitute of religious beliefs and customs. The Christian Church for many centuries condemned all religions outside its pale as false and wicked—'a worship of devils.' This extreme has in many quarters been followed by as violent a reaction. It has become not at all unusual to compare the excellences of the other religions with the defects of Christendom, to show, if not its inferiority, yet that it cannot claim superiority over other faiths. Especially since the study of the sacred scriptures of the other religions has been diligently

pursued by Christian scholars, and their truth and worth have been generously, if not too generously, appreciated, has the opinion become common that there is no need of sending the Bible to the peoples that have these holy scriptures of their own. The savage races, it is argued, may be civilized by means of Christianity, although some maintain that Islam, as less spiritual and more practical than Christianity, is even better fitted for the purpose; but the ancient Oriental cultures and civilizations should not be insulted by the offer of our comparatively modern Occidental faith. It is forgotten that Christianity is an Oriental faith, and that through the religion that was its preparation and prophecy it has its roots in as remote a past. It is forgotten that Christianity is not the native religion of any of the Christian peoples which are seeking to spread it throughout the world. How far the gospel may be stripped of its European dress and for other races be clothed in a native garb is a question which will afterwards be touched on. Meanwhile, in reply to the argument, let it be noted that there is a growing agreement of opinion among scholars after an unprejudiced comparison of these sacred scriptures that the Bible retains its unique superiority. There is in the Bible a progressive revelation regarding the grace of God and the need of man such as is not found in any other book. The Bible records a redemption from sin, sorrow, and death, such as no other book offers. In character, purpose, and spirit *Gautama the Buddha*, among all the founders of religions, comes nearer *Jesus the Christ* than any other; yet how great the difference! Gautama discovers the secret of salvation and imparts it to others, but each of his disciples must save himself. The salvation is escape from the evil of life by extinction of consciousness. Jesus realizes salvation not for Himself, but for others, and His disciples find it in Him through faith. His salvation is deliverance from sin, victory over death, life more abundant. Can any other gospel for mankind be a fit and worthy rival with or substitute for the Christian?

3. While the Bible has suffered no depreciation of its value by comparison with other religious literature, it appears to some that a study of it by the new methods of historical and literary research has lowered its authority and weakened its influence. For this impression the reckless defenders, as well as the ruthless assailants, of every traditional opinion regarding it must be held in some measure to blame. Without at all entering into this quarrel between tradition and criticism, we may here call attention to the fact that there are many scholars who are accounted higher critics who love and revere the Bible not a whit less than the reader who knows nothing of these conclusions of scholarship. Without committing ourselves to the more disputable results of the Higher Criticism, there are three theses which modern scholarship allows us to affirm most confidently in regard to the Bible. First, the progressive revelation, which we can trace through the literature of the Old Testament, finds its completion in the revelation of God in Christ, and that final and perfect revelation has its testimony and interpretation in the literature of the New Testament. The Bible becomes more than ever *christocentric*. Secondly, it becomes more manifest that the chief end of the divine revelation is redemptive, so that the Christ who is the centre of the Bible is presented pre-eminently as Saviour. Thirdly, through the prophetic literature interpreted in the context of the ancient monuments we get glimpses of a world-wide divine Providence so ordering the history of the nations that their contact in turn with the people chosen as the earthen vessel to hold the heavenly treasure of this divine revelation should subserve the divine purpose. Egypt, Assyria, Babylonia, Persia, Greece, Rome—the great empires of the Ancient World—are all used as instruments of the divine discipline of Israel, by which in its historical development it was fitted to be the vehicle of the progressive revelation. What Greece and Rome have contributed to the preparation for the gospel will be discussed at a later stage. Of the other empires may we not say that their interest for us is almost entirely confined to such

influence as they had in the history of the chosen people? A divine revelation with a divine redemption at its very heart, the conditions for the communication of which were produced by so all-embracing a divine providence, surely could not have less than a world-wide destination. It is not the native religion of one people that we are offering to all the nations. As the Bible seen in the light of modern scholarship shows, it is the religion in which has been fulfilled a long-continued and a far-extending divine purpose, embracing in its scope not the history of one small nation, but of several great empires. Has it not a claim such as no other religion has?

II. Each of these objections, when closely scrutinized, thus seems to be transformed into a reason why the gospel should be spread abroad. There are those within the Christian Church who would admit all that has here been contended for—the incarnation of the Son of God for the salvation of all mankind, the superiority of the Bible to all other sacred literature, and of Christ to every other founder of a religion, the undiminished value of the Bible as the literature of the progressive divine revelation culminating in Christ, and having the redemption of man as its chief end; and yet they do not feel the urgency of the call that this work should be done as speedily as it can. There is a theology, which inclines to make a boast of its progressiveness and liberality, which has not at all the same zeal for the evangelization of the world as the older evangelicalism. Nevertheless it may be confidently affirmed that no legitimate progress in Christian theology can make men less interested in the work of foreign missions. To justify this statement we must examine more closely some of the phases of modern theological advance which appear in some cases to have this effect. These phases are the change of view regarding the future life, the emphasis which is placed on conduct rather than on creed, the recognition of temporary and local features in Christianity as it is now professed, which must all be acknowledged as prominent features of the thought of to-day.

1. It must be admitted that appeals for foreign missions

were in former days sometimes made on the ground that all the heathen who had not heard and believed the gospel must perish eternally. This belief many to-day cannot for a moment entertain. God cannot condemn men for not having received a salvation which was never offered to them. The Judge of all the earth shall do right; and it is wiser and fitter for us not to dogmatize about His dealings in grace with those children that have never had a glimpse of the glory of His Fatherhood in the face of His own Son. Yet, because we trust that His love will do for them what is best, we have no right or reason to assume that it does not matter at all whether they hear the gospel or not. *Here and now* for the genuine and intense Christian there is simply an *infinite difference* between life with Christ and life without Him; and as the tendency of all psychological inquiry and moral reflection is to affirm more distinctly the continuity of character in the next life, there still will be an *infinite difference*. Can we be indifferent to the present and future loss of so many of our brothers and sisters? Compare the physical, social, moral, and spiritual condition of the peoples who have received the gospel with that of those who do not yet know Christ; and can it matter nothing whether men are false, cruel, lustful, vile, miserable, or true, kind, pure, noble, happy? Think of the difference to womanhood and childhood that the Christian faith makes! Is there not an immeasurable difference between barbarism and civilization, the dread of death and the hope of a blessed and glorious immortality, the terror of malignant demons and the trust in the gracious Father? Even for this life alone it is imperatively necessary that Christ should be known as Saviour and Lord. And, as regards the future life, we have no ground for certainty that all will be saved at last; and even if we had, the future life without Christ must be as much poorer and harder as we know the present life to be. The possibility of a future probation for the heathen cannot be allowed even for a moment to determine our duty to the heathen instead of the certainty of a present salvation which the gospel offers to all here on earth.

2. It is sometimes maintained even by Christians that it is more important how a man lives than what he believes, as if creed and conduct could be thus sharply distinguished and opposed. So long as the heathen live in the light that they already have, why should we seek to impose on them our doctrines? But to this contention a twofold answer is possible. First of all, admitting as generously as we can all that is excellent in the moral theory and practice of the non-Christian religions, can there be any doubt that the Christian ideal is the largest and the loftiest? The ethics of Buddhism have often been compared with Christian ethics; but while the former can produce only a morality of renunciation of the world, the latter inspires the morality of progress for humanity. Surely the moral imperative requires not only that we should love the highest when we see it, but that we should seek to win others to share both the vision and the affection of the highest. Secondly, it is an error to divorce morality from religion. A code offers only the pattern for the moral life; a creed affords the power by which the life is shaped according to the pattern. We cannot conceal from ourselves that men are morally impotent for the highest life. The bondage of Evil has to be broken; the habit of Good has to be formed. It is as true to-day as it ever was that there is only one name in which this complete salvation is offered to men. Not only does Christ Himself present to men the Moral Ideal, but the constraining love of Christ is the moral dynamic that all men need. It is true that, when we compare Christian peoples as we know them, and the noblest pagans as we read about them, we may be uncertain whether Christianity is after all so much better; but what we should compare is either the actual life of the masses in Christian and non-Christian lands, or the saints whom paganism can show with the saints who confess that by the grace of Christ they are what they are.

3. Scholarship has in recent years been giving a great deal of attention to the temporary and local conditions amid which the Christian religion has had its origin and development. The influence of the environment, first

Jewish, then Gentile, on the organism of early Christian thought and life has been so emphasized as to conceal the unique vitality of that faith. Jesus is made so completely a man of His own age and people, as to hide the Christ for all men, who is the same yesterday, to-day, and for ever. The conclusion is sometimes too hastily drawn that the Christian religion cannot be a religion for all lands and ages. But let us remind ourselves that Christianity was once an alien to our race, and only slowly has it come to be at home in our land. In Europe it has been clothed with a temporary and local vesture, very unlike its primitive garb. This consideration does certainly condemn the attempt to take our ecclesiastical fashions and theological dialects to India and China, with their own cultures and civilizations, which may with equal right supply the forms for Christian truth and life in these lands. But it does not disprove the claim of Christianity in its essential features to be the universal religion because so adaptable as regards its local and temporal phases to different races at various stages of their development. Were Christianity as rigid in doctrine and practice as Islam aims at being, were it so bound up with the mental and moral tendencies of a race as Buddhism is, were it as conservative of ancestral custom and as concerned about ceremonial usage as Confucianism is, were it bound by Mosaic law or Catholic traditions, it could not be the religion for mankind. But Christ's eternal grace meets man's essential need.

III. That this conception of Christianity is not an afterthought of the Christian Church, but belongs to the mind of the Founder Himself, may be shown by considering the representation that He gives in His teaching of the kingdom of God. This phrase has been the subject of much discussion among scholars. Does it mean rule or realm, is it individual or social, is it present or future, ethical or eschatological, is its coming catastrophic or evolutionary? All these questions have been debated. Our present purpose forbids our entangling ourselves in this thicket of

controversy. Our attention now must be confined to the parables collected in the thirteenth chapter of Matthew's Gospel. The parable of *the sower* warrants our identifying the coming of the kingdom and the preaching of the gospel. The religious good of forgiveness from God and the moral task of holiness for man are embraced in the proclamation of the truth as it is in Jesus. These parables may be regarded as a prophecy of the establishment and the extension of the kingdom of God among men, of which the history of foreign missions affords the most instructive and inspiring commentary. If it can be shown that this history so fulfils the expectations of Jesus, are we not warranted, nay even compelled, to conclude that this enterprise carries out His intentions? An objection to this line of argument may be met at the outset. The doctrine of the limitation of Jesus' knowledge is sometimes used to deny any such insight on His part into the nature, and consequently any such foresight of the progress, of His kingdom. It is argued that Jesus did not intend and did not expect to be more than the Jewish Messiah. But it is only reasonable to assume that what He is proving Himself He knew Himself to be, even the Saviour of the World.

1. The first aspect of the kingdom of God which claims our consideration is presented in the companion parables of *the treasure hid in the field* and *the pearl of great price* (Matt. xiii. 44–6), both of which affirm its supreme value, and measure that value by the sacrifice made to secure it. The man who finds the treasure goes and sells all he hath to buy the field. The merchant, too, sells all his goodly pearls that he may get the pearl of great price. Nothing is more remarkable in the history of foreign missions than the recognition with which the gospel meets, the appreciation of the worth of the Christian salvation shown by men of every race, religion, class, culture. The savage of New Guinea and the sage of India alike can be brought to welcome Christ as beyond all price. If we may even suggest a difference between the two parables, the man who finds the treasure in the field may be regarded

as representing those who are indifferent to higher things, and who nevertheless can be awakened to interest by the preaching of the gospel, such as the savage of New Guinea; and the pearl merchant may stand for those who have vainly been seeking satisfaction for the highest desires of their manhood, and at last find it in Christ, such as the sage of India. Whether enthralled by the beggarly elements of superstition and ceremonial, or led by the quest of truth and the search for holiness as a tutor to Christ, men everywhere discovering the worth of the grace He offers have proved themselves willing to 'count all things to be loss for the excellency of the knowledge of Christ Jesus their Lord.' Read what the Hindu who breaks his caste has to suffer, or what the South Sea islanders have endured in preaching the gospel in New Guinea; and these two parables will gain a meaning our easier lot fails to give to them.

2. The second aspect of the kingdom of God we must look at is suggested by the companion parables of *the mustard seed* and *the leaven* (Matt. xiii. 31–3), which show that Jesus' view of the kingdom was not catastrophic, but evolutionary. He anticipated a gradual spread of the extent and growth of the influence of the kingdom; for this distinction is at least suggested by the difference of the two parables. The kingdom expands visibly in, and influences invisibly, the whole world. If we remember that it was only at the beginning of the nineteenth century that the Christian Church resumed the long-neglected task of foreign missions with any serious purpose and strenuous effort, the spread of the gospel throughout the length and breadth of the world will be seen to justify Christ's description of its inherent expansive power. Through all the channels of human intercourse it is spreading; the printed book, as well as the living voice, is diffusing its message; each convert becomes the centre of a widening circle of the knowledge of the truth; the patient in the mission hospital carries in his memory a few texts, in his hands a Gospel or a tract, and in a village, removed hundreds of miles from any mission station, a

small expectant, if ignorant, community awaits the Christian missionary. The influence of the gospel is all-pervasive; it changes even the heathenism that withstands it. As it was Christianity in the early centuries which gave its purer and nobler character to the Neo-Platonism which aimed at a pagan reaction, so to-day Neo-Hinduism in India and Neo-Buddhism in Japan owe the purity and elevation that belong to them, not to the old faiths they are seeking to revive, but to the new faith which they are seeking to withstand in its triumphant progress towards the universal dominion of mankind.

3. The third aspect of the kingdom deserving notice is the varying degrees of preparedness for receiving the gospel indicated in the parable of *the sower* (Matt. xiii. 3–8). Jesus was here giving an estimate of His own ministry, indicating the cause both of failure and success. In the foreign mission-field all the soils mentioned in the parable are met with. Some peoples are more suspicious of strangers than others; some are prouder of their ancestral faith and customs; some show keener intelligence and more sensitive conscience; the development of some races makes so great a change as the adoption of Christianity either easier or harder than it would be for others. Hence, what is not indicated in the parable, in foreign missions the soil has to be prepared as well as the seed sown. Educational and medical agencies are to evangelization what ploughing and harrowing are to the sowing of the seed. Their necessity is their ample justification.

4. The fourth aspect of the kingdom which must on no account be overlooked is indicated in the complementary parables of *the tares in the field* and *the draw-net* (Matt. xiii. 24–30, 47–8); the success of the kingdom is partial, both because it excites opposition and because its subjects are not all of the best quality. In the apostolic company there was a Judas, in the primitive community an Ananias and a Sapphira; in the Galatian church the Judaizers sowed the tares of their legalism. That some converts in India and China prove rice-Christians, that even evangelists in

Madagascar and the South Seas fall back into sensual sin, that native churches cannot be left to stand alone without European supervision for several generations—these facts do not prove the failure of foreign missions, and therefore offer a reason for their abandonment; for Jesus expected tares among the wheat, and good and bad fish in the net.

This unfolding of the mystery of His kingdom in the history of foreign missions is surely a fulfilment of the promise to the disciples. 'No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from My Father I have made known unto you.' It is not merely obedience to the Lord's command 'to make disciples of all the nations' which should be the motive of foreign missions. It is a recognition, intelligent and enthusiastic, that this work is of the essence of the kingdom to the citizenship of which Christians are called. That Christ did not limit His view of the kingdom by existing conditions, that He anticipated what would be the laws of its progress in the world, that the foreign mission enterprise so strikingly illustrates His teaching, are considerations of deep significance and value, to which an important place must be assigned in the argument for foreign missions.

IV. The progress of the gospel, which expresses the highest grace of God and appeals to the deepest need of man, may with assurance be regarded as the very core of the divine purpose which is finding fulfilment in the history of the world. As in the preparation for the gospel, so in its diffusion, we can trace the all-embracing divine Providence. The Son of God was sent in the fullness of the times. It was the distinctive merit of the Apostle Paul that he read the will of God in the signs of the times as the other apostles could not. By carrying the gospel to the Gentiles, and by asserting their freedom from the Jewish law, he claimed the Roman Empire, and the Greek culture it diffused, as the lump to be leavened by the kingdom. Paul knew how to use all the resources of the ancient world for

the spread of the gospel. The Greek tongue, culture, wisdom, the Roman law, order, government were by him made auxiliaries of the grace of God. It was at Troas that the call came to him to cross over to Macedonia; and it has been conjectured that the man of Macedonia who appeared to him in a vision of the night, and said to him, 'Come over into Macedonia, and help us' (Acts xvi. 9), was no other than *Luke*, whom he had met the previous day, and who on the subsequent journey was his companion. If this be so, it shows how Paul was divinely guided in the path of duty by what others would perhaps call the common occurrences of life. His Roman citizenship, and the Greek culture, however limited, which his residence in Tarsus put within his reach, were doubtless important influences in determining his distinctive vocation as the apostle of the Gentiles, and still more the special methods he employed in fulfilling it.

There is a striking analogy between the Roman and the British Empire as an opportunity for the spread of the gospel; and the Christian Church in Britain would be following in the footsteps of Paul in recognizing as he did the obligation the opportunity imposes. The Roman Empire had brought peace to many rival nationalities, and had united divided races as provinces of its vast dominions, subject to the same law and one order; it had suppressed piracy on the sea and robbery on land; it had built roads, established both facility and security of travel and trade; it had diffused the culture which it had inherited from Greece, it had allowed to its subjects, as far as possible, the maintenance of their native customs and ceremonies, and did not even interfere with a varied religious propaganda. The Jewish communities scattered far and wide throughout the Empire, not only generally tolerated, but even specially favoured, served as a bridge by which the gospel, as of Jewish origin, could pass over to the Gentiles, who already had been in some measure brought under the influence of Judaism. Not only did Paul pass by Roman roads from one prominent city to another within the

Roman Empire, using the liberty and claiming the protection that his Roman citizenship gave; but he went first of all to the Jewish synagogue, if there was one, and Gentile proselytes usually formed the nucleus of the Christian community. Although other languages were spoken, yet Greek was understood wherever Paul went, and it is obvious how great an advantage such a common speech was in making possible a rapid spread of the gospel.

The wide diffusion of our English tongue does not give modern missions the same advantage, as it is still far from being as well understood throughout the British as Greek was in the Roman Empire. Yet the advance which is being made in philological studies does offer the missionary some assistance in overcoming the difficulties of the acquisition of a strange tongue. So much pioneer work in this field has been done that the variety of languages will not in the future offer quite as great difficulties as when the modern mission enterprise was begun. How much wider, however, is the world now open to the missionary than in former days! Geographical exploration, mechanical inventions improving the means of easy and speedy transport, commercial intercourse, colonial expansion have made the world accessible to the messengers of the gospel as it was at no previous period. And there is no country that is in this direct contact with vaster regions of the earth than our own. Our vain and proud imperialism boasts that on our Empire the sun never sets, that our flag floats in every breeze, that our sons inhabit every clime, that we are sending forth our ships to the ends of the earth, and that the wealth of the world is being borne to our shores. Our conquests, colonies, and commerce are world-wide. Without making any claim to be Heaven's favourites, raised to our proud eminence by divine decree, we are nevertheless compelled to ask ourselves what is the obligation that this opportunity to reach all lands and touch all peoples lays upon us. Can there be any doubt that it is our duty to send our Christianity wherever our conquests, colonies, commerce are? We have

no right to use other peoples for our own gain, and to withhold from them what we profess to regard as our highest good. Our other gifts without the grace of Christ will be perilous and injurious to the nations with whom we stand in close connexion. Our conquests would be an intolerable tyranny, our colonies a polluting influence, our commerce depraving and destructive, if without Christ. If it be objected, Why should we as a nation feel ourselves more responsible than other nations do for the evangelization of the world? the answer is plain: We have more than any other people spread over the face of the earth; we have, for our own interests, more than any other nation opened intercourse with other races; and we cannot disown the larger responsibility that the position we have sought imposes upon us. Unworthy as the means have often been by which we have gained our place and power, we cannot deny that the divine Providence has been guiding our national history. If we are in any measure to expiate the wrongs that as a people we have inflicted on mankind, it is only by fully recognizing the divine election unto a universal service of mankind in the establishment and extension of the kingdom of God on earth. We can escape the curse of power abused only by seeking constantly and diligently the blessing of power used for an ever-widening good. It is a characteristic of our theological progress that we are simplifying the gospel, getting rid of its accidental forms, and keeping hold of its essential contents. We are thus being made more fit to present to the world the Christ who is alone the author of salvation. Our ability to do this is greater than it was at any previous period; there never has been before any nation so widely opened a door of opportunity as stands before us now. The duty is evident and imperative. That duty can be no burden, for is not the discharge of it our truest and best answer to the Lord's question, 'Lovest thou Me?'

ALFRED E. GARVIE.

HOLMAN HUNT AND HIS ART

Pre-Raphaelitism and the Pre-Raphaelite Brotherhood. By W. HOLMAN HUNT, O.M., D.C.L. Two volumes. With 40 Photogravure Plates, and other Illustrations. (London: Macmillan and Co.)

The Pre-Raphaelite Brotherhood. (London: George Newnes.)

'ART is generally regarded as a light and irresponsible pursuit, entailing for its misuse no penalty to the artist, or to the nation of which he is a citizen. It is further assumed that a being endowed with original taste may, after some perfunctory essays, be happily inspired, and that he will then, with a few days of rapt energy, be able to convert his thoughts into a masterpiece.' Mr. Hunt's experience forms a striking contradiction to such a theory. 'Long years are needed to train the eye and hand before a man can represent on a flat surface any forms of creation under the simplest conditions; the difficulty grows in compound ratio with intricate design of moving figures, and the immature artist's illustration of so sublime a theme would tax more than the extreme indulgence of the most partial friends.'

Holman Hunt's father was manager of a warehouse in Wood Street, Cheapside, and in that unartistic environment the future artist was born on April 2, 1827. He learned to draw before he was four, and in the intervals of play always sought a pencil to copy stray pictures, or represent what was in his memory or his mind's eye. One day a visitor to the warehouse noticed Holman drawing in a quiet corner, and was told that he had 'the great merit that when provided with paper and pencils we hear no more of him for hours.' His father had a marked taste for painting, which found an outlet 'in the collecting of

prints and the literature of art, and in the seeking acquaintance with a few painters living in the City.' He tried to check his son's passion for art by the story of George Morland. He said he had known a few artists 'who had won great renown, but even these were generally deep in debt; and frequently, after a short period of favour from patrons, they ended their days in misery, hastened by dissipation and drink.' Painting might be a delightful hobby, but it was out of the question as a profession.

Despite such warnings, nature asserted herself. When the boy was twelve and a half he expressed his determination to be a painter. His father wished to place him in a City warehouse, where there would be no opportunity to draw. The budding painter was dismayed by the prospect. With commendable promptitude, he found himself a situation in an auctioneer's office. One day his master surprised him in the act of drawing. He examined the boy's work approvingly, and pointed to a large cupboard. 'In there is a complete box of oil colours, brushes, palette, and everything necessary for painting; and some day we shall shut ourselves up and have a good day with them together, a thing I dearly love.' Mr. James proved to be 'a landscapist of high poetic order.' He taught his little clerk to mix and grind colours, and gave him the paint-box with its treasures. When he retired from business he visited Holman Hunt's father, and pleaded that the son should be allowed to become a painter. 'The arguments he advanced, and the independent interest shown, had weight for three or four weeks.'

Meanwhile the boy practised drawing at a mechanics' institute, and spent his small salary in taking weekly lessons from a portrait painter in the City. His first visit to the National Gallery was somewhat disconcerting. When the tall and handsome official pointed to the 'Bacchus and Ariadne' as 'one of the finest specimens existing of the greatest colourist in the world,' he asked the boy, 'Can't you see its beauty, sir?' '"Not much, I must confess," I slowly stammered; "it is as brown as

my grandmother's painted tea-tray." He stared hopelessly, and then left me, only adding as a parting shot, "In the other rooms there are some wonderful Rubens, a consummate Guido, a miraculous head by Van Dyck, and several supremely fine Rembrandts; they will at least equal your grandmother's tea-tray; perhaps you'll be able to see some beauty in *them*."'

His father now secured him a place in Richard Cobden's London agency. That was the time of the Corn Law agitation. Hunt says, 'I saw the great warrior in the days of his prime. I read with attention all his pamphlets, speeches, and the works of his friends on one side, and most of the leaders in *The Times* and elsewhere on the other; and, feeling strongly the peril, which the agitators ignored, of leaving our country to depend upon the external supply of corn in the event of war, I wrote an anonymous letter to the papers in opposition to the views of my principal. The editors disdained to notice my patriotic effusion, but that rebuff did not discourage my ambition to do public service.'

Four years later Holman Hunt's life in a City warehouse came to an unexpected close. An old Jewess called, selling oranges. Hunt had no money, but he offered to paint the woman's portrait. When his chief saw this painting, he burst into laughter. He called in his friends from the nearest warehouse to see the marvel. They asked Hunt to allow them to show it to others. The same evening his father spoke of an extraordinary likeness of 'Old Hannah' which the boy ought to see. When he discovered that his son was the painter, he was far from pleased. He went to his employer, and complained that he had not given his clerk enough work. Severer discipline followed. The boy was allowed no time for painting. But he was resolute. He told his father that he was now sixteen and a half, and that if he were kept at business till he was twenty-one, he would then become an artist with but a poor chance of accomplishing anything. He added, 'I will not put the responsibility upon you now; I know the profession is a

hard one, but I have made up my mind to trust myself to it. I have promises of work to start with, and what I gain from this will be enough to help me in my studentship.'

So the youth faced the world. Most of the commissions promised by admirers of his 'Old Hannah' proved empty words. One gentleman, for whom he painted miniatures of himself and his intended bride, left the young artist unpaid. He modernized the costume in two portraits, gave a too jovial face in another picture a look of sobriety, and earned ten shillings by repainting the Sea of Galilee on a Dutch panel. Other commissions came in, but more than once he was nearly bankrupt, and only escaped disaster by the help of his sister's money-box. Three days a week he studied at the Museum, and later at the National Gallery and British Institute.

On December 10, 1843, he was present when John Everett Millais gained the first prize in the Academy schools. After Millais' name had been called, there was 'a moment's pause, and out of the press a slim lad, with curly hair and white collar, arose eagerly, and was handed from seat to seat till he descended into the arena, where, remembering his manners, he bowed, and approached the desk. As he returned, the applause was boisterous.'

Soon afterwards Hunt's memorable friendship with Millais began. He became a frequent visitor at Millais' home in Gower Street, and gives some delightful instances of the homage paid by his father and mother to their precocious boy. Meanwhile Hunt's father moved to Holborn, where the son had an upper room as his studio.

Hunt and Millais spent their holidays at Ewell. There the rector, Sir George Glynn, engaged Hunt to paint the old church, which was about to be pulled down. He also sold his first picture, 'Woodstock,' for twenty pounds. Better still, a fellow student borrowed Ruskin's *Modern Painters* for him from Cardinal Wiseman. He had to return it in twenty-four hours. He sat up most of the night, and could only dip into the volume. 'But,' he says, 'of all its readers none could have felt more strongly

than myself that it was written expressly for me. When it had gone, the echo of its words stayed with me, and they gained a further value and meaning whenever my more solemn feelings were touched.' Till then he had felt that England regarded art as a disgrace, a sort of vagabond-cleverness which it tolerated, but could seldom approve. Ruskin sent a burst of sunshine over his world. He did more. Hunt's years in the City warehouse had left him much time to think and read. Ruskin helped him to see the difference between dead and living art, and led him to give form to the thoughts that were in his mind. He talked over these matters with Millais. 'Life,' he urged, 'is not long enough to drivel through a bad fashion and begin again. The determination to save one's self and art must be made in youth. I feel that is the only hope, at least for myself. One's thoughts must stir before the hands can do.' Hunt rightly described this talk to Mrs. Millais 'as the deepest treason against our betters.' He did not dream where those principles were to lead.

In 1847, Hunt's 'Eve of St. Agnes' was in the Academy. Rossetti, with whom he had been on 'nodding terms' at the schools, came up and loudly declared that it was the best picture on the walls. No painting seems to have been made before this time from Keats, and their common enthusiasm for the poet proved a bond between the new friends. Rossetti came to Hunt's studio. He had been working under Madox Brown, who was afterwards so closely linked with the Pre-Raphaelite Brotherhood, and anticipated their chief principles. Study of still life tormented Rossetti beyond endurance. He took his poems to Leigh Hunt, to know whether he might earn a living by poetry. Leigh Hunt praised the verses, but implored him, if he had any prospect as a painter, on no account to give it up, 'since the fortunes of an unfriended poet in modern days were too pitiable to be risked.' Rossetti turned again to painting. After some time, he agreed to share a studio with Holman Hunt. Rossetti was then 'a young man of decidedly southern breed and aspect, about five feet seven

in height, with long brown hair touching his shoulders, not caring to walk erect, but rolling carelessly as he slouched along, pouting with parched lips, searching with dreamy eyes, the openings large and oval; grey eyes, looking directly only when arrested by external interest, otherwise gazing listlessly about, the iris not reaching the lower lid, the ball of the eye somewhat prominent by its fullness, although not by lack of depth in the orbits; the lids above and below tawny coloured.' Mr. Hunt says, 'Any one who approached and addressed Rossetti was struck with surprise to find all critical impressions dissipated in a moment, for the language of the painter was wealthy and polished, and he proved to be courteous, gentle, and winsome, generous in compliment, rich in interest in the pursuits of others, while he talked much about his own, and in every respect, as far as could be shown by outward manner, a cultured gentleman.'

The Pre-Raphaelite Brotherhood was now founded. Its first principle was to eschew all that was conventional in contemporary art. Mr. Hunt says: 'Raphael in his prime was an artist of the most independent and daring course as to conventions,' but in later life 'the prodigality of his productiveness, and his training of many assistants, compelled him to lay down rules and manners of work; and his followers, even before they were left alone, accentuated his poses into postures. They caricatured the turns of his heads and the lines of his limbs, so that figures were drawn in patterns; they twisted companies of men into pyramids, and placed them like pieces on the chess-board of the foreground. The master himself, at the last, was not exempt from furnishing examples of such conventionalities. Whoever were the transgressors, the artists who thus servilely travestied this prince of painters at his prime were Raphaelites. The name Pre-Raphaelite excludes the influence of such corrupters of perfection, even though Raphael, by reason of some of his works, be in the list, while it excepts that of his more sincere forerunners.'

Millais was the best trained artist in the little group

of enthusiasts. Not an hour of his life had been lost to his purpose of being a painter. It was Rossetti who suggested the name 'Brotherhood,' and overruled the objection that it had a tinge of clericalism. The famous letters, P. R. B., were adopted, but it was agreed that their meaning should be kept a secret, for fear of offending the leading artists. The friends gained much repute by their pictures in the Academy of 1849. Millais' 'Lorenzo and Isabella' made a profound impression on Madox Brown. 'I assure you, Hunt, I never was so astonished in my whole life. Millais is no longer merely a very satisfactory fulfiller of the sanguine expectations of his prejudiced friends, he is a master of the most exalted proficiency; no one since Titian has ever painted a picture with such exquisite passages of handling and colour; and these charms, with a rare *naïveté* of character of his own, make the work astonishing and enchanting.' The work was purchased for £150 by three tailors in Bond Street, who were making a venture as picture-dealers. As the price was reduced, they agreed to throw in a suit of clothes. Hunt's 'Rienzi' was sold shortly after the Exhibition for £105.

Thus encouraged, Hunt set out in company with Rossetti to study ancient and modern art in Paris and Belgium. 'Rossetti was a perfect travelling companion, ever in the best of temper, and our journey was overbrimming with delight in the beauties both of nature and art. We came back with richer minds, but without change of purpose.' Van Dyck was the one master whose glory was increased by Hunt's fuller knowledge. 'I found him in ideal work, as well as in portraiture, an artist peerless in nerve of line and in colour.'

The young artists were immersed in their winter's work, when a newspaper revealed the true meaning of the initials, P. R. B., and held the friends up to derision. A storm of indignation burst upon them. It became almost impossible to sell their pictures. When they were hung in the Academy of 1850, Hunt says not one of the Academicians complimented him in any way, but turned away,

as though he had committed a crime. Rossetti's 'Annunciation,' at the Portland Place Gallery, 'did not escape the storm, though it attracted considerable admiration from thoughtful artists. The effect of rancorous criticism upon Rossetti was such that he resolved never again to exhibit in public, and he adhered to this determination to the end, very much, as it proved, to his future advantage.' The brunt of the hostile criticism had to be borne by Hunt and Millais. Their works were denounced as iniquitous and infamous. Even Charles Dickens wrote a leading article in *Household Words*, bitterly attacking Millais' 'Carpenter's Shop.' Only the kindness of one or two staunch friends helped Hunt through this time of stress. His 'Druid' picture came back from the Academy 'unsold and uninquired for.' Through Millais' kindness Mr. Combe, of the Clarendon Press, purchased it for 160 guineas and became one of Hunt's best friends and patrons.

In 1851, Millais and Hunt went to Surbiton to paint the backgrounds for 'Ophelia in the Stream' and 'The Hireling Shepherd.' A few weeks later they moved to Worcester Park Farm, built as a hunting-box for one of Charles the Second's mistresses. One night when Millais was teasing a friend, Hunt turned away from the fire and took up a design which he had recently begun. When Millais came to look at what he was doing, Hunt said, 'I was on the point of explaining to you; there is a text in Revelation, "Behold, I stand at the door, and knock." Nothing is said about the night, but I wish to accentuate the point of its meaning by making it the time of darkness, and that brings us to the need of the lantern in Christ's hand, He being the bearer of the light to the sinner within, if he will awaken. I shall have a door choked up with weeds, to show that it has not been opened for a long time, and in the background there will be an orchard.' 'What a noble subject!' cried Millais. He proposed to paint a companion design of the sinner with the door opened, falling at Christ's feet. Hunt saved himself from this dangerous rivalry by pointing out that 'the uncertainty

as to whether the being within would respond' was one of the strong attractions of his design. Hunt's picture kept him busy all that winter. Mr. and Mrs. Combe paid a visit to Worcester Park Farm. Hunt says, 'This was my first introduction to two of the most unpretending servants of goodness and nobility that their generation knew. They were surely "the salt of the earth" to a large circle.' The visitors were keenly interested in 'Christ at the Door.' That Christmas Hunt stayed with them at Oxford. At a college breakfast, where many dons were present, he was asked to explain the true purpose of Pre-Raphaelitism. He showed that 'while artists must ever be beholden to examples from the past for their tuition, the theme that they treat must ever be new, or they must make it so by an infiltration of thoughts belonging to their own time. In our art, as in all others of the ever-advancing human mind, there are continually new prizes to be found.' Hunt quoted a passage from Tennyson to illustrate his meaning, and was regarded as even more eccentric in being a champion of the poet than a defender of Pre-Raphaelitism.

In his study at Chelsea Hunt availed himself of moonlight nights for finishing his 'Light of the World.' One day he was riding on a 'bus. The driver spoke 'with amusement of Carlyle, of his staid aspect, his broad-brimmed hat, and his slow gait; he added, he had been told "as how he got his living by teaching people to write." "But I'll show you another queer cove if you're coming round the corner," he went on. "You can see him well from the 'bus; he is in the first floor, and seemingly is a-drawing of somethink. He does not go to bed like other folks, but stays long after the last 'bus has come in; and, as the perlice tells us, when the clock strikes four, out goes the gas, down comes the gemman, opens the street door, runs down Cheyne Walk as hard as he can pelt, and when he gets to the end he turns and runs back again, opens his door, goes in, and nobody sees no more of him." When they reached the house it was in darkness.

"Ah!" said the driver, "it is unlucky; this ain't one o' his nights."'

The face of Christ as 'The Light of the World' taxed the painter's powers to the uttermost. He modelled a head, and got friends to sit whose features promised any help. The gravity and sweetness of Christina Rossetti's expression attracted him, and she gave him some sittings for this purpose. When it was finished, Lady Canning and the Marchioness of Waterford came to see the picture, and asked its price, but Mr. Combe had begged for the first offer of the painting, and purchased it for 400 guineas. Thomas Carlyle expressed his views with his usual frankness. 'You call that thing, I ween, a picture of Jesus Christ. It is a poor misshaped presentation of the noblest, the brotherliest, and the most heroic-minded Being that ever walked God's earth. Do you suppose that Jesus ever walked about bedizened in priestly robes and a crown, and with yon jewels on His breast, and a gilt aureole round His head? Ne'er crown nor pontifical robe did the world e'er give to such as Him.' Carlyle said he had a screen at home on which he had put the best portraits he could find of 'all the men that ever were on earth who have helped to make us something better than wild beasts of rapine and havoc; but that grandest of all beings, that Jesus of heavenly omens, I have no means whatever of raising up to my sight with any accredited form.' After a long breath, he added, 'I am only a poor man, but I can say in serious truth that I'd thankfully give one third of all the little store of money saved for my wife and old age, for a veritable contemporary representation of Jesus Christ, showing Him as He walked about while He was trying with His ever-invincible soul to break down the obtuse stupidity of the cormorant-minded, bloated gang who were doing, in desperate contention, their utmost to make the world go devilward with themselves.'

Holman Hunt had now found his sphere. The spiritual passion which first expressed itself in 'The Light

of the World' lifted his whole art into a nobler realm. In obedience to these new impulses, he determined to visit the scene of our Lord's life and ministry. Lessons at school from the New Testament had first aroused a wish to visit Palestine, and throughout his youth 'the doings of that Divine Master in Syria never ceased to claim' his homage. It became his ambition 'to make more tangible Jesus Christ's history and teaching.'

Mr. Ruskin says 'the story of the New Testament, when once his mind entirely fastened on it, became to Holman Hunt what it was to an old Puritan, or an old Catholic of true blood—not merely a Reality, not merely the greatest of Realities, but the only Reality.' Henceforth his chief aim was to interpret and expound those verities. His work is not always pleasing. Dr. George Williamson says 'the tightness of the brush-work and its over-scrupulous carefulness' rob it of some of its harmony. It is like a mosaic, built up in separate sections rather than a living whole, yet every line and touch of it is a lesson in faith and in devotion to a lofty ideal.

Hunt started for Palestine in February, 1854. After a considerable stay in Egypt, he moved on to Jerusalem, where he intended to paint 'The Finding of Christ in the Temple.' The critiques on 'The Light of the World' which reached him in the Holy Land were not encouraging. The *Athenæum* described it as 'a most eccentric and mysterious picture.' Other journals took the same line. Ruskin came to the rescue. In two letters to *The Times* he spoke of the contemptuous way in which visitors to the Academy passed the picture by, and expressed his own opinion that it was 'one of the very noblest works of sacred art ever produced in this or any other age.'

Meanwhile Mr. Hunt was steeping himself in the history and life of Jerusalem. No part of his volume is more interesting than the story of these years. The superstition that the owner of a picture had power over the life and will of the original was deeply rooted, so that he had the utmost difficulty to find models for his Temple picture. His money

was becoming exhausted, and he wondered whether he should return to England. At this moment he thought of 'The Scapegoat.' This had struck him as a fitting subject for Landseer, and he had resolved to speak to him about it. 'Now I reflected that in Syria I had a possibility of painting it worthily which he could never have, and so I restudied the story, and found out particulars to enable me to decide what landscape and circumstances would be wanted, and set to work to prepare a new picture.' He bought a white goat, and made 'a journey of inconceivable delights' to the Dead Sea. His Arab servant led the goat over the salt-encrusted surface in the Oosdoom district, that the painter might scrutinize its manner of walking on the yielding crust, and the tone of the animal in shadow against the sea and bright distance.

Mr. Hunt returned to England in 1856. 'The Scapegoat' attracted much attention at the Academy that year, but no purchaser came forward, and eventually it was sold for a small sum. Hunt's father died about this time. 'I had hoped,' he told his son, 'to see you with a substantial fortune before you in the City, but you have proved your passion for art to be so strong, that you work even against unforeseen difficulties; this shows it is your natural occupation.' The great picture, 'The Finding of Christ in the Temple,' was often put aside whilst Hunt worked at pot-boilers to get the means to advance it at all. When at last it was finished, Mr. Hunt sold it for 5,500 guineas. It won one notable recruit. Tissot, who saw it in Mr. Charles Matthews' collection, admired it and the principle of the work so much that he resolved to go to the East and paint on the same system.

Hunt had been introduced to Tennyson at Mrs. Cameron's house in Roehampton, about 1855. Three years later Mrs. Tennyson invited him to visit them at Farringford. 'I put aside all obstacles and went. It was the noon of summer, and every mile of the journey soothed my tired spirits.' He considered Mrs. Tennyson 'a fitting lady to be helpmate even to such a man as the kingly poet. I was

struck by her bearing an exalted likeness to Queen Elizabeth. She had two beautiful boys, with dusky golden locks, full of frolic and fun.' Tennyson was eager to question Hunt about the East. They spent most of their time talking in the study. The poet complained that he had lost the respect of his page-boy by attempting to treat him like a fellow-being, and offering to lend him books. 'This boy has the bitterness of the Saxon. He is ready to do his work, black the boots, or brush the clothes, but he resents the show of kindness as condescension from a Norman master.'

Hunt and Rossetti also spent an evening with the Brownings. The painter confesses to 'some self-reproach in so faintly recognizing in him the stamp of a man as elevated above his fellows as his noblest poems proved him to be.' Mrs. Browning's eager manner betrayed nervous anxiety, 'so that the supersensitive tenor of her poems seems fitly embodied in her.'

Hunt met Ruskin in Venice about 1868. He gives a delightful account of the way in which Ruskin read his own description of Tintoretto's 'Annunciation' in front of the picture. When he had closed the book he said, 'No, there is no exaggeration or bombast, such as there might have been; the words are all justified, and they describe very faithfully the character of the picture; I am well content.' In front of each picture he read his own estimate in *Modern Painters*, and was able to add, 'Yes, I approve.' Those were dark days for Ruskin. He had lost his faith, and reached the bitter conclusion that there is 'no Eternal Father to whom we can look up; that man has no helper but himself.' Hunt reasoned with him, and tried to help him to a happier conclusion. Ten years later they met in London, where Ruskin expressed great enthusiasm for a certain picture. 'One reason,' he said, 'I so much value the picture we have seen is that it carries emphatic teaching of the immortality of the soul.' To his joy, Hunt found that his friend had cast anchor, and found rest in the faith and hope of a Christian.

Mr. Hunt revisited Palestine in 1869. There he spent three years painting 'The Shadow of Death,' for which Messrs. Agnew paid 5,500 guineas, and added a similar sum after it had been exhibited in various parts of the country. The painter was delighted when he found that working men in the North were anxious to purchase the two guinea print, so that the lesson of our Lord's 'dutiful humility' might thus be daily before them.

During a third visit to Jerusalem he worked at 'The Triumph of the Innocents,' which was shown at the gallery of the Fine Art Society in 1885, and which Ruskin called the greatest religious picture of our times. It is open to question whether Hunt's determination to secure local colour for his scripture subjects did not distract both the painter, and those who studied his work, from the emotions and ideas which he hoped to express by means of it. That is the opinion of *The Times* critic, and Ruskin refused to admit that any additional vitality could be gained by painting these scenes in Syria. Principal Forsyth thinks that the archaeology of the Holy Land has sometimes engrossed the painter's enthusiasm, without furthering in a proportionate degree the expression of his genius. Mr. Hunt has no doubt as to the wisdom of the course he adopted. 'I am persuaded that my decision to realize my purpose of painting in the East, at whatever cost it might be, was no rash one. It was certain that the time had come when others in the world of thought besides myself were moved by the new spirit, which could not allow the highest of all interests to remain as an uninvestigated revelation.' He claims to have been a pioneer for English art in the study of historic truth, and to have removed some of the sacerdotal gloss by which the teaching of Christ's life had been obscured. Principal Forsyth, in *Religion and Recent Art*, says that 'no Protestant artist has ever done for Christianity what Holman Hunt has done.' He 'seems to paint in the spirit of the old saint-painter, who prayed every time he seated himself at his easel.'

Hunt was now left to stand alone. Millais wrote to him

in 1870 that the first volume of their lives had closed, and was sealed up, and that 'the second volume was fast advancing.' He advised Hunt to take the world as it was, and not make it his business to rub up people the wrong way. Hunt quietly pursued his own path. Millais was as full of enthusiasm for his art as ever, though he had learned to adapt himself to the temper of the age. When the third book of Millais' life closed in 1896, Hunt was one of the pall-bearers at the funeral of the President of the Royal Academy in St. Paul's Cathedral.

Rossetti, who had long severed his connexion with the Brotherhood, and described it as 'the mere affectation of a parcel of boys,' died in 1881. The more sensuous tone of his later painting was 'of hothouse fancifulness, and breathed disdain for the robust, out-of-door growth of native Pre-Raphaelitism.' Mr. Hunt thinks he may claim Burne-Jones 'as the outcome, though at second-hand,' of his teaching of Rossetti. He pays a warm tribute to the younger artist. 'Burne-Jones' work so admirably fulfilled his aim, that all were justified in regarding it as the perfection of the modern quattrocentists' school of art, but his nature as revealed in his art would give the world only a limited appreciation of his personal spirit. He was a man of exquisite wit and humour, enjoying an unsurpassed sense of the ridiculous. He superadded to Rossetti's earlier spirit a certain classicalism of style in the posing and drawing of the human figure.'

In reviewing his long life, Mr. Hunt is cheered by abundant evidence that his work and that of Millais has borne manifest fruit. He insists, also, that there must be 'no belittling of Rossetti's artistic power, or of the influence he exercised over Morris and Burne-Jones.' Nor must Woolner's work as a sculptor be forgotten. England owes a lasting debt to these gifted artists. 'Pre-Raphaelitism in its purity was the frank worship of nature.' All life has its own beauty and significance. Art can advance only as the artist's sense of its significance is enlarged.

Mr. J. E. Phythian, in his introduction to *The Pre-*

Raphaelite Brotherhood, cites Constable's prophecy, uttered in 1821, that within thirty years English art would have ceased to exist. Hogarth, who painted life as he saw it with his own eyes, was the precursor of the Pre-Raphaelites. A noble school of English painters followed him. But in 1821 our artists were becoming 'creatures of orthodox rule, line and measure.' The Pre-Raphaelites brought a breath of new life into this world of conventions. Painting, as the Brotherhood felt, had become puerile and doting. 'It stirred us to proclaim that art should interpret to men how much more beautiful the world is, not only in every natural form, but in every pure principle of human life, than they would without her aid deem it to be.'

The three chief members of the Brotherhood, with their combination of brilliant gifts, carried 'revolution to a speedily successful issue.' They had genuine ideas to express, they studied nature attentively in order to learn how to express them, they sympathized with all that was direct and heartfelt in previous art, and set themselves to produce work free from all plausible tricks and evasions. These, according to Holman Hunt, were their principles. Fidelity to those principles achieved a memorable victory. Nature was vindicated as the great storehouse of truth and beauty, to which the artist must constantly go for suggestion and inspiration, if not literally to imitate what he finds there, if his work is to have vital beauty. 'The artist's right to be himself, to speak his own thought in his own way, and not to mimic the manner of some one else, however eminent,' was also made clear. That the whole lump was leavened, and the art of England permeated by a new spirit, was chiefly due to the sustained devotion and noble self-sacrifice of Holman Hunt.

THE EDITOR.

LITERARY ASPECTS OF THE OLD TESTAMENT

Die Schoenheit der Bibel. 1 Band: *Die Schoenheit des Alten Testaments* (The Beauty of the Old Testament). Von AUG. WUENSCHE. (Leipzig: E. Pfeiffer. 1906.)

Die Poesie und die poetischen Buecher des Alten Testaments. Von E. KAUTZSCH. (Leipzig: Mohr. 1902.)

THE study of the Bible under its literary aspects alone is comparatively modern. Bishop Lowth, in the middle of the eighteenth century, was one of the first to break ground in this field in his work on the poetry of the Hebrews. Herder's work, with its breath of genius, on the same subject, some thirty years later, proved even more epoch-making. These two works have inspired, as they have been the models of, all subsequent labour in this field. We have no wish to dissemble a certain fear lest in such a study we should overlook the higher claims of Scripture on faith and reverence. But there is no necessary inconsistency between the two points of view, any more than there is inconsistency between the different faculties in us to which religion and beauty make their appeal. Fruit of gold and plates of silver go well together. In every age and land poetry, painting, sculpture have drawn their best material from the great objects of faith. That this has been the case with Christianity and the Christian Scriptures on a vast scale, is not to be wondered at. If in countries like Greece and Rome, Egypt and India, religion has been the inspiration of literature and art, it would be strange if the history of Christianity were different. The comparison which Dr. Wuensche's volume calls up is with Dr. R. G. Moulton's able *Literary Study of the Bible.*[1] The

[1] Second edition, Isbister & Co., 1899. It is somewhat strange that this work is unknown to the German writer.

latter is superior in scientific form and thoroughness. Dr. Wuensche has an advantage as an accomplished Orientalist. His German translations of Jewish Targums on the Old Testament books are the first of their kind. His commentaries on Amos and Hosea also give evidence of his wide Hebrew erudition. As with Herder, his great prototype, his powers of imagination and pictorial exposition eminently fit him for the task in hand. He seems to live and move in the Eastern world, to breathe its air and speak its language. Hence his work, the chapters of which appeared first in periodicals, makes delightful reading. From his almost universal familiarity with the world's literature and art, he is able to adduce parallels to everything he describes in the world of the Bible. If we need a complete account of the subject from the student's point of view, commend us to the work of the English scholar. If we want a popular description in the best sense, Dr. Wuensche is our guide. Let us illustrate the difference. Dr. R. G. Moulton's study is arranged in six compartments, each being again subdivided, with an ample supplement of appendices. These divisions treat of the First Principles, the Lyric Poetry, the History and Epic, the Rhetoric, the Philosophy and the Prophecy of the Bible. The German work dispenses with this orderly sequence, treating of Old Testament literature in general, Historical Description, Poetry, Prophecy in its ethical and aesthetic aspects, Popular Romance, Jehovah's (Yahweh's) Mighty Deeds for His People, the Literature of Parable and Fable, the Poetry of Doom and Blessing, of Sorrow and Mourning, of Death and the Underworld, Nature Poetry and Religious Poetry, Poetry of Wine, Song, and Woman, with supplementary appendices. Thus, while the material is the same in both works, the order of treatment is different. The many quotations from Scripture are the author's own translations. Illustrations are culled from extra-scriptural Hebrew writings, as where, in reference to Solomon's alleged knowledge of the language of beasts and birds, the Midrash explains 'He spake respecting beasts and birds'

as meaning 'He spake with beasts and birds.' Dr. Wuensche thinks that the divine utterance on the completion of the creative work should be translated, 'It was all very beautiful.'[1]

No wonder that with all students of the literary beauties of Scripture the Book of Genesis should be such a favourite. Its charm is inimitable. The Creation-story, Paradise, the Fall, and then the lives of the Patriarchs, whatever else they are, are poetical to the core. To say that they give us the ideal side of things is to say that they give us the inner truth of things, for the ideal is the most real. What are facts without ideas? The one is the body, the other the informing soul. Our author is a believer in modern critical theories, while maintaining that on the subject under consideration this is a matter of indifference. According to these theories the early books are compositions of later date, say about the eighth or ninth century B.C. Still, the authors are supposed to have worked up ancient national traditions; and evidently they must have been faithful to those traditions. This would only be in keeping with the Hebrew literary conservatism. The tone and spirit of the early books, pre-eminently of Genesis, are quite other than the tone and spirit of the later times. The scenes recalled are as remote from prophetic days as Saxon times from the England of the present, or Vedic days from modern India. Were these scenes the work of pure imagination, recent ideas and events would certainly have been thrown back into the early ages. Noah, Abraham, Jacob would have betrayed their late date and true origin. No Indian mythologist of later days could have imagined the utterly different conditions of the world of the Vedas. Dr. Wuensche puts forth all his strength in his pictures of these primitive times. The sacrifice of Isaac, the idyll of Eliezer's mission, the love of Jacob and Rachel, the story of Joseph live on his pages. Just and enthusiastic eulogies are quoted from masters like Herder, Goethe, Lessing, Heine, E. Meier, Humboldt. The later stories of Saul,

[1] 'In this sense I believe the Hebrew tôb should be translated.'

David, Solomon, Ruth also are included. Of Ruth, E. Meier, in his *History of the Poetry of the Hebrews,* writes, 'It is a village story, an idyllic family picture, full of the loveliest self-contented lowliness and of the utmost natural simplicity and *naïveté.* A blissful peace runs through the whole and imparts itself to the reader. The soul of the whole narrative is really the feeling of the deepest family communion, which here appears the more sacred and lovely as it rests at the same time on free self-government.' The wonder of the entire history is the variety of character and experience presented to us. It is the whole world in miniature. Every phase of life is represented. 'The characteristics of the Bible personages taken together give the whole history of the human heart. Poets may go to school to the soul-painters of the Bible and study the motives and phases of the human soul.' Heine says, 'In the Old Testament, I have read the First Book of Moses. Like long lines of caravans, the foretime travelled through my spirit. It passes over cold heights, burning sand-plains, where only here and there a palm-grove comes to sight and cools the air. The servants dig wells. Sweet, sunny East, how lovely the stillness of thy tents!' As Heine speaks of 'the First Book of Moses,' so Dr. Wuensche writes, 'We begin with the books of Moses,' tradition asserting itself even in critical circles.

The religious spirit, in union with literary greatness, shines out most gloriously in the author's treatment of the Prophets, Jehovah's mighty acts of deliverance, and the Psalms. We cannot here do justice to the subject. In Isaiah, Jeremiah, Ezekiel, and the Minor Prophets so-called, the Old Testament faith culminates. On their work the case of the Old Testament mainly rests, and rests safely. It is an old principle that the nature of everything is only seen in its mature development; the tree is known by its fruit, and in the Prophets the Old Testament religion is at its best. There its conception of God and righteousness and human destiny approaches nearest the Christian conception. We venture to think that the religion of the Prophets

was as unique in its day as the religion of Christians and the Apostles in theirs. The Prophets sowed the seed of which Christianity is 'the full corn in the ear.' In an artistic respect, passages like Isa. i., xi., lx., Jer. iii. 14, Amos ix. 11, Zeph. iii. 14 receive special mention. One is sorry to read of Isaiah (i. 11) putting the words into the mouth of Jehovah, a reversal of order and fact. Hosea's relation to Gomer, his wife, is treated as an allegory. But the objection on moral grounds would lie as strongly against the allegorical use of such an incident. The view taken by Dr. Kirkpatrick and others that Gomer's sin took place after marriage is the most natural one, corresponding as it does to the situation in the apostasy of the people from Jehovah. Hosea's untiring effort to win back the erring one sets forth wonderfully the patience of divine love with Israel and all mankind.

Of the Songs of Triumph celebrating God's deliverances of His people (*magnalia Dei*) Exod. xv., Ps. lxviii., cxiv., Deut. xxxii., Ps. lxxviii., cvi. are types. They are translated and analysed at length. Of the brief Triumphal Song (Ps. cxiv.) Herder writes, 'This Psalm is one of the finest odes in any language. The startling brevity, the astonishment falling on the sea, the Jordan, mountains and hills, and redoubled in the questions addressed to them, the discovery that God sees all this, and that His look turns rock and stone and stream into living fountains—all this makes the short ode an epitome of the desert-journey,' in fact a photograph of the whole march. These Psalms are glorious poetical versions of the history of Exodus, and the didactic content does not injure the poetry. The fire and force of Ps. lxviii. are superb.

Dr. Wuensche's long chapter (above sixty pages) on the Religious Poetry of the Hebrews is a noble tribute to the incomparable greatness of the Psalter. It is rightly noted that questions of authorship, date, and occasion make less difference here than elsewhere. The imperfections are scarcely worth mention, such as the somewhat artificial division into five books after the pattern of the Pentateuch,

the alphabetical headings, the imprecatory Psalms. Both Dr. R. G. Moulton and Dr. Wuensche expatiate on the device of the Hebrew parallelism of clauses, which forms a substitute for metre and rhyme. In this unique form of speech the sense is repeated in different terms, other modes of expressing emphasis being supplied by alliteration, paronomasia, word-play, and an inexhaustible wealth of figurative language. Parallelism is described as threefold—synonymous, where the clauses repeat the thought twice or oftener in different language—antithetic, where thesis and antithesis give the thought on two sides—synthetic, where the second clause is an advance on the first. This peculiar feature of the Hebrew is illustrated by examples. Antithetic parallelism finds ample illustration in the Book of Proverbs. Several Babylonian penitential psalms, which are quoted, give us the opportunity of comparison with the Psalter. The sense of fault and failure in the former is touching, and the sense of helpless ignorance is just as touching. 'O Lord, my sins are many, great are my offences. God, whom I know and know not, my sins are many, great are my offences. Goddess whom I know and know not, my sins are many, great are my offences. The sin which I have committed I know not. I sought help, but no one took me by the hand. I wept, but no one came to my side. I pour out cries, but no one hears me,' and much more. The prayer is to any god or none; it is sent to 'no definite address.' The strength of Hebrew prophecy is its ethics; of the Psalter, spiritual religion and worship. It is the consecration of emotion. In the Psalms desire and aspiration, penitence and hope, find perfect utterance. The sixty-third Psalm is one intense breathing after God. In the first Psalm indeed, religion and ethics are perfectly blended; it is generally taken as the text of the whole book. According to a Talmud tradition, the first and second Psalms form one whole, a view shared by Albertus Magnus, the great scholastic, who says, 'Psalmus primus incipit a beatitudine et terminatur in beatitudinem.' The ethical spirit is strong

in Psalms xv. and ci. We may take a few notes from the author's translations and comments. The motto of the eighth Psalm is well said to be 'Soli Deo gloria!' 'The Psalm can never grow old; in every stage of the world's development it retains its value and significance. Every advance in the knowledge of nature, all insight into its riddles, naturally suggests to man the words of the Psalm and calls on him to glorify God.' The difference of subject in the two parts of Ps. xix. has given rise to the idea of composite authorship, but without necessity. The glory of the natural and the moral world is alike God's. Psalm xxii. has been variously assigned to David, Hezekiah, Jeremiah. Whatever the primary reference, traditional interpretation applies it to the Lord's Passion. Its first words were a cry from the cross. Its tone is strongly personal. Delitzsch says, 'In keeping with the nature of lyric composition the Psalm grew on the soil of individual feeling.' Many of the shortest Psalms are among the most intense; note the twenty-third, twenty-fourth, hundred and thirty-first. On the last one, 'Lord, my heart is not proud,' Delitzsch comments, 'The poet has chastened his soul, so that humility is everywhere and always its state; he has quieted it, so that it is silent and calm and lets God work in it and for it: it is like an even surface, like an image in a still lake.' The author's comment is Augustine's saying, 'Inquietum est cor nostrum, donec requiescat in te.' Ps. xxiv. 7–10 is a festal hymn sung by the Temple choir. According to a Talmud legend it was sung by Solomon on the bringing of the ark into the temple. The gates stuck together so that the ark could not enter the holy place. Solomon sang twenty-four Psalms, in vain. He then cried, 'Lift up your heads, ye gates,' in vain. He then cried, 'Lift up your heads, ye gates, that the King of Glory may enter,' in vain. Finally he said, 'O Lord God, reject not the face of Thine anointed! Remember Thy love for Thy servant David!' Then the gates flew open, and the fire from heaven fell. Psalms xxxix. and lxxiii. repeat the problem of the Book of Job, the prosperity of the wicked and the

affliction of the righteous. It will be difficult to persuade us that Psalm li. is not David's. The internal evidence, which weighs so much with critics, all points that way. It is said indeed that the close reflects the time after the Exile. But it can never have been doubtful that the contrite heart is the only true sacrifice in God's sight. Psalm ciii. is the 'Solomon's Song' of thanksgiving. 'In five closely-knit stanzas of five and eight lines each God's faithfulness, fatherly goodness, and care for His people are celebrated with glowing fervour, closing with the triple "Bless ye the Lord."' Psalm cxviii. is as memorable. 'It is like the Mashal-psalms,' says Delitzsch,' for each verse has its own complete sense, its own fragrance and colour; one thought joins on to another, as branch to branch, flower to flower.' In all probability the Psalm was antiphonal, the first half (verses 1–19) being sung outside as the festal procession approached the temple, the second half within by the priests or Levites bidding the procession welcome. Dr. Wuensche gives a long list of hymns and musical compositions founded on the Psalms. Among the first he might have mentioned the renderings by Watts, which are not unworthy to rank with those of Luther.

The nature-poetry of Scripture is intensely religious. That the feeling for nature was strong among the ancient Hebrews, as among all inhabitants of hilly countries, is clear from the place it fills in their literature. But they think of it as God's work. They know nothing of abstract laws and forces. Everything is personal, concrete. The world is one great witness to its Maker. Psalm civ., a glorious nature-psalm, is the Genesis story of creation in inspired song. Humboldt writes, 'One is astonished to see the universe, heaven, and earth, depicted in a lyric of such small extent in a few broad lines. The restless life of nature's elements is here put in contrast with man's quiet, toilsome labour from the rising of the sun to the close of the day's work at eventide. This contrast, this comprehensiveness of view in the reciprocal action of phenomena, this survey of the universal, invisible power

which can renew the earth or crumble it to dust, make the grandeur of a poem as living and winsome as it is noble.' In Isa. xl., Job xxxvi. and xxxviii., Ps. xxix. are similar pictures of the Creator's work. Psalm lxv. paints a lovely autumn scene. 'God reveals Himself in His world; it is the theatre of His work and rule. By this reference to God as Creator and Author everything gains a special significance; it becomes the mirror and symbol of the Godhead and leads to Him. In the lightning, in the earthquake, in the roar of the tempest, as in the fertile shower and dew, we hear the voice of the universal Lord. All is wondrously and wisely arranged; everywhere order rules. Everything has its end and purpose.' The divine reference, which is occasional in nature-poetry elsewhere, is supreme in Scripture. To the Hebrew, God is the explanation of the universe; second causes are unknown. It is not a little remarkable that the best thought of our own day is tending more and more to interpret all force by the analogy of our own will, and so as personal.

In every account of Old Testament poetry, the Book of Job must take a prominent place. Dr. Wuensche's renderings and exposition are masterly. If the book is not a drama in technical form, it is dramatic throughout in tone. Its problem is the justice of the government of the world. A didactic poem from one point of view, from another it is a theodicy. As God 'tempted' Abraham, so He tempts Job on a larger theatre. What is the meaning of his extraordinary sufferings? Punishments for Job's sins, say his three friends, who seek the explanation 'in the dust, when they should seek it beyond the stars.' The friends accuse Job; Job accuses God; God's rebuke silences both. The old explanation of the suffering of the righteous was punishment; the new one is the proving and perfecting of character. It is interesting to see this more gracious thought reappear in Prov. iii. 11, and then pass over into Heb. xii. 5. The master-thought of ancient Greek drama is the iron rule of fate; that of Scripture is the benign rule of a personal Providence. Admirers of high

literature like Carlyle and Froude make much of the Book of Job.

Other Wisdom-books of note are Proverbs and Ecclesiastes, which also breathe throughout a religious and ethical spirit. The motive in the former is not mere prudence or expediency. This is the point in which it differs from works of the same class, which are special favourites with Eastern peoples. The author mentions such popular works among Hindus and Arabians. The personification of wisdom, the warnings against the wiles of the adulteress, the pattern housewife, are well-known passages. Dr. Kautzsch notes the absence of all reference to idolatry and polygamy as a sign of a late date.

We cannot wonder that the meaning of Ecclesiastes has been much disputed. The ancient Jews were not agreed about it. A Jewish interpreter of the sixteenth century reads it as a dialogue between a sceptic and a believer. Heine calls it the 'Solomon's Song of Scepticism'; Delitzsch, on the other hand, calls it the 'Book of Religion.' Another writer says, 'This book, which contains as many contradictions as verses, may be regarded as the breviary of the most modern materialism and the extremest frivolity.' At first sight it might appear as if 'All things are vanity' were the moral of the book. But to state current views is one thing, to endorse them is another. After the recital of conflicting opinions the moral is given at the close: the duty of man is to fear God and keep His commandments. The picture of failing years in the same chapter is poetical in the highest degree. In any case the difference between the whole book and the extravagantly praised Omar Khayyám is great indeed. The latter opens out into no bright future; it is pessimism at its lowest and dullest.

The Song of Songs has given rise to similar controversies. As a picture of natural love it is perfect. It is justly called 'the pearl of Old Testament poetry.' The poetry sings itself in ear and heart like popular music. Nor is there any difficulty in showing its superiority in tone to similar poetry in Eastern lands like India, Persia, and

Arabia. It can be illustrated by details of Eastern marriage customs. In an appendix Dr. Wuensche gives interesting parallels from the love-poetry of ancient Egypt. Goethe speaks of the song as 'the tenderest and most inimitable of all that has come down to us as the expression of impassioned, heart-winning love.' We are told of above two hundred commentaries on the book. Jewish and Christian writers alike have read allegorical meanings into it. Scottish Covenanters and English Puritans have seen in it the mutual love of Christ and His Church. To read the Epistle to the Ephesians into the Song of Songs seems a strange course. Still, Covenanters and Puritans might appeal to the eighty-six sermons of St. Bernard on the Song of Songs, and Bernard gave us 'Jesu, the very thought of Thee.' The threads of historical connexion are curious to trace.

The literature of sorrow finds large representation in the Old Testament. The mourning of Jacob for Joseph, of David for Absalom, and again David's lament for Saul and Jonathan, are classical instances. The last is a noble tribute to the mourner and the mourned. It is significant that David's heart has not turned away from Saul. The great services to the nation of its first king are not forgotten in his errors. Jonathan wins our admiration. His self-abnegation in favour of his friend bespeaks a noble spirit. 'Heroic friendship!' exclaims Herder. 'He sacrifices the throne for his friend in order as a friend to stand next to him. Only poetic times and rare souls, like Jonathan, are capable of such a bond of love and faithfulness. When Jonathan died and left the throne to his friend, what return could the latter make for all his kindness but—an elegy at his grave? an elegy in which, so lovely is it, the memory of Saul and that of Jonathan are as closely intertwined as if they had both an equal claim on his heart.' Different occasions of sorrow find piercing utterance in Ps. xli., lxix., cii., cxxxvii. In the last one we hear the wail of the exiles in Babylon. Jeremiah's Book of Prophecy and his Lamentations bear

witness to the keenness of his sympathy and patriotic grief.

As is well known, the Hebrew conceptions of death and the future state were of a sombre cast. We are not sure that the picture is not overcoloured by writers of the school to which Dr. Wuensche belongs. Many passages are collected from Job and Ecclesiastes depicting the power of the grave and the underworld in the most hopeless fashion. But, remembering the subject of these books and the mood of the speakers, we can scarcely regard them as representative of the general belief of the nation. At least they need to be balanced by other passages. The Psalms tell a different story. Here light and shade are mingled. A parallel to Job xiv. 7–12 is quoted from one of the Indian Vedas: 'While the tree, when it is felled, sprouts again from the root fresher than before, from what root will mortal man sprout when he is felled by the hand of death?' The frailty and brevity of life are often dwelt upon in a salutary tone. It is a hairbreadth, a shadow, a breath; it is like grass, a flower, a sleep. Often these figures are used as a counterfoil to the divine eternity, Ps. cii. 23 ff. At a later stage a change comes over Jewish thought. The old dissatisfaction with the lot of the righteous and the wicked in this life still further intensified man's instinctive hope of immortality, giving it definite form and colour, and clothing it with new elements. It is the whole man who is to be immortal. The body is to share in the final judgement and future bliss. The promised Messiah is to hold the judgement. Isaiah speaks of a new heaven and earth. While all obscurity is not removed, the Apocalyptic books develop the doctrine still further. Isaiah, Daniel, Ezekiel show themselves familiar with the idea of bodily resurrection. The Book of Wisdom says, 'The souls of the righteous are in God's hand, and no affliction can touch them'; and again, 'God has created man for immortality and made him the image of His own nature.' 'We see plainly the early dawn of the resurrection-hope as respects the entire human personality—a

dawn advancing to the brightness of day in New Testament literature, especially in the sayings and discourses of Jesus and the Apostle Paul.' Dr. Wuensche disputes the reference to belief in resurrection in Hos. xiii. 14, Ezek. xxxvii., Isa. xxv. 6–8. At least the idea is known. The significance of passages like Ps. xvi. 9–11, lxxiii. 23–8 need not be minimized, especially in view of Christ's declaration (Matt. xxii. 32). The refusal of burial and burial rites was regarded as a great dishonour (Jer. xxii. 18 f., Ezek. xxiv. 16 f., Isa. xiv. 19). The magnificent ode of triumph over fallen Babylon (Isa. xiv.) should not be overlooked.[1] The hope of resurrection was translated into fact in Him who is the resurrection and the life.

Detached passages like Jacob's blessing his sons (Gen. xlix.), the farewell words of Moses (Deut. xxxiii.), the song of Moses at the Red Sea (Exod. xv.), Balaam's Oracles (Num. xxiii.), Deborah's song of victory (Judges v.) are all striking in different ways and well repay such detailed study as is given them in the volume before us. Deborah's song, 'the oldest song of victory in the world,' betrays its great antiquity in its freshness and vigour as well as in its virtual condoning of a gross act of treachery. The act may be explained, not justified, by the usages of war in early as well as in later ages. 'Among all the triumphal chants that have come down to us we know none that will compare with it in compressed vigour and force, in lofty poetical expression and in vivid dramatic movement. The feeling of thankfulness to God, martial spirit, and triumphal joy find as full expression as irony and biting scorn. The language betrays an unmistakable primitive stamp; along with bold images we come upon many archaic forms and original turns of phraseology.' In the early days of the Church we find the song used in public services in Alexandria and North Africa along with the Psalms and other Old Testament songs. It fell out of use in the Middle Ages.

[1] G. A. Smith, *Book of Isaiah*, ii. 13, gives a new rendering, full of force and rhythm.

A sharp controversy recently took place in Germany respecting the relation of the biblical account of creation to the Babylonian one. Some said that the relation was one of complete dependence. The accounts certainly show points of resemblance. In the Babylonian traditions man is made out of the earth and appears as the crown of the creative process. He is endowed with wisdom, but not with immortality. When the Deity proposes to bestow this gift also, man rejects it and remains mortal, returning to the earth from which he came. On the other hand the Babylonian creation is the outcome of a terrible war among the gods. Creation is as much a theogony as a cosmogony. The biblical story is free from these confusing elements. Unity, simplicity, and spirituality are its distinguishing features. Creation from first to last is the work of a spiritual Being. The most conspicuous figure is the Creator. 'Thus on the first page of the Old Testament the materialist theory is excluded.'

The East is pre-eminently the home of parable, fable, proverb, allegory (*Heb.* mashal). Old Testament examples are Nathan's story of the one ewe lamb, 2 Sam. xii., the Woman of Tekoah's, xiv.; Isaiah's, of the vineyard, Isa. v.; Jotham's fable of the trees seeking a king, Judges ix. 7; the vine, Ps. lxxx.; the eagle, Ezek. xvii. Ps. ii. hurls withering satire at heathen hate. In 1 Kings xviii. 27 (Elijah and Baal-worship), 2 Kings xix. 21 (Hezekiah and Sennacherib), Isa. xliv. 9, Ps. cxv. 5, idolatry is covered with scorn.

Dr. Kautzsch's booklet, reproducing the substance of six popular lectures on the poetry and poetical books of the Old Testament, is marked by its author's mastery both of matter and style.[1] One is strongly impressed by the subjective nature of the evidence for many of the views proposed. Even Lamentations and Solomon's Song are broken up into many 'sources' on internal evidence, which

[1] Dr. Kautzsch's chief work has been the editing of a new translation of the Old Testament and Apocryphal books on the basis of critical results, with scholarly notes. Also *Literature of the Old Testament*, 1898.

may be very differently estimated. Our author thinks that the Song, which has suffered more than any other book in the world from the caprice of expositors, owes its place in the canon to the allegorical meaning imposed on it. High praise is given to Luther's genius as a translator, especially in regard to the Psalms and Job. Even where the rendering is inaccurate, as it necessarily is in many cases from the imperfect knowledge of Hebrew at the time, Luther has often given the sense better than a more exact rendering would do. Job presented extraordinary difficulties. Luther said that often the rate of progress was a line a day. While his translation, like our own Authorized Version, is now superseded for students, it will scarcely ever be superseded as a classic. 'What the heart is in man the Psalter is in the Bible,' says Arndt. There is no book that is so little affected by critical inquiry. 'Any one who at the close of the year fervently prays the ninetieth Psalm must be strangely constituted, if the overwhelming effect of this mighty word of God depends on the question whether the Psalm springs from Moses or belongs to a later time.' The question of the authors and dates is treated with all reasonableness. 'That some of the Psalms spring from David is not out of the question; nay, the strong tradition makes it probable. But no scientific proof can be brought for or against.' 'Scientific' proof in such matters is very rare. The imprecatory Psalms must be considered in the light of the state of civilization at the time. They would be impossible in Christian days. It is also suggested that they are the outbursts of a patriotism which had been inflamed to fever-heat by scenes of cruelty like those which have recently been witnessed in Russia. After the exalted conceptions of God found in the Psalms we may perhaps wonder whether anything higher is possible. Still the sense of distance is not overcome. If Christians feel this less, it is because they read the Psalms with New Testament eyes. Even in Psalm ciii. 'the spirit of adoption, which cries, Abba, Father, is still wanting. "*Like* as a father" is the highest point reached.' So also as to immortality. In

Ps. xvi. and lxxiii., one has the feeling that it is only a short step to the faith that true communion with God must be eternal communion; but the step is not taken. Some of the Psalms are censured as tainted by self-righteousness. Even if it is so, such cases are outweighed by the Psalms of contrition and lowly confession. Moreover, many of the Psalms are utterances of the church or congregation rather than of the individual, as Isa. i. 6 refers to the nation. Regarded in this light, expressions of self-righteousness are simply assurances that 'in place of the former obstinacy and indifference, a spirit of reverence has come over the nation.'

The able discussion of the Book of Job, 'the greatest product of Hebrew poetry,' we must pass by. The author's remark that, whoever would get at the meaning of the book must read it in a modern version, applies to other languages than his own, as any one may see by comparing the Revised with the Authorized Version. The revised rendering of the Wisdom-books, the Psalms and the Prophets, and especially of the Minor Prophets, is equivalent to a commentary. Delitzsch adopted as a motto for his exposition of Job, Jacobi's saying, 'History or invention, whoever invented it was a divine seer' (*ein Seher Gottes*). Job is the nearest approach to a drama to be found in Scripture. Dramatic and epic composition was not in the line of Semitic genius. Semitic poetry is lyric, elegiac, and didactic. Of the literary power shown in the discourses attributed to God, Dr. Kautzsch writes, 'If we needed proof of the art of the poet, we have it in these discourses. No one could have wondered if after the composition of nineteen discourses the creative power of the poet had gradually declined, but the opposite is the case. The discourses of God excel all that has gone before in dignity and force; and the art of the poet is shown above all in the tone in which he represents God as speaking.' The suggestion is made that in the expression of resignation (i. 21) the emphasis should be put, not on 'gave' and 'taken away,' but on 'the Lord.' It is the Lord who gave and has taken

away; let complaining lips be dumb. 'I was dumb, I opened not my mouth; because Thou didst it' (Ps. xxxix. 9).

The place of Scripture in the world's great literature is well worth the attention of all intelligent Christians. Behind that question, indeed, looms a larger one. The Jews are not only an Eastern but a Semitic race, separated in language and racial affinities from the great Aryan family to which both ancient Greek and Roman, and modern European and Hindu belong. The Jew is in touch with Arabian, Phoenician, Egyptian, Assyrian, Babylonian—a world which has been wonderfully opened out by the discoveries of Layard and others. It is this racial connexion which explains the interest of men like Lagarde, Robertson Smith, Wellhausen, Schrader, F. Delitzsch, Sayce, Hommel in Semitic thought generally. Everything which enables us to understand that larger world throws light on the world of the Old Testament.[1] Here is a subject which may worthily fire the ambition of our younger students. So completely has the old Scripture naturalized itself in its new home that we forget its Semitic origin. The racial is merged in the human. We are all children of Abraham in spirit though not in blood. But, apart from this special subject, we again commend the literary aspect of Scripture to all thoughtful Christians. In this field Scripture will easily hold its own, if it is only known. Its claims on this as on still higher ground need to be studied and kept before the public mind.

JOHN S. BANKS.

[1] A work recently published is *Das Alte Testament im Lichte des Alten Orients*, von Dr. A. Jeremius.

MAETERLINCK

Maurice Maeterlinck: Théâtre. Trois Tomes. (Bruxelles: P. Lacomblez.)

The Treasure of the Humble. Translated by ALFRED SUTRO. (George Allen.)

And Other Works by the Same Author.

THE peculiar fascination of the works of Maurice Maeterlinck is due largely to the veiled and cryptic character of the genius which has produced them. Their influence in England owes much to the admirable manner in which most of them have been translated by Mr. Alfred Sutro, who has rendered the delicate and finished French of the master into an English almost equally graceful. This is, indeed, an example of what translation ought to be—the rendering into another language of the works of a great writer by one who is in thorough intellectual and moral sympathy with him. In the case before us, Mr. Sutro's task has been all the easier because Maeterlinck's French, pure and correct as it may be, is not that of a Frenchman; hence he has not had to attempt the impossible task of expressing in our sober and chastened literary forms the characteristic vivacitv and sparkle of the language of Voltaire and Victor Hugo.

Maeterlinck is a Fleming: that is, he belongs to that section of the Belgian people which, though of pure Dutch descent, and speaking a language which is only a dialect of Dutch, remained for the most part Catholic in religion after the Reformation, and Belgian in nationality after the division of the kingdom of the Netherlands. Hence, as a literary artist, he is the kinsman of Teniers, with his perception of the charm of the realities of existence, of Van Dyck, with his quiet grace and easy mastery, also of the

Dutch school of painters, with their power to raise, above flat and watery landscapes, skies either flushed with golden sunlight, or so 'darkly, deeply, beautifully blue' as to suggest the infinite. Indeed, Maeterlinck, for all his world-wide culture, is eminently the child of his own country; his dramas are full of the sound and the presence of water, and their scenes are placed in low-lying lands interlaced with dull canals, and seldom far from the beach where the long sea-waves make melancholy music. The Flemings are a people who have seldom found an articulate voice, such writers as they have produced having usually to be reckoned as contributors to Dutch literature. They are silent, undemonstrative, slow; but they have their share of the common Netherlandish heritage of imagination, which in the Middle Ages produced fabliaux, tales of chivalry, and the national epic of Reinaert (Reynard the Fox), and in the sixteenth century the poetry of Vondel, the great dramatist from whom Milton borrowed. They have also their share in the mental energy which has given the Dutch a place in every great intellectual movement from Erasmus to Kuenen in our own time. So that their silence is not stupor, their heaviness is not dullness; and brooding imagination and restrained enthusiasm may sometimes flash out in peculiar brilliancy. This is exactly what has happened in the case of Maeterlinck. His boyhood passed in the quiet, old-world scenes of his native country, his school-days in the somewhat dreary and narrowing routine of a Jesuit seminary, he breaks out at length as one of the foremost interpreters of the thoughts and tendencies of the pulsating life of the great modern peoples. Yet in his style there is the Flemish calm; the atmosphere of his works has the Flemish stillness; his elegance is the elegance of Van Dyck; his chiaroscuro has the mystery of Rembrandt. One does not expect humour to be a prominent characteristic of such a writer; though one may sometimes picture a faint smile playing about the features of the lonely genius, as when he writes of 'the mixture in which the human species is being cultivated by an obscure destiny.'

It was indeed an 'obscure destiny' which placed the intellectual and moral training of one of the great critics and interpreters of modern life in the hands of Jesuit masters. Jesuit schools, it is understood, are great in science; Jesuit teachers are well skilled in classical learning, scholastic divinity, philosophy, and antiquities, but hide-bound by the rigidities of the narrowest conception of the universe ever held by cultivated men. The mind of Maeterlinck, it is true, made of such grounding as his masters could give him a stepping-off place to á wider world; but the influence of his early training is an important element in his life. His mental attitude is that of a *religieux;* his emotions—and he is highly emotional—are such as one might suppose proper to the finer types of cloistral character. In a word, Maeterlinck, though a scientific agnostic on one side of his nature, is a saint on the other; for the earth to him, as the scene of so many lofty destinies, is a sacred place, and the universe, as the visible outcome of so much mysterious energy, compels him to reverent homage. Hence there are no loud outcries, no vehement strivings, no beatings of wild wings against iron bars, in his works; his submission to the order of the world is that of the Jesuit postulant to spiritual exercises and ascetic practices, the reason for which he may not know, though he is sure that constancy and devotedness will bring him fuller understanding as he rises in the great spiritual brotherhood to whose service his life is consecrated.

And yet how far beyond the narrowness of the Jesuit conception of life has Maeterlinck passed! His works are the results of a wide survey of human history; the mysticisms of East and West, the philosophies of ancient and modern times, the poetry of all nations, and the teachings of nineteenth-century science have all helped to form his mind. Three great English influences, especially, have come upon him: that of the Elizabethan dramatists, that of the Arthurian legends, and, finally, that of the romantic movement in which Rossetti, and Morris, and Burne-Jones

are leading figures. These influences are most manifest in his dramas; though we shall see by-and-by how naturally his later and more philosophic works have arisen out of his drama. In that drama the leading purpose, accomplished with extraordinary subtlety and curious charm, is, according to Mr. J. W. Mackail, 'the revelation of the inner beauty that lies deep at the heart of life itself.' The plays succeed one another in an ascending series of charm and power. *La Princesse Maleine,* a youthful production, is a drama suggestive of *Macbeth,* but still more so of the tragedies of Ford and Webster. The poet has not yet found his form. The masterly use of phrase, the mystic suggestiveness, the singular effectiveness of the frequent reiteration of startled whispers or pitiful complainings, the sombre surroundings, the tragic tension, of his later work, are most of them here, but mingled with crudities and fantastic horrors. In *L'Intruse* and *Les Aveugles* he becomes calmer, graver, more self-controlled. These are short pieces, the former dealing with a theme to which he returned later with extraordinary effect in *L'Intérieur* and *Le Mort de Tintagiles*—the significance of death as a factor in human affairs and as an influence in human emotions; the underlying idea being that no one can understand man who does not know how he holds himself in the presence of his most terrible and mysterious enemy. In *Les Aveugles* the characters have no names; they are merely a company of blind men and women, left by the sudden death of their guide, Le Prêtre, in the midst of a forest. Again there is an underlying thought, that of the helplessness of all human creatures, moving about as we do in a world half-realized, hemmed in by mysterious forces, fanned by the unseen winds, and bewildered by the weird voices of unseen existences. So the rustling of dead leaves, the murmur of the sea, the flapping of the wings of birds, and the distant barking of a dog, become charged with significance. In the little drama there is no action, no story, and the end comes when one of the characters, all of whom are merely symbolical figures,

breaks out into bitter weeping. And somehow, the weeping, one feels, is the tragic realization of the moral and intellectual blindness of humanity.

In *Péléas et Mélisande,* so touching in its human and spiritual beauty, we have the first outcome of the author's sympathetic absorption in the sentiment and romance of the *Morte d'Arthur.* There is here, however, and in subsequent dramas, something widely different from the art of Tennyson dealing with similar subjects in *The Idylls of the King,* or with that of Morris in his romantic poems. These poets describe, with rich elaboration of detail, all the surroundings of their heroes, their outward aspect, their deeds and adventures. In this poetry the men and women are seen in the light of day; their story is the story of the things that happened to them. But Maeterlinck cares little for the outwardness of life: the environment in play after play is unchanging, consisting of the same dreary, watery landscapes, ruined towers, and vast and labyrinthine palaces; the characters are created from within, their stories are of the things that happened in them, and their thoughts speak to one another before they are realized on the surface of the mind. Maeterlinck, in fact, wrote his later plays under that profound sense of the complexity of the human soul which has come in with modern psychology; and, almost for the first time in literature, we have an attempt at unveiling not only motive, purpose, character, but their obscure origins in the twilight regions of the subliminal consciousness. One cannot help the question, What would life become were we compelled to converse together as do Ablamore and Astolaine, Aglavaine and Méléandre? 'Frankness' is no word for this absolute denudation of the soul! Suffice it to say that Maeterlincke has produced in Mélisande, Astolaine and Sélysette, characters so lofty in courage and sacrifice, so beautiful in love and purity, that they pass through the amazing test, and remain amongst the most engaging and noble human types in the world of drama.

It is not within the scope of this article to describe,

with any degree of fullness, the plays of Maeterlinck, but enough has been said to fix their place in the great romantic movement. Their kinship is with the English Pre-Raphaelites; and one can imagine that the sombre genius of Rossetti would have found it a congenial task to depict, in one of his mystical and splendid canvases, the complex emotions of an Aglavaine, or the spiritual loveliness of a Sélysette. Maeterlinck's drama, then, is romanticism; but it is romanticism pushed further in and on than in the works of his fore-runners. Moreover, hitherto, romanticism, representing the spirit of wonder, and science, representing the spirit of investigation and criticism, had stood apart in apparent contrast and contradiction. In Maeterlinck they begin to coalesce. One can imagine him, reviewing the course of his career as a literary artist, at the point where he has reached his highest flight in *Aglavaine et Sélysette*, asking himself whether his method has not led him far beyond the expression of wonder. He has seen so much more than others of the mystery of things that he begins to discern something of their meaning. That is to say, the poet becomes a scientific philosopher, an aesthetician and a preacher; or, in the words of Mr. A. B. Walkley, in his introduction to *The Treasure of the Humble*, 'Reversing the course prescribed by Mr. Squeers for his pupils, M. Maeterlinck, having cleaned w-i-n-d-e-r, winder, now goes and spells it. He begins by visualizing and synthetizing his ideas of life; here you shall find him trying to analyse these ideas, and consumed with anxiety to tell us the truth that is in him.' The result is not exactly a philosophy, but a series of works in which the romantic view of life is harmonized with the scientific view of the world, and made to set forth the old moral order of love and righteousness enforced by the new sanctions of evolutionary science and the subtle psychology of modern days. Religions, he thinks, are disappearing; but the old moral ideals out of which they originally rose are with us still. It is necessary to re-state them, and to show that the spiritualities of high romance and the temporalities of

science are united in declaring their supreme importance to the mind and life of man.

In *The Treasure of the Humble* Maeterlinck says of the conversation between Hilda and Solness in one of the plays of Ibsen, that 'a new, indescribable power dominates this somnambulistic drama. All that is said therein at once hides and reveals the sources of an unknown life. And, if we are bewildered at times, let us not forget that our soul often appears to our feeble eyes to be but the maddest of forces, and that there are in man many regions more fertile, more profound, and more interesting than those of his reason or his intelligence.' So much might be said of his own drama; and it is only natural that, having brought himself thus far in the study of the deeps of human nature, he should find himself at the door of a still more profound enclosure, that of the divine life of the mystics. It will be found, in the study of all his later works, that the consciousness of that divine life is at the basis of all his thinking. Like Browning, when he wrote *La Saisiaz*,

> Well? Why, he at least believed in Soul, was very sure of God,

he perceives the two great facts of the universe; but he is not so sure of the line of demarcation between them. His doctrine of the soul is like the theory of life propounded by Sir Oliver Lodge in his recent article in the *Hibbert Journal:* 'Life, even if we found out how to generate it, was in some sense pre-existent, . . . being called out from some great reservoir or storehouse of vitality'; only that the 'great reservoir' must be conceived of, with Plotinus, in the Fourth Ennead, as 'a Nature which connects and governs all things, and which at once comprehends all things, and conducts them with wisdom. And this Nature is indeed Multitude, because beings are many; but it is also One, in order that the nature which comprehends it may be one.' For Maeterlinck is in profound agreement with the spiritual pantheism of the mystics. His admiration for the Neo-Platonists—'of all the intellects known to

me that of Plotinus draws the nearest to the divine,'—his familiarity with the fourteenth-century mystics, his sympathy with Boehme, Swedenborg, Novalis, his wide knowledge of the Zendic Books, of Brahmanism and Buddhism, of the Gnostics and the Kabbala, all show that his mind has been for years steeped in mystical ideas. He has trained his imagination to work within the shadowy regions which lie on the confines of human thought, and has convinced himself that the mystics are much more than dreamers. In the works of Ruysbroek the Admirable, especially notwithstanding their repetitions, involutions, and contradictions, he discerns a true science, and finds pages which Plato could not have written. Here 'we have to explore the most rugged and least habitable promontories of the divine "Know Thyself," and the midnight sun hangs over the tempestuous sea, where the psychology of man mingles with the psychology of God. We have constantly to keep in mind that we are dealing here with a very profound science, and not with a dream.' We are not to suppose that Maeterlinck has delivered himself over hand and foot to any school of mystics, but that he believes that those ideas which are common to all the mysticisms are truths. Amongst these, the one which is most persistent is that the mystery which lies at the heart of things is not to be penetrated by any study of phenomena, but by concentration of the mind upon itself, that so, amidst the trouble and the darkness, it may at last attain to the beginning of the complete discovery of our being in the depths of the divine nature. This, then, is the thought that governs Maeterlinck's view of the world and of human life.

It will be seen that he is far from the definite conception of the divine to which we are accustomed in Christian theology, though there are words in the New Testament which look in the same direction as he does, as, for instance, St. Paul's 'For in Him we live and move and have our being' and St. John's 'He that dwelleth in love dwelleth in God, and God in him.' Maeterlinck, however, regards the God of the definite creeds as merely the greatest of the

gods projected by the human imagination upon the vast screen of nature. For him there is no outward justice. 'Neither the earth nor the sky, neither nature nor matter, neither air nor any force known to man (save only those that are in him) betrays the slightest regard for justice, or the remotest connexion with our morality, or thoughts or intentions' (*Buried Temple*, p. 7). He would subscribe to Carlyle's 'The Great Soul of the World is just'; only he would look for that 'Great Soul' in the depths of the consciousness of the human race. For justice does indeed exist—a justice which is for ever vindicating itself in human history, for ever clearing itself of the 'lingering traces of the sub-human morality needful for primitive races,' and which is universal, invisible, and destined to clothe itself in ideal forms, and rise to the mastery of the world. No one has illustrated with more appropriateness than he does in *The Buried Temple* the growth of ideas of justice, and the march of their triumph in human history, nor has any moral philosopher formed a larger conception of what justice is. He finds it at the heart of all our ideals; he finds it 'at the centre of our love of truth, at the centre of our love of beauty. It is kindness and pity, it is generosity, heroism, love'; but its sources are all within us. The sense of it is the uprush of the divine within our own nature; and the books which contain the burden of his message, *The Treasure of the Humble, Wisdom and Destiny*, and *The Buried Temple*, form one long appeal to us to interpose no barriers, but to give free play to the spirit in us that makes for righteousness. For he is not content, like so many of the mystics, to dwell in the 'pure ether' of thought; the mystic intuition of 'all things in God' would have no meaning for him unless it enabled him to regard human life *sub specie aeternitatis*. Here he is in agreement with Hegel, whose theory of the world as spiritual becomes a spiritual principle of life in the individual and the state, and with Thomas Hill Green, the outcome of whose philosophy is to produce in men the conscious purpose to become 'co-factors in the eternal spirit.'

In like manner we may deal with Maeterlinck's teaching

with regard to the large class of facts which come into view in the study of the Christian doctrine of Providence. And here the mystic becomes once more the scientific agnostic. He knows no manifestation of the care and superintendence which God exercises over His creatures. The universe spreads around him, with its impressive order and the vast play of its machinery. He has all the scientist's interest in the details of its working. As he has shown in *The Life of the Bee*, and in countless allusions in his works, he has made himself as extensively acquainted with physical laws and forces as he is with the mystical philosophies; he has weighed the significance of the latest discoveries in biology, in telepathy and suggestion, in electricity and chemistry, and, in the vast play of forces amid which we find ourselves, he sees no room for the action of either Providence or Fate. We are placed here in this world, being such a world as it is, to work out our own destinies. Hence, in *The Buried Temple*, he excuses himself for having allowed 'some obscure poetical feeling' to have caused him in his dramas to seem to believe in 'a species of monstrous, invisible, fatal power that gave heed to our every action, and was hostile to our smile, to our life, to our peace and our love.' Infirmity and weakness, the obscure and relentless laws of instinct and heredity, may well cause many a life to be lived under the shadow of what looks like an adverse fate; but the soul rises superior over these influences; her hopes and thoughts —'thoughts that are simple and good, thoughts that are tender and loyal'—bring her tranquillity even beneath unmerited and crushing misfortune. The famous tragedies do not really show us the struggle of man against fate, but of man against wisdom. Hamlet and Oedipus are the victims of mistaken conceptions of duty, of their own petulances and revolt. 'Can you conceive Jesus Christ—nay, any wise man you may have happened to meet—in the midst of the unnatural gloom that overhung Elsinore?' The same reasoning applies in the study of history, where the tragedies are also due, as in the cases of the Bourbons and the Stuarts, to human perversity, ignorance, and

fanaticism. The sections of *Wisdom and Destiny* in which these teachings are set forth have not only the author's characteristic subtlety and grace, but carry within them a suppressed energy and a moral enthusiasm of rare and kindling intensity. Some of his teaching on this question accords perfectly with the best Christian moral philosophy. 'All things work together for good' is a word to similar effect, if we take it to mean that all things work together for the moral and spiritual uplifting of the man who is true to the divine light within him. So far, so good; but is there no power above us that keeps watch over our life? Are there no 'providences'? Are we at the mercy of 'the will of the worlds, the justice of the stars,' the chapter of accidents, that 'external fate' against which the finest character, the loftiest intelligence, appear powerless to contend? The external powers of nature take no note of us; but there is an 'unknown principle' in the depths of our being which sometimes mysteriously protects us. The event, disastrous or otherwise, waits for us, 'immovable, inevitable'; but we are guarded from it or impelled towards it by some intuition of our sub-conscious selves which leads us and compels us to obey. Here, then, is the providence of our life, whose action is independent of intellect, being the action of 'our veritable ego, our first-born: immemorial, illimitable, universal, probably immortal.' Here we discern clearly the nexus which unites Maeterlinck the mystic with Maeterlinck the child of a scientific age; for the later psychological doctrines only serve to confirm him in his faith that the soul of man is in direct communication with the soul of all things. And surely it is true that we should know God if we knew all that transpired in the nature of man, true of reason, as Ruysbroek said:

> Its enlightened freedom is a noble mirror
> Wherein the eternal splendour of God doth shine.

Therefore we find that, though Maeterlinck's doctrines with regard to the physical and moral government of the world appear at first sight to contravene the teaching of the

Christian revelation, a great part of what he takes away with the hand of science he gives back with the other hand of the mystical reason. True, he will not define God with the creeds; but he acknowledges the mastery, in all human affairs, of that Eternal Power which is at the heart of all things, and in whose Being our being is securely grounded; and is sure that, as our justice conforms itself to the eternal justice, and our knowledge of the laws of life and the world becomes more profound, we shall attain—to what? 'Let us wait in silence: perhaps ere long we shall be conscious of "the murmur of the gods."' For while, from some points of view (as, for instance, the scientific) life appears 'only a miserable accident,' from another (as, say, the point of view of the mystic reason) 'our life and our planet are the most important—nay, the only important—phenomena in the history of worlds.' So he exhorts us to prepare for ourselves 'a spacious and lofty home in our spirits,' and, in the meanwhile, 'adopt the hypothesis that offers the most encouragement to our existence in this life; which has need of us for the solution of its own enigmas, seeing that in us its secrets crystallize the most limpidly and the most rapidly' (*Buried Temple*, p. 276).

Some pains have now been taken to unravel the leading ideas of Maeterlinck's philosophy, because until the mental substratum of a man's work be laid bare it is impossible to do it justice; although, in the building up of its total influence, spirit, tone, temper, style and atmosphere, may be of greater importance. Maeterlinck's philosophy may not have in it any very striking originality. The trained thinker will even regard the attempt to combine the teachings of mediaeval mysticism and those of the most modern science as certain to result only in the absurdity of a system neither idealistic nor realistic, neither dualistic nor properly monistic. In justice to Maeterlinck, it must be said that he formulates no system; he only claims the place of a solitary and earnest thinker, whose great purpose is not so much to explain the universe, as to exalt the noblest moral ideals which he can discover in literature and life; and his fascination by such thinkers as Ruysbroek is because of his

instinctive feeling that the moral life can only be made secure when it is based upon a sufficient recognition of those realities which science cannot discover, but which the soul may reach for herself by giving due weight to the 'tremendous experiences' which are passed through in the secret recesses of her being. His last published article, 'Of our Anxious Morality,' in the *Fortnightly Review* for January, 1906, sets this aim of his in the clearest possible light. Here he argues, with all the earnestness of a Christian preacher, the insufficiency of the morality of 'common sense' and 'good sense,' by which he means respectively the morality of practical egoism and that of an egoism mitigated by sentiment and by so much altruism as may be needful to give to life a measure of refinement and dignity. He sees plainly that the morality of the future must be at least equal to that which religion has given to us in the past; and, in the past, in addition to positive, utilitarian, materialist or rational morality, 'there has always been, there still is, another, which embraces all that extends from the virtues of good sense, which are necessary to our material and spiritual happiness, to the infinity of heroism, of self-sacrifice, of goodness, of love, of inward probity and dignity.' The morality of 'good sense' will, he thinks, always be wanting 'in nobility, in disinterestedness and, above all, in I know not what faculties that are capable of bringing it into direct relations with the incontestable mystery of life.' And then, in language rich in its own vague sweet charm and distinctive beauty of phrase, he goes on to describe the morality of the imagination and the 'mystic reason'—faculties which reign already in aesthetics, and which must reign throughout the whole conduct of life.

It will easily be conceived that such a morality is more a state of soul, or of heart, than a formal code of precepts. A love or a justice which goes beyond the dictates of cold intelligence does not need many precepts; but the few it possesses will be understood, in the sense that their influence is felt to the very deeps of our existence, and so weighs upon us that it is impossible for us not to shape our lives

in accordance with it. In effect, the 'mystic morality' of the *Fortnightly* article aspires to be no less than the modern equivalent of such Christian teaching as 'Love is the fulfilling of the law,' and 'Where the Spirit of the Lord is, there is liberty'; and in it Maeterlinck has merely given a more definite form to the entire conception of the moral life conveyed in his writings. And here we touch the secret of his peculiar charm and impressiveness, that it is a man's soul that speaks to us in his pages. Whatever may be the shortcomings of his philosophy, however he may fail to have appreciated the real grandeur of the Christian conception of God, the divine in man has always fascinated him. For that he has searched the literatures and the histories; for that he has questioned the life of his own age and the secret chambers of the human spirit. And he always touches life sympathetically, whether he finds it in the great soul of Marcus Aurelius, or amidst the squalid poverty of some peasant home in Normandy or Flanders. He is always searching for nobleness, and is as delighted with it in the patient endurance of the Pierrette of Balzac as in the strong soul of Antigone, in the clear ideas of Fénelon or Pascal as in the spiritual enthusiasm of Joan of Arc. The great destinies of the leaders of mankind thrill him; but the sufferings of historical victims like Marie Antoinette and Henrietta of England, the Duc d'Enghien and Lesurques, touch him more deeply. The gentle sorrowing grace of the Margaret of *Faust*, and the Ophelia of *Hamlet*, moves him; but so also does the *aequanimitas*—the last watchword of Antoninus Pius. He sees the pity of the pessimism of Schopenhauer, and of the atmosphere of delirium and deceit in which lived Jean Jacques Rousseau; but he rejoices that the soul of Jean Paul Richter 'moved in the midst of loyalty and nobility, the centre of peace and love,' and he glories in the intellectual and moral majesty of Plato, and Shakespeare, and Goethe. His spirit is akin to that of Job, and to that of the Prometheus of Aeschylus; he is one of the vindicators of humanity—surely in this a follower of the great Vindicator!—and could use of himself, with rare

appropriateness, the oft-quoted words of Terence, *Homo sum; humani nihil a me alienum puto.* Hence it is that his morality goes so far beyond that of the Stoics, and that of their modern representatives; it is not only based upon a great conception of the relation of man to the mysteries which surround him, it is sympathetic, Christian in tone and spirit. In his morality, Maeterlinck is Christian in the twentieth-century sense of the word; he belongs to the dispensation of St. John, he stands for the philanthropy of Christ. It is true that he in words disclaims lowliness of heart and poverty of spirit; but this arises out of his misapprehension of genuine Christianity. He thinks that our religion goes out 'in search of resignation, of mortification, of sacrifice.' That error is due to his early training, and is one that is often fallen into by non-Christian writers in Roman Catholic countries. But for real humility of spirit as it is understood in liberal Protestantism, it will be found that he has the utmost admiration, and those sacrifices which the great occasions of life and duty sometimes demand from us he is always ready to applaud, whilst his works are rich in engaging literary presentations of the most ideal modern forms of justice, conscientiousness, courage, kindness, and honour.

Maeterlinck is essentially the child of his age—the child of the actual present. He represents the uprising of the soul against materialism, and the large humanity of the day. Even his great hero, Marcus Aurelius, moved, he thinks, in a little circle compared with that in which the sympathies of modern man revolve. He would not trust the destinies of the race with him; neither would he trust them with Plato and Aristotle, nor even with Shakespeare and Montesquieu. For he has a keen sense of the social injustices which have prevailed even in the most enlightened epochs of the past. He is the sworn champion of womanhood, holding the *Arabian Nights*, with all its flowers and its wisdom, to be a 'monument of horror,' because its women, wise and full of poetic sentiment as they are, are the victims of the abominable injustice of slavery. He has no more mercy on the evils of modern

life than on the giant wrongs of the past; he sees the vulgarity of the passion for wealth and display, the treachery to the abiding interests of the race involved in every form of insincerity. With him the love that is a passion, and the love that is a moral principle, alike possess elements of sanctity and awe, for both have their home in 'the beneficent and generous atmosphere' in which is realized the oneness of mankind. The love which unites the sexes he always touches with tenderest imagination, holding that the 'strange recognitions' and 'subtle bonds' which are the accompaniments of a genuine marriage take place in the 'common fatherland' of the spirit—'the heights whereon our souls repose, and where our destiny fulfils itself in silence' (*Treasure of the Humble*).

So, in varying ways, has Maeterlinck expressed for us many of the noblest ideals of the age. For him the tyranny of materialism is already a thing of the past. In his works the age looks forward chiefly to spiritual triumphs, and the final victory of love and justice in life and society. And he is hopeful of that victory, for he is delighted with the signs of the times. He is living, he thinks, in a new Renaissance, when the things of the soul shall receive their full measure of love and homage.

And always, as the real Leader of humanity, he seems to see Jesus Christ Himself; for, though he does not often speak of Him—and even when he uses of Him the language of theology, does not speak theologically, but, as a mystic, mystically—when he does so speak, it is always to defer to His authority as to that of the Head of the forces which make for righteousness, unselfishness, and wisdom. He sees that Christ's death is for us; he recognizes that His life and teachings are those of One who, because most perfectly and truly human, is in full and uninterrupted correspondence with those myste .ous energies which contain the explanation and the soul of all life and being.

W. Burkitt Dalby.

RELICS OF ANCIENT ARYAN FOLK-LORE IN SHAKESPEARE

BY the superstitions of his age, however widespread, however time-honoured, Shakespeare appears almost wholly untainted. The weird, vague survivals from paganism, the grim and terribly definite visions of the ancient church, the equally ruthless creeds of the newer faiths—none of these cast a shadow over his soul, nor had any power to hide from him the bright light which is still within the cloud—the cloud upon which the multitude for whom it is impenetrable throw their own Brocken-spectres, their nightmare fancies, and their mocking dreams, and proclaim them eternal verities, till in the next generation the rack dislimns them, and Tantalus and Sisyphus begin their toil anew. And such men wrangle on the question of Shakespeare's creed, these claiming him for the Protestants, those for the Catholics, not conceiving the soul that

> Has searched through all it felt and saw,
> The springs of life, the depths of awe,
> And reached the law within the law.

And so the superstitions of his contemporaries, which darkened the lives even of princes of church and state with haunting horrors of witchcraft and magic, of demon and familiar, terrors from which few dared to own themselves exempt, were to him but as the clouds that curtain the westering sun, to be woven into hangings of gorgeous splendour, transfigured into celestial landscapes, glowing with the light that never was on sea or land.

It is difficult for us to realize how large a part super-

stition, under its lighter forms of folk-lore, legend, and fairy-tale, must have played in the common talk of those country-folk who, for lack of news and ideas from without, were continually thrown back upon the resources of their own minds. Old beliefs and customs, whose origins were long forgotten, were kept green, terrors dating from almost pre-pagan times (ages of nature-worship) haunted Christian imaginations, and practices which had originated amid wild Asian steppes were scrupulously kept alive in those quiet garden-vales of rural England by folk who never dreamed that they were then perpetuating the ancient homage to the powers of the air and the host of heaven.

It will be interesting to trace up to the nature-worship of the primitive Aryans some few of those beliefs or fancies of Warwickshire rustics to which we find allusion in Shakespeare's plays.

The heavenly bodies, clouds, storms, rain, lightning, and thunder were the spectacles which, above all others, impressed the imagination of those forefathers of many races, and which stirred its creative powers, till in their thoughts the skies were peopled with beings of like passions with themselves, but of more tremendous energy, of more awful power. These wonderful changes, never ceasing to shake that world above the world, and fill the welkin with dread voices, with sudden unearthly lights, and shadowy presences appearing and vanishing, movements so lawless and mysterious in their visitations, so unforeseen and irresistible in their influence on mankind, soon made for them a pantheon of gods and attendant spirits. In what immemorial ages these conceptions first took shape we cannot tell, but we find that they have already attained full development in the oldest collection of writings extant in any Indo-European tongue. At the time when the Israelites burst out of the desert, and, like an overflowing scourge, swept before them the startled tribes of Palestine, there was compiled in the north of India a collection of hymns, songs that had been chanted by the Aryan warriors when they descended from their

high mountain-cradle in Pamir, and marched across the huge ranges they named the Ridges of Darkness and the Roof of the World, over the Hindu-Kush, to the conquest of India. This ritual and mythology of song was the Rig Veda, written in the Sanscrit tongue, the sacred language of India; that is to say, its oldest language, which was spoken, as the Hindus believe, by the gods themselves, in the days when gods and men were in frequent fellowship with each other. This ancient tongue may not be the very one which was spoken by the common ancestors of Hindus and Englishmen, but at least it is its nearest and purest derivative; and hence the Sanscrit vocabulary and literature are of supreme importance as a key to the language and supernatural lore of ancient and modern Europe.

Most of the hymns of the Vedas are dedicated to Agni and Indra, the deities or personifications of the Fire and the Firmament.

Sun and Moon Myths. The chariot of the sun, to which so many allusions are found in Elizabethan poets, as where Juliet says (*Romeo and Juliet*, iii. 2):

> Gallop apace, ye fiery-footed steeds,
> Towards Phoebus' lodging,

was, it is needless to say, no poetic invention of theirs. They drew from the treasuries of the poets of Greece and Rome; but these again were not original in the imaginative foundation of their conceptions. The chariot of the Asvins, the deities of the dawn, flashed across the pages of the Rig Veda five hundred years before Homer dreamed a new glory into the ancient vision.

The sun-eagle, who perished amid a cloud-conflagration of crimson and gold at the hour when the odours of flowers are streaming forth in heavy incense on the air, became in Greek song the Phoenix, the divine bird of which there could exist but one at a time, and who in the hour of her life's consummation heaped about herself a pyre of scented wood, out of the flame and smoke of which

her successor sprang in newness of immortality. So Cranmer says:

> As when
> The bird of wonder dies, the maiden Phoenix,
> Her ashes new-create another heir
> As great in admiration as herself.
>
> *Henry VIII*, v. 4.

The cock (which originally came from India) was the herald of the coming of Agni the sun-god, before whom the night-demons fled. The notion that spirits disappear at cock-crow is found in very early Christian records, and is mentioned by the Christian poet Prudentius, who lived early in the fourth century. Horatio says of the ghost (*Hamlet*, i. 2):

> The morning cock crew loud,
> And at the sound it shrunk in haste away,
> And vanished from our sight.

Other birds, especially birds of bright plumage and quick-darting flight, were regarded as children of the sun, and as invested with some authority of presage from him. The kingfisher was one of these sun-birds. Its red breast betrayed its fiery origin, its blue back told of its native heaven. So we read in the Greek poets how, during all the days of its breeding-season, there were the calm seas and the cloudless skies of the halcyon-days, and Shakespeare alludes to this belief in 1 *Henry VI*, i. 2:

> Expect St. Martin's summer, halcyon-days.

Among the friends and followers of Agni and Indra, the lords of the Fire and the Firmament, were the Ribhus, personifications of the sunbeams—though their attributes (as continually happens in primitive mythology) partook of the shifting and unstable character of aerial phenomena, and they sometimes represent the lightning, sometimes direct the winds and sing the loud song of the storm.

In northern Europe this word Arbhus became changed, in conformity with the laws of phonetic mutation, into Alb or Alp, plural Elbe, Elfen; English Elf, Elves. And

when the sun-rays gleamed out and vanished, when in the woodland the chequered flecks of brightness danced on the grass beneath the trees, and suddenly, with the passing of a cloud, were gone, those our far-off fathers had no scientific explanation of such an elementary fact in optics. They knew that bright presences were visible in one moment, and in the next invisible. What if these elves had really flashed away through immeasurable spaces, leaping like the lightning from horizon to horizon, and 'putting a girdle round the earth in forty minutes'? What if they were still waiting near unseen, as when Puck whispers in *A Midsummer Night's Dream:*

> I am invisible, and I will hear their conference?

What if they had but changed their shape, and were yet visible there, but cheating the eye under seeming-familiar forms, as of the bright flower that flickered in the breathing air, the impalpable trailing gossamer, the tiny seed hiding in a green chalice—such as were Pease-blossom, Cobweb, and Mustard-seed in the enchanted glade where we have all lingered? Or peradventure these were they—these tiny skirts and caps that seemed carved out of pale ivory, ranged motionless in the dance-ring till the moon should rise again, the glamour of whose presence yet made awesome the place of their feet, so that man and beast feared to trespass thereon—these whom Prospero invokes as the 'demi-puppets' that

> By moonshine do the green-sour ringlets make
> Whereof the ewe not bites.

The yellow autumn leaves strewn on the ground by the spirits of the air were the fairies' treasure, which made the finder rich so long as he did not speak of it, but then was found to be but withered leaves. To be sure, imaginary gold will be as good as the actual, so long as 'thinking makes it so,' but it will not bear the test of publicity. 'This is fairy gold, boy,' says the shepherd in *Winter's Tale,* iii. 3; 'and 'twill prove so: up wi't,

keep it close: home, home, the next way. We are lucky, boy, and to be so still requires nothing but secrecy.'

Since we are all quickened and sustained by the light and heat of the sun, it was natural that men should conceive themselves children of the sun, as partaking of his essence in life, and not wholly forsaken of him in death, if so be we were careful still to conform to his ways, and to lie conformably to his course in the long sleep. Was it from a visioned hope of at last being sharers in one of his morning resurrections that was begotten the custom of laying the dead in their graves with the head to the west, so that their faces should look eastward? We know that it was practised by the ancient Greeks; and how long before, who can tell? The early Christians did but attach (as in so many other instances) a new spiritual significance to this carrying out of ancient and widespread solar ideas; and it is curious that it is in a play whose scene is laid in pre-Christian Britain that we find Guiderius saying, at the burial of Fidele:

> We must lay his head to the east,
> My father hath a reason for't.
>
> *Cymbeline*, iv. 2.

The belief in the deity of the moon, or at least its practical manifestation in acts of adoration, appears to have long outlived that of the sun. Country girls still curtsey to the new moon, and hats are still raised to her, half in conservatism, and half in jest. In Europe, in the fifteenth century, the clergy complained that some folk still worshipped the new moon with bended knee, or with hood or hat removed. The fear of offending the goddess by viewing her beauty distorted may be the origin of the superstition that it is unlucky to see the new moon for the first time through glass—which takes us back to the days when window-glass was just beginning to be used in houses, and was imperfectly manufactured. As in the presence of a giver of wealth and good luck, and whose special metal was silver, people still turn their

money in their pockets at the first sight of her—an act perhaps symbolical of laying an offering on her altar. True, men do not now call her to witness, as the ancients appealed to their divinities, and as Enobarbus does in *Antony and Cleopatra*, iv. 9:

> Be witness to me, O thou blessed moon, &c.

The moon's eclipse—the hiding of the face of the 'queen and huntress, chaste and fair'—was regarded as a season unlucky for lawful enterprises, and lucky for unlawful ones. Hence, in *Antony and Cleopatra*, iii. 11, Antony cries:

> Alack, our terrene moon
> Is now eclipsed; and it portends alone
> The fall of Antony!

In *Macbeth*, iv. 1, 'slips of yew, slivered in the moon's eclipse,' form part of the ingredients in the witches' cauldron. The pure goddess turned shuddering away from impure rites (as Horace tells us she did from the sight of the witch Canidia's enormities); she sweated with horror at such as she was constrained to behold. So ancient writers speak of the *virus lunare*, a foam which the moon was supposed to shed on certain plants, when strongly solicited by incantations. Hence the witch in *Macbeth*, iii. 5 sings:

> Upon the corner of the moon
> There hangs a vaporous drop profound:
> I'll catch it ere it comes to ground.

In the reverence paid to the stars, and in the belief in their influence on human destiny, as where Kent says in *King Lear* iv. 3: 'It is the stars, the stars above us, govern our conditions,' we find a survival of what seems the earliest form of ancestor-worship. Among the Aryans the Pitris, or Fathers, were the souls of the pious dead, who dwelt in the empyrean, a shining region above the blue firmament, whence the sun, moon, and stars received their light, and the lightning descended. Here these

Pitris distributed the life-giving light from its great general source, and themselves shone as stars. Hence heroes were immortalized by being placed among the stars. On ancient coins we see this expressed by a star above the head. In 1 *Henry VI*, i. 1, Bedford exclaims:

> A far more glorious star thy soul will make
> Than Julius Caesar.

Cloud Myths. Indra, the Lord of the Firmament, has in the Vedas for his attendants the Maruts, or spirits of the winds, whose host is partly composed of the souls of the dead. This name of Maruts for the riders of the stormy cloud came down through the ages, till we find it in Germany as Mahrt or Mahr, and in English as *mare*, generally in the compound 'nightmare'; but readers of Shakespeare will recall the lines in *King Lear*, iii. 4:

> St. Withold footed thrice the wold;
> He met the mare and her ninefold.

Here the mare is evidently conceived of, not as the incubus which visits the couch of gorged slumber, but as the wild haunter of desolate, wind-swept places, such as those who of yore rode the sky on divine coursers, whom the Norsemen called the Valkyr-maidens.

But these riders of cloud-horses became degraded, like so many of the old-time divinities, under the ban of the church, into evil demons, the witches or night-hags who invaded stables at night, and mounted the horses, which were found in the morning sweating in their stalls as after hard riding. Such were 'the weird sisters, posters of the sea and land,' who had in their gift the winds which of old time they personified—'I'll give thee a wind,' says one witch in *Macbeth* to another—and such in the eyes of that dauntless saint were the shapes that rose before him when thrice he paced the dark moor, but which he compelled to descend and plight their promise to haunt the place no more, and which then vanished at his stern 'Aroint thee!'

Again, when our Aryan forefathers looked upon the

ever-shifting shapes of the clouds, and noted how they sometimes brought darkness and ruinous tempest, their flexible imagination made of them demons, who fought against the beneficent higher gods, and the no less flexible adaptation of the Christian missionaries identified these with the devils who were so busy going to and fro on the earth in the Middle Ages. And, just as the cloud-demons changed their forms at will, so we find in Shakespeare many allusions to the fantastic changings of shape by the devils, e.g. in *King Lear*, v. 6, Edgar says of the demon he pictures to old Gloucester:

> Methought his eyes
> Were two full moons: he had a thousand noses,
> Horns whelked and waved like the enridged sea:
> It was some fiend.

The cloud-dragon, especially, figures largely in the old mythology. The dragons that drew the chariot of night remain to us but as a poetic fancy, as when

> Night's swift dragons cut the clouds full fast,
> And yonder shines Aurora's harbinger.
> *Midsummer Night's Dream*, iii. 2.

But the dragons which in the Vedic legend fought against Indra were the progenitors of all the dragons and 'loathly worms' which furnished such congenial sport for mediaeval knights and champions; and the victorious Indra, after passing through many a later avatar, was appropriated by the Church and became St. George:

> St. George that swinged the dragon, and e'er since
> Sits on his horseback at mine hostess' door.
> *King John*, ii. 2.

The rain-drops descending from the clouds suggested water poured through a sieve; and hence the sieve early became a symbol of the clouds; and, as the Maruts, the wind-spirits, rode upon their clouds over the sea that was believed to be above the firmament, so the sieve was the chosen vehicle of the mares and witches, wherein to be wafted over sea and land. That is why the witch in

Macbeth, iv. 2 says, 'But in a sieve I'll thither sail.' Throughout Greek and Teutonic mythology the sieve may be seen in the hand of the cloud-gods and goddesses, who employed it in watering the earth. Hence it became a sacred implement; and Greeks, Romans, Germans, and Slavs used it alike in divination and solemn ordeals. Thus, the Roman vestal vindicated her impugned chastity by carrying water in a sieve. Records of koskinomancy (divination by the sieve) date from the time of Theocritus (some 300 years B. C.), showing that it was practised by the Greek farmer for the detection of thieves.

The descent of the cloud-water from heaven suggested to those imaginations, which were so quick to body forth the forms of things unknown, a drink of the gods, a draught of immortality; and this appears in the Vedic songs as *amrita*, the *ambrosia* of the Greeks. It was prepared from the heavenly plant, *Soma*, one of the synonyms of which is *madhu*, which means a mixed drink, and is identical with the μέθυ of the Greeks, with the mead of our northern ancestors. The boiling and brewing of this *soma* are sung in the Vedas; and the mists that gather round the mountain-tops before a storm were the steam from the giant cauldron in which the amrita-drink was brewing. In the Eddas of the Northland we read of the cauldron which Thor carried off from the giant Hymir, to brew drink for the gods at Oegir's harvest-feast. It was five miles deep, and modern expounders of the Eddic myths explain it as being in fact the vaulted sky. So then we are justified in referring back the origin of the witches' cauldron, which figures so prominently in *Macbeth*, to the far childhood of the nations.

The May-day night-dances of the witches, with the devil for master of the ceremonies in the shape of a goat, are but coarse representations of weather tokens of the early spring; they are analogous in all but their ugliness to the dances of the nymphs led by the goat-footed Pan at the same glad season of the year, amongst the clouds on the windy mountain-tops of Arcadia. The god Pan became

to early Christians the devil, which accounts for his horns, tail, and cloven feet. When Othello is doubting whether Iago be a devil or not, he says, 'I look down towards his feet—but that's a fable.' The goat, for this reason, has had an uncanny name; but this goes back far into 'the dark backward and abysm of time,' for among the Hebrews it was very early the emblem of the sin-offering, and later, of sinners at the day of judgement. There is a common superstition in England and Scotland that it can never be seen for twenty-four hours together, because once in this space it pays a visit to the devil in order to have its beard combed. This may, perhaps, account for Shakespeare's enumerating 'gall of goat' (*Macbeth*, iv. 1) among the ingredients of the witches' cauldron.

The cat, which in Shakespeare is the attendant of witches—'Thrice the brinded cat hath mewed' (*Macbeth*, iv. 1)—or their familiar spirit, as when the witch answers its summons with 'I come, Graymalkin' (*Macbeth*, iv. 1), doubtless owed its evil fame to its celestial honours in heathen times; and these it derived from the phosphorescent glow of its eyes in the dark, and perhaps also from its nightly invocations of the moon. Among the Egyptians it was worshipped as being sacred to Isis, or the moon. The chariot of the goddess Freyja was drawn by cats, and Holda was attended by cloud-maidens riding on cats. This fancy may have been due to the common belief that the cat is a weather-prophet. We have all prognosticated rain from the manner in which she washes herself or warms her back; the superstitions of sailors anent cats are familiar to all; in Germany and Holland, ill-treatment or neglect of the cat is sure to be avenged. In the latter country, if the weather be rainy on a wedding-day, they say that the bride has neglected to feed the cat. Throughout European folk-lore, we find witches, nightmares, and demons assuming the form of cats to execute their unholy designs. Hence the ignorant vulgar often tormented them. One way of doing so was to hang a cat up in a basket and shoot at it with arrows; to this Shakespeare

alludes in *Much Ado*, where Benedick says (i. 1), 'Hang me in a bottle like a cat and shoot at me.'

Wind Myths. But there was another class of riders of the blast which may well have suggested one of Shakespeare's strangest images. We still find in Germany the tradition of the Furious Host, a cavalcade of the dead, the spirits galloping through the stormy darkness, sometimes as a herd of wild boars, or with Odin, as his hounds of the Wild Hunt, but generally in human form. They are of both sexes and of all ages, and all souls of unchristened babes are included amongst them. There is a story of a woman whose child was still-born, and who soon afterwards heard that the Furious Host had passed over the village. In her anguish at the thought of her child, now doomed to be swept through the night of tempest until the day of judgement, she was seized with violent sickness and died. In the Tyrol it is no uncommon thing for mothers who have lost a new-born infant to seek the aid of a wizard, in the hope that he may be able to reanimate the little corpse for a moment, so that it may receive baptism, and its soul be rescued from the Furious Host. Does not this belief, so full of most pitiful suggestion of despairing innocents wailing amid the roar of mocking voices, of little pale hands stretched helplessly down to touch the hands of helpless human love, throw some light upon that inadequately explained passage in *Macbeth*, iv. 7:

> Pity, like a naked new-born babe,
> Striding the blast?

In the Vedic songs it is told how the wind, in the form of a dog sent by Yama, accompanies and protects the soul on its journey after death. In the office thus assigned to the dog of the Aryans, as a messenger from the spirit-land, we see the origin of that very widespread superstition which recognizes a death-omen in the howling of a dog, and of the belief that dogs see ghosts. So the howling of the wolf (the wild dog of primitive man) is in *Macbeth* the alarum of withered murther, sounding the

hour for him to move with his stealthy pace, like a ghost, to the bed of King Duncan. In 2 *Henry VI*, i. 4, Bolingbroke speaks of night as

> The time when screech-owls cry and bandogs howl,
> And spirits walk, and ghosts break up their graves.

The raven was of old a storm-bird, the embodiment of the black wind-driven cloud, and by virtue of its supernatural origin was prophetic of evil:

> The raven himself is hoarse [says Lady Macbeth],
> That croaks the fatal entrance of Duncan
> Under my battlements.
>
> *Macbeth*, i. 5.

It was believed to sit upon a house infected with the plague, 'smelling death':

> O, it comes o'er my memory [exclaims Othello],
> As doth the raven o'er the infected house,
> Boding to all.
>
> *Othello*, iv. 1.

Lightning Myths. To pass from myths of wind and cloud to those of lightning: In the Vedas Indra's beard is golden; Agni is invoked as the god with the golden beard and teeth; and fire and the 'red gold' are associated ideas in all Indo-European languages. So we find that Thor's beard was red, and it thundered and lightened when he blew therein. His hair too was red, and that such hair and beard should be much admired when Thor was held in reverence was a matter of course, and may also be inferred from the extreme aversion which was conceived for them after Christianity had come in. Not content with degrading the old gods into demons, our pious ancestors, the more to trample on the memory of a fallen potentate, averred that Thor and the traitor Judas had hair and beards of the selfsame colour. Says Rosalind, in her vexation that Orlando is not punctual to his appointment, 'His very hair is of the dissembling colour.' Replies Celia, 'Something browner than Judas's: marry, his kisses are Judas's own children.'

Birds play a great part in the myths of the lightning. Why does Shakespeare say, in *Macbeth*, iv. 2:

> The poor wren,
> The most diminutive of birds, will fight
> Her young ones in her nest, against the *owl*—

of all birds? For the answer, we have to go far back to the Aryan legends of the heavenly fire. Among the many curious notions that met together in the primitive Aryan cosmogony, was that of a giant tree overshadowing the whole world. The clouds were its foliage; sun, moon, and stars were its fruit; lightning lurked in its branches and mingled with their sap. Hence arose a whole order of myths which accounted for the descent of the gift of fire to mankind. Birds that nestled in the fire-bearing tree came down to earth, either as incorporations of the lightning, or bringing with them a branch charged with latent or visible fire. Agni, the god of fire, sometimes appears in the Vedas as a bird—falcon or eagle—engaged in an errand of this kind. Such a bird was Jove's eagle, and such another was its rival, the little wren, which is mentioned by both Aristotle and Pliny as disputing with the eagle the sovereignty of the bird-realm. There may be a distant allusion to this in *Richard III*, i. 3:

> Wrens may prey where eagles dare not perch.

The pretensions of the wren are not unknown to Teutonic tradition, but Keltic memory has best preserved the exalted mythic character of this smallest of European birds. In the legends of Brittany and Normandy he is spoken of expressly as a fire-bringer. 'A messenger,' runs the story, 'was wanted to fetch fire from heaven, and the wren, weak and delicate as it is, undertook the perilous task. It nearly cost the bold bird its life, for its plumage was burnt off, even to the down. Then the other birds, with one accord, gave each of them one of their feathers to the 'Little King' (compare its French name, *roitelet*) to cover his naked skin. The owl alone stood aloof; but the other birds were so indignant at his unfeeling conduct,

that they would never more admit him into their society.' There is a variant legend in Germany, but in both the owl is represented as behaving in an unfriendly manner to the wren, possibly from a feeling of jealousy, because the owl himself had claims to be considered as a highly distinguished fire-bird. He was the favourite of the lightning-goddess Athena, and after him she was called Glaukopis, 'the owl-eyed,' because her eyes, like his, were two orbs of lightning. The cry of the owl is believed in England to foretell rain and hail, the latter of which is usually accompanied by lightning, and the practice of nailing it to barn-doors, to avert the lightning, is common throughout Europe.

The common consent, indeed, of all nations, not of Aryans only, but even of such as the Chinese and the Borneans, has decided that this 'fatal bellman' is a bird of evil omen. Its death-boding shriek is often alluded to in Shakespeare, as in *Midsummer Night's Dream*, v. 1 :

> The screech-owl, screeching loud,
> Puts the wretch that lies in woe
> In remembrance of a shroud.

No witches' charm could be efficacious unless it included as an ingredient an owl, or some portion of an owl. Hence, with the other abominations enumerated, the owlet's wing goes into the witches' cauldron in *Macbeth*, iv. 1.

Among plants regarded as symbolic of the lightning, the *fern* was one. The Vedas tell how the drink of immortality was won for the gods from the demons who kept it shut up in the rock (i.e. the cloud) by the falcon, who succeeded in stealing it from its dark warders. But, as the bird was flying away with its prize, it was grazed by an arrow shot after it by one of the demons, and lost a claw and a feather. They fell to the earth, and struck root there, the claw becoming a species of thorn, and the feather a *palasa* tree, otherwise called *parna*, which has a red (i.e. fire-coloured) sap and scarlet blossoms. Trees owning such an origin

could not fail to possess many supernatural properties, the more so as the bird from which the claw and feather had dropped was itself a transformed god—Indra or Agni (hymnist authorities differ). Sprung from a god of the lightning, the trees were themselves divine incorporations of the heavenly fire. The virtues which distinguished them were transmitted to many of their European representatives, such as the black and white thorn, rowan or mountain ash, the hazel and the fern. For the Sanscrit *parna* and our *fern* are etymologically the same. Now, as the heavenly fire, which by virtue of its descent the fern typifies, springs from the cloud, we have a clue to the fern-seed's property of making people invisible, referred to in 1 *Henry IV*, ii. 1: 'We have the receipt of fern-seed: we walk invisible'; and in Ben Jonson's *New Inn:*

> I had no medicine, sir, to go invisible,
> No fern-seed in my pocket.

For no mythical gift can be less ambiguous in its origin than is that of the power of becoming invisible at will. The thing that confers it is always to be understood as pertaining to the mists or clouds. The poets of Greece and Rome constantly represent the gods as concealing themselves and their protégés from mortal eyes in a cloud. The northern nations turned this cloud into a mantle or cap of darkness, the latter commonly called a mist-cap (*nebelkappe*).

The legend of the mandrake (which would appear to have been regarded as another embodiment of the thunderbolt), of its luck-bringing power, and of the peril of gathering it, is too well known to call for more than a passing reference. Shakespeare alludes to it, as in 2 *Henry VI*, iii:

> Would curses kill, as doth the mandrake's groan,

and in *Romeo and Juliet*, iv. 3:

> Shrieks like mandrake torn out of the earth,
> That living mortals, hearing them, run mad.

The *yew-tree* was another of the lightning-trees.

Probably its red berries suggested the connexion, for primitive men associated red in plants and animals with fire, as in that other tree of magic, the rowan or mountain fire, as also with the red fox and the squirrel. The yew was planted in churchyards to counteract the spells of witches, who might raise storms to injure churches. *Macbeth* (iv. 1) says to the witches:

> Though you untie the winds, and bid them fight
> Against the churches.

Among the ingredients in the witches' cauldron in *Macbeth* were

> Slips of yew,
> Slivered in the moon's eclipse.

How much the splitting or tearing of the slip (as distinguished from cutting it) had to do with magic, we learn from a piece of Slavonic folk-lore, viz., that it is unlucky to use for a lawful purpose, as for a beam, a branch of a tree broken off by the wind. The devil, as a storm-spirit, claims it as his own, and, were it used, the evil spirit would haunt the house. It is a broken branch that the witches use; with a slivered slip the honest woodman will have nothing to do.

The mythology of *peas* is very curious, but still somewhat obscure. It would seem, however, to be established that the plant and its fruit are in some way related to celestial fire. The dragons of the Vedas, which poison the air and the waters, carry peas in such quantities that they fill the wells with them, and poison them with sulphurous stench. These peas are the lightning, supposed, as proved by many traditions, to fall in drops or pellets. This was suggested, no doubt, by the form of hailstones, which so often accompany thunderstorms, and may have been looked upon as crystallized lightning-flashes. Peas, then, were sacred to the thunder-god, Thor; and, even now, peas with sourcrout are a standing dish in Berlin on Thursday—Thor's own day. They were mingled with the seed-corn to ensure its fertility, and so were sacred

to the patron-powers of marriage. Hence they were used in divination concerning love matters. In Bohemia the peasant-girl will take for her pillow a garland of pea-blossoms, sure of hearing thereby a voice prophetic of the future husband. In England, if the maid, in shelling peas, chanced to find a pod with nine peas therein, she would hang it over the kitchen door, and the first rustic who entered was destined to be her sweetheart. 'Winter time for shoeing, peascod time for wooing,' was an ancient Devonshire proverb. A 'peascod wooing' was performed by selecting a pod growing on the stem, snatching it away quickly, and, if the good omen of the peas remaining in the husk were obtained, then presenting it to the lady of one's choice. Hence, when Touchstone recounts among the 'strange capers' of his love days, how—'I remember the wooing of a peascod instead of her, from which I took two cods, and giving her them again said, with weeping tears, "Wear these for my sake,"' we needs must laugh; but there was method, the method of most ancient tradition, in his madness. He was but crazed with the malady wherewith humanity hath been stricken in many lands and throughout all generations, and the symbolic form in which it expressed itself 'united'—to take a liberty with Macaulay's sonorous phrase—'the energy of youth with the majesty of immemorial antiquity.'

ARTHUR S. WAY.

A MISCELLANY OF EMPIRE

The Empire and the Century. A Series of Essays on Imperial Problems and Possibilities, by Various Writers. Edited by CHARLES SYDNEY GOLDMAN, with a Poem by Rudyard Kipling, and Seven Maps. (London: John Murray.)

AFTER the hurly-burly of a general election and the excitement incident to the assembling of a reconstructed Parliament, it is possible once more to sit down calmly and think out those vast problems which present themselves to every serious patriotic mind. Among the largest and most complex of those problems is that of the organization and development of the world-wide Empire bequeathed to us by the enterprise and valour of our ancestors; and nowhere is that problem more clearly stated and more fully illustrated than in the comprehensive volume on *The Empire and the Century*, with its band of well-nigh fifty writers and its splendid charts and maps.

This vast compendium of information and of argument has been called 'the swan-song of a dying cause'; it may, we think, be more accurately described as a miscellany of empire, a volume of immediate and absorbing interest to the general reader, and a work of reference of more than ordinary weight and worth. In no sense is it a propagandist publication. It is not a eulogy of empire, or an apologia for imperialism; nor is it a formal treatise on the theory of imperial organization and government; it is a miscellaneous collection of papers and essays by writers of various views and schools of thought, to whom a free hand was given, and whose title to consideration is derived from expert knowledge and approved capacity. It is as far removed as possible from the vulgar jingoism or the 'spread-eagle' imperialism of which it is supposed to

be the 'swan-song.' It is a modest and sober and, for a political *repertoire*, a singularly fair and wide collection of ideas and facts pertaining to the British Empire as a whole, and to most of its component parts; the aim of its accomplished editor and his distinguished group of helpers being 'to give an authoritative account of the Empire as it appears to contemporaries at this particular moment of its history.'

Broadly speaking, the volume falls into two divisions, each with two general heads. The first part deals with the organism and mechanism of the Empire; the principles, the theories and possibilities of the British imperial idea, and the means, such as commerce, communications, and concerted action for defence and government, by which that idea may be realized. The second and not less interesting part, entitled 'Constituents of Empire,' is devoted to the self-governing colonies—'Nations in the Making,' as they are happily described—and to 'Realms in Trust'—India, the Crown Colonies, and the various protectorates beneath the British flag. Every section teems with topics which at once invite attention and embarrass choice. It is not a book, in Bacon's phrase, that 'may be read by deputy'; and, if we here select materials from it for the reader's passing thought and delectation, it is by way of illustration and of introduction to the stores of similar material treasured in the volume itself.

In a luminous survey of the political evolution of Europe and of the three great empire-states of the immediate future, Great Britain, Russia, and the United States, Mr. W. F. Monypenny distinguishes between the national and the imperial ideal, and reaches the conclusion that the British is 'a middle term' between the other two, 'free alike from the exaggerated imperialism of the one and the exaggerated nationalism of the other.' Our present political system is an entirely new phenomenon in the history of the world. It is a combination and fulfilment of the two great movements which have marked the

history of the last five hundred years, the movement towards centralization, and the movement towards expansion and diffusion, towards nationalism and imperialism. 'The two great currents which have flowed through history since the end of the Middle Ages are now joining to form a nobler stream which may bear us to the promised land of a fairer and larger political order than the world has yet seen.' Not in area merely, and in population, but in the variety of its parts, in the range of its interests, in the complexity of its governments and institutions, the British Empire is unique. 'It includes, besides several free and self-governing nations, a vast and populous empire in India, islands in every sea, territory on every continent; among its subjects representatives of every race on the face of the earth, and in its political institutions, in the relations between government and governed, nearly every mode known to man. This variety alone gives it an unrivalled breadth and spaciousness, and makes it the truly representative state of the modern world, a very microcosm of the world at large. . . . It contains nations in the making, but it is not a nation in the making as a whole, for the welding of the manifold races within its bounds into a homogeneous nationality is as little probable, in any time that we need consider, as the assimilation of all the races of the world to one uniform type. Thus, by its whole genius, composition, and character, the Empire is safeguarded from the danger alike of developing national exclusiveness on the one hand, or of degenerating into a Caesarian despotism on the other. It stands there before us as the living embodiment of a new political conception which transcends nationality without dwarfing or disabling it, which preserves all that is good in it, leaves it all its rights, but makes it subservient to a higher and more comprehensive ideal.'

The means by which this grand ideal may be realized are discussed in several papers of much interest and variety. Differing widely as to details, the writers agree that the constitution and the mechanism of such an empire

can only be safely constructed by tentatively following traditional lines of development, and by meeting needs and dealing with emergencies as they arise. In 'The Crown and the Empire,' Mr. Bernard Holland briefly illustrates the unifying effect of a common allegiance to the throne. In 'The Law and the Constitution,' by Mr. John Buchan, and in 'Imperial Organization,' by Mr. Richard Jebb, the principle is enforced that any constitutional union between the self-governing parts of the Empire must proceed on the executive, and not on the legislative, side. Imperial federation, as conceived and advocated twenty years ago, is perceived to be impracticable in the immediate future, and the essayists confine themselves to what are all but universally recognized to be the essential limits of contemporary constitutional change. The nucleus of the needed executive might, they think, be found in the existing Colonial Conferences. Mr. Buchan suggests that the Imperial Cabinet might consist of the British Cabinet sitting with the Colonial representatives in Imperial session for purposes of consultation until such time as the Executive Council of the Empire should be formed. The immediate problem is not to invent a new parliament, but to enlarge and organize the present Imperial executive so that it may give due effect to a common policy for the Empire as a whole. 'The impulse to federation exists, but it must be a thousandfold stronger before we can talk about the fact. Unity, in a word, must precede union. For the Empire is an organic growth, and any form we impose upon it must be adequate to its living movement; otherwise, instead of chain-mail, we shall have a strait waistcoat.' These ideas of cautious action are now fully shared by leaders and promoters of the Imperial Federation League. In his presidential address to the Australian branch of the League at Melbourne last June, for example, Mr. Deakin said: 'A formal and complete constitution of the Empire may not come into being for a long time to come. No artificial bonds can satisfy us. We start with a magnificent patrimony, desiring to see a

natural development from the present loosely associated and imperfectly organized collection of self-governing states into a better-jointed, sufficiently flexible, and more efficient union.'

The policy of the Empire in pursuance of the ideal of a close and permanent union is considered by another set of writers in relation to imperial commerce, communication, and defence. Fiscal policy is discussed with great ability from opposite and antagonistic points of view by Mr. J. St. Loe Strachey, who writes on 'Free Trade and the Empire,' and by Mr. J. L. Garvin, who contributes an elaborate study of 'The Economic Basis of Political Power.' Imperial defence in all its aspects, commercial, naval, military, political and social, is treated with great breadth and fullness, and with constant reference to existing facts and possibilities. Of special importance are the observations of Mr. L. S. Amery on the intimate connexion between the defence of the Empire and every department of national life. It is chiefly a question of 'man-power.' In proportion as we are numerous and prosperous, organized and disciplined, shall we be safe. Our first duty is to foster and promote the interests of the Colonies. They are neither populous enough nor rich enough to take their rightful place in the defence and government of the Empire as a whole. They are 'rich in boundless possibilities for the future, but poor in ready money.' Their present revenues are needed for internal administration and development, and cannot be expected materially to aid in external defence. On the other hand, it is not likely that the people of these little islands will be either able or disposed in perpetuity to bear alone the burden of defending all the trade and territories of scattered colonies and protectorates and dependencies throughout the world. 'There is only one way out of the difficulty—that is, to find the material basis of our defence policy, not in the United Kingdom, but in the British Empire. At present that Empire is unorganized and undeveloped; but if we can unite its scattered components, and develop its vast

territories and immense natural resources, then we may hope to build up an industrial power, and to create a population fully capable of providing for the needs of Imperial policy without fainting beneath the burden.'

The raciest and breeziest contribution to the volume is Mr. Henniker Heaton's, on 'Imperial Postal Services'; the most vivid and pictorial, Captain E. S. Grogan's, on 'The Nile as I saw it.' Not unnaturally, the veteran postal reformer indulges in some lively retrospects, personal and historical, and ventures on some daring forecasts. Recalling the days when the postman was a terror, and an unfranked letter a species of blackmail, he tells the story of Sir Walter Scott, who 'absently opened a bulky missive from New York, and found it contained a play by a young lady who requested him to add a prologue, &c., and make arrangements for production. He had to pay nearly £5 for postage. A week later he (again absently) opened a similar package, and found a duplicate copy of the drama, sent in case the first should miscarry. He had to pay a second time.' As in honour bound, Mr. Heaton magnifies the Post Office, but he cannot restrain a passing fling at 'that wealthy and apathetic department' of the public service which he has so patriotically endeavoured to awaken and alarm. He still sees visions of the time when communication throughout the Empire will be 'as easy as speech, as free as air.' Nor does he spare the 'wealthy monopolists who still charge three shillings a word for a cablegram to Australia.' On that subject, Mr. George Peel, in his paper on 'The Nerves of Empire,' an admirable description of the cable systems of the world, and a powerful defence of the policy of the British cable companies, has much that is suggestive and plausible to say. It is to be hoped, however, that Mr. Heaton's dreams and visions may come true:

'To-day a mail-packet is of perhaps 10,000 tons, with a crew of 500 men, and covers some four hundred miles in twenty-four hours. And turbine-steamers are expected to develop a speed of a thousand miles in the same period.

One has already crossed the Atlantic in less than four and a quarter days. . . . The latest invention promises to combine the rapidity of the telegram with the privacy of the letter. A talented Italian engineer is erecting apparatus for propelling a box containing letters in a few minutes from Rome to Naples. He promises to send letters from London to Manchester in five minutes, and to Paris in twenty minutes. At the same rate he will doubtless forward them to New York in less than four hours, and to India during the day. . . . The day, I believe, is not far distant, though I may not live to see it, when the peasant in Kent, or Surrey, or Kerry will enjoy as a birthright, a precious privilege, electric communication, at a trifling cost, with his brother peasant in Canada and Australia. Until that day arrives we must be content to speed our splendid mail-packets east, west, and south, and to remember that the many millions still ruthlessly sentenced to mental separation by avaricious capitalists are, none the less, faithful sons of our Empire, true to the old flag, and fondly attached to the old Fatherland.'

Captain Grogan's paper reads like an appendix to his famous book of travel, *From the Cape to Cairo*. Seated in imagination on the snowy slopes of Karissimbi, in the heart of darkest Africa, he again beholds what once he saw, and traces thence 'old Father Nile' in his amazing course:

'Here, where I sat, was the parting of the ways. The moisture dripping from the vegetation either fed the Atlantic through the Congo or the Mediterranean through the Nile at the dictate of the morning breeze. . . . The moss bank upon which I rested is the true source of the Albert Nile, and I watched in wonder the little drops babble away on their marvellous three-thousand-mile journey to the blue waters of the Mediterranean. Shade of Ulysses, what an "Odyssey"! Waving my hand to them in farewell as they trickle over the rock's face and are gone, I see phase by phase the wonderful panorama that those drops will see. I see a rocky gorge, fern-draped and cellar-cool,

wherein a snowstorm of butterflies heave and sink upon the glistening sands, followed in their giddy maze by the brown eyes of a gorilla, which coughs its sweet content, while a mighty bull-elephant . . . rubs his creaking hide against the rocks and idly fans his ears. . . . I see a long slimy pool of putrefying reeds, where foul fish foregather and great pythons writhe and gorge themselves on hideous toads and slither, long gleaming bands of gold, through labyrinths of foetid green and purple spume, where fireflies dance, great butterflies flash, dragon-flies glint, and the suck-suck of swamp, the roar of huge-bellied frogs, the cicada's scream merge in a sad minor key, where, in the ceaseless struggle between fruition and decay, death wins. . . . Anon the forest creeps upon the river's silent reaches—great, dim, mysterious aisles of trees where giant bananas battle for a peep of sky; mop-headed palms leap clear above the mass of green, and raphias with long, graceful fronds sweep and caress the passing tide. Here do the great crocodiles lurk, and the shy okapi picks his nervous way along the beds of forest streams; ape-men haunt the glades—curious survivals of an infinite past—low-browed, hairy of limb, pathetic-faced as any dog; pigmies seek honey, or fret the testy elephant with poisoned arrows; black-and-white colobus monkeys dash jabbering along the rubber vines; great apes cough and grunt; the air is heavy with mind-wasting scents; and, above all, beneath all, all-permeating, thrills the tireless anthem of the insect world, the suck-suck of decaying swamp, and the warm, sensuous feel of straining, redundant life. . . .

'I see a hundred miles of mere—great wastes of weed through which the Nile rushes down narrow lanes between wide, placid pools, where the heavy thud of a leaping seven-foot fish and the sad cries of water-birds alone break the silence. . . . Then, plunging through eighty miles of rapid and cascade, the Nile eddies beneath Bedden. Here are the outposts of the Belgian King, and the blue-uniformed cannibals practise the goose-step to the accompaniment

of interminable bugle blasts. Here all living things have crowded to the English bank, and cringe in fear of the teeth of the 'Billygee.' Sardine-tins glisten on the banks, and absinthe-bottles drift upon the pools, and Ostendwards a king draws cent per cent. . . . Creeping past the mushroom rock of Redjaf, the hills of Lado and Gondokoro, a land still vaguely reminiscent of the "Forty Thieves," . . . the now mighty flood pours through a thousand channels into the world of swamp. A world of swamp indeed! Thirty thousand miles of water, weed, mud, and papyrus—a Titan sponge which sucks in a score of rivers, and leaves but one to make the long journey to Egypt's cotton-fields. Here are great reaches of still water, where thousands of hippos lie in long purple bands throughout the day, waiting for the night, when they emerge and scatter through the reed-beds, and their drumming fills the air like summer thunder. . . . And so another thousand miles through pink deserts backed by violet hills, past date-palms and the Arab's yard-wide strip of green, beneath changeless temples, tombs, cities, and the awesome relics of the infinitely old, the Nile flows; as a last thought begets Egypt's wealth, and Karissimbi's snows have joined the sea.'

This impressionist record, from which we have been tempted to quote at inordinate length, is a fitting close to the matter-of-fact but deeply interesting account in previous essays of the opening up of Egypt and the Soudan by British enterprise and British pluck. Few chapters in modern history can compare with the achievements of Lord Cromer and his young lieutenants and assistants in the regions watered by the Nile; the finest exhibition, as the late Sir Robert Morier said, of English capacity for rule the world has ever seen.

Of the other 'Realms in Trust,' perhaps the freshest picture here exhibited is that of 'The East African Protectorate,' by Sir Charles Eliot. But for our desire to quote Sir Francis Younghusband's important suggestion as to 'Our True Relationship with India,' and to call

attention to another topic of immediate interest and of great concern, we should have been delighted to accompany Sir Charles on his imaginary journey by the new Uganda railway from the Indian Ocean to the shores of Lake Victoria. It is a fascinating story, worthy of the attention alike of arm-chair tourists and of prospective settlers in that fertile, lovely, and, to many different kinds of Englishmen, attractive land. Singularly enough, this mountainous region in the tropics, so suitable to settlement by Europeans, is being largely, almost exclusively, colonized by South Africans. This fact, however, is likely to have important consequences by 'drawing two British colonies together,' and possibly by the 'opening up from Uganda of communication with Rhodesia by land, and the establishment of a sea-trade between Mombasa and the ports of the South.'

In the Rede Lecture for 1905, which is included in this volume by permission of the Senate of Cambridge University, Colonel Younghusband makes a suggestion of the first importance with respect to India. That vast dependency, with its teeming populations more widely 'different from each other than Spaniards are from Highlanders,' could not possibly hold together or defend itself from outside powers if we were ever so misguided as to leave the people to themselves. Sir Francis does not contemplate so wanton a dereliction of duty, so colossal a calamity. He has every confidence in his fellow countrymen—in their fidelity to trust, in their exceptional capacity for rule. Nor does he fear the 'Yellow Peril.' 'Less than a thousand Englishmen,' it is true, 'are employed in the civil government of 230,000,000 people, and in the partial control of 70,000,000 more.' But, then, the people as a whole are warmly loyal, and there are two great barriers in the way of invasion from the east—the Himalayas and the sea. 'Our north-west frontier is difficult enough, but our north-east is impregnable.' 'The other barrier is the sea, and no one can seriously contend we cannot hold our own on that element.' The reason why the British should

persist in holding India is the service we may render to its people by 'affording them the opportunity of peacefully developing along those spiritual lines to which by nature they are best adapted.' Religion is the backbone of their national life, and their mission, thinks Sir Francis, is 'to spiritualize the material civilization of the world.'

The materialism which is now being so largely discounted in the West has never satisfied the Indian mind, and at present there is a perceptible reaction against the materialistic doctrines imported during the past century as a corollary of Western science. Moreover there are signs of religious awakening. Largely under the stimulus of Christian missions, but also as the result of the life and labours of powerful native religious reformers such as the founders of the Brahmo Somaj and the Arya Somaj, 'India is now quickening into an altogether fresh religious life.' The prospect as depicted by this distinguished Anglo-Indian soldier is most reassuring and inspiriting. The peroration of his lecture is as high-toned as it is eloquent, and as opportune as only wise and noble words can be:

'Our relationship with the people of India should not be that of conqueror and conquered, and it cannot strictly be paternal or fraternal, but it can be, and should be, that of manly comradeship. . . . With this idea in our minds let us realize the grandeur and sublimity of the task before us, and when we have devoted sufficient time to considering how best to improve our material position at home, . . . let us turn our thoughts to India and those three hundred millions of people whose destinies lie in our hands, and let us so *act* that when, in the dim distant ages, the final history of our race is written, we may be known to posterity not merely as the nation which was most clever at buying in the cheapest and selling in the dearest markets, nor even as the most cunning inventors and mechanicians, nor yet as writers and thinkers only, but, in addition to and above all these, as the nation which most truly translated high thought into generous

action, which infused a fresher, a healthier, and a more strenuous life into the millions of India, which brought out all the latent good that for centuries had lain dormant in them, and gave them such an impulse and initial guidance as had started them fairly along the path which leads to the highest pinnacles of human glory and attainment. We sought them merely for trade. We found them immersed in strife. If ever we leave them, may it be in that attitude most natural to them, with their arms stretched out to the Divine.'

The rise and progress of the British Labour Party, and the prominence of social questions in the public mind give special interest to the papers on Australia and New Zealand. In both these colonies a similar party is predominant. What is the experience of our fellow subjects in those distant lands? In some respects the conditions of experiment in social legislation and arrangement are different in the Colonies from what they are at home; in other and not less crucial respects the conditions are the same. This is especially true of Australia. 'To no part of the Empire,' says Sir John A. Cockburn, 'can the phrase Greater Britain be more aptly applied than to Australia. The national type and characteristics are those of the parent race, to which greater opportunities for development have been afforded, just as British flowers and fruit transplanted to Australian virgin soil flourish with unprecedented luxuriance. . . . Ninety-five per cent. of the whole population are British born and of British descent, and their characteristics indubitably proclaim their parentage. They have inherited the same practical, hard-headed common sense which characterized their ancestors, the same faculty for making elbow-room, the same disdain of abstract theory, the same predilection for empirical methods, as opposed to the systems and generalizations of Latin races, which brought Great Britain to the front rank of nations.'

'Our great and immediate object now,' said Mr. Ramsay Macdonald, the secretary of the British Labour

Representation Committee, in a recent interview, 'is to get an understanding with the labour and democratic parties in the Colonies.' Nothing could well be of happier augury. The light that comes from labour movements in Australia and New Zealand will not lead the British proletariat far astray. 'No serious political party in Australia,' says Mr. B. R. Wise, in his illuminating paper on 'Australia and its Critics,' 'countenances attacks on capital, or contemplates wild-cat legislation. Indeed, the best security which capital can have is that the predominant party, which is to-day the Labour Party and those who sympathize with its aims, should have responsibility as well as power.' The aims of the democracies in question seem to be to give effect to definite ideas of social well-being, and to realize a modest modicum of human happiness. The means by which they are seeking to realize their ideal might not commend themselves to worshippers of *laisser-faire*, but most of them are as far from collectivism on the one hand as they are from a rigid individualism on the other. In New Zealand, where experiments in social legislation are being made on the widest scale, and where a modified State Socialism has freest play, the measures adopted do not appear to have been incompatible with personal competence and national prosperity. 'After making full allowance for debts,' says Mr. Reeves, 'the net private wealth of the white New Zealanders'—of whom there are less than a million—'is estimated at about £270,000,000. . . . Yet scarcely six per cent. of the male bread-winners in New Zealand enjoy incomes exceeding £200 a year. And among this favoured six per cent. the average of income is barely £600. Such a handful are the very wealthy; indeed, the country does not claim to possess a single millionaire. This *aurea mediocritas* does not mean that there is neither poverty nor anxiety, any more than the fact that the death-rate is the lowest in the world means that there is no mortality. What it does mean is that the competent farmer, skilled mechanic, and able-bodied labourer have usually a more

hopeful life than in other countries. Generally, the diffusion of comfort in all classes is a pleasant sight, and, as there is no luxury on a large scale, the contentment of the man of small means is nowhere disturbed by the contrast of flaunting wealth.'

Gladly would we linger over other aspects of our heritage of opportunity and duty as they are presented in 'The Tropics and the Empire,' by Lady Lugard, 'The Straits Settlements and Beyond,' by Sir Frank Swettenham, and in the series of instructive papers on South Africa and Canada. But space must be reserved for part of Mr. Kipling's prefatory poem, in which the keynote of the book is struck:

THE HERITAGE.

Our Fathers in a wondrous age,
  Ere yet the Earth was small,
Ensured to us an heritage,
  And doubted not at all
That we, the children of their heart,
  Which then did beat so high,
In later time should play like part
  For our posterity.

Youth's passion, manhood's fierce intent,
  With age's judgement wise,
They spent, and counted not they spent,
  At daily sacrifice.
Not lambs alone nor purchased doves
  Or tithe of trader's gold—
Their lives most dear, their dearer loves,
  They offered up of old.

Then fretful murmur not they gave
  So great a charge to keep,
Nor dream that awestruck Time shall save
  Their labour while we sleep.
Dear-bought and clear, a thousand year
  Our fathers' title runs.
Make we likewise their sacrifice,
  Defrauding not our sons!

T. A. SEED.

WIRELESS TELEGRAPHY: TECHNICAL, STRATEGICAL, AND COMMERCIAL

THE dependence of the practical arts on scientific theory is nowhere better illustrated than in the story of wireless telegraphy. The genesis of the invention must be sought, first, in the hypothesis of Maxwell, who predicted that electricity and magnetism would ultimately be found identical with light and heat in their origin and mode of propagation through space by means of etheric waves; and, secondly, in the brilliant experiments by which Hertz, in 1887, proved the truth of this hypothesis.

When a pair of electrical conductors highly charged with opposite electricities—as, for example, the terminals of the two coatings of a Leyden jar—are brought near enough together to allow of a spark passing between them, the discharge which takes place consists, not of a single flash, but of a diminishing series of exceedingly rapid oscillating flashes, by which an overplus of the charge passes first to one conductor and then to the other, until the whole is radiated into space or dissipated in light and heat. The phenomenon is exactly analogous to that which takes place when a stretched string is drawn out of place and then released. The string does not come to rest, immediately, but oscillates with diminishing amplitude on either side of the position of equilibrium. And just in the same way that the oscillations of the string give rise to wave-like motions in the surrounding air, which may be caught up at a distance by suitable instruments—the human ear, for example—so the oscillations between the electrical conductors give rise to wave-like motions in the surrounding ether (called ' Hertzian waves ' after their discoverer) which propagate themselves in all directions with the velocity of light, and which, though not perceptible to the senses,

may be caught up at a distance by proper apparatus. In practice Hertz used, as an 'oscillator,' not a Leyden jar, but a pair of metallic plates with terminal wires, the ends of which he brought within sparking distance of each other. The plates were then connected with the poles of a powerful Ruhmkorff induction coil, and in this way a series of sparks across the gap was maintained.

The waves thus produced were detected by Hertz at a distance of several yards by means of a simple piece of wire which he bent in the form of a ring, leaving a small gap between the ends. Under given conditions, depending partly on the position and size of the 'detector' in relation to the 'oscillator,' a series of discharges in the latter was found to give rise to corresponding currents in the former, which made their presence known by the production of minute sparks in the gap in the ring.

In 1890 a much more efficient 'detector' was invented by Branly, a French savant, which has become well-known under the name of the 'Branly coherer.' It depends on the principle that certain substances which are normally bad conductors become good conductors when subjected to the influence of Hertzian waves. Branly placed some metal filings in a small glass tube, through the ends of which he soldered the terminal wires of an ordinary battery cell. Under normal circumstances the filings, being in loose contact, did not admit of the passage of the comparatively weak current generated by the cell; but when Hertzian waves were allowed to impinge upon them, they were found to 'cohere,' with the result that their resistance was reduced and the current passed readily. A slight tap or vibration restored the filings to their normal condition and stopped the current.

Although the possibility that Hertzian waves might be used for the purpose of sending messages through space without wires had been foreshadowed by Sir William Crookes and Sir Oliver Lodge some years before, it was not until 1896 that any practical method of effecting this was given to the world. The credit belongs to Guglielmo

Marconi, a young Italian student, and to Professor Popoff, a Russian scientist, who independently invented a system almost identical with Marconi's. Marconi's system consisted of an 'oscillator' or 'transmitter' for producing sparks and a 'coherer' or 'receiver' for picking up the waves caused by the sparks; but he greatly enhanced the radiating power of the transmitter and the sensitiveness of the receiver by connecting one side of each of these instruments to the earth and the other side to wires and metallic plates which he elevated from 30 to 100 feet or more in the air. Further, he added to the transmitter a small lever or key, like an ordinary Morse telegraphic key, by means of which the sparking discharges might be produced or stopped at will; and he used the circuit of the receiver for the purpose of working—by means of a relay—an ordinary Morse telegraph instrument; while, in addition, he used the relay circuit to actuate a small hammer or 'tapper,' by which the filings of the 'coherer' were automatically restored to their normal state as soon as the current had passed. It will easily be seen that, by virtue of this arrangement, a series of depressions of the key of the transmitter for shorter or longer periods could be registered as a series of dots and dashes on the 'tape' of the Morse instrument, just as in ordinary telegraphy; and here we have the whole secret of the new means of communication.

Marconi—then only twenty-two years of age—came to this country in 1896. His experimental demonstrations immediately excited much attention; and he received considerable assistance from Sir William Preece, the engineer-in-chief of the Post Office, and from other government officials. Good signals were exchanged up to a distance of two or three miles, and even, under exceptionally favourable conditions, up to nine or ten miles. Within two years this distance had been increased to eighteen miles. In March 1899 messages were exchanged between England and France at a distance of thirty-two miles, and in the summer of that year a distance of sixty miles was bridged. These results were gradually improved on, until, in

December 1901, the world was startled by the announcement that signals from the powerful station at Poldhu, in Cornwall, had been received—faintly, it was true, but still distinctly—at St. John's, Newfoundland. The greatest success, it may be remarked, is achieved when wireless signalling takes place over water: the interposition of land, and especially of forests and buildings, tends to destroy the electric waves.

The gradual increase in the distance bridged by Marconi has been due in part to the use of greater electric energy in the transmitting apparatus, but still more to noteworthy improvements in his system. Among these improvements should be specially mentioned the 'magnetic detector,' without which trans-Atlantic communication would probably be impracticable. This instrument depends upon the fact that iron normally offers a certain resistance to changes of magnetization, which resistance is diminished by the influence of Hertzian waves. If a bundle of iron wires, which is slowly being magnetized or demagnetized by means of a revolving magnet (as in one form of the magnetic detector), be subjected to such influence, and if the terminals of a wire wound round the bundle be connected with a telephone receiver, the accelerations produced by the Hertzian waves in the changes of magnetization will be heard as 'clicks' in the telephone.

Side by side with the Marconi system, a number of rival systems have sprung up, differing from it in greater or less degree. The best known of these are the Lodge-Muirhead system in England—the invention of Sir Oliver Lodge and Dr. Alexander Muirhead; the Fessenden and the De Forest systems in America—the latter of which was used with much success by the special correspondent of the *Times*, on his dispatch boat, the *Haimun*, in the early stages of the late war; and the 'Telefunken' (i.e. 'spark-telegraphy') system in Germany—a combination, effected under direct pressure from the German Emperor, of two systems (the Slaby-Arco and the Braun-Siemens) which were formerly expending their energy in fighting each

other. It is unnecessary to describe these systems in detail, but a word may be said as to the receivers employed in connexion with them, which present special points of interest. The Lodge-Muirhead receiver consists of a small metallic disc, which is made to revolve, by means of clock-work, above a cup containing mercury, on which lies a film of oil, the lower edge of the disc just indenting the surface of the mercury, but not under normal conditions forming electric contact with it. The mercury on the one hand and the disc on the other are connected with the terminals of a battery cell. The presence of Hertzian waves has the effect of completing the contact between the mercury and that part of the disc which is lowest at the time of their receipt, and the current generated by the cell is enabled to pass. But when the Hertzian waves have ceased, and another part of the disc is lowest, the normal resistance is renewed and the current is stopped. In the Fessenden and De Forest receivers—a type which is now also employed by the Telefunken Company—a similar result is obtained by means of a small needle immersed in an alkaline solution, the needle and the solution being connected respectively with the terminals of a cell. Here again the contact between the needle and the solution is normally imperfect, and is completed by the passage of Hertzian waves, becoming imperfect again as soon as they have ceased.

We have already seen that the waves set up by a wireless telegraph transmitter are transmitted equally in all directions; and we have here an obviously weak point in the new means of communication as compared with the old; since—apart from the enormous waste of energy involved—there must clearly be risk, first, that two stations communicating with each other will prevent the working of other stations within their sphere of influence, and, secondly, that their messages will be read by the latter stations. The difference in this respect between wireless and ordinary telegraphy has been compared to that between several men on the top of a building shouting messages

to persons in the street below, and the same men communicating with their friends by means of speaking tubes. Various attempts were made in the early stages of the invention to focus the waves in the desired direction, or at least to prevent their transmission in other directions, but without practical success. Quite recently an Italian scientist, Professor Artom, has suggested that the result aimed at may in some measure be achieved by 'polarizing' the waves—i. e. altering their form in such a way that they propagate themselves to a greater distance in certain directions than in others. It is too soon, however, to say how far this suggestion will prove practicable.

In the meantime the attention of inventors has been directed towards preventing interference (though not altogether of ensuring secrecy) by methods of 'syntony.' What 'syntony' means in this connexion will best be understood by a reference to its meaning in acoustics: indeed, useful analogues to the phenomena of Hertzian waves may usually be found in those of sound. When a sounding-fork vibrates near a piano, the note emitted by the fork is also emitted by the piano—in other words, the waves set up in the air by the fork communicate themselves to that particular string which vibrates with the same frequency. But not to this string alone: other strings—the octaves, the fifths, the fourths, and so on—vibrate with less intensity in harmony with the fundamental tone, thus giving rise to the 'overtones' so well known in musical theory. And if a loud enough noise be made, the strings of the piano will undergo a general disturbance. Just in the same way, the waves generated by a Hertz 'oscillator' have a definite frequency or wave-length, and communicate themselves more readily to receiving apparatus 'tuned' in unison with them than to other receivers. The frequency in both transmitter and receiver depends upon such matters as the length of the aerial lines, the extent of the plates or 'capacities' attached to them, and so forth. In several systems of wireless telegraphy a considerable degree of success has been attained in syntonizing methods; but most

experts are of opinion that no sharpness of 'tuning' will prevent interference altogether. If two stations be near together, phenomena analogous to musical overtones may give rise to interference between them, although they may be 'tuned' to different fundamental wave-lengths; and the risk of mutual disturbance will naturally be the greater, the greater the electrical power used by the stations. Hence it appears to be axiomatic in wireless telegraphy that any station intended for long-distance communication, and therefore using great energy, should be isolated by a good many miles from other stations; and that even low-power stations, employing different wave-lengths, should be some distance apart. For long-distance work, waves of considerable length—say from half-a-mile to ten miles and upwards—are suitable, and there is accordingly a fairly wide choice; but for short-distance work it is found that the wave-length should not be less than (say) 300 feet or more than 2,400. The choice of 'tunes' is thus more limited—indeed there are experts who tell us that within these limits there is not room for the working of more than three or four wave-lengths with satisfactory results.

Turning now to less technical aspects of the subject, we may note in the first place that before the passing of the Wireless Telegraphy Act of 1904 the British Government—unlike the governments of all important foreign countries, except the United States—had no sort of control over the establishment of wireless stations on our shores or on British ships. The ordinary telegraph monopoly does not extend to messages sent out of the country. In the case of the cable companies such measure of control as the Government possesses is only obtained indirectly, through the necessity under which the companies lie of securing the consent of the Crown—the owner of the foreshore—before they can land their cables. In the case of wireless telegraphy the Government could only interfere if messages were sent between two points within the British Isles or their territorial waters. This state of affairs was felt to be extremely unsatisfactory, especially from a

strategic point of view. The strategic importance of the invention had been felt from the first, and had been emphasized by the extension of the distance over which communication could be maintained. Naval efficiency is clearly much increased by a system which not only enables the various vessels of a squadron to exchange messages when out of sight of one another, and to receive messages from the coast when cruising (say) 100 miles from it, but which also enables them to be summoned from a distance of (say) 1,000 miles or to receive instructions from head quarters when in mid-ocean. Earlier expectations as to the advantages of the system have been abundantly justified by the events of the late war; while as regards the British Navy, the responsible authorities have declared that the recent reorganization, by which its efficiency is said to have been so largely augmented, has only been rendered possible by the use of the new telegraphy. But these advantages would clearly be much curtailed if any one were free to set up wireless installations in close proximity of the shore-stations of the Navy, and to disturb their operations as much as he pleased. And in case of emergency there might be real danger to the State if the owners of such stations were at liberty to send uncensored wireless messages to foreign countries or foreign ships.

But it was not for strategic reasons alone that statutory control was desirable. The Post Office draws a considerable revenue from the state-owned cables to the Continent—a revenue which might have been imperilled if the owners of wireless stations had remained free to compete with these cables. Further, it was only by means of such control that the Government could be placed in a position to unite in any scheme for the international regulation of wireless telegraphy—a matter to which we shall have to return presently. And finally, it was clearly advantageous that some central authority should be constituted, which should have power to hinder the rival companies from interfering with each other's operations, to prevent the growth of a monopoly, and generally to ensure that the new invention

should be organized for the public good. With these objects in view the Wireless Telegraphy Act was passed, making it illegal to install or work wireless apparatus within the British Isles or on board British ships in territorial waters, except under licence from the Postmaster-General. Recognizing, however, that the possibilities of the invention are not yet fully known, and that in some respects it is still in the experimental stage, the Government agreed that the Act itself should be regarded as experimental. The measure has worked well, and Parliament has just decided to renew it until the 31st December 1912, before which date, probably, it will have been made permanent.

A return has recently been published showing the applications for licences made under the Act. The most interesting are no doubt those in respect of stations for trans-Atlantic communication. Of these, only the two Marconi stations are stated to be intended for commercial purposes, the others being merely experimental; but it is reasonable to suppose that, if the experiments are successful, the licensees will wish to use the stations for business communication. There is, however, no reason to think that wireless telegraphy will displace cable communication for many years to come, if ever. Even if the projected stations should provide as efficient a service as the same number of cables—a very improbable assumption—it must be remembered that (as we have already seen) the phenomena of interference will seriously restrict the possible number of such stations. In the present state of science, at all events, it seems quite out of the question that a dozen high-power stations could be allowed on our shores in substitution for the dozen Anglo-American cables which are now landed on them. As an alternative means of communication, wireless telegraphy may be useful; and it is possible that, in view of the much less cost of installing and maintaining a pair of wireless stations, as compared with the cost of laying and maintaining a trans-Atlantic cable, it may be possible to charge a less rate for wireless telegrams to America than for cable-

grams; the Marconi Company have indeed talked of a charge of *6d.* a word. In the eyes of the commercial classes who use the trans-Atlantic cables, however, speed and accuracy of transmission are of even more importance than cost; and how far a wireless service can compete with the cables in these respects, experience alone can show. At present the service is non-existent, as even the powerful Marconi station at Poldhu is, it is understood, not powerful enough, or is otherwise unsuitable, for the purpose, while the second Marconi station (on the west coast of Ireland) is not yet finished.

But the majority of experts are convinced that it is not in the displacement of existing cables that the chief utility of wireless telegraphy lies; but rather in providing a means of communication with outlying islands, or across arms of the sea, where cable communication is impracticable or likely to be unremunerative; and especially in the development of facilities for communication between ships and the shore. This view seems to receive confirmation from the fact that, while trans-Atlantic communication is still more or less in the air, ship-and-shore communication has already been organized on a thoroughly practical basis. As is well known, the Postmaster-General, almost simultaneously with the passing of the Wireless Telegraphy Act, made arrangements with the Marconi Company for accepting from the public, at any postal telegraph office, messages intended for transmission from the principal wireless stations (the North Foreland, Niton, Lizard, Rosslare, Crookhaven, and Malin Head stations) to passengers on board any of the sixty Atlantic liners which are now fitted with Marconi apparatus; and for receiving from those stations, and transmitting to their destination, messages in the reverse direction. The arrangements came into force on January 1, 1905; and although the result, so far as known, has not been particularly encouraging from a financial point of view, there can be no doubt that the business is destined eventually to become a large one.

The charge for the ship-and-shore service is at present

6½*d.* a word, with a minimum of 6*s.* 6*d.* a message (the odd amount being the Post Office share). In course of time, no doubt, this charge will be reduced; and it may be that the charge for the installation of wireless apparatus on board ship will also be brought down to such a figure as will enable steamers of the less important lines, if not indeed, all ocean-going ships, to be equipped with it. Hitherto, it must be admitted, the new invention has remained to a great extent the luxury of the great liners and their passengers; but it has obviously great potentialities as a general means of preventing loss of life and property at sea.

The Marconi Company, who have secured some of the most eligible sites in the world for shore-stations, have hitherto refused to allow these stations to exchange messages with ships carrying other than Marconi apparatus. And as wireless telegraph apparatus is of little use to ships unless communication is possible with stations on shore, the company have clearly, by this policy, gone some way towards securing a monopoly, not only of shore-stations, but also of the supply of wireless installations to ships. It was chiefly to prevent such a monopoly that the German Government—ever mindful of the interests of German manufacturers—invited the principal European powers and the United States to discuss the international bearings of the question at a preliminary conference which was held at Berlin in the autumn of 1903. The majority of the Powers were strongly in favour of the principle of interchange between shore-stations and ships without regard to the system used by the latter.

A further conference was to have been held last spring, but owing to the international situation it was postponed. It will probably meet shortly, and will be of great moment in the history of wireless telegraphy; and it is not unlikely that any agreement which may be arrived at will determine its course of development—so far, at least, as ship-and-shore communication is concerned—for many years to come.

F. JAMES.

MYTHOLOGY AND MONOTHEISM

Die Masai; ethnographische Monographie eines Ostafricanischen Semitenvolkes. By H. MERKER. (Berlin. 1904.)

The Masai, their Language and Folklore. By A. C. HOLLIS. With Introduction by SIR C. ELIOT. (Oxford. 1905.)

The Northern Tribes of Central Australia. By B. SPENCER and F. J. GILLEN. (London. 1904.)

Fetichism in West Africa. By R. H. NASSAU. (London. 1904.)

The Secret of the Totem. By ANDREW LANG. (London. 1905.)

I. At the commencement of the year 1905 there appeared in one of the monthlies a characteristic attack on the philological critics of the Old Testament, from the pen of the versatile and militant author of *Success among Nations,* Dr. Emil Reich.[1] It contained the author's well-known views on the importance of 'border nations,' and the necessity of a 'cephalic' conception of history, i.e. of history as 'grafted upon and living in personality.' But it arrested attention chiefly for its reference to a set of myths current among a tribe of East Central Africa, the Masai, which exhibit resemblances to the Old Testament on the whole far closer than any which the Assyriologists have been able to produce from Babylon.

[1] *Contemporary Review*, February, 1905: 'The Bankruptcy of the Higher Criticism.' Dr. Reich has subsequently published this with a second *Contemporary* article, as part of his last book, *The Failure of the Higher Criticism* (London. 1905). Reich's general method is to identify the 'higher critics' with the extreme critical left wing, or with Assyriologists who do not profess to be higher critics at all; and, by showing that, from 'psychological' considerations, Moses must have existed, to suggest that literary analysis of the Pentateuch in its present form is a colossal mistake.

Dr. Reich instanced narratives of the Creation, Paradise, the Temptation and the Fall, the death of Abel, the Flood, and the announcement of the Decalogue, which suggested at the first blush that some one must have heard them from a Hebrew, or at the least from one to whom the Bible was a household book, changed all the proper names for reasons of his own, and then re-told the stories with a few lapses of memory and a few deliberate alterations to suit the taste of his savage audience—a sufficiently remarkable hypothesis.

Hitherto, the Masai had been known, from the works of Thompson [1] and Hinde,[2] as a powerful tribe of predatory warriors. But within the last twelve months there has been published a large and careful German monograph on the physical characteristics, the customs, and the religion of the Masai, by Capt. Merker, the writer whom Dr. Reich used as his authority; and an English work (unmentioned by Dr. Reich) on the Masai language, but containing also much valuable information on customs and traditions, has been written by Mr. A. C. Hollis, Secretary to the Administration of British East Africa, with an introduction by Sir Charles Eliot. The tribe is one which possesses many interesting features; but the natives are said to be steadily decreasing in numbers, and European dominion has meant rough interference with their old untrammelled life of wandering and plunder.

The Masai are distributed through British and German East Africa in the plains and undulating territory of which Mount Kilimanjaro is the centre; and as late as Thompson's adventurous journey through the country, they were the dominant race, spreading terror amongst the surrounding tribes, and treating European strangers as if they were serfs. To judge from photographs, both men and women are found with noticeably fine features and muscular and graceful bodies, reminding one rather strongly of the Arab type. Their military organization (similar to but

[1] *Through Masai Land.* 1885. [2] *The Last of the Masai.* 1901.

more developed and disciplined than that of their neighbours), coupled with their physical superiority, has gained for them a hegemony like that which the Spartans enjoyed for the same reasons in ancient Greece. A system of conscription prevails, according to which the younger men, for some ten or fifteen years, do nothing but exercise and fight, living apart from the rest of the community, but attended by their own mothers and the young unmarried girls; their only sustenance is meat and milk—all the Masai despise agriculture—and it is rare that two months pass without some carefully planned raiding expedition, in which success is owed more to deception and treachery than to strategy and valour; an enemy has no rights. Both Merker and Sir C. Eliot point out similarities between the Masai and adjoining tribes, such as the virtual nudity of the men, the shaven heads of the women, the custom of standing on one leg when resting, and spitting as a sign of affection or benediction. In religion, the Masai have their own beliefs. They believe in only one god, 'Ng ai, who is the almighty and all-knowing creator of the world; and he, in full sympathy with the racial pride of the Masai, has arranged everything for their benefit, and has given them full permission to take as much booty as they want from the surrounding peoples, who 'know not 'Ng ai.' Both men and women 'pray' to 'Ng ai, for protection, food, and the birth of children; the women appear to pray regularly, the men for the most part in special times of need; occasionally great prayer festivals are held, generally on a clear moonlit evening, when a great wood fire is lit, a ram is rubbed with the ashes and then torn to pieces and its flesh divided among the participants in the ceremony; the men roast and devour their portions, crying out all the while, 'May God nourish us; may God preserve our cattle!' The skin of the ram is used for amulets. Children, it is said, are taught to pray when about six or seven years old.[1]

[1] Mr. Hollis finds that two gods are worshipped, a black god (kindly) and a red god (cruel). Merker mentions the occurrence of the expres-

Merker is strongly of the opinion that the Masai are Semites, on three grounds: their bodily features, which, he asserts, are far more Semitic than those of the modern Jews; their temperament and social life; and the existence of apparently Semitic names in their language. These resemblances by themselves prove little; and Eliot and Hollis regard the tribe as part of the Nilotic branch of the Hamitic stock, connecting them with the Latuka, Bari, and Dinka, and finding reasons for regarding their language as allied to the East African group in general. Hollis is further unaware of the Pentateuchal stories to which reference has already been made; Merker, indeed, admits that he has only found the stories in a small group of families; these would seem to have received them by a special tradition, and they are correspondingly unwilling to reveal them to strangers; while the legends and myths given by Hollis ('the hare and the elephants,' 'the warriors and the devil,' 'the crow who married a woman,' 'the hare, the hyena and the lioness' cave,' &c. and such etiological tales as 'the story of the night and the day,' 'the story of the sky and the earth') are similar enough to myths told all the world over. But it is when we come to examine these Pentateuchal stories, whatever their real origin, that the possible Semitic affinities of the Masai, especially in the matter of religion, become of interest. We shall, therefore, refer to them once more.

They commence with the fertilization of the earth by the blood of a dragon who had been slaughtered by God; a man and a woman were placed in the richest part of it, and forbidden to eat the fruit of a certain tree; this, how-

sions 'the black 'Ng ai,' 'the red 'Ng ai,' and also 'the white 'Ng ai,' but, discovering no trace of the worship of three or two separate gods, he explains these terms as signifying different aspects of 'Ng ai. Thompson writes, 'Whatever struck them as strange or incomprehensible they supposed to have some connexion with *'Ng ai.*' We may here add that of late years excellent missionary work has been carried out among the Masai by the C.M.S., and a translation of St. Mark's Gospel has been prepared, which owes very much to the sympathy and experience of Mr. Hollis himself.

ever, they did, at the suggestion of a three-headed snake; the snake was then condemned to live in holes of the earth, while his victims were driven out into the waste, where God gave them asses and goats, and, later on, sheep also. Men were then forbidden to kill any animal, but after a woman had in defiance of this killed an ox, permission was given to slaughter male animals, when needed for food. Later on, the first murder takes place, in anger for which, God sends a flood, bidding a pious man, named Tumbainot, build a wooden vessel, in which to escape with his two wives, his six sons, their wives, and animals of each species. When the rain ceases, Tumbainot sends a dove and a vulture from the vessel, and the sign of the appeasing of God's anger is seen in four rainbows. Still later, a fiery snake tries to turn men away from God, but in vain; and one day, from the midst of a storm on the mountain of God, a voice is heard, saying 'God sent me to tell the Masai ten things'; but beyond enjoining monotheism and forbidding adultery and covetousness, this decalogue simply ordains existing Masai customs and has nothing in common with that given on Sinai. Subsequently, the week is ordained, polygamy is allowed, and the Masai are bidden to attack the unbelievers, though blood is not to be shed. The story is then told of two brothers, the younger of whom robs the elder of his birthright by a deceit similar to Jacob's, though a reconciliation follows quickly. Through Marumi, a 'man of God,' circumcision and the destruction of the unbelievers are ordained; plagues soon follow on the first slaughter of a cow, the first theft, and the first murder after the flood; and to escape from them, the chief man of the time establishes a solemn festival at the seventh new moon of each year.

What is the historic relation of the stories to Israel? An answer seems at present impossible. History suggests no opportunity for intercommunication between Hebrews and the Nilotic tribes in ancient times; the distinct peculiarities in the Masai version, and the absence of any event

after Moses and even of any deliverance from a land of bondage, preclude the possibility of any 'missioning,' by Christians, Mohammedans, Babylonians, or Hebrews; while the likelihood of racial connexion is, to say the least, extremely remote. On the other hand, the similarities to Genesis are far closer than in the case of the vague stories of creation or flood to be found in India, Greece, and Persia, or even in China, Abyssinia, and Mexico. They point to what history all but forces us to reject, the hypothesis of a common origin for the two sets of accounts. Of the two contrary opinions as to the source of the Masai traditions, each is as plausible, or as improbable, as the other.

II. These traditions, however, also suggest what is to us a more important consideration. The Masai, unlike the Babylonians, but like the Hebrews, are monotheists. Will their stories help us to decide the question as to which came first, monotheism or polytheism? If we are to assume that what we call the 'higher' beliefs, that is, beliefs comparatively similar to our own, are always subsequent to the 'lower,' and in fact developed or evolved from them, the creed of the Masai is only another of the examples of such evolution; but if, instead of thus begging the question, we ask how it is that this tribe possesses a creed so different from the creed of all its neighbours, even of those who are most closely allied to it in other respects, we shall not find the answer so easy. Is it possible that, whatever we may say of the specific traditions of the Masai, their monotheism is older than the polytheism of the surrounding heathen; or was it somehow refined out of polytheism by the discovery that polytheism was a hindrance in their development—a discovery which most tribes have unfortunately failed to make?

On the original character of monotheism, the biblical writers have a very distinct view. This fact has received little attention, even from those who have been most anxious to point out discrepancies between the Bible and 'Science'; but it is plain to the careful reader. However

we may interpret the first verses of Genesis with regard to the slow formation of the world and the evolution of the animal kingdom up to the appearance of man, the early narratives teach us, if they teach anything at all, that in the beginning of human history, men knew God as one; that is, that they were monotheists and not polytheists; this is true alike of the 'P-sections' and 'J-sections' in Genesis. Again, St. Paul is equally explicit that the Gentiles had a knowledge of the true God, but were deliberately unfaithful to it, and so fell into polytheism and unspeakable wickedness.[1] The prophets do not consider the problem of ethnic idolatry in the abstract; but they are certain that all idolatry in Israel is a declension from the original monotheism of their fathers.[2] The Psalms are equally explicit that God has revealed Himself to all men, so that wickedness and idolatry are a falling away, from which men must be recalled to their rightful mind;[3] they are equally free from any idea that the figures of the many gods of the heathen may gradually flow together till they appear as only one. It is true that the Bible with the same uniformity represents monotheism as progressive; the full glory of the divine cannot be seen at first, but only revealed, 'through a son,' in the fullness of the times; but however far back in its history we may trace monotheism, it is monotheism still.

In strong contrast to this is the view generally implied or assumed by Criticism and Science. The most developed races of the world at present profess to worship one God only; the great majority of the peoples of antiquity and the mass of the lower peoples of to-day worship many gods. To believe in a single divine being, it is argued, implies a high degree of intelligence—almost as high, one would think (to judge from some modern writers), as to believe in no divine being at all; to believe in many is at once more obvious and more primitive. Such uncultured beliefs as animism and fetichism, as we are told, or as we

[1] Romans i. 20–25. [2] Amos ii. 4; Jer. v. 23–26, &c.
[3] Ps. xix. 1–6; xcviii. 2; cvii. 10–13.

are expected to believe without being expressly told, carry on their face the marks of being—shall we say? —autocthonous; and if the highly civilized Babylonians were polytheists, while the Hebrews, although at a lower level of social and political culture, were monotheists, their monotheism must of course have been derived or developed out of the polytheism and mythology of Babylon, just in the same way, we may suppose, as the Masai must in their religion have improved upon the superstitions of their Bari and Turkana neighbours.

III. We must admit that the second of these views is almost universally held by students of comparative religion; but we must point out that it is with the majority of them a pure assumption. They have discussed with the greatest industry the relative priority of the various lower forms of belief; and the religious sentiment has been derived from the fear of ghosts, the instinctive dread of the unknown, ancestor worship, animism, totemism, and the observation of the heavenly bodies; the question whether existing forms of religion can be derived from monotheism seems never to have been seriously considered. But when we turn from the speculations of scholars, surrounded by the books of travel in their libraries, to the convictions of men who have lived in the midst of primitive peoples, we sometimes find traces of a different view. The Rev. R. H. Nassau, a missionary of the American Presbyterian Church in the Gabun district of the Congo, has recently published a book on West African beliefs, in which he says deliberately, 'I find, in my own ethnological observations during these more than forty years in direct contact with aboriginal peoples, that the initial starting-point of man's knowledge of God was by revelation from Jehovah Himself.'

As Mr. Nassau goes on to point out, many travellers have denied that any idea of God exists among the Bantu peoples of West Africa; but over thousands of miles a word is found, Anyambe, Njambe, Anzam, Nyam, and so

forth, which refers universally to a great power to whom creation, or whatever strange process corresponds to it in the dull savage mind, is attributed. Sometimes Anyambe is actually called upon for help or guidance, now and then solemnly invoked; and he is the subject further of certain vague and dim legends; but for the most part, the native believes that, having set the world going, he has retired, and left things very much to subordinate powers—an idea by no means confined to West Africa or to savagery. Spirits, on the other hand—the denizens of the unseen world, or the impersonal powers of the unseen—are everywhere of the utmost practical importance. The dead all live on as spirits, more or less likely to be malicious; besides which, nature in every incident and every accident of life is big with possibilities of misfortune. If the right means are taken—that is, if the right kind of magic is applied—these may be sometimes averted; but none the less they are disturbing, and even terrifying. Hence a West African's life is given over to fetichism. A fetich in its simplest form is a small receptacle, a bag, animal's horn, pot, or the like, filled with various objects—the more repulsive the better—and supposed to be endowed with a special faculty of averting evil from its owner, or bringing it on his enemies. However diverse, its foundation is always based on the same idea of power to cause or prevent evil. In itself, the fetich has no necessary connexion with spirits; but when the whole atmosphere is alive with spirits, it is easy to imagine that one or more spirits have the fetich under their protection, and give to it what power it possesses.

That the Bantu peoples, for all their lamentable superstition, believe in a supreme being, Mr. Nassau has no doubt; nor has Arnot, to whom he refers as having, among modern African missionaries, 'lived most closely and intimately with the rudest tribes in their veriest hovels.' This is not the same thing, of course, as to assert that they are monothèists, even in the sense in which we must use the term of the Masai; but we cannot help ask-

ing how we are to explain this strange union of fetichism and theism. Which element in their religion came first? Which gave birth to the other? It is not easy to see how the natives could start with both; if they started, however, with the belief in the supreme Anyambe, as Mr. Nassau asserts, it is easy to see how the conditions of their life would produce the habit of fear, and how fear and ignorance combined would produce superstition and fetich, and delegate Anyambe to the distant skies. If they started with fetich, how could they deduce therefrom a supreme creator? To have done this would be to have accomplished an achievement for which no actual evidence has ever been produced from any part of the world.

IV. West African fetichism is only one of many forms of uncultured religion; nor can we hope within the limits of our space to examine the various types of polytheism one by one. But we may perhaps be allowed to pass to a still lower type of belief, and one which seems a good deal more unlikely to yield traces of monotheism. Messrs. Spencer and Gillen, two professors in the University of Melbourne, while studying the native tribes of Central Australia, actually managed to get themselves initiated into one of the tribes, and spent some years in observing the natives from this exceptionally favourable position. In so doing they made a sacrifice for science which few would make for religion; for the native Australian is a naked savage whose manners are to an Englishman nothing less than disgusting, who is totally ignorant of iron and of agriculture, and who cannot count beyond five.[1] But rudimentary as are the mental attainments of the Australian bushman, he has a highly elaborate social code. His whole race is divided into tribes, and each tribe is again divided into four groups, the members of each of which may only intermarry with one of the other

[1] Their book, mentioned at the head of this paper, was preceded by an earlier one, *Native Tribes of Central Australia*, published in 1899. A small literature on the Australian aborigines is coming into existence. Mr. Lang's book contains copious references to it.

three. Within this restriction there are others: each individual belongs to a certain totem group—to a group, that is, which regards itself as sustaining some peculiar relation of kinship to an animal or vegetable species—and each totem is bound to marry only with some other particular totem; dingoes only marry with waterhens, crows with cicadas, and so on. Thus the number of possible wives for any man is distinctly limited;[1] the European idea of the marriage choice would be as shocking to the Australian as the European idea of social intercourse between the sexes is to the Hindu. At some rare times a strange licence is allowed; but this only serves to make the existence of stringent rules, whose infraction is severely punished, the more striking.

In all this there is no consciousness in the native mind of any religious command; nor is there in the elaborate and, to the subject, very painful initiation ceremonies, which involve prolonged silence, fasting, circumcision, and a still more serious operation as well.

The only element in the Australian native's cultus which seems to have for him what we might call a religious character is the ceremonial for maintaining the supply of the totem animal or plant. Some observers would assert that the Australian recognizes no god at all; nor would this assertion, if it could be borne out, be necessarily a blow to theism; since the gods of many savage religions are worse than no gods at all. It would appear, however, that the native does suppose a great being to exist up in the sky, though Messrs. Spencer and Gillen hint that sometimes he is used only as a bogey with which to frighten the women and children. Just as the really important thing to the African is fetich, so, to the Australian, it is his totem. The members of each totem group, being supposed to be akin to the animals or plants of their totem

[1] These restrictions occur elsewhere. Mr. S. W. James (*Indians of the Painted Desert Region*) relates that in a certain tribe of Colorado Indians there was a young man the number of whose possible brides had been reduced to one.

species, are of course descended from ancestors identical with the progenitors of the animal or plant. The ceremonies vary with the particular totem; but they are nearly all performed at some special spot. They include the eating of the totem and much decoration with totem symbols, shedding of human blood, spirting blood on sacred stones, rubbing the stones on the bodies of the performers, long dramatic representations of the life and adventures of the mythical totem ancestor, invitations to the species to be fruitful and multiply; and there is always the solemn exhibition—to the members of the totemic group only—of the chirunga, or sacred stone or stick in which the spirit of the totem ancestor is believed to reside.

How much religion is there in all this? We are ready to admit, none at all. But what was the origin of the protracted ritual? The bushman does not travel long distances for it and spend laborious days and nights over it, for fun; nor would he ever have invented, for its own sake, a ritual so tedious, but so reverently repeated, even if he was mentally capable of such an undertaking. Mr. Andrew Lang is inclined to find the origin of these animal and vegetable totems in nick-names given to various groups by their neighbours, and then adopted by the groups themselves. But, even supposing that groups came to pride themselves on being called Witchetty Grub, Eagle Hawk, Crow, Duck, we should still have to account for the sentiment which gave rise to the ritual accompanying and hallowing these accidental methods of distinction. Men may invent myths: they do not invent ritual: at most, they modify it. Nor do they invent gods. At most, they develop new gods out of old ones. Far back in his history, the savage must have had a belief by which he stood in a conscious relation of subjection and need to some spiritual existence; and that belief, whether polytheistic or not, implies, unless we are much mistaken, an original monotheism.

V. This would seem to involve the assertion of a very precarious claim. Are we justified in assuming that, while

man has progressively developed in other directions, in manual skill and mental alertness, in his social institutions and his knowledge of the world in which he lives, he has degenerated in one respect alone—in the sphere of religion? As a matter of fact, progressive evolution is by no means the widespread phenomenon it is sometimes supposed. We think of the savage as a being with the passions of a man and the mind of a child. We should probably think of the primitive ancestor of savage and civilized man alike as a being with the mind of a man and the implements of a child. Possibly he was sometimes not less clever than the cleverest of his descendants. The modern astronomer is not necessarily possessed of more intellectual power than Galileo or Kepler, because with more perfect instruments and more accurate knowledge he can attain results of which they never dreamed. The perfecter of a new explosive might be unequal, in a country where fire was unknown, to inventing the first burning-stick.

That there has actually been degeneration—the loss of knowledge and of skill—in other sides of life as well as religion is highly probable if only for the following reasons. In the first place, the invention of the rudimentary arts of life demands a distinctly high degree of intelligence. We are accustomed to distinguish the stone age, the iron age, and the bronze age; but we cannot try to conceive the transition from one to another without seeing that something more than chance or a happy accident must have gone to cause the advance; and what accident, or what merely rudimentary power of putting two and two together, could explain the complicated procedure of growing corn, preparing flour, and making bread? Secondly, many secrets have perished which the ingenuity of modern times has not been able to rediscover. We do not merely refer to the 'lost arts,' which flourished in civilized or comparatively civilized times, but to the still unsolved problems of Stonehenge, the greater pyramids, and the enormous statues of Easter Island—to name only three examples of 'Cyclopean' art distributed over the world.

To the engineering skill even of the present day, the Easter Island busts, some of them masses of solid rock seventy feet high, would present a well-nigh insoluble problem; what then to the savages of an unknown antiquity?[1] Thirdly, we have to reckon with the abnormal powers possessed in certain directions by many savage peoples at present. We will say nothing here of the achievements of the African's 'medicine'—whether that is a name given to second sight or to something still more mysterious—which puzzle the closest European observers; but, to take a single example, how shall we account for the capabilities of the South African Bushmen? The aborigines of the veldt, representing a stage where humanity seems most nearly to approach to the brute, had yet a more highly developed artistic sense than any other African tribe. They could find sustenance from herbs and insects where another man would starve. They were deeply learned in poisons, and so clever in stalking game that the largest animals went in terror of their unseen attack.[2] True, they have been defeated in the struggle for existence; but if they were able so far to raise themselves above ancestors of smaller mental capacity, as on the reigning theory we must assume, why were they unable to adapt themselves just a little further to their environment, and survive? The Australians are even lower in the human scale than the Bushmen. Can we suppose that ancestors of theirs, lower still, could have invented and handed down such a swarm of ceremonial details as we have been considering, or have devised a system of family and social arrangements so complex as to need a vocabulary with which the English language is utterly unable to

[1] See Stanford's *Australasia*, vol. ii. (1895).

[2] *The Native Races of South Africa*, by G. W. Stow. London. 1905. Mr. Stow's narrative makes it abundantly clear that the present condition of the Bushmen is due to degeneration. Their history for the past century has been a melancholy record of oppression, injustice, and extermination, under which their character and intellect have steadily changed, as was only to be expected, for the worse.

cope? It cannot be denied that the energies which lifted the Egyptians, Chinese, Babylonians and Peruvians to the level with which history is familiar have been subsequently lost. Stagnation and degeneration have been far commoner than sustained progress in the history of the civilized nations of the world; and they have been far commoner, also, among the lower races.

VI. There are thus numerous reasons for believing that powers of a high order have frequently decayed and disappeared in the history of the human race. Why should it then be impossible that the ideas of monotheism have also been lost? If men have forfeited, through indolence or through calamities, an empire over nature which they once enjoyed, why should the biblical writers be necessarily wrong when they assert that men have also forfeited a knowledge of the one God? We may go further; it has yet to be proved that monotheism is deducible from polytheism. No instance of such deduction has ever been observed, save in the history of philosophic speculation; and the theories of philosophy cannot properly be called by a name which is appropriated to religion. Socrates or Aristotle or the Stoics might reject with contempt or disgust the fabled rivalries or alliances of Zeus and Apollo and Aphrodite; but they never influenced the religion of their fellow citizens; to break with the popular polytheism was to break with religion altogether. The priests and philosophers of India, Egypt, and Babylon, with their artificial identifications of the different personages in their divine hierarchies, never touched the worship of the multitude; it is not clear that they ever intended to do so.[1]

Monotheism, however, has actually given place to polytheism in three separate ways: by internal degeneration, by union with existing polytheistic forms of belief, and by a combination of both these tendencies. Both at

[1] See *Die Religion Babyloniens und Assyriens*, by Prof. M. Jastrow, Jnr. (1902–4). The author is inclined to think that the evidence points to a progressive corruption of original identity in the Babylonian pantheon.

lower and higher levels, indeed, monotheism has shown itself to be unstable. Let us place ourselves in thought at the lower level, with the Masai, the majority of Mohammedans, and the less spiritual among the earlier Israelites, worshipping a single god who has made the world as we know it, and is interested in our own tribe, but who leaves other tribes to worship other deities as they please. From that position we shall be easily led on, if we are brought into anything like close contact with other tribes, to take into account the objects of their worship and fear as well as our own; or we may imagine that under the god whom we worship as paramount, there are ranged various spirits or demons, angels or 'elohim,' who will soon come to be venerated as gods themselves. That all religion springs from fetichism or animism is, as we have observed, a pure supposition, and a very difficult one. It would seem that the only primitive form of religion, the only 'common ancestor' from which all others can be explained, is this belief in my god, or the god of my clan, family, tribe, or totem, who is assumed to be the creator, and who has no rivals in the childlike attentions of his worshippers. Monotheism at this stage may develop, as in Israel we can watch it developing, into the exalted conception of a holy and supreme God, beside whom all other deities are as nothing, and cannot indeed be said to exist. It may on the other hand take a downward course; the one god may become a *primus inter pares*, a 'patron god,' as in the Greek and Italian city-worships; and he may then drop into a member of a confused family of gods, caricaturing, in their relations with one another, the functions of human society, to all of whom it may be safer for the worshipper to pay homage; these divinities may be distributed, each with his own totem group, over a whole tribe or race; or again, the conception of the one supreme God may survive, but only to recede behind a multitude of good or evil spirits, at first hardly thought of as gods at all; and thus polytheistic or 'polydemonic' superstition will come to obscure monotheistic religion.

On higher levels, monotheism continually tends to assimilate itself to the lower beliefs by which it is surrounded; against this danger the Israelite had to wage a constant and not always successful warfare. Buddhism, if we could venture to call Buddhism a religion on the score of its religious veneration for its founder, has notoriously been contaminated, both in its northern and southern sections, by paganism. Mohammedanism has been preserved from falling into polytheism by its insistence on its formula, 'there is no God but Allah'; but from the beginning it has borrowed much from the heathen soil out of which it grew. Christianity itself, in its conquest of pagan Europe, has baptized many a pagan cultus, and has adapted many heathen divinities into patron saints, and even found in the old goddesses manifestations of the Virgin.[1] Often the two forces are seen at work side by side; the monotheistic type of religion gradually breaks up, and then its purer survivals are influenced by the polytheism it has begotten. Thus the downward course of religion, as sketched in the first chapter of Romans, is at once the most natural and the most verifiable. Other religions and mythologies can be derived from monotheism; monotheism cannot be derived from polytheism and mythology. All over the world monotheism has decayed. The naïve and unquestioning devotion to one God, which among the Hebrews was so remarkably strengthened and expanded, was for the most part corrupted, by the sophistical dialectic of events and by human pride and greed, into a mass of hesitating hopes and overpowering terrors. Before conquering the foremost nations of humanity, it was driven from the earth, save for one little strip of land on the Eastern shore of the Mediterranean. It is not only the explanation, it is also the miracle, of religion.

Our space is exhausted; but we have only reached

[1] Compare the not altogether unmerited sarcasm of Gibbon (ch. xxviii.). 'The monarchy of heaven . . . was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism.'

the point which to many will be of the most interest. How are we to conceive of the implanting and the preservation of this knowledge of the one God? There is only one word that will do justice to the process; and that word is Revelation. As to the manner in which Revelation has been communicated, it may be difficult to speak with definiteness. Whence came the first consciousness of the unity of God? That it did not arise by 'searching,'[1] or refining on more rudimentary beliefs, we have already seen; but whether it was introduced into the mind of man, previously dark and empty, 'supernaturally' and from the outside, or manifested itself within the mind as soon as there existed a thinking being which could be called man, makes no difference. If we cannot give the name of Revelation to that which precedes all human deductions and modifications, we must cease to use the word altogether.

All through the Old Testament there runs this consciousness of Revelation. Other religions present us with ways of approaching the divine, along with traditions accounting for the character or history of the divinities, for the most part obviously invented to suit what they profess to explain. The religion of Israel was the first to claim that it was born, not 'of the will of the flesh, nor of the will of man, but of God.'[2] We find this claim made with equal confidence in the law and in the history; it is urged by Psalmists and Prophets alike. God revealed Himself to Moses; He revealed Himself to Abraham; and so firmly was the idea of Revelation imbedded in the mind of the Israelite, that every fresh event in his national history was nothing but a fresh means of learning the will of God.

Outside the sphere influenced by Israel, the conception of Revelation remains unknown. Save in Judaism, Christianity, and Mohammedanism, it is as foreign to the world to-day as it was two thousand years before Christ. The

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[1] Job xi. 7. [2] John i. 13.

Hebrews alone felt themselves entrusted with that sacred deposit, the knowledge of the self-impartation of God, which hallowed their thought of the world in which they lived, ennobled their national traditions, purified their intellectual and spiritual contact with their neighbours, enabled them to survive tremendous shocks, both political and religious, and led their choicest spirits up to a devotion, a rapture, and a clearness of insight into the world-plan of redemption unknown elsewhere. Truly in the seed of Abraham have all the nations of the earth been blessed.

Israel alone recognized the Revelation; and to Israel alone the Revelation was preserved and continued. But to other nations also it was made. Other nations, amidst all varieties of disguise and misconception, have preserved the shreds and remnants of a nobler worship, as we are forced to believe, not only on the authority of Scripture, but by a careful study of the nations themselves. 'Until some human being can be found with a conception of spiritual existences without his having received instruction on that point from those who went before him, the claim . . . that primitive man ever obtained his spiritual knowledge or his spiritual conceptions from within himself alone, or without an external revelation to him, is an unscientific assumption in the investigation of the origin of religions in the world.'[1] In the prayer-festivals of the Masai, the witch-dances on the Congo, and the corroborees of the Central Australian bush, we read the not yet obliterated proofs that the voice of God has once spoken in the ears of man. And what man has once heard, he may hear again.

W. F. Lofthouse.

[1] H. C. Trumbull. *The Blood Covenant.*

Notes and Discussions

SOUTH AFRICAN QUESTIONS

WHEN an educated Briton has occasion to visit the Transvaal and spends a month in and about Johannesburg, the temptation to write for the instruction of those who have never set foot on South African soil must be very strong. The volumes sent out by such travellers are already many. Some of them are misleading. One of the latest contributions to the class is *South Africa: A Glance at Current Conditions and Politics*, by J. H. BALFOUR BROWNE, K.C. (Longmans, Green, & Co.). We have read it with the interest given by personal acquaintance with most of the matters with which it deals. Parts of it are chatty and diverting. It certainly records some opinions 'on current conditions' that are remarkable more for dogmatism than for power to convince. There are fifty-two chapters, some of them very short. Notes on the voyage take up space enough and contain some elements of entertainment. A few observations on life at sea may interest those readers who have no experience of a long voyage. The author can miss the main point, as when he gives his unfavourable impressions of the character of the natives of Madeira and even mentions their cathedral, without any reference whatever to the influence of their form of religion. He touches the question of the Chinese Ordinance reasonably and without unfairness. In regard to the 'slavery' said to be involved in its working, he points out the error into which some in England have unwittingly fallen, and records facts which may be studied with advantage by politicians. He takes a reasonable position as to native labour, and puts his finger on some glaring defects of the native character, but makes a mistake when, by quotation and otherwise, he compares the treatment due to 'niggers' with what merciful men do for their dogs. It seems that the

Bantu tribes are to him negroes! This is a sample of the rush with which he acquired his Transvaal 'erudition.' The peculiarities of the climate of Johannesburg are dwelt upon in the manner of one to whom they have all the charm of novelty. In spite, however, of all his limitations, the author makes the reader feel the throb of the ceaseless activity of a city which is, in some respects, an over-grown mining camp, while it is also, in other respects, a bright example of progressive civilization.

He has not a good word for missionaries. In fact, he condemns their methods and aims, and disallows the results of their labours. He deems it certain that they are doing harm to the Bantu and creating difficulty for the statesman. The reader may easily trace the genesis of Mr. Browne's anti-missionary dogmatism. Of the native population he says, p. 81, 'One thing, as I have hinted, seems certain, and that is, that our missionaries make little way with them.' He calls 'the mission boys' hypocritical, and says they 'strut,' p. 81, 82. He says, 'The advice is freely given, "Don't take a mission boy,"' p. 98. Now published statistics prove that 'our missionaries' have made great way with the natives, and there are many moral results which statistics cannot show. The christianized natives are numerous, and, as a body, do not 'strut,' and do not deserve to be called hypocrites. The present writer has taken 'the mission boy' and kept him long and found him an able, punctual, and trustworthy servant. 'Mission boys' are not all such, as in England confirmed youths are not all true Christians.

It is suggested by Mr. Browne that we should first endeavour to make the Bantu a man and then strive to make him a Christian. Cases can be adduced in which, by means of the doctrine and the discipline of the gospel, the twofold end has been gained. A missionary on the Witwatersrand, whose associated congregations contained fifteen thousand natives, was blamed one day by a public official over a case of forgery committed by a schooled native. He was told that he and such as he were culpable because they taught natives to read and write. The missionary replied that he was sure that the forgery had not been committed by a member of any one of his churches, and offered to forfeit what was to him a large sum of money, if the fact could be proved to be against him. The forfeit has never been called for. Mr. Browne and

his anti-missionary associates in Johannesburg might be surprised to find, on investigation, that, taken man for man and hundred for hundred, the Bantu Christians would bear comparison with the people of the British Isles whose ancestors of many generations have had the gospel. But it is not pretended that a brief connexion with a mission ensures conversion, any more than it is believed that all British Sunday-scholars become Christians.

What then is Mr. Browne's attitude towards piety and religious observance? He indulges in a sneer at a 'Puritan' Englishwoman's theology, though, on his own showing, it had nourished in her a very powerful self-denying affection, nay, the very love of God. This is his account of Sunday in Johannesburg: 'It is never Sunday there, or Sunday is as restless as the rest of the week. The Boers still have their religion. They observe the Bible. They search their consciences, they go to church and listen to sermons, and these are long and rousing. But the rest of the inhabitants seem to have no religion, or if they have it is not marked by any public observance. They don't read the Bible; they peruse share lists. They don't believe in Providence, but in a boom. They play tennis all Sunday. They do not know it, but they might do worse than believe in something,' p. 142.

Now this statement about 'the rest of the inhabitants' must not be accepted. The present writer has spent years in Johannesburg, perhaps as many years as Mr. Browne's weeks, and may be supposed to know. He has lived in close association with many of 'the rest of the inhabitants,' and has moved among them on the Sunday as well as on other days. He knows one denomination of Protestants that has ten or twelve churches in Johannesburg, and at least twenty more on the neighbouring gold-fields for English-speaking people, besides several natives. He knows another denomination that has three or four congregations, and two that have two or three congregations apiece. The Roman Catholics also have a large and fine building which he has seen filled with people. There are Sunday schools connected with many of the churches; there are prosperous devotional meetings; and there must be about twenty-five Protestant English-speaking ministers in Johannesburg itself, supported almost entirely by their own congregations. What are they there for if 'the rest of the inhabitants mark their religion' by no 'public observ-

ance'? Mr. Browne's language might suggest that those who attend public worship in Johannesburg are chiefly Dutch. It is not so. The Dutch inhabitants of Johannesburg are not very numerous. When a few years ago the population of the city amounted to 100,000, two churches of no large dimensions and two ministers were sufficient for the needs of the Dutch. Mr. Browne should have 'verified his references.' When he says 'the churches are empty' he says what he cannot reconcile with the facts now stated. He tells us how he was occupied on the Sunday, and he does not even hint that he ever entered a church on the gold-fields on the Lord's Day. He was far away on motoring excursions, at 'Bedford' on one Sunday and elsewhere on another.

What can such a traveller as Mr. Browne know of the religious life of Johannesburg? If, as it appears, he spent his time mainly among wealthy Jews and others whose 'champagne and dinner were unexceptional,' and who had no regard whatever for the Lord's Day, what could he learn of the religious activity of the place? If he spent the Sunday in motoring over scores of miles, what could he observe of the many thousands of worshippers who were regularly and punctually appearing in their own places of worship at the same time? If, as he says, his 'most religious' Sunday was that on which he met the most dangers to his life because of rough motoring, and therefore 'prayed' the most, how could he be in any state of mind to acquaint himself with the facts of religious observance? We have lived among the God-fearing people of Johannesburg; we have joined with them in acts of worship; we have witnessed among them most active Christian beneficence and very munificent contributions for the support and the spread of practical Christianity; and we lay down this book with the feeling that a smart writer has borne false witness against many Christian people, the enemies of whose missionary zeal were already numerous enough. We trust Mr. Browne has done this unwittingly, and will, if opportunity be given him, so rewrite his book as to give it some accord with the facts in relation to what is, indeed, the most important of all South African questions. For we must either christianize the natives or have them as thorns in the sides of politicians of all parties.

WILLIAM HUDSON.

PSYCHOLOGY AND PRAYER

To the *Cambridge Theological Essays* Dr. A. W. Robinson contributes a thoughtful paper on 'Prayer and the Ideal of Law.' Dealing with the older objections which have been based on some scientists' interpretation of the working of Nature's laws, he finds nothing in the idea of law to forbid the conclusion that 'law is the expression of mind and will.' The objection that 'spiritual causes are incapable of producing physical effects' is shown to be unwarranted by the most careful analysis of the scientific definition of law. So far the argument moves along familiar lines, but it is stated with freshness and force.

A new problem is touched upon when Dr. Robinson briefly considers the bearing of modern investigations in regard to the action and influence of mind. Pertinent passages from Sir Oliver Lodge's writings are quoted. But if psychological research demonstrates that 'mind acts upon mind, over-leaping barriers of space,' it is obvious that a new difficulty arises. The question is, 'Are we to regard prayer as merely an instance of the working of natural law?'

A wise note of caution is sounded in the essay. The 'rapidly accumulating evidence of what mind and will can effect' is duly appreciated; nevertheless, there is in some quarters a 'tendency to exaggeration.' This tendency, Dr. Robinson thinks, will be met by correctives furnished by experience. Further investigation will emphasize the limitations of our powers; especially will increased knowledge of 'the scope of the influence of individual minds and wills' bring into greater prominence the formidable obstacles to their working 'presented by a similar activity on the part of other minds and wills.' Dr. Robinson happily blends confidence with caution. 'Already there have been opened fresh glimpses into unsuspected possibilities of fellowship and communication, not only between one human being and another, but between ourselves and the One who is "never so far off as even to be near."' Above all, Christians will do well to bear in mind the truth reverently brought to our remembrance in this able and suggestive essay: 'He who exercised as no other the mental and spiritual forces into which we are only now

beginning to get any intelligent insight, was absolutely confident when He spoke, as He did continually, of the mighty influence of prayer.' J. G. TASKER.

TOLSTOY'S GOSPEL

TOLSTOY impressed a recent visitor as 'the greatest personality in the world.' Max Nordau regards him as an extreme example of 'degeneration,' clearly displaying the characteristics of the *fin de siècle* type. Equally diverse are the estimates of his teaching. Has he a gospel? Some say 'No,' and denounce him as a heretic. Others say 'Yes,' but dispute as to whether his gospel is a revival or a transformation of the evangel of Jesus. Light is cast upon these questions in a lecture by Pfarrer Gastrow (*Tolstoi und sein Evangelium*), which reveals a thorough acquaintance with Tolstoy's writings and familiarity with the social and ecclesiastical conditions of Russia. Tolstoy is favourably compared with Quietists who, in their zeal for religion, withdraw from the world; his ideal includes not only stern self-discipline, but also an active ministry of love. His faults are excessive asceticism and depreciation of culture and civilization. These limitations are explained by his religious environment, for this intense hater of the Orthodox Church cannot shake himself free from the effects of his religious training. The Greek Church in Russia is indifferent, if it is not hostile, to culture. Tolstoy's gospel lacks the triumphant note which rings clear in Luther's teaching concerning the freedom of the Christian. 'The Christ of Tolstoy preaches "in the world ye have tribulation"; but the Christ of Luther declares, "I have overcome the world."' In this respect, therefore, the Reformer's gospel must neither be displaced nor corrected by Tolstoy's gospel.

Pfarrer Gastrow argues further that the reason why Tolstoy's asceticism is mistaken for a gospel is that 'the age is weary.' The weariness of some is due to satiety; they are over-burdened with the so-called pleasures of civilization and culture. Others are weary of the life unillumined by faith which materialism preaches; and others are weary of the Church. To all these Tolstoy speaks as a prophet, and they trust him because 'he always practises what he preaches.' If Tolstoy has not a complete gospel, he has an essential part of it; moreover, what he has of the gospel shines out from

his teaching and life in its original splendour. The lesson for the Church is, 'All honour to doctrine as an expression of life, but is not love greater than doctrine?' In her ministries of love, the Church, like Tolstoy, must know no limits; as a prophet, he warns Christians that nothing can compensate for the lack of love.

J. G. TASKER.

THE REVISION OF THE LECTIONARY

THE ordered use of Holy Scripture has in recent years been the subject of some solicitude in the various English churches. In 1871 a new lectionary was compiled in the Anglican Church, the use of which was made compulsory in 1878. In the Wesleyan Methodist Church the Conference of 1903 and of 1904 has hesitatingly made reference to the matter, and, by appointing a small committee to make a tentative experiment for 1907, has adopted the course which is usual when cautious hesitation prevails. There is apparently need for a little elucidation of the situation and of the reasons why a gentle pressure in the direction of change has arisen.

As generally happens in such cases, the explanation of slight anomalies which it is desired to correct is to be sought in history. Over and over again, in institutions which have had a long history, what appears at first sight to be wantonly and gratuitously abnormal is found to be but the inevitable result of conditions which may have long ceased to exist. Anomalies thus come to be regarded as picturesque and interesting and even valuable survivals of a past which it is desirable not to forget. The reading of the lessons by a layman in the Anglican Church, the custom of standing when the Gospel is read in the Communion Service in some Wesleyan churches, and the tendency in all Wesleyan churches where a psalm is chanted to place the chant between the lessons, are instances of habits and customs, not easily to be accounted for at first sight, which acquire a special interest and even fascination when it is found that they are survivals of usages which link our present-day worship by an unbroken succession to the usages of very ancient times in the Christian Church. The shortest and safest way of investigation will, therefore, lie along the course of history, and even of very ancient history.

It may safely be assumed that the regular and systematic

reading of Scripture has been the habit of Christian people in public and private worship from the very first. The use of the article in St. Paul's προσεχε τῇ ἀναγνώσει (1 Tim. iv. 13) points apparently to a course of reading which already in his time had become customary and familiar. (The omission of the article in the English versions in this place is the more surprising when it is remembered that in a similar passage in Acts. (xiii. 15), it is rightly rendered in the translation, 'the reading of the law and the prophets.') That the Old Testament was habitually read in the synagogues is certain, and that certainty makes it the more probable that at the time of St. Paul's writing to Timothy the habit had been not only perpetuated but even augmented by the addition of the reading of some New Testament documents, his own Epistles for instance, in meetings for Christian worship.

Many of the very ancient MSS. of the Bible which have come down to us bear traces of having been used for public reading in church. In the case of the New Testament, one of the most ancient and most valuable of all existing MSS., the Sinaitic, bears in its margin the section numbers compiled for the Gospels by Eusebius, who died in 340. It is true that these sections are manifestly compiled for the purpose of indicating parallel passages in the Gospels, but that this, and not the public reading, was the primary purpose of the compilation there is nothing to show; indeed, the probabilities of the case point in the other direction, for there are other divisions of the Gospels, very commonly found, and known as τίτλοι, which aim at nothing more than the division of the text into sections convenient for public reading.

In the very earliest times, before any lectionary was commonly accepted, the president of the congregation himself chose the passages to be read, and he adopted the very simple method of stopping the reader when he thought proper. Sometimes these primitive lessons were isolated texts, at other times they were texts grouped in divers manners by the reader or by the president of the congregation. It was not till later that the lesson was assigned and the length of it determined previously to the meeting of the congregation. The next step was to indicate in the margin of the books themselves the limit of the lessons. These indications still remain in the MSS. we have mentioned. Still later a table of lessons was compiled and placed at the beginning of the books. This was called

the *Synaxary* in Greek or *Capitulary* in Latin. It is not to be understood, however, that as yet there was anything like uniformity in these primitive lectionaries. On the contrary, the richer and more important churches seem to have delighted in ample variety.

There are very ancient traces of the several departments of the lectionary which continue to be recognized to this day, namely, the daily calendar of the Old and New Testament lessons, the monthly calendar for the Psalms, and the separate calendar of the Epistles and Gospels for the Communion Service. As early as the fourth century there were four classes of lessons in use: the Prophetic, from the Old Testament, the Psalter, the Epistles, and the Gospels. Not two lessons only, but a considerable number, were read at services and were interspersed with chanted psalms. At first the lessons were read by any layman or lay woman whom the president of the congregation thought fit; but in later times lectors were formally appointed, and in the fifth century the lector might no longer be a woman. The Gospel was always the last of the lessons read, and during the reading of it the congregation stood. On saints' days biographies of the saints commemorated were sometimes inserted among the lessons. At one time the reading of the lessons was prefaced by an injunction to silence. 'State cum silentio, audientes intente!' was said by the deacon in a loud voice. The summons to stand as well as to keep silence seems to indicate that the injunction was prefixed to the reading of the Gospel so as to mark it as the solemn climax of the reading. Perhaps the injunction was an echo of that in the Apocalypse, 'He that hath an ear, let him hear, what the Spirit saith to the churches.'[1]

The foundation was thus laid for all subsequent use in the reading of Scripture at worship time. This, like all foundations, is a little obscured by the subsequent erection; but the building, nevertheless, is seen to harmonize with what is now discoverable in the foundation. The list of lessons in the youngest of English churches, the Methodist, follows quite distinctly the lines of the most ancient use.

Nevertheless the Wesleyan Methodist lectionary is in the way of revision. In the calendar for 1906 the lessons for

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[1] See Duchesne, *Origines du Culte Chrétien* (Paris, 3rd edition).

special days offer a welcome variation upon the previous excellent but rather monotonous selection.

It is not desirable that a new lectionary should break away from its moorings in the far-off past. The younger churches especially have need to cultivate the assurance that they are directly connected with the Church of primitive times. The imagination is quite legitimately impressed by the sense of the historical unity of Christendom, and we cannot allow that advantage to be claimed by any church to the exclusion of the rest. The link which connects the Wesleyan Church with the older churches in the matter of the lectionary is the Conference resolution of 1795 (since repeatedly reaffirmed), 'Wherever divine service is performed in England, on the Lord's Day, in church hours, the officiating preacher shall read . . . at least the lessons appointed by the calendar,' the Prayer-book calendar being, of course, the one referred to. There is no indication that the Wesleyan Conference intends to rescind that resolution. To modify its working in order to adapt it to modern conditions is, however, a necessity. In 1795 the Psalms were read habitually in their place at Morning Prayer in such chapels as City Road. To-day, in those congregations where the Morning Prayer is no longer used, the Psalms are not appointed to be read at all. Moreover, the lectionary as at present used makes no provision for week-day worship except on Good Friday and Christmas Day, and none at all for family worship and personal use in private. It is true that the interval between the lessons appointed for any two consecutive Sundays indicates usually the course to be followed in the intervening week. The hint thus given needs to be developed into a definite appointment of lessons for each day; and these should be printed in portable form and sold everywhere at a nominal price.

The scheme of the existing lectionary provides for the reading through of the Old Testament once in a year and the New Testament twice; and where the liturgy is used the Psalms are to be read through twelve times in a year. That scheme was, of course, devised long before literary and historical criticism and devout insight had begun to suggest the varying relative values of the books of the Bible in any very definite way. If for that or any other reason it should be thought well to adopt a revised scheme, what should be the basis to be adopted? Two or three suggestions present themselves. If the familiar sequence of the books were departed from, it

might be advantageous to adopt a sequence which should have regard to the historical preparations for Christianity in the Old Testament coupled with their development in the New. By this method Old Testament passages might be linked with their New Testament outgrowths and re-statements. Taking the Old Testament apart, it might be profitable to alternate the prophecies with their proper setting from the historical books; and similarly the New Testament books might be read in their chronological sequence, beginning with the earliest of the Epistles and ending with the latest of the Gospels. Any such scheme would, of course, be suspended on the great Christian festivals and other special occasions.

But there will naturally be some reluctance to depart from the familiar scheme until the churches are prepared to do so with one accord. We can ill afford to lose even the slightest of those links which bind the Church Catholic together. It is a peculiar satisfaction, when attending service in a foreign land, to know that, even if the sermon be imperfectly understood, the lessons, or at least the Epistle and Gospel, are the same as those in use at the same hour in England. Babel has obscured this mark of the unity of Christendom, but should not be allowed to obliterate it.

Whatever scheme be adopted, it should continue to be one which aims at linking the Sunday worship with the week-day reading. Family and private devotions need in these busy times all the stimulus which can be devised. Both they and the Sunday services would manifestly gain in interest by the adoption of a course of lessons to comprehend them all in its provision. At present we are losing much by the use of almost endless schemes for daily readings in private, and by the frequent ignoring of them all in public.

A word remains to be said about the lectionary in relation to children. In most day schools a course of Scripture reading is adopted. That course is never the same as the Sunday-school course, nor does it usually coincide with the course for public worship. No attempt seems hitherto to have been made to rescue the children from the spasmodic and desultory reading which is provided for them. Is it too much to hope that, before long, we may see our way to some scheme by which Sunday schools and day schools may co-operate in that instruction which we all regard as the foundation and the crown of all our educational work?

HENRY T. HOOPER.

SOME LESSONS FROM HUXLEY

'WHO can wonder,' writes Huxley's son, 'that he should have hit out straight from the shoulder in reply to violent or insidious attacks, the stupidity of which sometimes merited scorn as well as anger?' Huxley was not the materialist he was often thought to be, although he occasionally found it necessary to express himself in terms of materialism. He acknowledged himself an *agnostic*, but nothing more, in respect alike of God, the soul, and immortality. Huxley's conduct was certainly not that of a man who believed himself soul-less; and he did not worship, simply because he was not sure that God was there, to be worshipped; though, truth to tell, he betrays no sign of the wish.

It is impossible to read Huxley's *Life* and retain the slightest misgiving as to his sterling honesty of purpose. We may deplore his conclusions, disapprove his methods, or blame his temper; but we cannot for a moment doubt his passionate devotion to what he believes to be the truth, or his noble disregard of the personal consequences of uttering that truth, when once he believes he has found it.

On the other hand, it must be admitted that Huxley himself often misjudged his opponents, and—not always playfully—passed criticisms upon them which would have been impossible had the men been personally known to him. In *intention* as honest as the daylight, and as impartial as the purest of judges, he was in point of fact under the influence of violent prejudices, which landed him in warped judgements, imputation of motives, and fierce and scornful denunciation of several contemporaries as high-minded as himself, but differing from him on questions of philosophy or religion.

There are decisive indications that on all sides the great lesson of catholicity has been partly learnt. The average man of science is much more respectful towards the theologian and his creed, and the average theologian is far less hasty and intolerant in his attitude towards the man of science and his theories, than their respective predecessors were. Witness the absolute calm which has prevailed throughout the Christian Church in presence of Professor J. B. Burke's experiments at Cambridge, and the revolutionary results as to the origin of life which are supposed to flow from them. This is an unspeakable gain in the interests of truth. There is no need of haste—still less, of panic. The heresy of one generation is

often the orthodox commonplace of the next; and the heretic himself may be nothing worse than a man ahead of his age.

One would expect the close study of Nature to induce profound humility; and the compatibility of that study with intolerance and *hauteur* is one of the mysteries of human life. It is, however, indisputable that Huxley not seldom showed himself in this unlovely guise, as if filled with the consciousness of Brahminical transcendence, and moving with the lofty stride of a Sultan among serfs. Towards certain of his contemporaries who in power and general culture were in no wise his inferiors, his attitude now and then was sublime in its loftiness. 'Gladstone,' he writes, 'Samuel of Oxford, and Owen belong to a very curious type of humanity, with many excellent and great qualities, and one fatal defect—*utter untrustworthiness!*'

Nor does this habit of mental arrogance betray itself less conspicuously in the *agnostic* attitude assumed by the Professor towards the Christian and Theistic faith. He seems, quite early in life, to have decided that all knowledge concerning the supersensible was out of human reach; and henceforth this is a postulate of all his thinking, and there is every sign of a fixed determination to admit no conclusion which is not avouched beyond all question by means either of material or of logical proofs. This position he develops and defends in his acute essay on Descartes, forgetting, meanwhile, that the canon so unreservedly upheld is inevitably violated in the statement of every philosophical theorem, as well as in the ventures of ordinary life.

There is in his own writing a positiveness of negation, a resolute dogmatism, that appears to be untroubled by any suspicion of the possibility that the writer could ever be wrong. Nor is it less an indication of the total absence of spiritual hunger, and of a desire to be set right if he should prove to be in error. There is indeed one passage in a letter written to Mr. John Morley in 1883, which with a certain whimsical pathos expresses a different mood: 'It is a curious thing, that I find my dislike to the thought of extinction increasing as I get older, and nearer to the goal. It flashes across me at all sorts of times with a sort of horror, that, in 1900, I shall probably know no more of what is going on than I did in 1800. *I had sooner be in hell,* a good deal—at any rate, in one of the upper circles, where the climate and company are not too trying.'

One cannot help contrasting Huxley's light-hearted and

resolute nescience with the pain and yearning felt by his friend and fellow servant, G. J. Romanes, at a time of like uncertainty. Is it any wonder that this man, with his intense solicitude and deep humility, should have found his way back to the light and peace of his early faith, while the other, with his haughty self-sufficiency, held on among his negations to the end? For it cannot be said that the difference between the two was one of intellectual calibre; rather was it that of spiritual front and disposition. Here, indeed, we touch the heart of the matter; and it is not unfair to say that the agnosticism which Huxley did so much to make fashionable is not ignorance alone, but contented ignorance; not merely a despair of knowing, but a proud and determined *refusal* to know, concerning any of the higher problems of being. It is, without exaggeration, as extreme an example of despotic repression of mind as any that papal history can show.

Huxley assumes that the Christian religion is purely a question of historical fact, completely ignoring its mystical and experimental aspect, its 'thrills of bliss which strike across the soul' in communion with the contemporary Christ. But if these, too, are facts—and millions of Christians claim them as such—what 'worlds away' from a true estimate of the case must he be who denies or even ignores them! He is no true son of science who does not respect the phenomena of the spiritual life as facts to be reckoned with, and reasonably accounted for. Multitudes claim to have proved these facts 'upon their pulses'; and any man, no matter what his intellectual distinction, is guilty of a 'grand impertinence,' who loftily waves their claim aside as nothing more than the heated product of superstition. These men may after all be quite as rational as he, and on some sides, possibly, his betters. But nothing is easier than for mortals to look down on those who are above them.

Professor Huxley is an illustrious example of the length to which high character may go without the aid of religious faith. It is quite certain that in no sense whatever did Christianity appeal to him as a *revelation* bearing the divine seal of ultimate truth upon its doctrines, and of supreme authority upon its laws. With his fundamental misgiving as to the divine existence, it could not be otherwise. Yet there can be no two opinions as to the purity and elevation of his character, or the manly courage and whole-souled honour of his public life.

The interest of such a case lies, however, not in its personal aspect, but in the fact that it represents a class of cases which, if not numerically large, includes some of the choicest and most cultured of contemporary minds. Mr. Gladstone felicitously describes J. S. Mill as the '*saint* of Rationalism,' nor would the emphatic title be intended, as it might seem, to imply that Mill was the one exception. It is, indeed, this marked combination of creedlessness and virtue in the life of many of our countrymen which constitutes one of the problems that most nearly concern the advocate of Christianity. How is the combination to be explained? That men who so stoutly repudiate the fundamentals of the Faith should so signally embody its ethics in their conduct, and often in their spirit—is it not a paradox? Or must we after all allow, what some of them maintain, that the highest excellence is independent of religious belief, and that the rich flower and fruit of virtue would still flourish among men though the tree of faith were plucked up by the roots? Characters such as Huxley's can never be a mere sum of natural forces working automatically; but must always be the garnered hoard of conflict and choice discipline. Natures like his are not lightly tamed; virtue in strong souls is never a facile victory; and the stronger the nature, the fiercer the fight. Some urgent motive and some powerful force must have wrought together, both in restraint and in impulsion, before such a type of ethical nobleness could ever be produced; nor would this position be weakened though it were proved that such a spiritual dynamic had operated wholly out of its subject's sight.

In these last words lies our suggested clue. In plain terms, the 'saint of Rationalism' is far more of a Christian product than he knows. The very heredity whose power the naturalist is the first to own is itself a storehouse of funded Christian forces, and really, the sceptic is often half a Christian in spite of himself. It is not always remembered, that *unknown* and *non-existent* are not synonymous. For a while a stream will continue to flow, although its spring has failed; but at last it will run dry. After all, therefore, if there be truth in these representations, the moral excellence of men like Huxley is neither so great a paradox, nor so independent of Christianity, as at first it might appear.

SIDNEY MEES.

Recent Literature

BIBLICAL AND THEOLOGICAL

A Grammar of New Testament Greek. By James Hope Moulton, M.A., D.Lit. Vol. I. Prolegomena. (T. & T. Clark. 8*s*. net.)

Dr. W. F. Moulton's edition of Winer's Greek Testament Grammar has been the standard book on its subject in this country and elsewhere for more than a generation past. The modesty of the learned editor led him to throw his material into the form of notes on another's work, rather than into a treatise of his own. But all close students of the subject know how much the book, which was called by Winer's name, owed to the industry, ability, and biblical scholarship of its English translator and editor. And now, by one of those happy associations which so seldom mark the history of literature, it falls to the lot of the distinguished son of a distinguished father to carry on for the benefit of a succeeding generation the work which had been so auspiciously begun. *Ars longa —vita brevis;* no man can do a tithe of what he hopes and sets out to do, and it very seldom happens that a fine scholar can pass on a task which he cannot himself accomplish to a son who is worthy of his father's name, and competent to continue and crown his father's work. We most heartily congratulate Dr. James Moulton on the task which filial piety has laid upon him and on the way in which he has accomplished the first portion of it. He wishes it to be understood that his work is 'based on W. F. Moulton's edition of G. B. Winer's grammar.' But the *Prolegomena* which form the contents of this first volume are sufficient to show that the new grammar is substantially a new work, though, like all such works, it serves itself heir to the labours of those who have led the way for others to follow, and laid the foundations on which others may build.

It is not easy in brief compass to describe the contents of a volume which is the result of years of patient toil. Dr. James Moulton has mastered all the new material which has been contributed within the last decade or two, and which has shed so much additional light upon the exact nature of 'Biblical Greek.' What he calls 'the isolated position of the Greek found in the LXX and the New Testament,' has been a standing problem of philologists—the opinion widely prevailing that the writers of the New Testament employed a language loaded with Semitic phrases and idioms, and occupying a place entirely by itself in literature. The evidence which the Greek papyri lately discovered in Egypt have brought to light shows conclusively that Biblical Greek was for the most part 'simply the vernacular of daily life.' We know now as we did not know a dozen years ago the extent to which at the Christian era Greek was current as the *lingua franca* of the Roman Empire, and we have in copious quantity illustrations of this colloquial, non-literary Greek, in the shape of 'wills, official reports, private letters, petitions, accounts and other trivial survivals from the rubbish-heaps of antiquity.' Deissmann's *Bible Studies* date only from 1895 and 1897, and Dalman's similar work from about the same period. The great service which Dr. James Moulton has rendered in this volume is to bring his own first-hand study of the sources to bear on the systematic study of the vocabulary and grammar of the New Testament. Readers of the *Expositor* will remember the great interest of the articles which Dr. Moulton contributed to that periodical a year or two ago. In the first half of his volume he develops the line of exposition there pursued and describes the birth and history of the κοινή, the 'common Greek' of literature, dwelling especially on the spoken dialect of the first-century Hellenists. The sources for its study are, he tells us, (1) non-literary papyri, (2) inscriptions, (3) modern vernacular Greek. And the salient feature which from the very outset distinguishes the new Greek Testament grammar from that on which it is based, is the use which is made in it of these comparatively modern materials for the illustration or modification of old principles and rules.

To show how this is done would require ten times the space allotted to this brief notice. We had collected two or three score examples of the way in which these grammatical investigations—dry, as some esteem them; fascinating as they

really are—affect exegesis and Christian doctrine. But we cannot dwell in detail even upon a few of these. The exact meaning of πιστεύειν and its various constructions as discussed on pp. 67, 68; the shades of meaning in the tenses of γινώσκειν, p. 113; the uses of the perfect and the aorist tenses as discussed on pp. 134–143; the force of the prohibitions expressed by the present indicative and the aorist subjunctive, p. 122; the history and significance of the middle voice, pp. 152–163,—are examples of subjects discussed in a general, and not a systematic and exhaustive way, in this volume of *Prolegomena*. We were particularly interested by the discussion of the ecbatic ἵνα on p. 206 ff. Many students have long been dissatisfied with what may be called the Winer-Meyer position in regard to the strictly purposive significance of this conjunction, and the greatest admirers of Westcott need not be ashamed to acknowledge, that his exegesis of this and of some other particles is from time to time somewhat strained and super-subtle. But it is idle to attempt detailed discussion. Our object is to introduce to our readers a book every page of which is full of fascinating suggestion to a student of the New Testament such as every educated minister of to-day ought to be. Close attention, accompanied by a copious and careful examination of passages, will be found necessary for a proper understanding of the book. An immense amount of spade-work has been gone through for the production of even a few of these pages, and only close and careful students can appreciate the value of Dr. Moulton's labours.

We shall look forward with the greatest interest to the appearance of the systematic grammar to which these 250 pages form an appetizing introduction. But there is ample material for lengthened examination and enlightened criticism in the first part of the work. We have no doubt that this volume will be highly appreciated not only by English-speaking scholars, but throughout Europe. Dr. Moulton has freely availed himself of the results of the best scholarship of all countries—he makes special mention of Prof. Thumb of Marburg—and continental scholars will join in the hearty welcome which the book will receive amongst the representatives of biblical scholarship in this country. Again we congratulate Dr. Moulton upon this instalment of a *magnum opus*, and hope he may have strength and leisure enough ere long to complete his arduous but delightful enterprise.

Johannine Grammar. By Edwin A. Abbott. (A. & C. Black. 15*s*. net.)

It is but a few months since we had the pleasure of noticing in these pages Dr. Abbott's 'Johannine Vocabulary,' and already the companion volume on the Grammar of St. John's writings, a portly book of more than six hundred closely printed pages, is before us. The line which separates grammar and vocabulary is in some particulars not easy to trace, and Dr. Abbott has wisely not attempted to mark out the boundary with precision. In the former volume it was impossible to discuss the meaning of πιστεύειν without inquiring into its construction with prepositions; and in this volume, when dealing with adverbs, Dr. Abbott gives a most interesting note on ἄνωθεν, which belongs rather to the subject of vocabulary. So throughout the book. But it would be pedantic to insist on this point; the two volumes should be read together and used for reference together, forming as they do parts of a larger whole.

The admiration we previously expressed of the industry, minute and loving care, accurate scholarship and exegetical insight which marked Dr. Abbott's study of the words of St. John is fully sustained by the examination we have been able to give to the last portion of his work. It is not a book to read through consecutively from cover to cover and we have not attempted to do this. But it is difficult for any one who cares for the grammar of the New Testament and the interesting questions of interpretation which are opened up by it, to lay down the book when once it has been taken up. It is hardly possible to open upon a single page without finding some problem dealt with in a fashion which reveals a practised hand. Not that we always agree with Dr. Abbott, he is often far too ingenious and subtle in his explanations. But he never fails to set his reader thinking; he provides ample materials for forming a judgement; he is seldom, or never, trite and tame; he is often convincingly right even when high authorities are against him, and to read fifty pages in this book is to obtain many fresh glimpses into the real meaning of long familiar words.

Dr. Abbott rightly points out the 'obscurity' or 'ambiguity' of the Johannine writings, which at first sight seem to be models of simplicity and lucidity. This obscurity he traces not to carelessness or ignorance, but to the fact that

the writer as a 'prophet' had a message to deliver which he expresses in a form that will ultimately prove to be the best to convey his meaning, though thought and care may be needful before the true meaning is reached. It is, of course, a mistake to suppose that the simplest style is always the easiest to understand, or that the clearest water is the shallowest. No writer can use simple words like 'love,' 'light,' 'truth,' 'world,' 'glory,' as freely as St. John does without raising frequent questions in the minds of thoughtful readers. And, as with his words, so with the construction of sentences. The use made of such particles as ὅτι and καθώς often perplexes the careful reader, and how much meaning may lie in ἵν, only close students of the Gospel and Epistles can estimate. As an example of real difficulty where all seems plain and simple, take the use of ἄνθρωπον in John viii. 40, discussed here under the heading of 'Apposition.' Origen and Chrysostom noticed the strangeness and awkwardness of this word, and Dr. Abbott describes 'the very great difficulty' it occasions, though his own solution, based on Abraham's philanthropy, or love of man, strikes us as far-fetched and improbable. On the other hand, he is probably right when he says that the use of the name Jesus Christ in xvii. 3, which Westcott describes as 'in the highest degree unlikely,' is to be accounted for by the fact that 'this is one of the many passages where evangelistic explanation of a logion or utterance of the Lord has made its way into the logion itself.'

Most interesting is the inquiry into the meaning of the genitive case in the phrase 'love of God' in v. 42 and other passages. Dr. Abbott gives excellent reasons for taking it always as a subjective genitive, and he would paraphrase it by 'the love which God gives to man—a gift, spirit, a germ, that comes from God, not from ourselves. It enables us to love, as the light of the sun enables us to see; but as the latter remains the light of the sun, so the former remains the love of God.' Again, in a grammatical note on Thomas's exclamation, 'My Lord and my God,' we find an illuminating interpretation of what was probably passing in the Apostle's mind and determined the form of his utterance. The discussion of the Johannine uses of the perfect and the aorist, the extent to which the pronoun αὐτός is emphatic, and the exact force of the negative particles, suggest questions which Dr. Abbott handles with skill and ability, whether he carries conviction or not.

We gather from the dedication that the author's daughter has collaborated very actively in the production of this work. It is assuredly a marvel as the fifth volume of the kind published within a short period by a veteran scholar *jam rude donatus*. Some of Dr. Abbott's characteristic views and theories upon the Gospels we cannot share, but all students of the New Testament must be indebted to him for the ample material for the study of St. John's Gospel and Epistles furnished in the last two volumes from his fertile pen.

Inaugural Lectures delivered by Members of the Faculty of Theology. Edited by A. S. Peake, M.A., B.D. (Manchester University Press. 7*s*. 6*d*. net.)

The newly constituted University of Manchester is making excellent provision for theology amongst the various studies in its curriculum. During the session 1904–5 the Faculty in this newly instituted department got to work for the first time, and it was a happy idea to gather into a volume specimens of the inaugural lectures delivered in this connexion. Professor Peake is the Dean of the Theological Faculty, and the editing of the book was in his hands. He also delivered a lecture on the Present Movement of Biblical Science, which is printed second in this list. The first lecture, on the Study of Ecclesiastical History, is by Professor Tout, and this appropriately leads the way, because in the course of it the lecturer gives an account of the theological function of the new university, the dangers which had to be guarded against in instituting it, and the way in which these had been successfully overcome. Twelve lectures in all are here published, including those of Professor Hogg on Recent Assyriology, Dr. J. T. Marshall on Jewish Religious Beliefs in the time of Christ, Rev. L. Hassé on the Apocalyptic Schools of Judaism, Dr. J. H. Moulton on the Greek Language in the Service of Christianity, Canon Hicks on Christian Art, and of other able teachers dealing with kindred subjects.

The lectures are popular in form, but they are scholarly in substance and character. It will be well if the theological teachers of such a university as that of Manchester can succeed in interesting others besides the comparatively limited number of professional students. Nothing, of course, should interfere with the thoroughness and the scientific character of the teaching imparted. But one end which ought to be answered by the establishment of universities in busy centres

like Liverpool, Manchester, Leeds and Birmingham, as distinct from the ancient universities of Oxford and Cambridge, is the bringing home to 'men's business and bosoms' of the value of learning in its relation to practical life. The lectures before us have in the main been very successful in this respect, and the published volume may be recommended for general reading.

We welcome very heartily the new departure represented by these lectures. The University of London has led the way in this mode of dealing with theology as part of a great curriculum of learning, and we hope other learned bodies will follow suit. The wider diffusion of biblical and theological knowledge thus imparted will be of service to the whole community; and theological students will be benefited, not injured, by the breadth of view which they will gain when lifted out of the groove of professional—and it may be, narrowly denominational—studies.

Essays on some Theological Questions of the Day. By Members of the University of Cambridge: edited by H. B. Swete, D.D., Regius Professor of Divinity, &c. (Macmillan & Co. 12*s.* net.)

Let it be said at once that this is a volume to be reckoned with, and that no one who claims to keep in touch with modern theological thought can afford to disregard it. Its chapters constitute a serious pronouncement on theology in view of recent philosophical and scientific developments, and they manifest not only the strength of conviction, but also the rarer strength of restraint.

The contributors are men competent to write, and they have plainly undertaken their work with a sense of responsibility. They are at once open-minded and cautious, and therefore fit exponents of the true Cambridge spirit. It is unfortunate that in these days of controversy so many productions are the work of special pleaders; these scholars, on the contrary, show the utmost fairmindedness—they are, above all things, lovers of *Truth*. To those who are seeking on the one hand frank appreciation of recent advance, and on the other hand the true conservatism which declines to be carried away by theories of a moment, the volume can be recommended with confidence.

In a review that is necessarily short it is impossible to refer to every essay. We select two as representative of all —the one a critical, the other an historical, study.

Bishop Chase's chapter on *The Gospels in the Light of Historical Criticism*, is of quite exceptional value. It is so utterly frank and fair; it is also so reassuring. With a striking power of selection the late Norrisian Professor manages in less than fifty pages to take a full survey of a very wide subject, facing such pressing questions as the extent to which the Gospels preserve 'a true and genuine record' of Christ's words, the difficulties in the reports of the Resurrection, the objections raised against the miracles. On certain details, as well as in his bold outlines, Dr. Chase is surprisingly luminous, and—whatever may be the reader's agreement with certain individual propositions (as, for example, the theory that the composition of the Acts preceded that of the Third Gospel), the general effect of the essay is to inspire a spirit of quiet confidence in these great bases of our faith. The conclusion reached may be quoted. When the last word of historical criticism has been spoken and fairly considered by the student, 'I at least,' says the writer, 'believe that in the end he will hold in reassured possession all that is deepest and most fundamental in the orthodoxy of the past.'

A valuable essay of a more historical type is contributed by Canon Foakes Jackson on *Christ in the Church: the Testimony of History*. The thesis stated and defended is that 'the story of the Church in its highest sense is the record of the education of the human race by Jesus Christ; the essence of which appears to be progressive developments.' Much is involved in such a thesis. The reader will observe that it has a deep significance in more than one direction. The chapter as a whole is deserving of careful study. The strong emphasis laid again and again upon the Christian's present and personal experience of the Living Christ is of great value. It is a sign of the times that this is found not in a sermon preached at some City mission, but in a learned essay sent out from one of our highest seats of learning.

Dr. Foakes Jackson, like Dr. Chase, is in places very suggestive. We are tempted to cite certain passages which, alike on broad questions and in smaller details, are full of illumination. But space will not permit this. And perhaps it is well, for undoubtedly the Cambridge Essays form a volume which every thoughtful Christian should read for himself.

The Psalms—lxxiii.–cl. Edited by T. Witton Davies, Ph.D. Vol. 2. (T. C. & E. C. Jack. 2*s*. 6*d*. net.)

The 'Century Bible' is now nearly complete. The work

it accomplished for the New Testament was excellent, its exposition of the Old will prove perhaps even more useful. It is less easy to obtain brief, scholarly, popular commentaries on the books of the Old Testament; and the present condition of biblical criticism makes the need of wise guides, who will furnish in popular form the results of the best scholarship, to be more keenly felt.

The volume before us deals with the latter half of the Psalter. Professor Davison, of Richmond College, was the editor of the volume containing the first two books of the Psalms, and Dr. Witton Davies, of Bangor, completes the work. As a Professor of Hebrew and Semitic languages Dr. Davies is fully competent to undertake this task from the point of view of scholarship, but he does not overload his pages with learned allusions. The introduction and notes are brief and very much to the point. The latter deal almost exclusively with exposition and handle difficulties and obscurities of the text deftly and well. Professor Davies is a somewhat 'advanced' critic, or perhaps we should have said he will appear to be such to readers who have been brought up on Spurgeon or Maclaren or Perowne. But he is not rash or extreme in his views, though he brushes aside in a calmly dogmatic way very many time-honoured interpretations and opinions. We miss from the introduction the fuller treatment of the theology of the Psalter which was promised, if we mistake not, in the former volume; and Professor Davies does not find space in his notes to dwell upon the poetical charm and power of the Psalms. But he has produced a useful volume which will take good rank in the series to which it belongs.

The Book of the Revelation. By Rev. C. Anderson Scott, M.A. (Hodder & Stoughton. 5*s*.)

It is matter of thankfulness that so much attention is being given to the most mysterious of the New Testament books. Ramsay's *Letters to the Seven Churches* is of the greatest service to all students of the Apocalypse. Extended commentaries are promised by Drs. Swete, Charles, and Moffatt. The present volume is one of the new series 'The Devotional and Practical Commentary,' and well answers to the title. The author has already contributed a commentary on the book in the 'Century Bible,' to which the new work may be regarded as complementary, the one supplying verbal interpretation and details of

authorship, date and construction, the other narrating and explaining the general ideas and order of the book. The first chapter gives a clear account of the Apocalyptic literature, which is so distinctive a feature of Jewish thought. Each Testament has an example of this class of religious literature. The exposition of the Seven Letters takes up nearly half the volume, Ramsay's work here rendering valuable aid. Mr. Scott sees no reason to question the apostolic authorship and the unity of the whole book. 'The impression gains ground that the book is from the hand of one man.' The first and the last chapter show how it begins and ends with the divine form of the Saviour.

Messrs. Longmans have published a cheap one-volume edition of Dr. Edersheim's *Life and Times of Jesus the Messiah* (8*s*. net). There are more than 1,500 pages, but the thin paper used makes the book both light and easy to handle. No Life of Christ is so entirely satisfactory as this, so reliable, so suggestive, so devout, so full of matter. It ought to be in every home, and wherever it is studied it will deepen faith and reverence. We esteem it one of the chief treasures that can find its way into any library.

Expositions of Holy Scripture. By Alexander Maclaren, D.D. St. Matthew's Gospel: (1) Chapters i.–viii.; (2) Chapters ix.–xvii. Isaiah: Chapters i.–xlviii. (Hodder & Stoughton. 7*s*. 6*d*. each.)

The qualities of the famous Manchester preacher come out strongly in the two expository volumes before us, which open and apply the teaching of Christ in the Gospel of St. Matthew. The exposition is critically careful and exact, it is lighted from within by the insight of a scholarly student of deep discrimination; but it never loses sight of the fact that the Lord Jesus was divine as well as human, and that His teaching was that of One who searched the heart to its depths, and was Judge as well as Saviour. Thus he is often able to bring forth the meaning, and the self-evidencing and transcendental truth which makes the Saviour's words so illuminating, as it were by a light from the holy throne, and lifts the meaning and the application of His words to the sphere of divine judgement and eternal reality. He continually aims, not only as a scholar, to bring out the meaning of the divine words, but to bring out

and apply them to the conscience and heart. For all in all, we know no preacher who does this with equal force and mastery. Here and there we find an exposition in which the full power and authority of the preacher do not come out, which seems in fact to be a tentative sketch of a great theme, such as might have been a week-night lecture, containing an outline of what was afterwards worked out and applied as a great Sunday morning discourse of such a quality as we have tried to describe, and as is in fact published in the same volume. Considering the vast wealth of material and the number of volumes to which this publication seems likely to run, it would be well, we think, in continuing this series, to eliminate the minor sketches, especially when they relate to points of exposition and of personal experience dealt with fully in other and more elaborate expositions. Whether this be so or not, we have in these two massive volumes a breadth and depth and height of expository teaching and application such as are hardly to be found elsewhere.

The other volume from the same pen is an exposition of the first part of the book of Isaiah's prophecies. That portion of the book which is sometimes spoken of as the work of Deutero-Isaiah, a distinction as to which Dr. Maclaren offers no judgement, is not included in the expository range of the volume. The most historically difficult, and at the same time the most evangelically tender, luminous, and impressive portions of the prophecies of Isaiah, are thus excluded from this volume. Without discussing in controversial detail all the historical quotations which arise in the study of the first part of Isaiah's prophecies, Dr. Maclaren has produced an able and scholarly commentary, full of impressive teaching, on that portion of the book which deals with events antecedent to the final victory of Hezekiah over the Assyrian invaders.

Messrs. Bell and Sons have issued a new edition of *Scrivener's Greek Testament* (6*s*. net) under the editorship of Dr. Nestle, who prepared the Bible Society's valuable Centenary Greek Testament in 1904. The additions and corrections touch 500 passages, so that the imperfections which lingered in successive editions are now removed. Scrivener's Greek Testament has long been one of the most precious tools in a student's workshop, and its worth has been doubled by Dr. Nestle's care and skill. There is nothing like it for daily use. The India paper makes it a very light and handy volume.

The Epistles of St. Peter. By the Rev. J. H. Jowett, M.A. (Hodder & Stoughton. 5*s*.)

Few men of our day are so admirably adapted to write devotional notes on St. Peter's Epistles as Mr. Jowett. He does not deal with problems of the text or discuss the meaning of difficult passages, but he gets to the soul of each verse and helps plain people to feel its beauty and its force. 'The scarred old warrior's counsel' is enforced by fixing our eyes on the counsellor. There is much food here for the flock, and St. Peter would rejoice in such an interpretation and application of his words.

Our Lord's Resurrection. By the Rev. W. J. Sparrow-Simpson. (Longmans. 5*s*.)

Mr. Sparrow-Simpson is using his comparative retirement from parish work, as chaplain of St. Mary's Hospital, Ilford, to good purpose. This book is a careful study of the evidence for the resurrection given by the Evangelists and St. Paul. Every fact is set forth with great lucidity, every argument presented forcibly, and every objection met so frankly and wisely that this book will be a real help to faith. The writer holds that our Lord temporarily reassumed material conditions, so that His resurrection body became visible and tangible to those who saw Him after He rose from the dead. 'Normally He stood in no relation to human senses; occasionally for important reasons He lowered Himself into such relationships.' The whole discussion is of the deepest interest. Mr. Simpson's style has a quiet force which is admirably suited to such a subject, though we wish he had dealt more carefully with the Synoptic problem.

The last volume of *The Expositor* (vol. xii., Hodder & Stoughton, 7*s*. 6*d*.) continues the valuable set of papers on 'The Ethical Teaching of St. Paul,' by the Rev. George Jackson, which preachers will find of great service. They will also turn with zest to the articles by Professor Ramsay on 'Worship of the Virgin Mary at Ephesus,' on 'Iconium,' and 'The Christian Inscriptions of Lycaonia.' Professor G. A. Smith's investigations into the history of Jerusalem are just what a Bible student needs. Dr. Findlay's 'Studies in the First of John' are full of insight and very suggestive.

BIOGRAPHICAL AND HISTORICAL

Lord Randolph Churchill. By Winston Spencer Churchill, M.P. Two Vols. (Macmillan & Co. 36*s.* net.)

MR. WINSTON CHURCHILL has had a trying task. To write the life of his father was to stir many smouldering fires, and to handle a host of delicate and much debated problems. But he has done his work with remarkable skill. He is not afraid to speak out, and has furnished ample material for that 'England of wise men who gaze without self-deception at the failings and follies of both political parties; of brave and earnest men who find in neither faction fair scope for the effort that is in them; of "poor men" who increasingly doubt the sincerity of party philanthropy' to pass just judgement on the life of the great Tory Democrat whose story forms one of the most pathetic pages in modern political history.

Even as a boy the masterfulness which was one of Lord Randolph's characteristics as a politician was strongly marked. Some amusing details are given of the rebukes which the duke had to administer to his impetuous son at Eton. Mr. Winston Churchill points out how early a strong, masterful character develops, and asks the great question, 'How much can parents really do? This schoolboy, pausing unembarrassed on the threshold of life, has made up his mind already. Nothing will change him much. Lord Randolph's letters as a boy are his letters as a man. The same vigour of expression; the same simple, yet direct, language; the same odd, penetrating flashes; the same coolly independent judgments about people and laws, and readiness to criticize both as if it were a right; the same vein of humour and freedom from all affectation; the same knack of giving nicknames, which often stuck and sometimes stung—all are there.'

The Bradlaugh case in 1880 gave rise to the Fourth Party, composed of Sir Henry Wolff, Mr. Gorst, Mr. Balfour, and Lord Randolph. Each of this quartette was free to act in perfect independence, but whenever one was attacked the others were to defend him. The dash and daring of these confederates

soon made them famous, and caricature and fierce onslaught only deepened the impression made by the pugnacious group.

A great outcry arose when Lord Randolph ventured, in a letter to the *Times*, to impeach Sir Stafford Northcote's leadership of the Opposition, but it soon began to be recognized that 'Randy was right.' The vehement attacks made on the young member did not cause him to swerve from his position. In a second letter to the *Times* he said, 'I am only too happy to bear the brunt of a little temporary effervescence, and to be the scapegoat on which doomed mediocrities may lay the burden of their exposed incapacity.' He had a large share in forming the Primrose League, and in 1881 the speeches of this 'unproved stripling of thirty-two' began to be reported at full length in the *Times*. Those who disliked them most could not fail to read them. 'They were entirely fresh and original. Wit, abuse, epigrams, imagery, argument—all were "Randolphian."' He had a clear policy. It was to win the new democracy. 'To rally the people round the Throne, to unite the Throne with the people; a loyal Throne and a patriotic people—that is our policy and that is our faith.' He urged Lord Salisbury to lead the Tory Democratic movement. When he failed, he took the lead himself. A new spirit began to creep over the Conservative party. Lord Randolph's encounters with Mr. Gladstone soon became Parliamentary sensations. His son says that 'although Lord Randolph Churchill never commanded the surge and majesty of Mr. Gladstone's oratory, he held the House docile and responsive in his grip. Whatever liberties he chose to take, they chose to cheer.'

Mr. Winston Churchill shows how his father's friendship with Mr. W. H. Smith steadily ripened. 'Of all the characters with which his story deals, scarcely one improves so much upon acquaintance as this valiant and honest man.' When the Home Rule struggle began Lord Randolph played a leading part. In 1886, at the age of thirty-seven, he became Chancellor of the Exchequer and Leader of the House of Commons. 'With a swiftness which in modern Parliamentary history had been excelled only by the younger Pitt, he had risen by no man's leave or monarch's favour from the station of a private gentleman to almost the first position under the Crown.' He set himself to win the democracy. Financial economy was his ruling aim as head of the Exchequer. When he failed to reduce the expenditure on the army and navy he resigned his office. Lord Salisbury

made no attempt to retain him. For the next few years he was in the cold. But his loyalty to his party never wavered, and brighter days had dawned, when he was struck down by a hopeless disease, and died at the age of forty-six. Opinions will vary strongly as to the man and his methods, but the greatness of his gifts and the pathos of his story will make an abiding impression on all who study this masterly biography.

Angélique of Port-Royal. 1591–1661. By A. K. H. (Skeffington & Son. 10*s.* net.)

Port-Royal has found few more skilful or capable historians than the writer of this volume. It needs close attention, but when the reader's interest is aroused it is never allowed to flag. The Introduction is perhaps the hardest part of the book to master, and it might be well to leave it to the end, but Angélique herself quickly lays hold of one's imagination, and we eagerly study each development of her character. Her grandfather was a Huguenot at the time of the Massacre of St. Bartholomew; her father was Advocate-General to Henri IV. In 1585 Antoine Arnauld married the daughter of M. Marion, a noted lawyer and favourite in Court circles. This gentleman thought he was doing a virtuous act when he secured the appointment of Arnauld's two daughters as abbesses of Port-Royal and S. Cyr. One of them was seven years old, the other five. To secure papal sanction the eldest child was reported to be seventeen. So by an act of unblushing mendacity this eminent lawyer carved out the fortune of his granddaughter. The old abbess of Port-Royal was still living, and her successor was sent to the convent of Maubisson, where 'the moral corruption had reached a point which defies description.' From this dangerous environment she was rescued by the death of the old abbess in 1602. At Port-Royal the girl adhered to her duties with rigid punctuality. She was fond of ease and enjoyment, and took pride in her state and dignity. One fine evening in the Lent of 1608, this abbess of sixteen was walking in the convent garden, when a Capuchin friar knocked at the gate and claimed his right to preach to the nuns in the convent chapel. 'Preaching was rare at Port-Royal, and the right hour for it had passed, but the abbess loved the intellectual diversion of a good sermon, and she gave orders that the chapel should be lighted, and the friar's homily be heard instead of the evening reading of a pious book ordained by St. Benedict.'

The friar was young, and by no means of blameless life; but as he spoke of the incarnation and childhood of Christ, the meaning of the gospel story dawned on the mind of the girl-abbess. 'Henceforward,' she says, 'my joy in the religious life became as great as my disgust with it formerly.' The story of her rule, of the lives of her sisters, of the hermits of Port-Royal, of Blaise Pascal and his sister, is here told in a way that opens one's eyes to the religious life of the time, and to that struggle between Port-Royal and the Jesuits which had such lasting consequences for France. No one can read such a volume without gratitude for our own clearer light and happier ideals of religion.

The Political History of England. (Longmans. Twelve Vols. Each 7*s.* 6*d.* net.)

We desire to draw the attention of readers of THE LONDON QUARTERLY REVIEW to this most important and valuable history, now in progress, four volumes of which have already appeared. The work is under the editorship of Dr. William Hunt, the President of the Historical Society, and of Dr. Reginald Poole, two names which are in themselves adequate guarantees of the high quality that we may expect in the working out. The list of authors, each one of whom is responsible for a whole volume, and not as in the great Cambridge *Modern History* for a chapter or section only, is restricted with two exceptions to Oxford men, so much so that the work might be labelled 'The Oxford History of England.' The two exceptions are so excellent that we must confess that we wish that there had been more. Volume I.—England up to 1066—is the work of the well-known historian Dr. Thomas Hodgkin. In some respects this is one of the most valuable volumes of the series. The reason for this, in our judgement, is of importance, and in itself a pertinent criticism on the whole work. Any history of England up to 1066, which was chiefly *political*, would be so slender in outline, meagre in contents, and unsatisfactory that no real historian could be induced to undertake the task. Dr. Hodgkin has refused to treat England as if the political life was the overmastering element in her history, instead of being one factor only—of importance we grant, but still a factor of vastly less importance than its ecclesiastical outlook—in a much larger whole. In consequence Dr. Hodgkin has given us a history of Saxon England which is a history indeed, full

of delightful insight into the real life and development of the nation.

The very thing which in our judgement makes Volume I. a success condemns the volume of Dr. Hunt dealing with the period from 1760–1801. Dr. Hunt has given us a most able history of the different administrations which played the game according to their lights at Westminster. When we had finished the squalid tale we felt that it was no history of England at all that we had read; the real heart of the national life was as much unknown to these wire-pullers at Westminster, as the real movements in the Roman Empire were hidden from the courtly historians, Dio Cassius and others, who write yards on yards about everything, but never mention Christianity. To put it bluntly a *political* history of England seems to us to-day a somewhat belated enterprise, that starts from a mistaken view of the true place of politics in the development of a nation's life. The ministries of Grafton and Shelburne and Bute and the other tadpoles of the age do not count as the permanent factors in national welfare when placed side by side with John Wesley's revival, or Adam Smith's famous volume, or the invention of Watts, or Butler's *Analogy;* and as for the people—we search Dr. Hunt's volume through to find that such a thing existed, except as a close machine for registering votes of a sort and paying taxes. But surely if history is worth anything it must get rid of unreal abstractions; it must come down to the bed-rock of facts. Now the man who claimed to give us a true picture of this country from the reports of Parliamentary speeches in the *Times,* or from the fly-sheets that circulate at elections, would be written down at once as attempting an absurdity. Dr. Hunt seems to us on the horns of a dilemma. Either he is exaggerating one factor in national life, of importance it is true, but still only one factor, into such prominence that the unwary are deceived into mistaking the part for the whole, or else he ought to pause again and again in his narrative to remind us that all this no more made up English history than Park Lane or Rotten Row constitute the English nation. We feel that the whole thing is one of those abstractions which are harmful. Some abstractions are necessary in the pursuit of every science, but an abstraction which leads people into a fundamental mistake is mischievous. So with the volume of Dr. Hunt. It may be a history of politics, but it is not a history of England. One pamphlet like

Methuen's *Hungry Forties* is worth a cartload of the speeches of parliamentary wire-pullers for the real insight it gives into the hidden life of the nation.

We have made our protest against what we consider an undemocratic and reactionary conception. But judging the work not as a history of England, but as a history only of certain phases of national life restricted for the most part to a very small section of the people, we must give it nothing but praise. To Dr. Hodgkin's masterly volume, as broad in treatment as it is accurate, we have already made reference. The second volume, from 1066–1216, is in the hands of the other 'outsider,' Professor Adams of Yale. The volume on the whole is good; but we confess that we cannot agree with Professor Adams' estimate of the place of Anselm. We consider that this section is unfortunate, another illustration of what follows when matters are looked at under the abstractions of 'politics' instead of under the conception of the development of the whole organism. We much prefer the corresponding volume published in the rival series at present being issued by Messrs. Methuen, which seems to us to do far more justice to the great archbishop. From 1216–1377 is dealt with by Professor Tout of the Victoria University. The author's knowledge of the highways and byways of mediaeval history is vast, and his appendix on 'authorities' is most valuable. The work breaks off in 1377, in our judgement a most unfortunate division, at any rate for the right understanding of the development of Wyclif and the Lollard movement. In this volume more than any other, dealing as it does with the great Edward, the *political* history of England tends to become the real history of the nation. Nevertheless even in this volume we note what we deem the same disproportion; a couple of pages, for instance, is all that is given to an event of such overwhelming importance in our national development as the Black Death. But in chapter 19 Professor Tout makes a brave effort to escape from these galling fetters, and actually brings in 'the national spirit in art,' and other extraneous matters unconnected with politics. We look forward with much interest to the publication of other volumes.

The Prophet of the Poor: the Life-Story of General Booth. By Thomas F. G. Coates. (Hodder & Stoughton. 6s.)

Mr. Coates writes as an enthusiast, and his pages glow with

the warmth of his devotion to his hero. He has given us, not merely a life of the General, but a comprehensive view of the growth and development of the Army, showing throughout how the master-mind, the indomitable will, the shrewdness, the consecration, the common sense of the General have moulded and made it what it is, and have laid down the lines of promise of yet greater things in the future. General Booth has from the first believed in and pursued as his aim the brotherhood of man, the unity of the nations, the subduing and winning this world for Christ. His original principles guide him to-day, and his absolute loyalty to them accounts for all his success. They are very simple—going to the people; attracting the people; saving the people; employing the people—their simplicity is their strength. And through his contagious enthusiasm for these aims many thousands have caught fire, and burn to achieve the same ideals. They are an epitome of the Army's work, the root from which all its vigorous branches spring.

We follow with growing interest the gradual broadening out of the General's purpose, his getting out of touch, though never out of sympathy, with the ordinary methods of Church work, his coming into close contact with the masses of the people, his power of attracting those who were outside the Churches, the story of Mile End Waste, the evolution of the 'Army' idea, the records of persecution and perseverance, the entrance upon colonial and foreign work, the 'Darkest England' scheme, the rescue and social work that is still ceaselessly unfolding, the sorrows and successes that chase each other through these deeply interesting chapters—and we can only exclaim, 'What hath God wrought!'

The Story of a Devonshire House. By Lord Coleridge, K.C. (T. F. Unwin. 15*s*.)

Lord Coleridge has done great service by preserving 'from oblivion the thoughts, the doings, the hopes, the fears' of the notable men and women whose name he bears. The family first emerges in the person of John Coleridge, vicar and schoolmaster at Ottery St. Mary. It has been fixed at this little town ever since he entered it in 1760. We catch some interesting glimpses of his youngest son, Samuel Taylor Coleridge. His brothers did not perhaps appreciate his genius, and he had none of their practical sagacity. His nephew tells us of a memorable visit to Richmond (Surrey), where he met his uncle. 'He went

with us to church, and seemed to enjoy it much, and said, as we walked through the yard, that by God's favour man seemed to have fifty-two springs in every year. Socinianism and Methodism he very ably discussed, and gave us some very striking specimens of Roman Catholic blindness.' It is a rare delight to read these old letters, and watch the strong affection that bound this household together. The illustrations are of unusual beauty and interest.

Mohammed and the Rise of Islam. By D. S. Margoliouth. (Putnam's Sons. 5*s*.)

This is a book of unusual interest and importance. The biographers of Mohammed form a long succession of distinguished students, but none of them has been better fitted for his work than Professor Margoliouth. He does ample justice to the prophet 'as a great man, who solved a political problem of appalling difficulty—the construction of a state and an empire out of the Arab tribes,' but he helps us also to understand his methods of winning credence for his 'revelations.' 'Mohammed would fall into a violent state of agitation, his face would turn livid, and he would cover himself with a blanket, from which he would afterwards emerge perspiring copiously, with a message ready.' Professor Margoliouth refers to the robbery and brigandage by which Mohammed lived, and gives some grotesque instances of his relations with his harem. Ayeshah is a notable figure in his household for force of character and keenness of wit. Tribute is paid to Mohammed's 'genuine humanity,' and his work as prophet and ruler, but the story of his life is a strange web of lust and craft.

In the Good Old Times. By J. C. Wright. (Elliot Stock. 6*s*. net.)

This is a very cheap volume. It is demy 8vo, tastefully printed, and with an original design on the cover in three colours, showing a clock with its long pendulum. The book deals with the changes in the social, industrial, and moral condition of England during the last century and a half. Mr. Wright has read widely, and he writes in a crisp and pleasant style. He brings out many a quaint bit of information. Mr. Holyoake remembered the time when only four men in Birmingham had the courage to wear beards. Mr. Wright has done

his work well, and every lover of the olden time will want to read it.

Gideon Ouseley. By Thomas M'Cullagh. *Thomas Collins.* By Simpson Johnson. *Richard Watson.* By E. J. Brailsford. (Charles H. Kelly. 1s. net each.)

Gideon Ouseley has had as his biographers two Irishmen who have 'passed the chair' of the British Conference. William Arthur's Life is the standard work, but there was room for a shorter biography, and we give a hearty welcome to this volume by the venerable Rev. Thomas M'Cullagh, one of the very few still living who heard the great open-air Irish preacher. Mr. M'Cullagh throws interesting side-lights, historical and literary, on the strange and troubled times in which the missionary's lot was cast, and he gives us a vivid picture of his personality. In reading these pages we are transported into another world, where the elemental forces of society are producing strange upheavals, and we do not know which to admire most—the apostolic faith, the courage, or the simplicity, of such heroes as Gideon Ouseley and Charles Graham.

A more typical Methodist evangelist than Thomas Collins it would be difficult to find. Consecrated to God with peculiar solemnity at baptism by his father, and dedicated afresh for service after his conversion, the vows of God were on him from his youth. In this brief, well-told story of his life, Mr. Johnson indicates clearly the secrets of his power and success. He entered every circuit with a definite policy. His preaching was tender, direct, heart-searching, experimental, and he was mighty in prayer. He proclaimed the possibility of a full salvation from sin, and his own life commended the doctrine to his hearers. This inspiring biography will make many pray for the time when 'Every Methodist church will be a mission church.'

Mr. Brailsford has handled a great subject in a masterly way. His *Richard Watson* is a vivid portrait of one of the noblest and most gifted men Methodism has produced. Watson was a matchless preacher, and the flame of missionary enthusiasm burnt as brightly in his soul as in that of Dr. Coke himself. This little book is a treasure. Every phrase is chiselled, yet there is a fire and force that shows how deep a hold the subject has laid upon the writer. This is a series of which Methodists will learn to be proud.

Thomas Champness as I Knew Him. By Josiah Mee. (Charles H. Kelly. 1s. net.)

This is a very bright and attractive book. We see Thomas Champness on the mission field facing the terrors of the West Coast of Africa, we watch him coming to his kingdom at home. He is here as the lover of young men, as the patron and friend of the villages, as the preacher who charmed rich and poor alike. The book is full of good stories, and Mr. Mee knows how to tell them. It is a living picture.

Messrs. Chatto & Windus have issued Lord Macaulay's *History of England* in five volumes of their St. Martin's Library (2s. net per volume). They are beautiful little volumes, and are followed in the same series by Mr. McCarthy's own histories, which cover the period from the accession of Queen Anne to the death of Queen Victoria. In an interesting preface Mr. McCarthy claims that he has striven to follow in the path Macaulay made his own. Altogether this is a charming edition of an English classic.

Messrs. Methuen's *School History of Surrey* (1s. 6d.) is one of the best books we have seen for teaching children to take an interest in the history, the famous people, the scenery and flowers of their own county. Mr. Malden, as editor of *The Victoria History of Surrey*, has mastered the whole subject, and this small volume is packed with matter, and written in the most interesting fashion. It is most effectively illustrated.

The Life-Story of Evan Roberts, by W. Percy Hicks (Kelly, 6d. net), is a little book that every one ought to read. It has the glow of the Welsh Revival in it, and will kindle a fire in many hearts.

BELLES LETTRES

The Sunday School Hymnary: A Twentieth-Century Hymnal for Young People. Words and Music edited by Carey Bonner. (Sunday School Union.)

In a decade when nearly all the Churches are providing themselves with new hymnals, the appearance of a new Sunday School Hymn-Book comes almost as a matter of course, and the *Sunday School Hymnary* will find a large constituency prepared to give it a favourable reception. Examination of its 600 hymns, and nearly the same number of tunes, justifies the sub-title—'A Twentieth Century' Hymnal for Young People. It is not merely a hymn-book for the Sunday school, but also for the numerous agencies which recent activity and ingenuity have founded for the benefit of young people. The reader is struck by the number of new hymns, the original method of classification, the variety of indexes, and the attractiveness of the 'get-up.' While full of the gospel story, it is descriptive rather than dogmatic, evangelical without being theological. In its ethical teaching, too, it is less austere and more comprehensive than similar books of the last generation. The admirable section, 'The Life of a Christian,' runs to nearly 130 hymns. The modern feeling for Nature receives copious illustration.

The main part of the book is divided into three sections: Hymns for the Infants, for the General School, and the Senior School. Hymns for the General School are again sub-divided into Hymns for the Junior section and for the Middle section.

The classification of the hymns under various heads is also novel; each section opens with hymns grouped under the various petitions of the Lord's Prayer. This two-fold arrangement, while looking well on paper, leads to some confusion and overlapping. However, any difficulty in finding a hymn is obviated by reference to the very elaborate system of indexes. Superintendents will find the Subject Indexes very full and serviceable.

The tunes, equally with the hymns, strike us as being modern, a large number being by new writers. Old favourites are of course included. Adaptations are somewhat frequent.

The harmonies occasionally strike us as crude, and we note that here and there a part vanishes altogether, in a way hardly accounted for by the direction of the preface that in such cases both voices are to sing the remaining part. In the Infant section the tunes are, in nearly every case, marked to be sung in unison. The book is attractively got up, the type of words and music is clear, and the pages are not too crowded.

Hours with the Immortals. By R. P. Downes, D.D. (Charles H. Kelly. 3*s.* 6*d.*)

This work will be welcomed by all who have not had the opportunity to study the classics, for they can here become acquainted with those masters of verse who have enriched the world with their noble and sublime thoughts, and earned the right to be called poets, or 'makers.' We have the impassioned song of Pindar, the emotion of Petrarch, the tenderness of Camoens, and the exquisite beauty of Schiller. Over fifty pages are given to Goethe, of whom Matthew Arnold said: 'He was the greatest poet of the present age.' Dr. Downes' arrangement is excellent, his plan being to present a general critical estimate, which displays both insight and sound judgement. Then we have a brief biography, and choice extracts from the best translations. We are thus enabled to gather a fairly accurate idea of each writer. The author has prefixed an appropriate verse of his own to each poet; the work is admirably illustrated by really good half-tone pictures, and the general 'get-up' of the volume, as regards paper, type, and binding, leaves nothing to be desired. The price is remarkably low. The book is a desirable addition to our not too ample stores of popular literary appreciation and interpretation.

Songs of the Heart, by the Rev. Alfred H. Vine (C. H. Kelly, 1*s.* net) is a lovely little volume that would have pleased John Wesley, and that will be prized by lovers of true poetry and cultured piety combined. Both spirits, 'the spirit of poetry and the spirit of piety,' according to Wesley's desideratum, are beautifully blended in these choice and heart-sprung songs. Most of them reach, and some of them surpass, the heights attained in thought and feeling and expression by this gifted poet's previous verse. Where all are excellent, it seems invidious to single out a poem for remark; but we may say that 'London' has impressed us deeply, especially the part in which the tears of Jesus that bedim the splendours of the

heavenly city as He gazes down upon the sins and sorrows of this vast metropolis, are made to spring up in our hearts, a fount of pity, and transform themselves into a kindred force of renovating love.

The Rev. W. E. Sellers also has a true turn for poetry, and in Sunshine and Shadow (C. H. Kelly, *2s.* net) he gives us of his best. Many of the pieces were written in illness, and 'express the feeling of the moment.' As he passes into the 'sunlit ways' of a wider world, the poet is able more fully to express his true self in more permanent and brighter moods. When he attempts the humorous, as in the punning rhymes on 'The Observatory, Blackgang Chine,' he is less successful than in some of the elegiac and patriotic poems, such as 'A Hymn of Empire,' and 'On the Death of Hugh Price Hughes.' The nature-poems and the travel-verses are seldom wanting in distinction and attractiveness. 'The lights are burning bright, sir!' and some others, in narrative and ballad form, would lend themselves to recitation.

Soprano: a Portrait. By F. Marion Crawford. (Macmillan & Co. *6s.*) Mr. Crawford's latest story confirms his position as our foremost artist in fiction. The English girl who has triumphantly passed through her début as an opera singer is a striking study, and so are her two lovers, the Englishman and the Greek. But the most subtle and powerful character sketch is that of Madame Bonanni. The book touches dangerous ground in one or two scenes, and makes one understand the perils that attend a pure-minded woman on the stage, but in force and power the story compares favourably even with Mr. Crawford's series of Roman masterpieces.

Kipps: The Story of a Simple Soul, by H. G. Wells (Macmillan & Co., *6s.*), is certainly a masterpiece. We cannot but think the picture verges on caricature, in the English which Kipps speaks, in his abnormal shrinking from the ways of respectable people, and in other respects. Yet, even with these deductions, we follow his fortunes with eager interest, sometimes with tears near our eyes. It is a story that one is glad to have read, and we are thankful for the sunshine that comes to Kipps and his wife after the collapse of their fortunes.

A Lame Dog's Diary, by S. Macnaughton (Heinemann, *6s.*), is one of the books that one wishes were longer. The young

officer, crippled in the Boer war, sees life with kindly eyes from his invalid's couch. All the people interest us, but the pathos centres round Miss Lydia Blind, who sacrifices herself for her sister Belinda. Mrs. Feilden would make the fortune of any book, and every one will be thankful when she turns the world into Paradise for the 'lame dog.' The diary has a pleasant spice of humour and some kindly sarcasm. It has no dull page.

The House of Mirth, by Edith Wharton (Macmillan, 6*s*.), is a study of 'Society' in New York. Miss Lily Bart is the central figure of the story, and her own follies and failure to make a rich marriage lead to poverty and loss of position. Her better nature asserts itself as she gets clear of the pleasure-loving set among whom she has moved as an acknowledged queen. Her real lover almost saves her, but death steps in, and he loses his opportunity. The light on *The House of Mirth* shows how sordid and selfish it is. It is a painful picture, but it is painted with such force and skill as to hold the attention and stir the heart.

Miriam. By Jacob Lloyd. (T. S. Clark.) This may be called a Quaker story, though Miriam finds her home by-and-by in the Church of England, as the tendency is for those who leave the Society of Friends. She is a charming girl, and her cousin is even more charming. The book is well written, but we wish the Vincent incident had been omitted.

We have been greatly pleased with *Sammy Brindley and his Friends: or, Glimpses of Methodist Life from the slopes of Boon Hill*, by Mr. George Sudlow (C. H. Kelly, 3*s*. 6*d*.). It is written in such racy English; the people pictured in it are so true to life; the saintly nailer is so human and so humorous in his homely piety; the story of his life as, in his zeal, he ranges over Cheshire, Shropshire, and North Staffordshire, is so romantic and delightful; the fine old Methodist history preserved in it revives such precious memories, that it is difficult to lay it down. Without reserve, we can commend it as a bright companion to *Billy Bray, Daniel Quorm*, and *Clog Shop Chronicles*.

Another classic reprint—a classic of Methodist humour and pathos—is the twenty-fifth edition of John Ackworth's *Clog Shop Chronicles* (Kelly, 5*s*.). These inimitable sketches, strongly bound into a handsome volume, gilt all round, and

finely illustrated, should prove suitable to the library and drawing-room, and 'satisfying' to the gainers of first prizes in our guilds and schools.

The Methodist Hymn-Book Illustrated. By John Telford, B.A. (Charles H. Kelly. 5*s.* net.)

The Methodist Publishing House has lost no time in issuing an excellent 'Companion' to the new Hymn-Book. The fact that its author is also the editor of this REVIEW must not prevent us from drawing attention to the high merits of a volume which is sure to be warmly welcomed and widely read. The success of *The Methodist Hymn-Book* has been almost unprecedented. Within a year from its publication more than a million copies had been sold, and it has made its way into all parts of the English-speaking world.

A volume to explain its history, its contents, and the personality of the chief hymn-writers represented in it, became a necessity. This was the more desirable because of the new departure that had been taken in the re-casting of 'Wesley's Hymns' from the form in which they had been known for more than a hundred years. Mr. Telford has gauged the needs of the position exactly. He has provided the kind of manual that was wanted—no more and no less. His introductory remarks on the sequence of the Wesley Hymn-Books, with its accompanying table, will be of great service. Another essay on 'The Hymns of the Christian Church' provides a necessarily succinct but quite sufficient account of the chief epochs of Christian hymnology. Then come five hundred pages of notes upon the hymns, following the order of the book. A brief account of the author, a few interesting facts about the composition of the hymn, references to 'various readings,' added or omitted verses, and the like, together with an occasional well-chosen anecdote, constitute the staple of his comments. But the task has been no light one. Great industry and accuracy were necessary in the gathering and arranging of the materials, as well as good taste, skill, and discrimination in the shaping and presentation of them. All these qualities, together with the characteristic modesty which has kept the author himself in the background, are visible in these pages. Mr. Telford pays a warm tribute to Dr. Julian's *Dictionary of Hymnology,* to which he acknowledges himself greatly indebted —as indeed all labourers in this field must of necessity be. But

these notes are not mere extracts from Julian. They embody the results of long and careful reading and a quantity of information particularly valuable to Methodist readers, some of it not easily obtainable elsewhere.

The book is clearly printed and admirably arranged, it is light to handle though of considerable bulk, and is enriched by full indexes and a very valuable table of 'Original Sources of the Wesley Hymns' compiled by the patient and loving labour of the Rev. Richard Green, to whom all students of Wesley literature owe so much. The book should find its way at once into public and private libraries. It will help many a minister to speak and lecture, and will be a favourite in many a Methodist family. To say that it is worthy of the carefully prepared hymnal to which it is a companion, is the highest praise we can give it. D.

Lessons from Life (*Animal and Human*). (Elliot Stock.) These lessons are just what a teacher or preacher needs. They are brightly written, and are often of unusual interest. The book is offered for 3*s.* 9*d.*, and it is really worth having.

Mr. Kelly's sixpenny reprint of C. R. Parson's *Man with the White Hat* surprises and delights us. The story needs no praise, and to get such an edition at such a price is an opportunity which no one ought to miss.

GENERAL

Creatures of the Night: A Book of Wild Life in Western Britain. By Alfred W. Rees. (Murray. 6s. net.)

Mr. Alfred W. Rees has rendered a great service to all nature lovers by gathering together the beautiful sketches with which he has recently brightened the columns of the *Standard*. Following *Ianto the Fisherman* comes this fascinating volume. In its preparation Mr. Rees acknowledges that he has received from his brother, the Rev. R. Wilkins Rees, 'much indispensable advice and assistance.' Mr. Wilkins Rees has fine literary instincts, and a facile and graceful pen. Here and there we think we have detected a touch of his hand. But his influence has been judiciously exercised, and he has not interfered in any way with the 'individual note' of the book. *Creatures of the Night* is, as we have said, a fascinating work. It is true that a tone of sadness runs through its pages; but that is inevitable when the history of wild animals is sketched. Otherwise, we are allured from page to page until the tale is told to its last syllable. The volume appeals to those who have fallen under the spell of Nature; especially to those lovers of the wild life of Britain who are familiar with the aspect of mountains, woods, and rivers when flooded with moonlight, or touched with the gleam of distant stars. These night-watchers form a select class of observers, and when we foregather with them the difference between them and the men who saunter through the meadows in the light of day is seen in a moment. Mr. Alfred Rees is a distinguished member of the quiet-thoughted, patient, happy clan of the night-watchers.

The special 'note' of this book is its sympathy with the animals described, and with the scenery in which their adventures take place. Otters, water-voles, field-voles, foxes, hares, badgers, and hedgehogs live before us as if Mr. Rees had entered into all their experiences of thought and feeling. To all true nature lovers we commend this book. The full-page illustrations are from drawings by Miss Florence M. Laverock, and we can give them no higher praise than by saying that they are in every way worthy of the book they adorn.

India. By Mortimer Menpes. Text by Flora Annie Steel. (A. & C. Black. 20*s.* net.)

Those who cannot see India with their own eyes may be thankful for such interpreters as Mr. Menpes and Mrs. Steel. The pictures are visions of beauty over which one dreams and wonders. Mrs. Steel's descriptions are not less perfect in their power to stir the imagination and awake the interest than the seventy-five page illustrations, reproduced in colour facsimile, which are the glory of this volume. The series of 'Beautiful Books' to which it belongs is a notable achievement of which publisher, printer, artist, and writers may justly be proud. In the volume on *India* it is hard to say which picture is most pleasing, but 'The River Front, Benares, 'The Golden Temple, Amritsar,' 'At the Front of the Temple,' are hard to beat. Mrs. Steel knows her India as no other lady writer does, and every touch and phrase bears witness to her insight. Her views will not always command acceptance, but she is so frank and so stimulating that we are glad to weigh her opinion even where we differ from it. Every page of this book has its gem.

Highways and Byways in Oxford and the Cotswolds. By Herbert A. Evans. With illustrations by F. L. Griggs. (Macmillan & Co. 6*s.*)

Oxford is the starting-point for Mr. Evans' summer excursion into the hill-country that lies to the north and west towards the broad vale of the Severn and the Avon. He has had a wide field to select from, and the fact that he has written of things that interested him makes his book interesting to his readers. Compton Wynyates, deep down in a fold of the hills, charmed the visitor. 'On the south, at the foot of the hills, is a beautiful garden, the creation of the present Marquess, aflame with flowers of every colour, the plants distributed, as they should be, in large compact masses, and not dotted about in driblets, in the fashion affected by so many modern gardeners; beyond, a smooth stretch of well-kept lawn, and then the house of red brick—the brick of Hampton Court, or the gate-house of a Cambridge College.' Mr. Evans knows how to brighten his story with incident and anecdote, and he is very happy in his illustrator, whose delicate work adds much to the delights of this charming book.

The Philosophy of the Upanishads. By Paul Deussen. Authorized English Translation by Rev. A. S. Geden, M.A. (T. & T. Clark. 10*s.* 6*d.*)

The Upanishad treatises of the Vedas represent the teaching of the Vedas sublimated into the combination of philosophy and religion which is known as the Vedanta. The Vedanta again is the last word of India on religion. Pantheism of the most abstract kind is the nearest description of it we can give. Prof. Deussen, an authority on Indian philosophy, expounds these treatises at first hand and digests their teaching into a system. To expert scholars his work will be invaluable. The author accepts the Indian meaning of the term Upanishad as secret or mystery, answering to apocrypha, though it is difficult to explain the meaning etymologically. Whether we agree with all Prof. Deussen's identifications of Indian with Western and Christian doctrines or not, we always follow them with interest. It is undeniable that Platonist, Neo-Platonist, Kantian and other speculations are not dimly anticipated in Vedantist teaching. Brahman (neuter) is the first principle of all things in the universe, and is synonymous with ātman (neuter) the first principle in man. All the elaborate instruction and austerity, which are described, are intended to lead up to the consciousness of this identity, which must be perceived by a flash of consciousness, not learnt from books and teachers. Empirical reality, which was mere appearance to Kant, is *māyā* to the Indian sage. The primal origin of being from not-being reminds us of Alexandrian abstractions. The ultimate truth is the identity of all being, one only without a second. All that appears is illusive form. Even the Vedantist doctrine of Brahman as the cosmical principle, the psychical principle and a personal god (Lord), which is the reality of ordinary knowledge, is only true from the standpoint of *avidyā* (ignorance). Spinoza was right when he wrote 'We are conscious that we are eternal' (p. 96). The Hindu thinker has to know by consciousness 'Thou art that,' *that* standing for the universe of things. These are jottings from the First Part or Theology. The whole work is singularly clear and able. The translator had a most difficult task, and he has proved equal to it.

Haeckel's Monism False: an Examination of 'The Riddle of the Universe,' 'The Wonders of Life,' 'The Confession of Faith of a Man of Science,' by Prof. Haeckel; together with *'Haeckel's Critics Answered,'* by Mr. Joseph McCabe. By Frank Ballard, M.A., B.D., &c. (Charles H. Kelly. 5*s.* net.)

Mr. Ballard here follows up his effective *Miracles of Unbelief* with a complete review of the extreme forms of present-day scepticism. Few have the ability and fewer still the patience for such an unwelcome task. His work is a mine of information and argument on the subjects discussed; it gives the gist of the best and the worst that has been said in recent days on both sides. The long chapters on the origin of life and mind, the theistic argument, immortality, substance, sweep the whole field of discussion. The author seems to have intended his work to be a complete reference-book on the subject, and has succeeded to a remarkable extent. The references, quotations, criticisms leave nothing to be desired as to keenness, fairness, and clearness of statement. Whether the bulkiness of the work will not be a hindrance to its usefulness, is a question. Some will think it was not worth while to pursue so relentlessly the sneers and insolence of the writers criticized. Who cares what Mr. McCabe thinks of the whole race of Christian apologists? By omitting these references and the first two chapters of a similar character the work might have been confined within stricter limits, and would, we think, have answered its purpose better. No doubt the author has good reasons for leaving the numerous German quotations untranslated. We shall be glad to think that translation was needless. The solid argument of the work would have been still more effective without the personal element. However, the author knows his quarry better than we do, and perhaps the course he has elected to take is the best.

Letters and Talks to Girls. By Mary C. Williams (Mrs. W. W. Holdsworth). (Charles H. Kelly. 3*s.* 6*d.*)

About half this book consists of Letters, the remainder of Talks, or short articles. The Letters were written to former schoolmates, members of a class the writer had formed while herself at school; the articles were contributed at various times to different periodicals. Both breathe the serene, de-

vout, practical spirit which in after life characterized the devoted wife of an Indian missionary, and the tender, watchful mother of children. Both are short, direct, and always scriptural. They show a tender concern for the highest well-being of those to whom they are specially addressed; and, while there is nothing strikingly original in them, they bear the marks of a close and intelligent study of the Word, of a useful power of illustration, and of a soul abiding always in communion with the Master. Leaders of girls' classes—of boys' classes, too, for that matter—will profit by reading this book, and will be thankful to Mrs. Williams for publishing it. The 'In Memoriam' sketch is much too short; we would fain have read more about the personal life of one who was distinctly remarkable, both in her earlier and her maturer years.

A daintily dressed volume, just issued, bears on its title-page, '*To Modern Maidens*. By a Modern Matron.' (Morton. 3*s*. 6*d*.) It is by a Methodist lady who knows what girls think, and has the happy art of teaching a good lesson in a way that makes it a delight to be a scholar. The writer thinks and has courage as well as sense. Life is her subject, the life of body, mind, and heart, home life, working life, social life, and 'The Life Beyond, where every beautiful thought finds its perfect expression, where every pure aspiration is made permanent, where every noble feeling finds its echo and every great idea its adequate completion.' Girls will profit much from this bright and wise book.

Social Aspects of Christian Morality. By Dr. W. S. Bruce. Croall Lectures for 1903–4. (Hodder & Stoughton. 10*s*. 6*d*. net.)

This volume is so beautifully printed in large type and written in so lucid and interesting a fashion, that it may fairly be called Sociology made easy. And that in the best sense. For whilst its tone is as temperate throughout as its language is clear, it manifests thorough acquaintance with modern thoughts and theories on all the grave matters involved. It expressly omits any technical discussion of the subjects of Wealth and Poverty, and remains true to its title, in viewing such social studies as the Family, Marriage, the State, the Civil Power, together with the ethics of Journalism, War, Art, and Education, from the standpoint of Christian morality.

On all these themes its pages are as weighty as timely. There is here no attempt to grapple with pressing social problems, nor does the author display any keen sensitiveness as to the need for social reform, but these themes are now so thoroughly in the air everywhere that they may well be omitted on occasion in order to gain clearer vision of a worthy ideal. Accepting the author's distinction between Sociology and Social Ethics as being that 'the former is concerned with *what is*, whilst the latter relates to *what ought to be*,' it is quite as necessary to study the latter from the highest standpoint as to perpetuate jeremiads concerning the former. 'To a sociologist the diseased side of human nature is quite as interesting as the healthy side, perhaps more so.' Yes, there is no lack of students, not to say quacks, in the modern schools of Social Pathology. But our author is perfectly justified in the axiom with which he starts, that 'all difficult political and economical problems are found to have ethical factors at their root.' This volume is eminently fitted to lead those whose faith is overcharged with mysticism, or whose practical piety works in too narrow a circle, to a larger perception of duty and to a fuller appreciation of Mr. Bradley's aphorism, 'You cannot be a whole unless you join a whole.' Every page of the book would supply worthy quotations, did space permit.

A Book of Angels. Edited by L. P. (Longmans. 6*s.* net.)

This book is a compilation of articles dealing with those matters that belong to the angelic world. Extracts from notable preachers and poets are introduced between the several discussions that make up the body of the book, and these are further relieved by beautifully executed plates, in which angelic forms as conceived by painters and poets are represented. Part of a sermon by the Bishop of Rochester forms the introduction, and in this it is claimed that man's position in the scale of existence demands superior grades to that which he himself occupies, and the existence of angels may thus be considered probable. This is followed by a paper on 'The Angel of the Presence,' by the Dean of Salisbury. Passages in which the expression occurs are discussed, and the Dean concludes that 'the Angel of the Lord, as revealed in the Old Testament Scriptures, is none other than the Only Begotten Son who is in the bosom of the Father, who alone

has declared and revealed the Glory of God.' Other chapters follow on the Cherubim and the Seraphim, and also on the worship and ministry of angels. There is much thoughtful and devout meditation upon a subject which has always captivated the reverent imagination of the Christian Church, and which, indeed, was in the mind of men in Persia, Egypt, and in Judaea even before the Christian era.

The Christian as Protestant. By Robert J. Drummond, D.D. (Bagster & Sons. 5*s*.)

This is a strong and timely work. No better service could be done to the cause of Protestantism than to put this book into the hands of the young. In his preface Dr. Drummond says that 'there are times when Protestants need to speak out,' and it does not require much discernment to see that through such times we are now passing. The writer does speak out plainly and firmly. Yet there is no shrieking; even the cry of 'no popery' becomes eminently sane under the skilful handling of the writer. Acknowledging that the Church of Rome is a Church of Christ he passes on scathingly to condemn the Papacy as an unchristian institution. The chapters dealing with Savonarola and Knox are exceedingly well written. Few books of recent years have displayed a clearer grasp of the great principles for which the Protestant stands. We advise all to get and read it.

Hymn-Tunes and their Story. By James T. Lightwood. (Charles H. Kelly. 5*s*. net.)

This interesting work is dedicated 'to all who love the service of song in the house of the Lord,' and to such will be a storehouse of information enhancing their pleasure in the praises of the sanctuary. The writer modestly disclaims originality, and aims at providing material for a history of our times. Nevertheless, he has made original researches of much value, and has succeeded in establishing the origin of many tunes as well as in throwing interesting light upon the history of many whose course has been difficult to trace. Mr. Lightwood's industry has been especially successful in regard to Methodist psalmody, and often has he cycled far through country districts for the avowed purpose of pumping loquacious elderly inhabitants, and distilling musical truth from their bucolic eloquence. Another day it is the games and music

of the children that catch his eye and ear, and alighting to listen, he gains their confidence with smile and innocent bribery, so that he may prick down the words and tune they are singing and find the origin of our old and well-worn friend *Stella*, the tune that has done such yeoman service among 6.8's. during the last generation. This is original and pioneer work, and Mr. Lightwood deserves the thanks of all interested in psalmody, who will find much to entertain and instruct them in his handsome volume. We are glad to have the early Methodists cleared from the responsibility of certain so-called 'Old Methodist' tunes, though their irreverent and highly fantastic structure make it impossible to imagine that they were ever used by scholars and gentlemen like the Wesleys. Mr. Lightwood's treatment of this subject is admirably clear and reasonable. We heartily commend the work to all lovers of psalmody, and congratulate the writer upon breaking so much really new ground. A good index and appendices add to the value of the book.

The popular edition of *John Wesley's Journal*, just issued by Mr. Kelly, is a wonderful shillingsworth. The abridgement has been made by an expert; it is hard to see how it could be better done. It is a treasure indeed.

The Mecca of Methodism (Kelly, 1*s.* net) is a collection of permanent photographs of Wesley's chapel and house, with a descriptive sketch by the Rev. C. Burbridge. It is a most attractive and interesting souvenir of a spot dear to the whole Methodist world.

The Sailors' Illustrated Treasure (Stock, 6*d.*) is a very attractive collection of texts and hymns.

On Life's Threshold, by Charles Wagner (Pitman, 1*s.* net), is a set of clear, simple, sensible, timely talks to young people about character and conduct. They will grow wiser and better as they read it. Another volume by Mr. Wagner, *Towards the Heights* (Unwin, 1*s.* net), is an appeal to young men. 'Have faith in your youth' is the writer's counsel, and each chapter leads towards that goal. It is a wise, strong, and helpful book, and it is delightful reading.

Periodical Literature

IN this section it is not intended to attempt the impossible task of summarizing or reviewing the contents of even a portion of the numerous current reviews and magazines. But, in days when so much excellent work appears in ephemeral form, it is desired to draw the attention of our readers to selected articles which appear from time to time in periodicals sent to us for notice, as well as others which appear to be of general interest and importance.—ED.

BRITISH.

BOTH **The Edinburgh** and **The Quarterly** have articles on Fanny Burney based upon Mr. Austin Dobson's recent edition of her famous *Diary and Letters*, the former dealing mainly with the times in which she lived, the latter with the woman herself. **The Quarterly** (Jan.–March), has also three other papers, one of present, the other two of perennial, interest. The writer on *The Congo Question* admits grave scandals in administration, and pays a high tribute to Mr. Morel's public spirit, but is inclined to acquit the Belgian king of personal profit or complicity, and takes a sanguine view of the effect produced by the exposure. In a fine paper on *Hazlitt and Lamb*, Mr. Sidney T. Irwin sums up the recent literature that has gathered round their names, and intersperses much illuminating criticism of his own. Both men took the same interest in humane letters, says the writer, but their interest in humanity was widely different. Hazlitt set himself against humanity: Lamb was its most sympathetic interpreter and defender. As a Shakspearean critic, Lamb, he thinks, takes higher rank than Hazlitt. 'It is not that Hazlitt is not profound, but that Lamb is more profound, and is magnificent as well. There is genius in Hazlitt, but there is the glow of genius in Lamb.' Hazlitt has not Lamb's 'inevitableness,' and has never had Lamb's vogue. Nevertheless, he is a 'writer of genius,' and in his serene and shining hours he is superb, if not supreme.

In **The Monthly Review** for February, Mr. John Murray replies to certain charges in Lord Lovelace's recent book on Lord Byron, and states that he has declined more than one advantageous offer to publish a new life of the poet because it seemed to him 'impossible to bring out such a book without prying into questions which had better be allowed to pass into oblivion.' Nevertheless, he asserts that his father 'never believed in the story of Lord Byron and Mrs.

Leigh,' and brings some new evidence in refutation of the scandal that has lingered round their names.

The Hibbert Journal for January is as interesting, but hardly so valuable, as usual. That is, no student of philosophy or religion can help learning something from e. g. the Moslem view of Christianity furnished by Ameer Ali, or the account of the sect of Japanese Buddhists which teaches the doctrine of salvation by faith, as described by Mr. James Troup, or from Sir Oliver Lodge's discussion of what he calls *The Material Element in Christianity*. But none of the dozen able articles in the number are of a helpful constructive kind, such as we might expect to find interspersed among the critical and ingenious speculations which are so much in evidence. Dr. Heber Newton, in writing on *A Century of Change*, seems to think that we are living between two periods—one of the decline of great convictions and one of the renewal and re-affirmation of great convictions. He exaggerates, in our opinion, the extent of the change through which 'we' are passing. If the pages of the *Hibbert Journal* represented the Christianity of our time, his language would not be too strong. But it is the multiplication of such articles as Dr. Heber Newton's which tends to undermine faith and to explain away essential Christianity. Cheap and hasty generalizations impress only the superficial reader. What, for example, is meant by the statement that 'the doctrine of the Trinity is even now seen to be in no sense whatever a distinctively Christian doctrine?' It 'antedates Christianity,' says Dr. Heber Newton in a characteristic Americanism, and adds that 'it was evolved in almost every great religion of antiquity!' What is meant, we suppose, is that in the Hindu Trimurti and in other ancient religions some faint analogues of the distinctively Christian doctrine of the Trinity may be found. The doctrine of the Incarnation, again, is said to be 'no merely Christian doctrine, but a human truth,' and the Mahabharata is described as 'anticipating by generations the Council of Nice.' Loose writing of this kind leads up to the statement that 'losing our belief as a private possession of Christendom, we shall find it again as the common property of humanity,' and that it will 'stand plumb upon the deep bed-rock of the human reason and conscience, buttressing on our new knowledge in science and philosophy and art and sociology.' Such high-falutin sentences as these are characteristic of an article which may be described as illustrating the way in which *not* to deal with the important theme it undertakes to handle.

The Review of Theology and Philosophy, under the editorship of Professor Allan Menzies, continues to perform a useful rôle in presenting a monthly survey of literature with competent critical comments. The two numbers for December 1905 and January 1906 present excellent specimens of its work. Canon Cheyne discusses an Italian book on the Psalms by Signor Minocchi which combines

Roman Catholic orthodoxy with free literary and historical inquiry. Other writers are Prof. Kirsopp Lake of Leiden, Dr. Muirhead, who contributes an interesting notice of Ramsay's *Letters to the Seven Churches*, Prof. Robert Mackintosh of Manchester, who deals with Schultz' recent work on Apologetics, and the Editor, who reviews the last edition of De la Sausaye's *Religions geschichte* and gives an excellent account of its merits and defects. We notice with special interest an article by Professor Tasker of Handsworth on Pfleiderer's *Die Entstehung des Christentums*. In it the lucidity and other excellences of Pfleiderer's work are candidly and generously acknowledged, but his weaknesses are not spared. The immense assumption implied in the opening sentence of one chapter is exposed—'Historical study resolves the absolutely miraculous into an evolution which admits of psychological explanation.' Pfleiderer states broadly what many critics assume tacitly, and Prof. Tasker does excellent service in enabling students to distinguish between the valuable and unsound elements in Pfleiderer's writings. In the February number, two works in which our readers will be interested are very favourably reviewed—Rev. R. Green's *John Wesley, Evangelist*, and Rev. W. A. Cornaby's *In Touch with Reality*. Dr. Cairns, in noticing Mr. Green's book, says that his name is already honourably known in connexion with the literature of the Evangelical Revival, and that this new volume 'deserves a high place in it and a hearty welcome.' The reviewer commends Mr. Green's plan of fastening attention upon one or two salient features of Wesley's ministry, even though much other matter of interest has to be sacrificed in order to do this. Mr. Nicoll finds in Mr. Cornaby's book a 'freshness of view, a range and often beauty of illustration, an elevation but never over-strainedness of feeling, and a literary finish' which give attraction to his handling of familiar themes. The limits of Mr. Cornaby's treatment are recognized and pointed out, but the power of his book as a presentation of Christian truth in a form acceptable to the Chinese need is generously acknowledged. The February number also contains notices of Harnack's *Expansion of Christianity* by Prof. V. Bartlet, of the last edition of *Westcott on the English Bible* by Dr. Marcus Dods, and of Bruce's *Social Aspects of Christian Morality* by Mrs. Bosanquet. Professor Tasker contributes a discriminating criticism of three German works on kindred subjects though written in very different spirit—Mayer's *Christentum und Kultur*, Stier's *Gedanke über Christliche Religion*, and Platzhoff Lejeune's *Religion gegen Theologie und Kirche*. A summary of Prof. Takakusu's article in the January number of this REVIEW is given amongst 'important' magazine articles. All readers interested in philosophy and religion will find that this new Review provides a most useful survey of home and foreign theological literature. We are thankful that the work of the *Critical Review* is being thus carried on by its successor, and hope the new periodical will be widely known and well supported.

In **The Journal of Theological Studies** for January, Dr. Sanday furnishes a full criticism of the recently published volume of Cambridge Theological Essays. This paper contains just such a criticism as it is pleasant and helpful to read—appreciative and cordial, but frank and at times very outspoken. Dr. Sanday thinks that the 'theological reconstruction' implied in this undertaking, whilst not so likely to attract attention as that represented by *Lux Mundi*, is in some respects even more satisfactory. The work done is modest and unobtrusive, but more likely to be of use in a time of unsettlement than a 'manifesto,' the object of which would be to gather recruits and attract public regard. Dr. Sanday's criticisms chiefly concern minor points of aim and method, but in one instance he is as severe as so very mild and genial a critic knows how to be. He takes Archdeacon Wilson severely to task for his essay on *Revelation from Within and from Without*, saying 'I can only wish, and greatly wish, that the whole essay were away.' The misfortune is, he adds, that the writer 'has not really mastered his subject. He has not read enough and he has not thought enough about it.' Dr. Sanday thinks that the antithesis between 'within and without' is little more than verbal; but there is a real and important distinction between the two kinds of revelation, though Archdeacon Wilson has not made it clear; and his essay is in some serious respects misleading. Dean Armitage Robinson in another paper defends his interpretation of Matt. xxviii. 19, against Dr. Chase, now Bishop of Ely. His argument is ingenious, but we are still inclined to think that εἰς means 'into,' not 'in.'

The Primitive Methodist Quarterly Review for January includes, amongst the items of a very full programme, articles on Wemyss Reid, Charles Lamb, and General Booth. Mr. I. Dorricott inquires whether the revision of the *Primitive Methodist Hymnal* is a necessity and comes to the conclusion that a new book is very desirable. Mr. R. A. Leach, in replying to an article on *The Spiritual Authority of the Preacher*, lifts up his voice against what seem to him germs of 'sacerdotalism' in the denomination, and pleads that nothing should disturb 'the bed-rock of Primitive Methodism as an ecclesiastical democracy.' Professor Peake's contributions to this Review are, it is needless to say amongst its most valuable elements. His reviews and notes in this number on *Recent New Testament Criticism* are learned, acute, and practically useful.

The numbers of **The Expository Times** for January and February are quite up to the high average of this periodical in interest. Considerable space is still given to the subject of *Reading in Public Worship*, and the choice of appropriate Scripture lessons. Scotch ministers give their views on this question at length, and, while opinion is divided, the majority favour a choice by the minister himself of chapters bearing on the subject of the sermon. Surely there is a more excellent way. Dr. G. G. Findlay contributes an

instructive paper on *The Messianic Teaching of Isaiah*, in which he shows how long a step forward towards the Christian fulfilment was taken by that prophet and yet how remote the prophetic ideal still remained from the reality finally presented in the Lord Jesus Christ. Under the head of Foreign Theology Dr. Moss reviews a German treatise on *The Son and Spirit of God*, while Professor Tasker examines a recent work of Dr. Resch on St. Paul's use of the *Logia Jesu*. Every page of the recent numbers of this periodical that we have examined is interesting in itself and full of stimulus to further study.

The Magazine of Fine Arts (Newnes, 1*s.* net) is a new monthly which appeals strongly to lovers of pictures, sculpture, bronzes, and old furniture. The study of *Jakob Jordaens*, the great Flemish master (1593–1678), is a paper of great value. Other articles of equal interest deal with *The Landscape Painters of England, The Art of William Etty, R.A., The Norwich School of Painting*, &c. The pages given to *Old English Bracket and Long Case Clocks* are pleasant reading: so is the whole magazine. It is well edited and full of excellent illustrations. There is a finely-executed representation of the Rokeby Velasquez. The February number contains a beautifully-illustrated article on *Bernardino Luini* and *A Note on the Drawings of Leonardo da Vinci*. Da Vinci's drawings still bear witness to his vast mental activities. Mr. Hind sat through one long summer day in the embrasure of a window of the Royal Library at Windsor, 'taking, one by one, the faded drawings from their paper envelopes. Such ideas! Such joy in labour! . . . As I gazed upon these Windsor drawings the restless mind and spirit of Leonardo da Vinci seemed still to be at work, still communicating themselves to the world.'

AMERICAN.

The American Journal of Theology for January contains three main articles. One is a symposium on the subject, *The Supernatural Birth of Jesus: Can it be Established Historically? Is it Essential to Christianity?* The writers are Professors Bacon of Yale and Rush Rhees of Rochester, who reply to the questions in the negative; Professor Zenos of Chicago, who holds that the case is 'not capable of demonstration nor susceptible of disproof,' and Dr. Marfield of Princeton, who, as might be expected, is wholly and strenuously conservative in his judgement. Another article—a very able and instructive one—is by Rev. W. T. Paullin of Chicago on *The Ontological Argument*. He comes to the conclusion that this time-honoured argument for the being of God cannot be accepted as valid, because it divorces reason from experience, but that 'the reasoning has in it some motives worthy of appreciation.' The third article referred to is on a subject not often handled, *The Changes of Theology among Methodists*. It is often said, or taken for granted,

that no such changes have taken place, that whilst Methodists have often argued and differed and separated over questions of Church polity, their doctrine has always remained the same. The writer of this article, however, Professor Sheldon, of Boston, knows his subject well and comes to another conclusion. He refers only to American Methodists, and he allows that the changes of which he speaks are proceeding silently and below the surface. But he contends that in their conception of the Bible, in relation to the doctrines of Original Sin, Entire Sanctification, and Eschatology, considerable changes of belief have already been effected or are steadily progressing. On the subject of the Person and Work of Christ, on the other hand, there is no definite doctrinal transition. He concludes that 'on the whole, American Methodism has preserved a fair balance between conservative and progressive tendencies,' and that it has in the main been true to its ideal. That it has ' blended with its conservatism so much of tolerance and catholicity must be gratifying to every lover of free scholarship.' Perhaps a candid examination of English Methodism would lead to a very similar conclusion.

In **The Baptist Review and Expositor** for January the most interesting article is one by Dr. W. N. Clarke in answer to the question, *What is the Essence of Christianity?* It is satisfactory that a theologian whose words are welcomed on both sides of the Atlantic should answer so clearly and unhesitatingly, The Cross of Christ. ' The Cross is the symbol of Christianity, and that which the Cross expresses is the essence of Christianity.' This great central idea is worked out by Dr. Clarke in a very fresh and helpful fashion. There is a notable series of *Studies in Exegesis*, by various writers.

The Princeton Theological Review for January provides strong meat for readers of good theological digestion. Three articles cover more than a hundred closely-printed pages, and each of them is one of a series. Dr. B. B. Warfield writes on *Tertullian and the Doctrine of the Trinity* (second article), J. G. Machen on *The New Testament Account of the Birth of Jesus* (second article), and T. F. Fothering ham on *The Doctrine of Baptism* (third article). The ' brief ' reviews of books are small treatises, all soundly orthodox from the Princeton standpoint. We are glad to find that the appetite for solid theological discussion still exists in some quarters, and a constituency which will maintain and read such a review as this is well worth cultivating. Dr. Warfield's discussion of the rise and early history of the doctrine of the Trinity and of Tertullian's share in it is instructive, and amongst the many articles now appearing on the *Virgin Birth of our Lord*, Mr. Machen's is one of the best we have seen.

China looms large in the American Reviews. In **The Forum** for January there is a valuable article by a Japanese writer, Adachi Kinnosuke, on *The New China*, in which he illustrates the present intimate connexion between the two countries, and declares that in

the critical hours of her rebirth Japan both can and will shelter China. In **The North American Review** for January there is another article of the greatest interest by Mr. Archibald R. Colquhoun on *The Chinese Press*, a subject still more fully treated by Mr. B. L. Putnam Weale in his masterly work on *The Re-Shaping of the Far East*. Incidentally, Mr. Colquhoun speaks appreciatively of the work of the Society for the Diffusion of Christian and General Knowledge, which is opening up a new world of thought to the people. 'In 1904 they printed 224,000 copies of new books, and their reprints amounted to 77,000. This by no means represents the total of European books circulated in China, since these publications are extensively pirated, all the best being seized upon as soon as published, photo-lithographed or set up anew in different type, and sold very cheaply. No less than six editions of one book were found in Hangchow at the same time, and the Society estimates that, at the lowest computation, their output is increased five times by piratical methods.'

Bibliotheca Sacra.—To the January number Dr. Walter E. C. Wright contributes an interesting, if somewhat slight article on *The Growth of Democracy*. His aim is to distinguish genuine democracy, which is of slow growth, from 'the mushroom variety that springs up in a night' and as suddenly perishes, giving place to some form of absolutism. 'True democracy, in its recognition of men not according to their adventitious conditions but for themselves, is simply the realization of the golden rule.' Liberty and equality do not always lead to fraternity. The cry for liberty may mean nothing more than 'a wish to be free from responsibility,' and the clamour for equality may be 'full of iniquity.' Reasons are given for regarding the general outlook as hopeful. The attitude of art, which so frequently finds its themes in lowly life, shows 'the drift of the time towards an all-embracing human sympathy.' Moreover, the economists are turning sociologists. 'They are concerned with the welfare of factory working people as well as with the increase of factory products. . . . They care more for human character and human comfort than for material goods.' In none of these things, however, does Dr. Wright see any indication of the approach of Socialism. 'Nothing can ever be devised to take the place of ownership as an incentive to industry, skill, and economy.' But it is essential to social welfare that 'the avenues of ownership' should not be closed to the multitudes.

Methodist Review (Jan.–Feb.).—The first article is a tribute to Dr. Upham, professor of practical theology at Drew Seminary. He was a noble preacher, and his work in the class-room gave him a splendid opportunity of imparting his own spirit to his students. Dr. Buckley writes on *The New Hymnal—Hymns and Music*. He greatly regrets the omission of Doddridge's 'The Saviour, when to heaven He rose.' He also objects to the inclusion of Bonar's 'When the weary, seeking rest,' which 'contains no less than fifty lines in

five stanzas. It is a prayer for twenty-two classes of persons. It may be a poem, but it is not a hymn, and it cannot be congregationally sung without losing, in its inventory of cases, any influence it might have if silently read.' This was Bishop Fraser's favourite hymn.

FOREIGN.

In the **Revue de Deux Mondes** for Jan. 15 and Feb. 1 there is an article of more than ordinary psychological and literary interest on *Pathological Egoism,* as illustrated in the character and works of Stendhal. The writer dwells on Beyle's supersensitiveness, his extreme timidity, his inability to understand persons with convictions different from his own, his curious verbal obsessions, &c. As a psychological novelist, he is regarded as the pioneer of modern French fiction, and as one of the most powerful and original analysts of races and of representative individuals. The analytical novel is searchingly criticized, and the father of it pronounced to be 'not a safe guide in either art or ethics any more than the spiritual children of Rousseau would be safe guides in the spheres of action.' In the number for Feb. 1 there is the first of what promises to be a valuable series of impressionist pictures of Japanese life, by M. André Bellesfort, who enlarges on the enchantments of Kyoto, the most 'antique' and 'magical' city in the world.

Theologische Rundschau.—In the February number of this journal recent works bearing on *Fundamental Questions in Theology* are reviewed by Dr. G. Wobbermin. He utters a timely caution when he says that many modern writers too hastily assume that in theology the 'dogmatic' method is altogether antiquated and has been superseded by the 'historic' method. If that were possible, theology would be merged in history. Even for systematic *philosophy* the historic method does not suffice; inquiries into the principles of knowledge cannot be dispensed with. In like manner *theology* cannot be limited to historic investigations; the dogmatic method may be used by those who are free from the dogmatizing spirit.

Troeltsch, a prominent writer on the philosophical problems which lie at the basis of theology, is said to have been, in his earlier works, an advocate of the exclusive use of the historic method. But in a recent lecture on *Psychology and the Theory of Knowledge in the Science of Religion,* Troeltsch is content to urge that dogmatic theology must never attempt to subvert the principles of historic thought. He now grants that the proper subject-matter of systematic theology includes not only the forms in which it has had an historic manifestation, but also the psychological motives discernible in the various religions. Psychological analysis is, therefore, as necessary as historical research.

The exclusive use of the historical method leads to the evasion of the question of the absolute claims of the Christian religion. All

that can be said from the purely historical point of view is that no higher type of religion than the religion of Jesus Christ has yet been evolved. But this statement does not satisfy the Christian consciousness. Reflection on the unique elements in the experience of a Christian, or in other words the use of the psychological method, justifies the absolute claims of Christianity; and this can be said without any depreciation of the measure of truth contained in other religions. Therefore, when the relation of Christianity to the non-Christian religions has been defined, it is still needful to institute an inquiry into the value of the religious contents of Christianity as compared with other faiths. 'One must also ask whether it is conceivable or not that there will ever be a higher stage in the evolution of the religious life than that which is attained in Christianity.'

Theologische Literaturzeitung.—In No. 2 Freiherr von der Goltz gives an interesting account of the latest product of Professor Harnack's facile pen. It is a dissertation, entitled *The Charge of Atheism in the First Three Centuries*, and is published in the *Texte und Untersuchungen* (Vol. 14, Heft 4). Harnack investigates the use of the words ἄθεος and ἀθεότης in Christian and heathen circles during the great persecutions. Beginning with St. Paul's description of the hopeless condition of the heathen who were ἄθεοι ('without God' Eph. ii. 12), Harnack collects the passages in early Christian literature in which Christians make use of the same word to signify their belief that the gods worshipped by pagans had no real existence. Out of this usage sprang the general conception 'godless,' and in this sense the term was applied to heretics; hence the Greeks and the Romans regarded Christians as, from their point of view, godless. In Latin *atheos* is not found before Arnobius and Lactantius. What the Greeks called ἀθεότης, the Romans knew as *crimen laesae religionis*, by which was meant not any error in theory, but the practical neglect of religious duties. As early as the second century Greek writers describe Christians as ἄθεοι. Justin Martyr adopts the word in the sense which the opponents of Christianity had made familiar; so far as the gods of Greece and Rome are concerned it is quite true that Christians were godless. But Justin also says plainly that in the absolute meaning of the word, it is not Christians, but pagans who are 'without God.' To the majority of Christians, however, the word was an offence. In 380 A.D. a law was passed, which included all the non-Christian religions under the term ἀθεότης. The juristic weapon, with which Christians had often been attacked, was thus turned against them that were 'without.' On these lines Harnack sketches the history of religion during the period chosen, as he traces the varying usages of a single word.

To No. 3 Dr. Steuernagel contributes a short but instructive review of Professor Sellin's book on *Oriental Excavations*, in which an attempt is made to show the bearings of recent discoveries on the

development of the religion of Israel. Sellin is said to be right in affirming that Egypt exerted no positive influence on Hebrew beliefs and ceremonies, but wrong in asserting that now-a-days no one thinks otherwise.

With Babylonian religion, however, Hebrew religion had much in common. This is due partly to direct dependence, partly to elements inherited in common, and partly to the religious sentiments universal in humanity. Nevertheless, 'the essential and unique element in the religion of Israel—the conception of God,' cannot be explained on the hypothesis of borrowing from Babylon. Steuernagel is of opinion that Sellin overrates the importance of the results of his own excavations in Palestine at Tell-Ta 'annek. In an appendix Sellin gives sufficient reasons for regarding as a failure Professor Friedrich Delitzsch's attempt to raise the Babylonian religion to a level with the Israelitish. The points in regard to which Delitzsch's judgements are traversed are: covetousness, the love of neighbours, sins of speech, and purity the most acceptable sacrifice.

The concluding issue of **Preuschen's Zeitschrift** for 1905 contains very little of interest. A long and dull article on the Passover custom of releasing a prisoner, with purely negative results, actually contrives to discuss the question without mentioning Dr. J. G. Frazer's theory, which at least merited examination more than some of the views set forth and refuted in these pages. *The Acts of Paul* form the next subject, after which we have a paper in English by Dom Chapman, to prove that the archetype of Codex Bezae followed the order of the Gospels found in the Curetonian Syriac, viz., Matthew, Mark, John, Luke. The proof is very ingenious, and has some bearing on the problem of problems for textual criticism, the history of the text known as Western. The concluding article, by D. Völter, gives good reason for believing that the apocryphal *Gospel of Peter* is really the work often referred to in antiquity as the *Gospel of the Egyptians*. There is also the third instalment of a piece of criticism of the familiar kind, by J. A. Cramer, this time showing how Justin's *First Apology* mostly consists of interpolations. For those who like this sort of thing, it is just the sort of thing they like.