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Contents.

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THE

LONDON QUARTERLY REVIEW

JANUARY 1907

ILLEGAL PRACTICES IN THE CHURCH OF ENGLAND

Report of the Royal Commission on Ecclesiastical Discipline. (Wyman & Sons.)

Minutes of Evidence taken before the Royal Commission on Ecclesiastical Discipline. Four volumes. (Wyman & Sons.)

The Royal Commission and the Ornaments Rubric. By the Rev. MALCOLM MACCOLL, D.D., Canon Residentiary of Ripon. (Longmans, Green, & Co.)

HIS MAJESTY'S warrant appointing a Royal Commission to 'inquire into the alleged prevalence of breaches or neglect of the law relating to the conduct of Divine Service in the Church of England and to the ornaments and fittings of churches; and to consider the existing power and procedure applicable to such irregularities, and to make such recommendations as may be requisite for dealing with the aforesaid matters,' was dated April 23, 1904. The chairman of the Commission was Sir Michael Hicks-Beach (now Lord St. Aldwyn), and his thirteen colleagues were the Archbishop of Canterbury,

Bishop Paget, Dr. Gibson (now Bishop of Gloucester), Dr. Drury (Principal of Ridley Hall), the Marquess of Northampton, Sir Francis Jeune (whose place was afterwards filled by Baron Alverstoke, the Lord Chief Justice of England), Sir John Kennaway, John G. Talbot, Sir Samuel Hoare, Sir Edward Clarke, Sir Lewis Dibdin, George W. Prothero, and George Harwood.

Almost the whole body of evidence laid before the Commission was directed 'to alleged irregularities consisting of the introduction of unauthorized alterations in the rites or ceremonies of Divine Service. Scarcely any evidence was offered of mere negligence in the conduct of Divine Service; and we received all that was tendered.' Further evidence as to alleged irregularities was available; but the Commission deemed that laid before it sufficient.

A copy of the report received as to any service was sent forthwith to the incumbent in question, who was invited to make any observations as to its accuracy, orally or in writing. Replies were received from 502 clergymen; thirteen attended and gave oral evidence. This wise action adds materially to the value of the statements made by witnesses, and also affords some insight into the inner mind of the incumbents. In case of any grave charge of inaccuracy the witness was asked if he wished to withdraw his statement, and when this was done the withdrawal is published.

On the evidence which stands unchallenged the Report of the Commissioners has been based. Due weight has also been given to the fact that the witnesses were not in sympathy with the services they attended. Two remarkable instances of the way anything like irreverence was dealt with are found in the volumes of evidence (Nos. 14,490 and 15,499). A gentleman from Leamington attended All Saints' Church, Ladbroke, Warwickshire, on October 7, 1904, with a view to his appearance before the Commission. He forwarded a sample of some material used in the Communion Service instead of bread. He was asked, 'How did you obtain it?' 'I obtained it in this

way, that the substance that was given to me I took and put it into my mouth. It was not dry; it had a kind of slimy taste; I could not retain it, and I put it out into my handkerchief.'

'It was administered to you in the Holy Communion?' 'Yes.' 'I may say that the bread was properly and reverently disposed of as soon as it was received by the Commission. It is not for us to express judgement on your conduct; but we are unable to take the evidence of a witness who has done what you have stated. You will please to withdraw.' 'Thank you, sir.' Another witness who had brought away a wafer given to him was bowed out in the same fashion.

The Commissioners give a brief statement in their Report as to what they understand to be the law relating to the conduct of Divine Service. This includes the words spoken, the rites and ceremonies employed, the vesture worn by the clergy, and the 'ornaments' of the churches. These matters are subject to the conditions imposed by the Acts of Uniformity, which set up, and require universal conformity to, one standard. The clergy are forbidden 'to use any other rite, ceremony, order, form, or manner of celebrating the Lord's Supper, openly or privily, or Mattins, Evensong, Administration of the Sacraments, or other Open Prayers than is mentioned and set forth' in the Prayer-Book as revised in 1662. 'Open Prayer' is that offered in churches, private chapels, or oratories. The vestures and ornaments are regulated by the Ornaments Rubric which is printed at the bottom of the page before 'The Order for Morning Prayer.' 'And here it is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.' Canon MacColl argues with great force and learning that this does not refer to Edward's First Prayer-Book, but to the custom of that year as given in the Order of the Communion issued in

1548. The question is, however, 'literary rather than liturgical,' for Edward's First Prayer-Book made no change in ceremonial. The legal vestments are fixed by the 'Advertisements' of 1566, 'in parish churches a surplice, and in cathedrals and collegiate churches at Holy Communion, a cope for the principal minister, "with gospeller and epistoller agreeably."' The ornaments of churches are fixed by the First Prayer-Book of Edward VI (1549), the ceremonies by the Revised Prayer-Book of 1662.

No living and growing Church can bear to be absolutely fettered. Ever since the Reformation the Crown has exercised a power of modifying the rigid adherence to the Acts of Uniformity.

Many breaches of the law are classed by the Commissioners as 'non-significant.' Some of these need no excuse, such as 'the publication by the minister during the time of Divine Service of notices other than those prescribed in the Prayer-Book or enjoined by the King or the Ordinary.' It only shows how the Church of England is hampered by legal enactments to find such things classed as breaches of law. Even the custom, firmly and happily established, that a bishop should give an address in the Confirmation Service, is illegal. There is more debate as to 'the saying of the words of administration at the Holy Communion to a row of communicants kneeling to receive the Sacrament.' The practice was not unknown in the seventeenth century; it was frequent in the middle of the nineteenth. Mr. Athelstan Riley, who was invited to give evidence as to breaches of law on the part of Low Churchmen, prepared himself by visiting Mr. Webb-Peploe's church, St. Paul's, Onslow Square. He made this selection because the vicar had strongly supported a resolution which Mr. Riley moved at the London Diocesan Conference in favour of greater loyalty to the Book of Common Prayer. To visit St. Paul's, Onslow Square, was carrying the war into the enemy's camp, and one listens eagerly to the evidence. The service which Mr. Riley attended was the Holy Communion. Mr. Webb-Peploe wore surplice-hood and tippet,

or scarf. The last Mr. Riley held to be an illegal vestment. He also maintained that there were various illegalities and breaches of the rubrics. After his sermon 'Mr. Webb-Peploe made the ordinary ascription, and then, still in the pulpit, said an extempore prayer, which I submit is an interpolation into the Prayer-Book, and then after the prayer he said "The grace of our Lord," the familiar conclusion of Morning or Evening Prayer, and with that dismissed the congregation.' Mr. Riley objected to the extempore prayer and the 'grace of our Lord.' There is no provision in the Prayer-Book for the 'ascription,' but that, as the Bishop of Oxford suggested, would be regarded as part of the sermon. Mr. Riley also objected to the clergy retiring into the vestry before the Communion Service, and to the fact that the offertory was taken there instead of being placed 'on the Holy Table in the Sanctuary.' When the elements were administered, Mr. Webb-Peploe said the words 'The body,' &c., and gave the bread to one communicant; the three other clergy, who were assisting him, then handed the bread to others without saying any words. Mr. Riley thinks the Prayer-Book requires that the words should be said to each communicant. A long reply is printed from Mr. Webb-Peploe, who comes well out of this counter-attack.

We now turn to 'Breaches having significance.' Under this head are arranged those illegal practices which have caused such grave disquiet in the minds of many attached adherents of the Anglican Church, and to multitudes of friends and well-wishers outside its own pale. Reports of services in 559 churches were laid before the Commissioners. In 491 of these Eucharist vestments—the alb, amice, chasuble, girdle, and maniple together with the stole—seem to be worn by the celebrant officiating at Holy Communion. These vestments were generally coloured, but in some cases they were of white linen. According to the *Tourists' Church Guide* for 1901, such vestments were worn in 1,526 out of the 14,222 churches in England and Wales. London and the suburbs head this list with

167 cases, Yorkshire had 114, Lincoln 78, Devon 65, Cornwall 59, Somerset 56, Stafford 56, Oxford 52, Kent 52, Sussex 38, Surrey 19, Cumberland 1, Westmoreland 1. No bishop has required that their use should be relinquished. Vestments in themselves may be of less importance, but 'there can be no doubt,' say the Commissioners, 'that at least a great many of those who support their use connect them with the doctrine of a commemorative sacrifice in the Eucharist.'

The whole evidence points in this direction. In 142 of the 559 churches under consideration, 'the officiating clergy before the beginning of the Communion Service, and while standing before the Holy Table, engage in devotions of the nature of an addition to the service rather than of private prayer. These devotions are generally inaudible, and accompanied by gestures, and sometimes include responses between the priest and the servers. It was suggested by the witnesses, and in some cases admitted by the clergymen concerned, that these devotions are a rendering, or adaptation, in English of the Confiteor, or preparatory Service of the Mass.' The chalice was 'ceremonially mixed' in 439 of the 559 churches. Wine and water were sometimes poured 'from separate cruets into the chalice accompanied by solemn acts, such as making the sign of the Cross over the chalice.' Wafers were used in 279 churches instead of bread, and in 249 the celebrant washed his fingers after placing the elements on the Holy Table, and before the prayer for the Church Militant. 'The name "Lavabo" is given to this ceremony, from the words of the 26th Psalm, which the celebrant is directed in the Missal to recite during the ceremony: "I will wash my hands in innocency, O Lord, and so will I go to Thine altar."' The hiding of the manual acts, the signing of the Cross on the elements, vessels, Gospel Book and the people, the ringing of a sanctus bell at the consecration of the bread and wine, and other customs, are all indications of the same tendency.

Incense was used ceremonially in 99, and non-cere-

monially in 10 of the churches as to which evidence was forthcoming. The *Tourists' Church Guide*, 1902, puts down the number of churches in England and Wales which use incense at 393.

Some illustrations of these statements will show what is going on in many English churches. St. Cuthbert's, Philbeach Gardens, Kensington, appears five times in the evidence. On All Souls' Day, November 2, 1903, there was Requiem Mass at 7, 8, 9 and 10.30 a.m. Mr. H. C. Hogan attended at 8 a.m. The clergyman wore Mass vestments, his chasuble being of black with white ornamentations. 'During his preliminary confession at the steps of the altar the celebrant was seen and heard to strike his breast three times. The Roman ceremony of the Lavabo was performed, and the sacring gong was rung at the sanctus, at the consecration, and before the communion of the people. The manual acts were hidden, and the consecrated wafer and chalice were elevated. The genuflexions of the priest were very obtrusive, both during and after the Consecration Prayer. After the prayer his attitudes and his frequent crossings suggested that he was secretly reading the Canon of the Mass. After reading the post-Communion Collect, the celebrant said in a loud voice, "May they rest in peace," and the service shortly afterwards closed.'

At Holy Communion in the same church on Sunday morning, January 10, 1904, the choir, preceded by acolytes bearing two lighted candles and a processional cross, entered the church at 11.30.

> They were followed by the procession of the celebrant, consisting of acolytes in scarlet cassocks, scarlet slippers and cottas, bearing lighted candles and a processional crucifix; the celebrant at this stage wearing a cope, which he afterwards exchanged for a chasuble. Having reached the altar, the thurifer brought incense, with which the celebrant, having first blessed it, proceeded to cense the altar. He was then himself censed, and preparations were made for a procession round the church. Candle-bearers,

> thurifer, six banner-bearers, crucifers, choir, celebrant, deacon and sub-deacon slowly proceeded along the south aisle, and then up the middle of the church to the chancel. . . . Incense was freely used before the commencement of the service, at the reading of the gospel, at the offertory, at the consecration; the altar, the elements, the clergy, and the choir and people all being censed in turn. . . . While the Comfortable Words were being read, an acolyte lighted the remaining thirty-six candles on the ledge above the Holy Table. Just before the Prayer of Consecration six acolytes bearing lighted torches came into the chancel, and knelt down behind the celebrant. The prayer itself was inaudible, but, presumably at the moment of consecration, the torch-bearers held up their lights, incense was freely used, and bells were rung. The celebrant elevated the wafer and the chalice, and genuflected before them. There were no communicants. After the singing of the Agnus Dei, the six torch-bearers ranged themselves, three on each side of the altar, leaving a clear space between the congregation and the celebrant. The celebrant then turned again to the altar, and the torch-bearers having resumed their position in a line across the chancel, the hymn, 'O come, all ye faithful,' having the refrain, 'O come, let us adore Him,' was sung by the congregation, upon their knees. When the benediction was given, the sign of the Cross was made. Some further service having been gone through by the clergy, the Nunc Dimittis was sung in conclusion.

Particulars are also given as to the service of *Tenebrae* at this church in Holy Week, 1904. St. Cuthbert's has 'perpetual reservation of the Blessed Sacrament' throughout the week on an altar on the rood loft, before which a light is kept burning.

Disquieting as this is, even graver and more painful evidence was given as to the practices in English villages by Lady Wimborne, the sister of Lord Randolph Churchill. She told the Commission how she had been drawn into the movement. She had been asked to join the committee of a rescue home, and was taking deep interest in what she

felt to be a valuable and most important work. Incidentally a friend asked whether she knew that this home was under very ritualistic management. When she spoke to Miss Duncombe, the secretary, that lady showed such a hostile spirit to the sort of Protestant feeling in which Lady Wimborne had been brought up, that she resolved to visit the church to which the girls from the home were taken. She went with her son-in-law on July 10, 1898. The service was a complete revelation, 'for it was nothing more nor less than the Mass.' She wrote about it to the *Times*. The committee of the home resented her action, and when she failed to move them she retired from the committee. Her letter to the *Times* evoked an enormous amount of sympathy. 'Letters from all classes of persons expressed the same melancholy tale of people being driven from their churches, owing to the ritualistic services, of others who knew not where to fix themselves in a home where a church with moderate services could be found, of family life being broken up through the influence of the priest on the daughters; and, in fact, the condition portrayed in all this correspondence was of such a nature that I felt something must be done to resist the growth of Romanism in our Church. I then conceived the idea of forming a league amongst one's friends, to induce them to use their influence in various ways to resist Ritualism.' A lady gave £5,000 to start the league. The union now has 14,000 members, of whom 500 are clergy and 2,000 laymen. It was at first called a Ladies' League, but now has the wider title—The Church of England League. The Woodward and Convent Schools were predisposing their pupils to Ritualism, so that schools have been started by the League, and a training college at Oxford. £40,000 has been thus spent in five years. Lady Wimborne described the movement which she was combating as 'not the work of individual men scattered about the country, but it is the outcome of a highly organized movement, only to be termed a conspiracy, to get behind the Reformation, to efface that movement, and so to leaven religious thought in our

Church as to make reunion with Rome possible and an accomplished fact.'

Lady Wimborne laid special emphasis on the effort to influence boys and girls by methods based on those of Bishop Dupanloup. 'If their work goes on much longer unhindered among the children, we shall soon find that we have brought up a generation of conscientious Romanists, and that Protestantism will be to them an unknown thing.' Lady Wimborne showed the Commissioners copies of little manuals prepared for the use of children. Such sentences as this are quoted: 'Now is the most solemn part of the service. Bow your head and keep very still, for Jesus is coming.' 'The most solemn part of the service is coming; try to be very still. Jesus is now coming; the angels are on the altar. The angels are around the altar. Oh! Jesus, I adore Thee. I worship Thee, I worship Thy Body and Thy Blood.' 'The consecration is completed. Now the Bread has become the Body of Christ, and the Wine has become the Blood of Christ. Worship the Lord who is now present.' Lady Wimborne pointed out that such doctrine lay at the foundation of all the irregularities which distressed her. She showed the Commissioners a transparency card taken from a village child. It bears a picture of our Lord blessing the cup, and if held up to the light prayers to the Virgin Mary become visible.

Lady Wimborne urges: 'If we want to see our Church kept true to the reformed faith, this teaching of the children must be stopped.' 'Very bitter and deep hostility is growing up in the minds of the working classes against the clergy. The poor are being driven from their churches, and they have no remedy and no redress; but it is rankling deeply in their hearts, and a day will come when it will find expression.' That statement has its brighter side. The fact that the working men resent such practices gives evidence that their sympathy is with Protestantism. But the situation is grave. Lady Wimborne says that no improvement whatever has taken place in the character of the services in these village churches since she first turned her

attention to the matter. She spoke to a young working man who was coming away from the eleven o'clock service in one of these villages, with his children. 'This was of course the Morning Service following on the Choral Eucharist. I remarked to him how wise he was to take his children to this service, and not allow them to go to the Choral Eucharist which had just preceded it, with the other school children. He opened up on the whole question, and told me how bitterly the people resented the action of the clergy, that where ten went to church thirty went to chapel; and finally he turned round and said, very quietly but very resolutely, "There will be war about this before it is over."' Another man in the same parish told Lady Wimborne that the clergyman was only just outside the door of Rome, and that he had much better go in.

Her evidence helps us to see the state of things with our own eyes. At the tiny village of Westmoors she found seven persons present at the Communion Service.

> There was a cross and two candles, lighted, on a ledge above the Holy Table. The clergyman wore a green chasuble, an alb, and a stole. . . . Wafers were used instead of the ordinary wheat bread; we heard the wafers broken. The clergyman ceremonially mixed the chalice, and he genuflected after the consecration of each element, elevated the paten and the chalice, and again genuflected. . . . The teaching of this church is so extreme that a short while ago the people came to Lord Wimborne, and asked him to assist in building a little mission hall, where they wanted to have the Church of England services, but of the ordinary type. It was impossible to get any ordained clergyman to do this, and consequently, though they have built a little mission hall, it had been taken over by, I think, the Congregationalists; and the people in the village told me it was very well attended indeed, and that sixty children went to their school.

Westmoors is under the charge of the Vicar of Verwood, a village with a population of 700. What the state of things is at Verwood another extract from the evidence

will show. No notice was given in the parish magazine of Morning Prayer. The evident intention was that the people should not come to it. Lady Wimborne says:—

> At 10.30 I went into the church; we were a few minutes late, and found the service being very rapidly read to a congregation of three old men and one woman. The Psalms had been reached, and were being read by the curate, who was accompanied by a server. There was no choir, and consequently no singing, and there was no intoning. It was all got through in twenty minutes. Then the church bell rang, the congregation began to arrive, and the school children were filed in under the charge of women, who distributed to them a little *Guide for use at the Holy Communion*. At the end of the Prayer of Consecration this note is inserted in the manual: 'Now the consecration is completed; now the memorial has been made; now the bread has become the Body of Christ and the wine has become the Blood of Christ, and where His Body and Blood are there is Jesus Christ Himself. Jesus Christ is here: worship Him with all your heart and soul.' It says, 'You may use these words as a private prayer. Remembering that the Lamb of God is our Lord Jesus Christ who is now present.' 'Worship the Lord, who is now present, with all your heart and soul.'

The congregation consisted of about seventeen girls and fourteen boys, all very small, some not above three years old, some children from a home, and between thirty and forty adults. The choir entered, the organ played, the priest in green vestments emerged from the vestry preceded by the server with a large brass cross. Eight candles were burning on the Holy Table. After the celebrant had said the opening sentence of the Creed, he retired into the vestry with his server, while the choir began a very musical rendering of the Creed. The clergyman then reappeared without the green cope and in white garb. 'He prostrated himself before the crucifix, which was hanging over the pulpit, and then he preached a sermon on the sacred heart of our Lord. It struck one that it was aimed at the Roman

idea of the Sacred Heart. This over, he went back to the vestry and put on a green chasuble before continuing the rest of the service.'

> During the Prayer of Consecration the priest bent over the elements on the table to such a degree that he appeared to be almost lying on the table. The bell was tolled as each element was consecrated. Many minutes were spent, during which one could hardly tell what was being done. The priest appeared to be perpetually extending his arms, prostrating his body over the table, or going down on his knees in front of it. It would, I should think, be within the mark to say he must have done this fifteen or twenty times. I tried to count, but I lost count. All this time the choir was singing, but the performance was long and tedious to a degree. This was at last brought to an end, and he turned round rapidly with the wafer in his hand, but as rapidly turned back again, and one heard the words of the Lord's Prayer taken up by the choir.

The Roman doctrine of transubstantiation was plainly taught under cover of a Church of England service. In this village the children never hear Morning Prayer or the Lessons. 'They are taken every Sunday to sit through this service, and are carefully taught the Roman doctrine in the little books they are given.'

It is almost a relief to read another sentence. 'They are made to keep very quiet in all these churches, I observed; but the poor little things are not following anything, and paying no attention to it. The poor people for the most part stay away. Two chapels are crowded. Some attend the church, and, though giving little heed to what is going on, get more or less accustomed to what they cannot change.' Lady Wimborne told an old farmer that she did not think she should come to such a service again. He said, 'Oh yes, you will get accustomed to it; I did not like it when I first began. I used to smile at it; now I pay no attention to his uppings and downings.'

The Bishop of Oxford is clearly convinced that a scheme of service which relegates Matins to a scanty time, and

rendered it so plainly 'as to suggest that few were expected to attend, was to thrust aside the continuous practice of three centuries, and to sacrifice the attainment of the Church of England in adapting and preserving for the whole body of Church people the noble type of prayer wrought into the offices of the Western Church.' Dr. Paget felt that 'if the laity were to part with this heritage, and only to attend the Holy Eucharist, using manuals such as he had recently been studying—such as were sold by thousands—there would be a loss in character and manliness, which hardly any gain could countervail.'

We have touched on a mere tithe of the evidence laid before the Commissioners. It reveals a condition of things which fills a Protestant reader with the gravest apprehension. 'In a large number of the Services of Holy Communion as to which evidence has been given, vestments, the Confiteor, illegal lights, incense, the Lavabo, the ceremonial mixing of the chalice, the wafer, a posture rendering the manual acts invisible, the sacring bell and the Last Gospel, are all, or nearly all, in use, and unite to change the outward character of the service from that of the traditional service of the Reformed English Church to that of the traditional service of the Church of Rome.' Some who use these things may persuade themselves that they are in accordance with the teaching of the Prayer-Book; but the Commissioners say:—

> Apart altogether from the question of connexion with the Church of Rome, it may well be doubted how far elaborate spectacular ceremonial of this kind can be consistent with the spirit and genius of the Church of England. The amount of symbolism which may with advantage accompany worship depends partly on national character and individual temperament, but also partly on the circumstances of each age. In our opinion such observances as the blessing and the use of holy water, *Tenebrae*, the washing of altars, and the benediction and lighting of the paschal candle, may emphatically be said to belong to the class of ceremonies which were designedly abandoned in the sixteenth century.

This is a mild putting of the case. The next sentence adds:—

> Practices unquestionably significant of doctrine condemned by the Church of England have also been shown to exist in considerable numbers. The common feature present in, and characteristic of, most of the illegal practices belonging to this class, such as elevation, genuflexion, use of the Canon of the Mass, use of the words, 'Behold the Lamb of God,' &c., public reservation, solitary celebrations, simultaneous celebrations of the kind referred to in the evidence, celebrations without communicants, and children's Eucharists, is the tendency to attach to attendance at the consecration of the elements a quasi-sacramental efficacy apart from actual communion, to regard the consecrated elements as in themselves objects of adoration, and to direct towards some of them some of the devotion which is due to our blessed Lord Himself.

Mr. Keble saw the danger half a century ago of the idea, met with in Roman Catholic books of devotion, gaining ground, that there was some 'special quasi-sacramental grace connected with simply assisting devoutly at Mass, over and above that promised to all earnest and faithful prayer.'

Who is responsible for this state of things? How have usages such as we have described become habitual? and how long has the development been going on? The Archbishop of Canterbury has a noble record. He did his duty with rare fidelity in the case of Mr. Dolling, of whom, he told the Commissioners, 'I never like to speak without expressing my sense of his splendid services, his enthusiastic and devoted work, and his personal character as an example to all kinds of people.' The archbishop gave the Commission an extended account of the origin of the present strifes. His survey goes back fifty years. The men to whose conduct exception was first taken were for the most part engaged, so it seems to the archbishop and the Commission, 'in a simple endeavour to restore the orderly observance of rubrics.' A mass of information is given

which throws light on the whole development. The Tractarians were not advanced Ritualists, but their leaven of high doctrine was steadily spreading its baneful effects, as students of Dr. Rigg's *Oxford High Anglicanism* know so well. In 1850 and 1851 the whole question of ritual came for the first time into public prominence. Choral services and surpliced processions of the clergy and choir in the newly consecrated church of St. Barnabas, Pimlico, gave rise to serious riots in the church and the streets. The Papal Aggression of October 1850, dividing England into Roman Catholic sees, led Lord John Russell to pen his famous Durham letter, bearing date November 1850. He denounced those 'unworthy sons of the Church of England' who were 'leading their flocks step by step to the very verge of the precipice.' As a result of this letter a memorial was addressed to the Queen, bearing 231,000 signatures, asking that the bishops should be directed 'as respects external and visible observances in which many novelties have been introduced, to take care that measures may be promptly adopted for the repression of all such practices.' Between 1857 and 1866 there was 'a development and extension of ritual usages, such as the Eucharistic vestments, altar lights, flowers and incense, and the claim that they were perfectly legal was asserted with increasing confidence.' From 1866 to 1892 controversy was rife. A Royal Commission on Ritual was appointed in 1867, and the same year the famous suit was brought against Mr. Mackonochie. The Court of Arches decided against the legality of elevation, the use of incense, and the mixed chalice. In 1871 the Judicial Committee of the Privy Council heard an appeal in the case of Mr. Purchas, perpetual curate of St. James's Chapel, Brighton. It pronounced that Eucharistic vestments, the eastward position, the mixed chalice, and wafer-bread were illegal. This created consternation among the High Churchmen, and probably 'led to an increase rather than to a diminution of the ritual usages which it condemned.' In 1874 the 'Public Worship Regulation Act' was passed in the face

of vehement opposition from High Churchmen, who regarded it as an engine of oppression. 'In view of all the facts' the present Commissioners think that this should now be repealed. Archbishop Tait moved for the appointment of a Royal Commission in 1881 to consider the whole subject of Ecclesiastical Courts.

Archbishop Benson, as a close student of ceremonial, had much influence with High Churchmen; he used it to discourage excessive ritual. His judgement in the case of the Bishop of Lincoln in 1890 produced 'a salutary and quieting effect upon Church opinion, and tended to unite the central body of High Churchmen in restraint of irregular and illegal usages.' It sanctioned, under carefully defined conditions, the mixed chalice, altar lights, the eastward position, the singing of the Agnus Dei, and the performance of ablutions. It forbade the signing of the cross when giving the Absolution and the Benediction, and the ceremonial mixture of the chalice in the service, and declared that the minister was bound to take care that the manual acts should be seen. The Judicial Committee confirmed the archbishop's decision on all points, save that they pronounced no decision as to altar lights, not regarding the Bishop of Lincoln as personally responsible for what had taken place in regard thereto. The Commissioners feel bound to add, on the strength of the evidence before them, 'that it appears to be certain that many of those who welcomed the sanctions which this judgement gave (notably to the mixed chalice and to the eastward position) have not observed the conditions attached by Archbishop Benson to such use.'

There is no doubt that the judgement was a clear and substantial gain to High Churchmen, even though it declared the High Sacramental doctrine associated with these points an unauthorized and unjustified interpretation of the ritual. Looking back, the influence of the Lincoln Judgement must be pronounced distinctly injurious. The rank and file of High Churchmen have used it as a stepping-stone for further advance, and it gave definite sanction to

practices which were before doubtful. The anxiety with which many regarded the judgement has, we maintain, been justified by the event.

London has always been a chief centre of Ritualism. It was hoped that the appointment of Dr. Temple as Bishop of London in 1885 would bear good fruit, but, as the Commissioners say, a belief 'became speedily current that, robust and active as was his general administration, a very large liberty in ritual matters would be allowed to clergy whose work in their parishes was vigorous and effective. His unfailing admiration for real devotion to a hard task, and his instinctive desire to carry his sympathy to the widest possible limits, doubtless stayed him from interfering with many things of which he gravely disapproved. It is certainly true that in the evidence given before us a great many of the "advanced" usages described in London churches are said to have been introduced about that time.'

When Dr. Creighton came to London in 1897, 'he found grave disorders. Illegal practices and services in close imitation of Roman rites were exciting public attention. There was a certain amount of agitation; there were disgraceful scenes in several churches; and the difficulty of the situation was aggravated by the irritation which these violent interruptions of public worship caused.' The Bishop was in a cruel position. The ritual situation was chaotic. He exerted all his powers, and was 'inexhaustible in argument, and plea, and appeal.' He grappled with the prevailing illegalities, and did much to bring to an end services going beyond the Prayer-Book. 'Moreover, services such as the Veneration of the Cross, Corpus Christi processions with the Reserved Sacrament, Benediction with the Reserved Sacrament, and washing of altars, which were then coming into use, were definitely checked by Bishop Creighton; and, in consequence of the efforts of the present Bishop of London in the same direction, they are, so far as we have been able to ascertain, now very rare.'

The Commissioners have reached two main conclusions. They rightly hold that the law of public worship in the

Church of England is too narrow for the religious life of the present generation. Here is a notable confession :—

> In an age which has witnessed an extraordinary revival of spiritual life and activity, the Church has had to work under regulations fitted for a different condition of things, without that power of self-adjustment which is inherent in the conception of a living Church, and is, as a matter of fact, possessed by the Established Church of Scotland. The result has inevitably been that ancient rubrics have been strained in the desire to find in them meanings which it has been judicially held that they cannot bear; while, on the other hand, the construction placed on them in accordance with legal rules has sometimes appeared forced and unnatural. With an adequate power of self-adjustment, we might reasonably expect that revision of the strict letter of the law would be undertaken with such due regard for the living mind of the Church as would secure the obedience of many, now dissatisfied, who desire to be loyal, and would justify the Church, as a whole, in insisting on the obedience of all.

The Commissioners also recognize that the machinery for discipline has broken down. The means of enforcing the law in the Ecclesiastical Courts have been tried and have often failed, and attempts to deal administratively with ritual irregularity have been unsuccessful, partly for lack of firm handling, but also because the law gives no power to discriminate between small and great matters in regard to the rites and ceremonies of public worship. The Commissioners feel that for a section of clergymen to conspicuously disobey the law, and do so with impunity, is ' not only an offence against public order, but also a scandal to religion and a cause of weakness to the Church of England.'

The Report urges that such practices should ' promptly be made to cease by the exercise of the authority belonging to the bishops, and, if necessary, by proceedings in the Ecclesiastical Courts.' The Convocations of Canterbury and York should be instructed to frame a new rubric

regulating the vesture of the ministers, and such modifications in the existing law as to the conduct of Divine Service as may secure 'the greater elasticity which a reasonable recognition of the comprehensiveness of the Church of England and of its present needs seems to demand.' Bishops should be invested with power to refuse to institute any clergyman to a benefice who had not previously satisfied them of his willingness to obey the law in reference to Divine Service and the ornaments and fittings of churches.

Lord Halifax claimed at the Church Congress in Barrow that certain of the findings of the Commission were a practical justification of the High Church position. 'The report, in fact, made it quite clear that the "Six Points," with the addition of such reservation as was necessary for the Communion of the Sick and Prayers for the Dead, could not be forbidden, and were in no sense inconsistent with the teaching of the Church of England.' That is the peril which many foresee. We are not concerned so much with vestments and incense as with the fact on which Canon Beching insisted in the same meeting of the Congress, that the elevation and reservation of the Eucharistic elements for purposes of worship 'depended upon a doctrine of the Eucharist implying a local Divine Presence upon the altar, which had been repudiated by the English Church as unscriptural.' The Dean of Canterbury expressed his conviction at Barrow that to issue Letters of Business would open 'flood-gates of theological and ecclesiastical debate. But if their fathers in God, instead of proposing to unsettle that Book of Common Prayer which was the one bond that united them, or seeking powers inconsistent with ancient principle for defending doctrine, would strenuously uphold by all their moral and spiritual influence the old Anglican and anti-Roman ideal of their Church, they would soon rally round them an irresistible union of loyal men from all schools of thought, and would gradually but surely banish from their midst "the falsehood of extremes."' The work of revision is beset with difficulties. The

Guardian says, 'All admit that reforms must be undertaken. But the gravity of the work can scarcely be exaggerated. Never was wisdom more needed, and never was the duty of patience more imperative than now.'

A Nonconformist finds much reason in this Report to be thankful for the Free Churches of this country. It is true, as the Commissioners point out, that the complaints refer to a small proportion of the 14,242 churches in England and Wales, but the limitation of time prevented the reception of further evidence. No one can doubt that the churches in which extreme practices prevail are scattered over the country, and that their tendency is to leaven the rest. Dean Wace regards this approach to Roman practices by a considerable number of clergy, and the actual passing into Roman territory on the part of some, as the gravest fact established by the Commission. We do not fail to recognize the self-sacrifice and devotion of many of the most advanced High Churchmen, but we contend that they have no right to use their position in the National Church to inculcate teaching which is manifestly opposed to the Reformation Settlement. It is matter for sincere thankfulness that such workers as Lady Wimborne are thoroughly roused to the danger, and are using their influence to deal with the problem. We have more faith in them than in some of the bishops. The Bishop of Birmingham, honoured in all churches for his great gifts and his saintly life, has publicly stated that the ceremonial used in St. Aidan's, Small Heath, Birmingham, seems to him 'the only sort of way of expressing the great spiritual facts and realities which the service embodies and enshrines.' When one finds that incense is used ceremonially in this church, and that other flagrant ritual offences were reported to the Commissioners, one may well despair at such a statement from the bishop of the diocese. The Bishop of Worcester, in his address to the Senatus which he had formed to advise him as to the Report of the Commission, pointed out the difficulties with which the bishops are beset. [*Guardian*, September 19, 1906.] 'The rough and ready method of the

man in the street is impossible for responsible bishops.' This may be true; but the country rightly looks to the episcopate for firm handling of the subject. It is matter for thankfulness that the two Archbishops, and the Bishops of Bristol, Durham, Exeter, Gloucester, Liverpool, Oxford, Ripon and Winchester have dealt so wisely and firmly with the question of the introduction of the *English Hymnal* into their dioceses. The Archbishop points out that the danger in that selection 'lies specially in certain of the hymns relating to the Holy Communion, to the faithful departed, and (most markedly) to the hymns for use on saints' days.' That timely action encourages us. The editor of the *Spectator* urged at the recent Church Congress that the Church of England has the note of comprehension which befits the Church of the realm. But, as Mr. Llewellyn Davies has pointed out, it is one thing to have a really comprehensive theology, it is another and vastly different thing to have a Church in which every clergyman is free 'to deprave its doctrine and discipline' at his own will. Many urge that the Church of England should be separated from the State, and allowed frankly to go on her own way. The liberty which Lord Halifax claims for his party could only be secured outside the Church of England, or by Disestablishment, however greatly that might be deplored by many moderate men. There is something more to be desired than comprehension, and that is freedom from the high sacramentarian teaching which lies at the root of these illegal practices. England paid a great price for her deliverance from Papal superstition, and it is the business of every Englishman, to whatever Church he may belong, to strengthen the hands of the authorities of the Church of England, so that she may not be entangled again in the network of sacerdotalism.

JOHN TELFORD.

HARNACK AMONG THE APOLOGISTS

Lukas der Arzt, der Verfasser des dritten Evangeliums und der Apostelgeschichte. ADOLF HARNACK. (Leipzig: J. C. Hinrichs. 1906.)

The Medical Language of St. Luke. Rev. W. K. HOBART, LL.D., Dublin. (London: Longmans. 1882.)

Horae Synopticae. Rev. Sir JOHN C. HAWKINS, Bart., M.A. (Oxford: The Clarendon Press. 1899.)

THE thesis proposed by Professor Harnack in the work named above carries us right into the heart of the question of the credibility of the gospel history, and raises issues of momentous importance for our faith as Christians. If, as a number of modern critics declare, we have no knowledge who the writers of the Gospels and the Acts really were, and if those books were written only after the second century had begun, then we cannot have any well-grounded assurance that they present to us Jesus as He actually lived among men, and it is not easy to meet the contention that we only know Him as He appeared to a later generation of Christians through a haze of exaggerated reverence and fond superstition. If we can show, on the contrary, that the Gospels and the Acts of the Apostles were written within the lifetime of men who saw the Lord, and if we can trace them to authors who were either eye-witnesses themselves, or took pains to ascertain from eye-witnesses and trustworthy authorities the truth of what they wrote, then we have great confidence that the portrait they have drawn is the real Christ, that He actually performed those mighty words, and spake as never man spake, and died upon the Cross, and rose from the grave and ascended to heaven for our redemption. Harnack's book tends wholly in this latter direction, and he maintains his thesis with uncom-

promising thoroughness, and, as we think, with complete success. Remembering his doctrinal views as he sets them forth in his brilliant lectures published under the title *Das Wesen des Christentums*, and called in the English translation, *What is Christianity?* we cannot claim him as being in full accord with the views of Christian truth commonly received among us. Nevertheless, as he comes before us here in the capacity of a New Testament critic, discussing the literary questions raised by his thesis, and meeting the objections of critical opponents on conservative lines, we feel moved to exclaim, 'Harnack among the Apologists!'

His book, *Luke the Physician—the Author of the Third Gospel and the Acts of the Apostles*, when it was published last summer, had the unusual distinction of a review, explanatory of its purpose and scope, from its author, in the pages of the *Theologische Literaturzeitung*, of which he is joint editor, and the still more remarkable distinction of an adverse review in the same number by Professor Schürer of Leipzig, Harnack's colleague in the editorship of that magazine. Harnack follows, in another number,[1] with a rejoinder, affirming with renewed emphasis his former contentions, and exposing the weak points of his colleague's attack. Readers and reviewers have no cause to object to this display of critical gladiatorship by the two editors. The reviews for and against have, at any rate, the advantage of focussing the points at issue, and, as the two men are among the foremost authorities in the field—Harnack by his monumental *History of Early Christian Literature*, and Schürer by his massive *History of the Jewish People in the time of Christ*, the discussion is highly instructive.

Harnack, however, does not appear now for the first time on the apologetic side. When, ten years ago, in the first volume of the second part of his *History of Early Christian Literature*, he declared that the tradition of the

[1] The numbers are July 7 and August 4, 1906.

Church from the beginning regarding the date and authorship of the New Testament books was nearer the truth than the theories of the advanced critics, he gave opponents on the conservative side a welcome surprise, and friends among the advanced critics a serious disappointment. His declaration, practically in favour of the traditional view of the Gospels (although he considers the Fourth Gospel the work not of John the son of Zebedee, but of the shadowy John the Presbyter), attracted a good deal of attention, and seemed to herald a reaction from the extreme views of the Tübingen School. 'There was a time,' said Harnack, referring to this school, '—the public generally, perhaps, imagines it is in it still—when people considered themselves bound to regard the earliest Christian literature, including the New Testament books, as a tissue of forgeries and falsifications. That time is past. For science it was an episode in which it learned much, and after which it had much to forget. The conclusions which I have reached tend in a reactionary direction further still, even further than the views of many who are adherents of moderate criticism. The earliest literature of the Church is in its principal points, and in most of its details, historically regarded, veracious and reliable.'[1] By this qualification, 'historically regarded,' Harnack guards against being thought in sympathy with the doctrinal views of most of those who accept his literary and historical conclusions.

One cannot help connecting this conservative attitude of Professor Harnack on the literary side of these questions with the cordial acknowledgement which we meet in this latest volume of the critical labours of English scholars. We say this, well knowing that he is himself a master in the field, and that of him it is true,

Nullius addictus jurare in verba magistri.

It often strikes a student with surprise and disappointment to find German scholars elaborating and refuting, decade after decade, perhaps generation after generation,

[1] *Chronology of the Early Christian Literature*, Preface, p. viii.

views which have been set aside by the practical and solid scholarship of our countrymen—of a Westcott or a Lightfoot, of a Sanday or a Ramsay. The German scholar plods on his ponderous way, or follows the will-o'-the-wisp of some fantastic speculation, oblivious or heedless of the better ways and steadier light which English scholarship can offer him. Of course there are many exceptions, and Harnack is one of them. He does not disdain to consider new evidence when it is brought before him, and to modify his views in accordance with it. Dr. Hobart, of Dublin, a clergyman of the Irish Church, four-and-twenty years ago published a book on the *Medical Language of St. Luke*, containing learned and convincing proofs of a medical hand in the writing of the Third Gospel and the Acts. That painstaking and elaborate work, the labour of a lifetime, has been ignored by the great body of the negative critics; or, if noticed at all, as by Schmiedel and Jülicher, with small praise or contempt.[1] Sir John Hawkins, Canon of St. Albans, has produced an exceedingly useful work, a series of valuable studies of the words and phrases of the Synoptic Gospels and the Acts as bearing upon the authorship of those books, but Harnack himself is witness that it is scarcely read in Germany.[2] Professor W. M. Ramsay, of Aberdeen University, has won the adhesion of most English scholars to his South Galatian theory, and the support also of many of the most competent German critics; but when his views were first published, Professor Schürer, in the *Theologische Literaturzeitung*, describes some of his contentions as 'humbug'![3] In the work before us Harnack speaks with the utmost respect

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[1] Jülicher's contemptuous references may be seen in his *Introduction to the New Testament* (English translation by Miss Ward), pp. 447, 448. Dr. Chase (now Bishop of Ely), in his Hulsean Lectures on the *Credibility of the Acts*, remarks (p. 14) with regard to Dr. Hobart's book: "So far as I have observed it has remained unnoticed by the assailants of the traditional view of the Third Gospel and the Acts."

[2] *Lukas der Arzt*, p. 19.

[3] See *Church in the Roman Empire* (Fourth Edition), p. 13 n.

of all these scholars, and takes the results of Dr. Hobart and Sir John Hawkins as corner-stones in the building up of his argument.

Since Harnack pronounced in favour of the traditional view of the authorship and chronology of the New Testament books ten years ago, there has been a backward movement on the Continent in the direction of extreme views. The Dutch School of critics have come into prominence with their pronouncement against the genuineness of the four Pauline Epistles, which Baur and the Tübingen scholars admitted. Von Manen, of Leyden, who is lately dead, declared the author of the Acts wrote about the middle of the second century, and derived his materials from two sources—the Wanderings of Peter and the Acts of Paul. Into this reaction some of the younger scholars of Germany have also been swept, and views of the most fantastic character have been set forth by them. But Harnack has not gone back on his former opinions. He has rather gone forward, and he attributes the more positive views he has now reached to continuous study. In fact, we can see his progress. In his *History of Early Christian Literature* he was more concerned with the chronology, but he has a notable remark showing how his thoughts were running: 'It is of high importance to be able to date a Gospel like that of Luke,—which presupposes the Gospel of Mark, and expressly speaks of other Gospels already written,—within a period of fifteen years (78 A.D.–93 A.D.). The Gospel itself says nothing as to the date of its composition, apart from unmistakable references to the destruction of Jerusalem.'[1] In another of his many contributions to the literature of Early Christianity, Harnack sketches *Medicine in the Earliest Church History*, and names Luke the Physician of Antioch at the head of his list of Christian physicians. Although it is clear in this essay that he is disposed to attribute the Third Gospel and the Acts both to St. Luke, he does not yet speak with

[1] *Chronologie*, p. 250.

the same conviction and assurance as in his newest work; and while he speaks in general terms of the medical interest and knowledge displayed in both works, he had evidently not then made the acquaintance of Hobart's book, nor grasped the full significance of the medical terminology as a means of proving the unity of authorship. In his lectures on *Das Wesen des Christentums* he declares[1] that the historical criticism of the last two generations has succeeded in restoring in its main outline the credibility of the Gospel history which Strauss thought he had destroyed. He considers that the Third Gospel was composed by a Greek, probably in the time of Domitian, and in the second part of the work of this author, the Acts of the Apostles, besides in the preface to the first, he shows himself familiar with the literary language of his nation, and an excellent master of style. And he adds that he has kept in the main to St. Mark's narrative, and to a source which we find also appearing again in Matthew. These accounts seemed to St. Luke to be preferable to the many others to which he refers in his preface, and his acceptance and employment of these are a guarantee of their truth. In the work now under review he appears as the uncompromising advocate of the Lucan authorship of both the Third Gospel and the Acts, and of all their parts from beginning to end.

It is well known that in the four Gospels we have four anonymous writings. The titles 'According to Matthew,' 'According to Mark,' and the rest, were only attached to them after they had been gathered into a collection known as 'The Gospel' in the first half of the second century; and Irenaeus, about 180 A.D., is the first of the Fathers to quote them explicitly by their authors' names. In the Third Gospel, happily, there is a revelation of the personality of the author in the dedication of his work to Theophilus, and an account of his aim and plan in writing it. Although in our ordinary arrangement of the New Testa-

[1] English translation, *What is Christianity?* p. 22.

ment books, the Gospel of St. John comes between the Third Gospel and the Acts, yet the common authorship of these two is disclosed in the address to Theophilus again at the beginning of the Acts, and the reference to the earlier writing. We are grateful for this indication that they form two parts of one historical work. Moreover, as we read through the second part, the Acts of the Apostles, we come upon passages describing the journeyings and labours of the Apostle Paul, in which we have a yet fuller revelation, as we believe, of the personality of the writer. He shows his presence with the Apostle as a fellow traveller, and even fellow labourer, by the use of the first person plural. People do their reading of Holy Scripture so perfunctorily that many never notice this peculiarity. We cannot be too grateful for the disclosure of the author's person given in what are called the We-passages. They are Acts xvi. 10–17; Acts xx. 6–xxi. 1–18 (perhaps more); Acts xxvii. 1–xxviii. 1–16; and if a variant reading be admitted, Acts xi. 28. Various explanations have been given of the occurrence of the first person plural, but the obvious and natural inference is that the author of the Acts was a companion and fellow labourer of St. Paul, and was present with him in scenes which he thus describes. This was the view taken by Irenaeus before the end of the second century, and it has been held by the Church ever since. When we turn to St. Paul's Epistles, with their numerous salutations and personal references, and seek to ascertain from a comparison of them who this modest writer can be, we conclude that he is no other than St. Luke. In three passages of St. Paul's Epistles he is mentioned by name. In Col. iv. 14, Phil. 24, and 2 Tim. iv. 11 he is mentioned, when St. Paul was writing as a prisoner, and, in the last reference, has Luke as his only companion. In the first reference he is expressly called by St. Paul his 'Beloved Physician.' He is so distinguished from Jewish friends of the apostle in these references, that we take him to be a Greek by birth. That he was a Greek by education and training may be proved from the way in which he uses

the Septuagint, and not the Hebrew Scriptures, for his Old Testament quotations, and by other touches in his writings. The early tradition that he belonged to Antioch appears to be supported by frequent allusions to that ever memorable centre of early Christian activity and life. The indications furnished by the two books themselves, together with the allusions in St. Paul's Epistles, definitely point to the conclusion that they were written by a trusted friend and fellow labourer of St. Paul, and thus are witnesses of the highest value for the credibility of the early Christian history. For if the Acts be written by St. Luke, the Gospel which is almost universally admitted to be from the same hand must also be his, and thus we should have a certainty as to its authorship which criticism does not allow concerning the other three Gospels.

This was the view of the primitive Church, of the Fathers, of the Reformers, and of all scholars down to the nineteenth century. Since that time the genuineness of both the Gospel and the Acts has been assailed. Next to St. John, there is no book of the New Testament which has been more disputed than the Acts of the Apostles. There are critics quite prepared to accept the Third Gospel as the work of St. Luke who refuse to him the authorship of Acts, and who, because of the difficulties in Acts, deny the authenticity of both. 'If the Gospel,' says Professor Johannes Weiss of Marburg, 'were the only writing attributed to him, we should probably raise no doubt as to the correctness of the old tradition, since we should have no sufficient grounds for maintaining that a follower of Paul could not have written it.' The We-passages requiring the writer to have been a follower of St. Paul have been a serious stumbling-block, and many attempts have been made to explain away what we hold to be their clear significance. It is said that they cannot indicate the author of the book, for surely in that case he would have told us how it was that he met St. Paul, and attached himself to his company, and so forth. Theophilus, however, may have known these particulars already, and thus there would have been

no need to tell him, merely in the far-off interest of curious critics in the nineteenth and twentieth centuries. Others hold that the We-passages are a traveller's diary, and, they will even go the length of admitting, St. Luke's diary, and that the book in which those entries in the diary have been incorporated, by whomsoever written, has got the name of Luke from those fragments which are really his. Dr. Carl Clemen, of Bonn, holds that these were documents put together by successive editors making successive revisions; Spitta imagined a combination of two sources flowing through the book, and capable of being distinguished; Von Manen postulated two sources, as we have seen; and Hilgenfeld believed in three documents—the Acts of Peter, the Acts of the Seven, the Acts of Paul. If the contention of Harnack in the work before us succeeds, then all that variegated growth of speculation is cut down at a stroke, and may be swept out of the way.

In proving the unity of the authorship, first, within the Acts itself, and then of the Acts and the Third Gospel, Harnack follows three principal lines of proof. Without adopting Harnack's order, we may summarize them here.

1. The first line is of a more general character, the homogeneousness of the contents of the We-passages with those of the main narrative. If the We-passages come from a different hand, if they consist of materials inspired by another purpose, then there will surely be differences in the colouring, in the perspective, in the incidents of this part of the narrative compared with the rest. In the Acts of the Apostles—it is the same in the Gospel—there are quite a number of *angelic appearances*. At the very beginning we have the two men who stood by the disciples in white apparel and told them that their ascended Master would so come in like manner as they had seen Him go into heaven; there is the angel who led St. Peter out of the prison; and, as if there was no change whatever of narrator, there is in the We-passages at the end of the book, the angel who appeared to St. Paul when in imminent danger of shipwreck, assuring him of his own safety

and that of his fellow passengers. In the Acts, also, there are *visions* frequently recorded. St. Stephen saw heaven opened; St. Peter had the vision of the sheet let down from heaven which prepared him for the visit of Cornelius and a universal gospel; St. Paul had the heavenly vision which changed his whole career, and the reassuring vision at Corinth; and, in the We-passages again, the vision of the man of Macedonia inviting St. Paul to missionary labour in Europe. In the main narrative there are *miraculous deeds* recorded. There is the healing of the lame man at the Beautiful Gate of the Temple; of the man impotent in his feet at Lystra; and, in the We-passages, the healing of the demoniac girl at Philippi; the raising of Eutychus, who had fallen down and was taken up dead when St. Paul had prolonged his discourse; and the healing of Publius, who suffered from a bloody flux. In reference to *angelic appearances*, to *supernatural visions*, to *miraculous deeds*, there is the same attitude in the We-passages as in the main narrative. Whether we have regard further to *the exercise of the spirit of prophecy*, to *classical reminiscences*, which are fairly numerous in the writings of this man of culture, to *notices of unusual emotion*, such as are common in St. Luke—they occur in the same proportion in the We-passages and in the main narrative of the Acts. It need hardly to be mentioned that it is the same with the Third Gospel as with the Acts, and what proves the unity of the We-passages with the Acts as a whole, proves also their unity with the Third Gospel. Harnack by no means labours this line of proof; he rather gives the impression that there are reserves of evidence behind for any who choose still further to work out the subject.

2. His second line rests upon *the prevalence of medical language in the writings ascribed to St. Luke*—in the Gospel as well as the Acts, and in the We-passages as well as in the main narrative of the Acts. From the style and language of the Third Gospel and the Acts, we infer that the author was a man of culture and literary skill; and even if we had to part with St. Paul's reference to St.

Luke as a physician, or, if there had been no such reference in the New Testament, we should have inferred that the author of the two books addressed to Theophilus was a medical man. In prosecuting the argument Harnack relies almost wholly upon the work of the Rev. Dr. Hobart, of which he takes the fullest advantage. The only fault of this work is that it proves too much, and the fact that the author somewhat overdoes the argument accounts, to some extent, for the caution with which his results were at first received. Now, however, the best English scholars accept his proofs, and many of the foremost German critics also. Dr. Zahn, of Erlangen, in his learned *Introduction to the New Testament*, declares that Dr. Hobart has, for every one capable of judging of proof, proved that the author of the works ascribed to St. Luke was a man versed in the professional language of Greek medicine—in fact, a Greek physician. Harnack accepts the evidence with the utmost confidence, and when we have him and Zahn agreed upon the validity and force of an argument, we may be well assured of its soundness and strength.

Harnack in an appendix marshals the evidence with much skill. Accepting St. Paul's statement that St. Luke was a physician, he proceeds to investigate the traces of his profession in the histories bearing his name. The traces presumably may be of different kinds. (1) The whole narrative may be determined more or less by medical points of view, medical aims and ideals. (2) The cures recorded may be recorded at length, and with tokens of special fondness and interest. (3) The language may be coloured by the use of medical terminology, and medical metaphors and figures. All these notes of professional interest are found throughout the entire history written by St. Luke. Of course it may be objected that the subject-matter of the history lent itself to this manner of description, and that these tokens are not decisive for the medical calling of the author. Jesus appeared on earth and took up the part of a Great Physician and Saviour. All the evangelists describe Him as such, and one of their

number may well give this aspect of His work special prominence, and represent the healing activity of Jesus as the most important. Moreover, religiously disposed Greeks of that age were fond of placing religion under the point of view of healing and deliverance. We must become more precise, therefore, in order to be sure that the writer was really a physician; we must satisfy ourselves as to the following particulars: (4) whether the description of cases of sickness in his histories exhibits special professional observation and knowledge; (5) whether the language, where medicine and healing are not in question, is coloured with medical expressions; and (6) whether in passages where the author speaks as an eye-witness the medical element comes prominently into view. These questions are all to be answered in the affirmative. The features here suggested are found in abundance in these histories, and they demonstrate conclusively that they are the work of a physician.

In condescending upon particulars, Harnack begins with the We-passages, in which the author is an eye-witness and participator in the incidents which he describes. In the long We-passage towards the close of the Acts (xxviii. 8–10), a very interesting notice is found: 'And it was so that the father of Publius lay sick of fever and dysentery, unto whom Paul entered and prayed, and laying his hands on him healed him.' The word rendered 'fever' is plural only here in the New Testament, and in combination with 'dysentery' is the usual professional description of gastric fever by Greek medical writers. Dr. Hobart quotes a number of instances to this effect from the early Greek medical writer, Hippocrates. Harnack goes on to make a point which has escaped Dr. Hobart. Continuing the quotation we read: 'And when this was done the rest also which had diseases in the island came and were cured, who also honoured us with many honours, and when we sailed they put on board such things as we needed.' Harnack points out that the numerous sick people here mentioned were healed not by St. Paul alone,

but by his companion the writer as well. If St. Paul had been the only agent, Harnack thinks the historian would not have simply written 'were healed,' but would have added 'by Paul.' The indefinite 'were healed' prepares the way for the following 'us,' which marks St. Luke, and tells how the grateful people rewarded the good physician for his professional skill. Indeed, I am not sure but that the many honours spoken of (πολλαῖς τιμαῖς) have not something to do with the physician's fees. In the opening verses of the same chapter there is another example of medical description—the case of the viper (xxviii. 3–9) which came out of the heat and fastened on the Apostle's hand. The word here given as 'fastened' is found in St. Luke alone in the whole New Testament, and is shown by Dr. Hobart to be a technical term in medicine, used by Dioscorides, of poisons finding their way into the human body. Galen and other medical writers employ it in the same sense. In other We-passages, the same medical colouring is found. The narrative of the cure of the demoniac girl at Philippi (xvi. 4), the awakening of Eutychus from his deadly swoon at Ephesus, and even the narrative of the voyage and shipwreck, which is not concerned with disease and healing, exhibit medical language and medical figures with considerable frequency.

The fact that the We-passages are saturated with medical language is of twofold significance: it proves that the writer was a medical man, and it shows that the We-passages differ in no respect from the general tenor of St. Luke's narrative, and are to be held as proceeding from the same hand. The scope of Dr. Hobart's inquiry and scholarly treatise is to show that the Gospel according to St. Luke and the Acts of the Apostles were written by the same person, and that the writer was a medical man. Plummer, Chase, and most of the English commentators, as well as Zahn and Harnack, have adopted his conclusions, even if they do not accept all his examples. It is remarkable that scholars like Jülicher, Schürer, and even Bernard Weiss, either ignore this line of proof altogether, or pour

contempt upon it. It is a point which Harnack is well entitled to make against Schürer, that in his notice of the volume we are considering he does not once condescend to meet or even to master this argument, although Harnack makes it a substantial part of his plea, and covers nearly a score of pages with his examples and proofs. It is not the upholders of traditional views alone that are narrow and bigoted, and shut their eyes to fact and truth. As Harnack says, the negative critics elevate their particular prejudice into a point of honour, and consider themselves bound to maintain it at all hazards.

3. Harnack's third line of proof is *the identity between the We-passages and the entire book in respect of style, syntax, and vocabulary*—the linguistic unity of Gospel and Acts together, disclosed by an examination of words and phrases, even of particles and constructions, throughout the writings of St. Luke. In this part of his work Harnack is largely indebted to Sir John Hawkins, who provides in his *Horae Synopticae* a tabulated analysis of the words employed by the Evangelist, and makes it easy to ascertain what are the phrases and turns of expression characteristic of each. Every author has his own peculiar style and characteristic words and phrases which he is in the habit of using, or even is fond of using. St. Luke's language has been analysed and examined and compared with the utmost care. But Harnack claims to have investigated the subject with greater thoroughness than any who have gone before him. There are forty or fifty expressions not found in the other Gospels and more frequent in St. Luke's writings than in all the rest of the New Testament, and there are over a hundred found in one or more of the Gospels but more frequent in St. Luke's writings than in all the rest of the New Testament. Here is a very obvious and simple test to apply to the We-passages. If these characteristic words are wholly, or largely, absent from them, or if there are a great number of peculiar words occurring there, not found in the rest of the Lucan writings, then we might hold these passages to be the workmanship of some other

than St. Luke. When we examine the passages to ascertain how the matter stands, we find the characteristic words and phrases occurring with the same frequency and in the same proportion as in the rest of St. Luke's writings, and if there are peculiar words in some of the others, as in the narrative of the voyage and shipwreck, these are accounted for sufficiently by the peculiarity and novelty of the subject. It is unnecessary to follow Harnack here through the detailed and minute examination to which he subjects the We-passages. It is enough to say that the case which he makes out is irresistible, whether it be the syntax, or the phraseology, or individual words that he examines for his purpose. 'Such evidence of unity of authorship,' says Sir John Hawkins,[1] quoted with entire approval by Harnack, 'drawn from a comparison of the language of the Synoptic Gospels, appears to me irresistible. Is it not utterly improbable that the language of the original writer of the We-sections should have chanced to have so many more correspondences with the language of the subsequent compiler than with that of Matthew or Mark? On the whole, then, there is an immense balance of internal and linguistic evidence in favour of the view that the original writer of these sections was the same person as the author of the Acts and of the Third Gospel, and consequently that the date of the book lies within the lifetime of a companion of St. Paul.'

We have already noticed the objection that the peculiar words point to another hand: there is a more formidable objection which Harnack takes great pains to meet. It may be said that the author of the whole, when incorporating the We-passages in his work—much as novelists sometimes embody old documents in their romances—has so worked over and revised his source as to assimilate it to his own manner and style. Happily we have the means of meeting this objection, and Harnack is careful to meet it effectively. It is now one of the fairly certain results of the investiga-

[1] *Horae Synopticae*, pp. 150, 154.

tion of the Synoptic problem—of the singular verbal likenesses and divergences in the parallel passages in St. Matthew, St. Mark, and St. Luke—that St. Luke and St. Matthew incorporate in their narrative large portions of St. Mark. St. Luke, in fact, embodies in his Gospel about three-fourths of St. Mark's entire Gospel, while for our Lord's discourses, which are not given in any fullness in St. Mark, he uses the same source as St. Matthew. We are able, then, to place in parallel columns whole sections of St. Mark and the corresponding passages in St. Luke, and we can tell whether St. Luke is in the habit of assimilating his source or no. In spite of the freedom with which he handles St. Mark, altering a word here and a phrase there, we can still see St. Mark's special and characteristic expressions shining through the narrative of St. Luke. There is no such alien element underlying the We-passages of the Acts, and nothing to suggest another style and another hand. The plea of assimilation fails; when we can show that the hand of a physician is at work throughout, we do not require two authors, as Schürer would have it, of the same degree of culture—we are forbidden by the logical law of parsimony to go beyond the one.

What, then, is the one substantial answer which Schürer, and the critical school which he represents, have to offer to Harnack and his soundly conceived and carefully elaborated proofs of Lucan authorship? It is the *a priori* answer: It cannot be. St. Luke, the follower and disciple and confidant of St. Paul, could never have written the account we find in the Acts of the famous Council of the Apostles at Jerusalem. 'Here is the rock of bronze,' exclaims Schürer, 'on which the Apologetic treatment of the Book of Acts makes shipwreck.' The account of that council given by St. Luke in the Acts is not consistent with St. Paul's references to some of the transactions of the same council in his Epistle to the Galatians. It is not obvious how the one should exclude the other. As Harnack observes, the objection is a relic of a bygone age; it might have had force when the Tübingen theory of Early

Christianity held the field, but now is antiquated and out of place. Harnack discusses the objection in his rejoinder to Schürer. It seems unreasonable to insist that the intimacy between St. Luke and St. Paul was such as to ensure that the historian would be bound to give exactly the same interpretation of the proceedings of the Council at Jerusalem as the Apostle. And, after all, the variations between the two accounts are consistent with substantial truthfulness on the part of both, and do not require us to deny to St. Luke not only the fifteenth chapter, but the whole book. For (1) St. Luke was a Gentile, and could not enter into the conflict with the same spirit as St. Paul—moreover, St. Luke was writing as an historian, and St. Paul as one of the principal and most interested parties; (2) St. Luke wrote long after the controversy was at an end, and had no need to perpetuate in his history incidents discreditable to some of the parties which St. Paul mentions in his Epistle to the Galatians; (3) St. Luke wrote as an historian in the calm and dispassionate spirit of a later time, and might well, without any deviation from truth, place a different emphasis upon some things that occurred from St. Paul, who in the Epistle to the Galatians had to meet unscrupulous assailants of his Apostolic authority, and meet them in a warmly controversial spirit.[1] That there is anything in the narrative of the Council at Jerusalem positively excluding St. Luke from being at once the historian of Acts and the friend and follower of St. Paul, cannot be maintained; and, after all, such an objection has no force against Harnack's carefully elaborated proof.

It is great gain to have one of the most eminent representatives of the Higher Criticism thus assuring us that we have in the Gospels a presentation of the Life and Teaching and Work of Jesus, which comes immediately, or at no great interval, from those who had fellowship with Him in the days of His flesh, and which is entirely trustworthy and reliable. THOMAS NICOL.

[1] See Dr. Chase's *Credibility of the Acts*, p. 92.

SIR EVELYN WOOD'S AUTOBIOGRAPHY

From Midshipman to Field-Marshal. By EVELYN WOOD, F.M., V.C., G.C.B., G.C.M.G. Two volumes. (London: Methuen & Co. 1906.)

WHILE cutting one's way through these vivacious volumes one is tempted to believe that he has taken up by mistake some miscellany of extracts from modern diarists and romancers; but, as one settles down to read them one soon discovers that the thrilling incidents and humorous anecdotes with which they are enlivened, like the maps and plans and pictures with which they are so plentifully illustrated, are adjuncts to a sober narrative of much historic interest and literary charm. Sir Evelyn Wood's career has been a real romance of actual and active life; and if, in what at best must be a brief, inadequate review of an elaborate and detailed autobiography covering more than fifty years of strenuous service, we give the preference to the 'entertaining' side of it, it is with the hope of 'lightly leading' our readers towards the more substantial fare awaiting them in this attractive and important book. In its pages they will find no 'blazing indiscretions,' no 'piquant portraits of contemporaries,' no tittle-tattle, and no scandal. On the other hand, they will meet with numerous side-lights on historical events, innumerable facts and incidents of a curious or amusing kind, and, standing out from all, the picture of a striking personality and of a singularly varied and successful life.

Sir Evelyn writes as he was wont to ride to hounds, straight on, taking everything as it comes. His narrative is as varied as a panorama, as vivid and as animated as a cinematographic screen. His recreations have been fox-hunting, tiger-hunting, 'pig-sticking'—'the most excit-

ing of all sports'; his serious business, fighting and administration. As we turn the page, we see him now engaged in single combat, now in company with comrades equal to his fearless leadership in the thick of battle: we listen breathless while he tells us of 'the battles, sieges, fortunes he has passed'; of 'most disastrous chances'; of 'accidents by flood and field'; of 'hair-breadth 'scapes i' the imminent deadly breach'; of daring deeds that won the Cross. We are amused by his diverting anecdotes, amazed by curious coincidences and dreams come true. We follow him from land to land, from clime to clime, and wonder at his cheerful 'portance in his travel's history,'

> 'Wherein of antres vast, and deserts idle,
> Rough quarries, rocks, and hills whose heads touch heaven,

it is his 'hint to speak.' Anon, we see him down with fever, sunstroke, sheer exhaustion, wounds. Not seldom, by his artless stories, he 'beguiles us of our tears.'

None of our soldiers, probably, has served in so many different capacities as Sir Evelyn, or done so much in so many parts of the world. As midshipman he distinguished himself in the Naval Brigade before Sevastopol; invalided home he entered the Army, fought with Beatson's Horse through the later stages of the Indian Mutiny, and won the Victoria Cross; he fought the first action of the Ashanti campaign in 1873, and, though severely wounded, had a hand with Sir Garnet Wolseley in the taking of Kumassi. Five years later he took a leading part in the quelling of the Gaika Rebellion in Cape Colony; shortly afterwards he repelled the Zulu warriors at Kambula Hill, and had the largest share in the final overthrow of Cetewayo at Ulundi. In 1882 he took part in the Sudan Campaign, and practically created the Egyptian army; in 1884 he had charge of the line of communications in the expedition for the relief of Gordon; since then he has had several important commands and offices at home, in each of which he won golden opinions as army reformer and as soldiers' friend,

until, in 1903, his career was crowned by his elevation to the rank of Field-Marshal.

From his Cornish mother, who came of a famous fighting stock, Sir Evelyn derived his military impulses and aptitudes. It was under her brother, Captain Michell, that he began his naval service on board H.M.S. *Queen*. From his father's family he inherited the business capacity which in time developed into the genius for organization and administration displayed by him in peace and war. His father was an Essex clergyman of Devonian ancestry, who is still remembered for parochial zeal and practical sagacity. His grandfather, Sir Matthew Wood, was twice Lord Mayor of London, and represented the City in nine successive Parliaments. This famous alderman was a fearless defender of Queen Caroline, and unwittingly had the much greater distinction of ensuring the birth of Queen Victoria on British soil. One Saturday afternoon in 1819 an agent of the Duke of Kent called at the alderman's office and asked for a loan of £10,000 in order that the duke and duchess, then at Ostend, might be able to leave for London. 'Mr. Wood promised to reply on the Monday, after consultation with his partners. The agent urged, however, that the state of the duchess's health admitted of no delay, and that she ought to cross immediately, so my grandfather gave him the cheque.'

Another fact not generally known is communicated by Sir Evelyn in his account of the death of the Prince Imperial of France in the Zulu war of 1879. He has in his possession convincing evidence, in the Prince's own handwriting, that he was in no sense responsible for the disaster which befell the party to which he was attached, and for which at the time he was blamed. A sheet of his writing-pad, found in the ticket-pocket of the Prince's waterproof, brought to Chislehurst immediately after the war, contains the memorandum, '1st June.—Started from Itilezi to find camping ground for 2nd Division; party under Captain ——.' Of great interest, also, is the light thrown by Sir Evelyn on the Prince's character and fate.

> 'The young Prince,' he writes, 'impressed me much by his soldier-like ideas and habits, and was unwearied in endeavouring to acquire knowledge and military experience. The Prince accompanied Colonel Redvers Buller on some patrols, and on his return from one, on the 21st of May, I observed at dinner, "Well, you have not been assegaied yet?" "No; but while I have no wish to be killed, if it were to be I would rather fall by assegai than by bullets, as that would show we were at close quarters."'

Ten days later the Prince had his wish, when the patrol of which he formed a part was surprised and attacked. The following year, when visiting the scene of the disaster along with the Empress Eugénie, Sir Evelyn gathered from the lips of his assailants the details of the Prince's death.

> There were seven men who actually fought the Prince. . . . Labanga, crouching in the grass, threw an assegai at him. The first assegai stuck in the Prince's thigh, and, withdrawing it from the wound, he kept his foes at bay for some minutes. In the native's words, 'He fought like a lion; he fired two shots, but without effect; and I threw an assegai at him which struck him as I said at the time, but I always allowed Labanga's claim to have killed him, for his assegai hit the Prince in the left shoulder, a mortal wound. He fought with my assegai, and we did not dare to close with him until he sank down facing us, when we rushed on him.'

The most interesting contribution to general history in these volumes is the report of a conversation at Hughenden in September 1878. For some days Sir Evelyn had managed to evade a 'searching inquisition' into the action of Sir Bartle Frere in declaring war the year before; but on the morning of his departure he was 'cornered' by his host. 'Lord Beaconsfield asked me: "Will you please tell me whether, in your opinion, the war could have been postponed for six months?" "No, sir." "For three months?" "I think possibly." "For one month?" "Certainly." "Well, even a fortnight would have made all the

difference to me, for at that time we were negotiating with Russia at San Stefano, and the fact of our having to send out more troops stiffened the Russian terms." "But, sir," I said, "you surely do not mean to say the sending out of four or five battalions and two cavalry regiments altered our military position in Europe?" He said, "Perhaps not; but it did in the opinion of the Russians, who imagined we were sending an Army Corps." He then went on to say, "You are young; some day you may be abroad, and let me urge you to carry out, not only the letter of the Cabinet's orders, but also the spirit of its instructions." Two years later, after Majuba, I had to ponder often on this admonition.'

Sir Evelyn has a keen sense of humour, and does not mind telling a story at his own expense. In an amusing account of the comments of the local press upon his speech in the Natal Legislative Council in 1881, for instance, he expresses his preference for the Government *Gazette*, which had remarked on his foreign habit of rolling his r's, for, says he, 'I still remember the tears which came into my eyes at Marlborough in 1847, as I counted the verses in the Bible which each boy had to read on Sunday afternoon, and saw my fate would bring me to the 40th verse of the 18th chapter of St. John, and when my turn came I popped up and said, "Now, Bawabbas was a wobber."' With great gusto he tells the story of the Boer official who met him on the road to the British camp at Kambula. The man was on his way to serve a writ upon Sir Evelyn for interfering in a rather summary fashion with the sale of liquor at Utrecht.

> 'What sort of a man is this Colonel Wood?' he said. 'Well,' I replied, 'some people like him, and some dislike him.' 'I have been told that he is very rough.' 'Yes, that is so when he is vexed.' 'I am an officer of the High Court of the Transvaal, and I am going to him with a writ. Do you think he will be violent with me?' 'Oh no, I'm certain he won't.' 'Then you think there is no risk as far as he is concerned?' 'None whatever; but you had better not

> mention your business in the camp, as his own battalion is at Kambula Hill, and it might be bad for you if the men got to know your errand.' 'Why? What do you think they would do to me—kill me?' 'Oh no; the worst that would happen to you would be to be tarred and feathered.' 'I don't like this job that I am on. I think, if you'll allow me, I'd like to turn back and ride with you into Utrecht, and send the document by post.' Accordingly we rode along together, and I showed him the post office in the little town before I went about my business.

With equal enjoyment he tells of a humorous expedient adopted by a brother officer in the Sudan to circumvent a pair of sheiks who had ridden into Major Dormer's camp with a message from the Mahdi, exhorting him and his followers to submit. 'The sheik talked of the wondrous powers of the Mahdi, and when Dormer differed from him, said, "Well, can you do what the Mahdi does, such as praying for rain and ensuring its falling?" Dormer, like the rest of us, knew that the Mahdi only prayed for rain when his barometer was falling, and having himself but one eye, he turned his back to the sheiks, and taking out his glass eye he threw it up in the air and caught it, saying, "Can your Mahdi do that?" The sheiks turned and ran without another word.' Another humorous story with a touch of the pathetic in it he tells to the credit of his friend, Mr. Rupert Lonsdale, who was of the greatest service to Sir Evelyn during the Geika Rising. '"Brave as a lion, agile as a deer, and inflexible as iron," he was as clever as a colonial magistrate needs to be. One morning, returning to the camp about 3 a.m., to his astonishment he saw an officer of his acquaintance walking up and down between the huts, carrying a lighted candle, and humming Handel's *Dead March*. Startled, Lonsdale said, "What are you doing here in your nightshirt?" "Don't you know," the man replied, "I am dead, and they're burying me? Just listen to the band," and he again started his mournful dirge. Lonsdale, seeing his state, humoured him for a few minutes, and taking his

arm they walked up and down to this dismal music. Finally, when passing the door of the man's hut, which stood open, my friend said, "Here we are at the cemetery," and leading him into the hut, put him into bed. Then, blowing out the candle, he said, "There you are, 'dust to dust, ashes to ashes,'" and covering him over with the bedclothes, added, "We will fire the three volleys in the morning." Next day the man was ill, and did not remain long in the Service.' It is not everybody that has had the pleasure of riding a giraffe, nor would everybody have survived to tell the story. But this twofold distinction has fallen to the lot of our adventurous Field-Marshal. When a certain Indian nabob was parading his menagerie before his guests, one of these long, lanky animals was brought round, led by a string in its nose.

> Eventually it was halted under the balcony on which we were sitting, when an officer observed, 'I'll lay a rupee that Wood doesn't ride that beast.' 'Done with you,' said I, and pulling the spurs from the heels of my boots, I opened my legs and dropped on the creature's back. The motion was not unpleasant while it walked, but when it began to trot I became uncomfortable. It carried no saddle, but round its neck was a circlet of ornamental worsted, by which I held. While the creature trotted in a circle I maintained my seat, but presently jumping high from the ground he pulled over the attendant, who held on manfully for fifty yards while being dragged, but then let go, and the giraffe broke into a canter. I was not much inconvenienced at first, but soon the ungainly motions gave me all the sensations experienced by a landsman crossing the Channel in a choppy sea, and I was wondering how I could get off, when the giraffe turned a corner, and I saw in front his stable. . . .

Sir Evelyn is never tired of good-humouredly exposing the laxity in civil administration that he has met with in his travels, and the absurdities in army regulations which obtained when he began his labours at reform. At a committee which he instituted in Natal, for instance, in

1881, to inquire into the conduct of an incorrigibly drunken magistrate, 'the result indicated that Charles Dickens, in *Pickwick*, need not have drawn on his imagination for "Jemmy" or "Number 20," confined in the Fleet Prison. There was one person in the jail of the little town where the magistrate resided, who was taken out every night by a constable to the hotel that he might play billiards with the magistrate, and on several occasions the prisoner brought the constable back drunk. The jailer was always ordered to wait up until the game was finished; but as it was frequently protracted till past midnight, he eventually warned the prisoner that unless he came in at reasonable hours he would lock him out!' One of his favourite stories is that of the sentry posted in the garden of the Kremlin to guard a plant in which the Empress Catherine was interested. The plant died, but the sentry post was maintained for over a century. But this famous story is capped by numerous instances from his own experience. Even as late as 1902, while he was in charge of the Second Army Corps District, he called for a return of all the boats in the command of the Government in a certain sub-district, with 'curious result.' 'It transpired that in one district a coxswain and crew had been paid, although from time immemorial no boat had existed. The oldest clerk in the office had never heard of the boat, nor was there any record of it, and, to render the situation rather more comical, moorings had for years been hired for it. . . . In another naval port there was a similar case, and that also was terminated.' Though he says little about it, it is evident that this keen-eyed and courageous reformer has saved his country 'mints of money' by his onslaughts on 'red-tape' in all its forms. One humorous story will illustrate the 'nonsense' with which he has had continually to deal. During his command at Aldershot in 1868 he one day found his groom drunk in the stable, and, fearing he might set the place on fire, he put him into a dog-cart and drove him to the Petty Sessions House at Witham, where he saw the inspector of police, who 'declined to take charge

of him because he was not "drunk and incapable in the street!" I asked, "If you saw him drunk and incapable in the street would you then take charge of him for the night?" "Yes, certainly, but not while he is in your carriage." I cast off the undergirth, and having tilted up the shafts, shot the groom into the roadway, calling to the inspector, "Now you can properly take him up."'

Early in his career, while invalided home, Sir Evelyn studied for the Bar, and was actually 'called.' He never practised, but he had cleverness enough for half a dozen barristers, if we may judge from instances recorded here of his astuteness and diplomacy. When he was a 'middy' on board the *Queen*, for instance, he was sent on board the Commodore's ship to ask in what uniform the officers were to land. 'He answered my question in emphatic language, to the effect that he did not care a —— if the officers painted their bodies black and went naked. Now, if I had repeated the very words I should never have got on shore. . . . I paraphrased the order: "The Commodore's compliments, and he does not attach any importance to the question of uniform."' During the wintry siege of Sevastopol, pained at the sight of his pining pony, and being tired of feeding him on biscuits, and bread costing half a crown the two-pound loaf, he and his orderly one day took the pony down to Balaclava, where he had often cast covetous eyes on the sacks of barley stacked on the wharves. Ostentatiously carrying the accumulations of his rum ration in a bottle—Sir Evelyn was a water drinker—he approached the port. 'There was a sentry over the barley, but, perceiving the pony and two men with lashings, one carrying a suggestive bottle of rum, he walked to the end of his beat, and looked steadily to the mouth of the harbour until we had balanced a sack on the saddle and lashed it securely. As we departed, the sentry returned and picked up the bottle I had placed between two sacks.' While in India he used to 'mess' with a doctor and an adjutant who were at loggerheads, and he had the utmost difficulty in inducing them to exchange a

word even at meals, which was the only time at which they met. He succeeded gradually, 'mainly by so placing bread on the table as to oblige them to ask each other and not me for it.' In one of his South African campaigns he asked one of his officers to go into a kraal to inquire where was the nearest drinking water. 'He observed that there was not much chance of ascertaining, as he had no interpreter; but I replied that I thought he would find the mother of some children whom we saw playing could speak English, as I noticed they were playing like English children a "dolls' dinner-party," with white berries to represent food, on little bits of tin representing plates, and none but the children of a Fingoe, or one who had been about white people, would be so advanced in their amusements. The result proved that my surmise was correct.' But perhaps the most complete example of Sir Evelyn's cuteness, tact, and powers of management is to be found in the story of his dealings with one of his native soldiers in Natal whose wife had been killed, and who came to claim the promised insurance money.

> 'How long had you had her?' 'Five years.' 'What did you give for her?' 'Ten cows.' 'That is a good deal.' 'Well, it was the current price when I married her.' 'Wives will be cheaper now, for we have killed a good many men, and no women. Had you any children?' 'Two.' 'Boys or girls?' 'Girls.' 'Were they killed?' 'No.' 'Then they are worth a calf apiece?' 'That is so.' 'What sort of value was your wife?' 'Excellent; she could hoe well.' 'Well, for the sake of calculation, if you had her for five years she could not be as good as when you got her, and eight cows was the outside value when you married her, according to the present current rate; so if we take off one cow for the girls you have still got, and two cows for wear and tear, if you get the price of five cows you will be fully compensated?' 'Yes.'

Lakuni (Sir Evelyn's Zulu name, derived from the hard wood of which the natives make their knobkerries, or bludgeons) could be as hard and stern as needs be on occasion,

but, like the hero of Agincourt, whilst 'being incens'd, he's flint,' yet 'if he be observ'd,

> He hath a tear for pity, and a hand
> Open as day for melting charity.'

His care for the women and children on his campaigns was proverbial. When describing a march in Zululand he notes with pleasure that he saw his friend Buller, who had declared that 'he would have nothing to do with the verminous children, riding with six little black bodies in front of and behind his saddle, children under five years of age'; and on the same march he would not allow his interpreter to go into camp until he had seen that a native woman, who was in trouble on the wayside, had been brought in. In India, while in pursuit of Tantia Topi, he saw an unarmed villager cut down by one of his native cavalrymen before he could prevent it, and seven months afterwards he went out of his way to inquire what had become of him. 'The head man of the village said, "Yes, he is still alive, but a cripple." I had the man brought to me, and although a ghastly sight, being paralysed, and unable to work, with the patient resignation of the Asiatic, he was thankful to be alive, and was profuse in gratitude for a small present I gave him.'

Illustrations might be multiplied of the general's magnanimity and generosity. He loses no opportunity of speaking well of his superiors and subordinates. A striking instance is the tribute paid to Piet Uys, the friendly Boer who had been Wood's right-hand man in the Zulu War of 1879, whose influence, had he survived, might have counteracted that of Kruger and Joubert and tempered the disloyalty of his brethren in the Transvaal who, after Isandlana, 'rejoiced in our misfortune, and openly stated that they intended to rise.' 'He was intensely patriotic,' writes Sir Evelyn, '. . . for, although he had opposed the Annexation, the justice of which he denied as regards his countrymen, he admitted its necessity in the interests of the country at large. . . . He had armed, equipped, mounted, and provisioned his numerous family at his own expense,

bringing all his sons into the field. He had persistently refused to accept pay for himself or for any of his relatives, who, after his death, declined to accept the arrears of pay which I offered. . . . When one of his own farms was accidentally damaged, he would not allow it to be reported. I asked for 36,000 acres of Government land to be set apart for his children, and was supported by the High Commissioner . . . but I doubt if it would ever have been carried into effect had I not been afforded the opportunity of stating the case personally to Her Gracious Majesty the Queen, who ensured the provision being made.'

Of his own disinterested patriotism and large-mindedness these fascinating volumes furnish many instances, the latest being not the least remarkable and praiseworthy. Towards the close of the last Boer War the Military Secretary approached Sir Evelyn, who at the time was Adjutant-General, to sound him on behalf of Lord Roberts as to his willingness to serve under Lord Kitchener in South Africa. Remembering that Kitchener had joined him as lieutenant of the Royal Engineers when he was raising the Egyptian army as its first Sirdar, and appreciating the delicacy of the situation, Sir Evelyn took a couple of hours to consider the matter, and then consented to go. Lord Kitchener, however, with equal magnanimity and common sense, replied that 'while he would be delighted to serve under Sir Evelyn Wood if he were sent out, he felt he ought not to have him under his command.'

That there have been some things to regret in the career of this distinguished soldier it were vain to deny, some things which in these frank and manly records he has had the courage to confess, in particular an irritability of temper born of over-work and over-strain which sometimes betrayed him into a profanity of which he was ashamed.

These volumes will enshrine his name in the hearts of our race, and carry to the ends of the earth another shining proof that

> . . . in our fair island-story,
> The path of duty was the way to glory.

T. A. Seed.

THE ETHICAL BACKGROUND OF ST. PAUL'S EPISTLES

Roman Society from Nero to Marcus Aurelius. By SAMUEL DILL. (Macmillan & Co.)

Promenades Archaeologiques. By GASTON BOISSIER. English translation, *Rome and Pompeii.* (Fisher Unwin.)

Petronii Cena Trimalchionis. Edited by W. D. LOWE, M.A. (Deighton, Bell & Co.)

History of European Morals, from Augustus to Charlemagne. By W. E. H. LECKY. 2 vols. (Longmans, Green, & Co.)

Plutarch. By R. C. TRENCH, D.D. (Macmillan & Co.)

Acte, a Novel. By HUGH WESTBURY. (Bentley & Son.)

IT is always essential, for a just interpretation of the ethical teaching of St. Paul's Epistles, to keep steadily in view the actual conditions of the world in which the Apostle lived and worked. No man was ever less of a doctrinaire than St. Paul. He writes always with his eye upon the object. His ethical judgements imply, and must be interpreted in relation to, an actually existing background in life. The vices which he brands are the vices of which he himself had been an eye-witness—at Ephesus, at Corinth, at Rome. The virtues which he specially enjoins reveal none the less clearly the moral necessities of the hour because they are likewise of universal obligation. Like a wise preacher, St. Paul fashions his message to the needs of those to whom it is immediately addressed; the wider applications of which it is capable never lead him to forget the problem lying at

his feet. It is this close and continual contact with the moral realities of life around him which gives to the writings of St. Paul the interest which they must always possess for the student whose eyes are turned to the first century of the Christian era. Here is another reading of the significance of one of the most perplexing and yet fascinating periods in the history of mankind. The world which lies behind this handful of letters, and of which they give us fleeting glimpses, is the same world whose stir and movement fill the pages of Tacitus and Suetonius, of Seneca and Epictetus, of Juvenal and Martial. It becomes, therefore, a matter of interest, alike to the student of Scripture and of history, to inquire how far the judgement of the Apostle is confirmed, or corrected, or contradicted, by the many other witnesses—historians, philosophers, satirists—whose evidence is before us. Is St. Paul's reading of the moral situation justified by the facts? This is the question which I propose in this paper briefly to consider.

I

The impression left on the mind by a first reading of the relevant sections of St. Paul's Epistles is undoubtedly one of extreme severity. To 'walk as the Gentiles walk' is with St. Paul almost a synonym for unnamable wickedness.[1] Those long catalogues of vice which meet us so often in his Epistles,[2] and which, be it remembered, we owe not to the art of the rhetorician, but to the searching minuteness of the moral observer, reveal the ugly exuberance of evil which met the Apostle's eyes everywhere as he journeyed through the cities of the Roman Empire. The same pitiless particularity, the same unsparing condemnation, are found again in the first chapter of the Epistle to the Romans, and in a briefer

[1] See Eph. iv. 17. Cp. 1 Thess. iv. 5; 1 Pet. iv. 3.
[2] See e.g. 1 Cor. v. 11; Gal. v. 19–21; Col. iii. 5.

though not less emphatic passage in the Epistle to the Ephesians.[1] But, indeed, reference to individual 'texts' is hardly necessary: the moral failure of the world is one of the great presuppositions of the Pauline gospel; it is because man is so far gone that God must intervene; it is because he can do nothing for himself that God must do everything for him. This is the bottom fact which underlies all St. Paul's teaching concerning the way of salvation; the utter and final breakdown of man's every effort, whether of Jew or Gentile, to work out his own righteousness and fulfil the destiny for which he was created.

Such was St. Paul's judgement on the world of his day, and it wears, as I have said, a look of unmistakable severity. Two facts, however, need to be kept in mind. In the first place, as has been pointed out, 'The standard which St. Paul applies is not that of the historian but of the preacher. He does not judge by the average level of moral attainment at different epochs, but by the ideal standard of that which ought to be attained.'[2] And, secondly, although in the passages referred to above the Apostle's condemnation stands without limitation or qualification of any kind, yet elsewhere he has himself suggested that the facts there in view are not the whole of the facts. When e.g. he says that 'when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they show the work of the law written in their hearts';[3] and when, again, in the same chapter he remonstrates with the Jew who prides himself on his circumcision, saying, 'Shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who, with the letter and circumcision art a transgressor of the law?'[4] he plainly assumes alike some knowledge and performance of moral duty on the part of heathen men. Nevertheless, seek as we may to soften

[1] Ch. iv. 17–19.
[2] Sanday and Headlam's *Romans*, p. 51.
[3] Rom. ii. 14, 15.
[4] Rom. ii. 25–27.

the Apostle's judgement, the general impression of severity remains. Is it vindicated by the findings of history?

II

The question does not now, perhaps, admit of so confident an answer as was at one time thought possible. So many fresh facts bearing upon the social, political, and moral life of the Roman Empire are continually being brought to light, and such immense blanks in our knowledge still remain which no further investigation is ever likely to fill up, that we wisely hesitate to commit ourselves to those sweeping generalizations which are the easy refuge of the half-informed. Of life in Rome itself during the first century of our era we have ample opportunity of judging. Historian, philosopher, and satirist have set the gay and wicked city in so fierce a light that, even at this far-off day, we are able to thread its narrow streets, to examine its public buildings, to watch from the crowded benches of the vast amphitheatre its cruel sports, and to enter the homes of its private citizens. 'We know very well,' says Boissier, 'how time was passed at Rome, ancient authors being full of precise information on the subject. In Cicero's letters we can live the day of a statesman over again. Horace's satires paint for us to the very life the existence of a lounger whose chief occupations were to walk in the Forum or along the Sacred Way, to look at the ball-players in the Field of Mars, to chat with the corn or vegetable merchants, and in the evening to listen to the quacks and the fortune-tellers. Juvenal, more indiscreet, allows us a peep into the interior of a dreadful tavern, the trysting-place of sailors, robbers, and fugitive slaves, at the end of which the officials of the funereal pomps sleep side by side with the begging priests of the Great Goddess.'[1] But this is just one of those instances in which the old rule *ex pede Herculis* does not

[1] *Rome and Pompeii*, p. 355.

apply. Because we know the life of Rome we have no right to conclude that we know the life of the Roman Empire. Were an English author to base a history of French social life and manners simply upon what he had learned in Paris, or were a French author who knew nothing of England except what he had learned in London to write a similar work about ourselves, their conclusions would obviously be wide of the mark; nor have we any reason to expect that the same methods applied to the study of Roman life would yield more trustworthy results. Now, unfortunately, abundant as are our authorities for the study of life in Rome itself, they almost wholly fail us when we turn from the capital to the provinces. Modern novelists have depicted with almost wearisome iteration the dissolute splendour of Nero's city and court, but who among them has found it possible to lift the veil from that larger Roman world which lay beyond the reach of Rome's immediate influence? 'The silence of Roman literature generally,' says Dr. Dill, 'as to social life outside the capital is very remarkable.'[1] There is a similar lament in Boissier's pages; but Boissier pronounces the magic word 'Pompeii' and declares himself comforted: 'The discovery of Pompeii quite consoles us for the silence of the ancient writers. In order to know how people lived outside Rome, we need no longer with great trouble gather trivial and doubtful texts, for a short walk in Pompeii teaches us infinitely more.'[2] But despite the French savant's assurances we must still refuse to be comforted, and we need go no further than his own pages to justify our refusal. 'If,' he says, after several illustrations of the way in which Rome's influence had penetrated to the most distant corners of the Empire, 'if the customs,

[1] *Roman Society, &c.*, p. 196. 'With the general state of European morals under the first centuries of the Empire we are extremely ill acquainted. Tacitus and Juvenal describe the society of the capital. Of life in the country and in the provincial towns they tell us next o nothing.' (Froude's *Short Studies*, vol. iii. p. 263.)

[2] *Rome and Pompeii*, p. 359.

the fashions, and the manner of speaking and living of the Romans were faithfully reproduced at the ends of the world, it is clear that this imitation must have been much more visible in an Italian city, and, above all, at Pompeii—that is to say, at the gates of Baiae and Naples, whither the elegant youth of Rome went every year "to enjoy the warm baths and the enchanting spectacle of the sea."'[1] Exactly; and the curious thing is that our author does not appear to realize that it is just because Pompeii was so completely under the spell of Rome that we are unable to treat it as a typical provincial town. Suppose—to go back to the parallel which has already been made use of—that almost all the records of English provincial life in the nineteenth century were to perish, while, by some strange chance of fortune, those of Brighton were rescued from the general destruction, with what hope of success would an historian seek, from these slender materials, to reconstruct the life of an average country town, say, in Yorkshire, Perthshire, or Munster? Is it a simpler task which confronts the scholar who endeavours from the ruins of one small Italian and semi-Romanized town to build up the provincial life of the far-stretching Roman Empire?

As we might have expected, the silence of Roman literature is always deepest where the life of the common people is concerned. 'We know the rich classes of antiquity pretty well,' says Boissier; 'it is especially of them that history tells us, acquainting us with their ways and thought of living. On the other hand, neither poets nor historians have busied themselves much with the poor.'[2] Dr. Dill bears the same testimony: 'The usual fashion of writing Roman history,' he says, 'has concentrated attention on the doings of the emperor, the life of the noble class in the capital, or on the stations of the legions, and the political organization of the provinces. It is a stately and magnificent panorama; but it is apt

[1] *Rome and Pompeii*, p. 363. [2] Ibid., p. 345.

to throw the life of the masses into even deeper shadow than that in which time has generally enwrapped them.'[1] But, as Boissier takes comfort from Pompeii, so Dill finds in the novel of Petronius 'a brilliant light' amid the darkness in which Roman literature for the most part has been content to leave the mass of men who toil and spin. One should be thankful for any light where the darkness is so dense and our desire to see so keen; but Petronius is an even more uncertain guide than Pompeii. Of his work, the *Satiricon*, only a few fragments remain, the largest of which, *Cena Trimalchionis*, describes a feast given by an ignorant, wealthy upstart, probably in the town of Cumae in Campania, during the reign of Nero.[2] Thus we are still within the circle of Rome's immediate influence; the world of Petronius is the old world of Roman luxury and vice which we already know so well; his pages flash another fitful gleam of light across that troubled sea whose waters cast up mire and dirt continually; but it is idle to pretend that he leaves us any the wiser concerning the condition of the common people of the Empire in the days when St. Paul was preaching the gospel of the kingdom of God.

III

Again, if lack of knowledge warns us against hasty generalizations, the knowledge which we do possess equally forbids indiscriminate condemnation. As long as we have regard only to one class of facts—as long, e.g., as we fix our eyes on Nero's court, with its senseless luxury, its moral beastliness, its endless ingenuities of vice—language seems inadequate to its loathsome task, and exaggeration impossible. But once more let it be said

[1] *Roman Society, &c.*, p. 263.

[2] Petronius is believed to be the aesthetic voluptuary whose death in 66 A.D. is described by Tacitus, *Annals*, xvi. 18, 19. See Dill's *Roman Society*, p. 120 seq., and J. B. Bury's *Student's Roman Empire*, p. 465.

that, as Piccadilly is not London, so neither was Nero's court Rome. It is probably true, as Dr. Marcus Dods has said, that the world has never been so ingeniously and exhaustively wicked as in Rome during the first century;[1] it is no less true that there was another and better side to Roman life which Christian writers sometimes seem to have lost sight of. In Farrar's *Seekers after God*, e.g., and again in the opening chapter of his *Early Days of Christianity*, the state of Roman society is depicted in terms of such unrelieved horror and gloom that, if there be nothing more to be said, we feel at once that such a society could not possibly continue to exist; it must perish of its own rottenness. Human virtues are the pins and bolts by which the social fabric is held together; many of them may be withdrawn and yet the fabric stand; when all are gone it falls in ruin. That Roman society stood for so long—Nero had been in his grave more than four hundred years before the final crash came—shows how much that was good and strong there must have been behind the flaunting vices of the imperial court. Nor are evidences of the presence of this better element wanting.

To begin with, there was an immense body of Jews scattered throughout the whole Empire. Their exact number it is impossible now to calculate with certainty, but it must have been very large—'many thousands, nay millions,' says Schürer.[2] In Rome, we are told, they abounded everywhere, in the forum, in the camp, even in the palace itself.[3] In the story of St. Paul's missionary journeys through Asia Minor and Europe, Jews and their synagogues meet us on almost every page. Around each synagogue, too—not members of the household, but eager listeners on the threshold—were groups of 'devout persons' who, if they threw aside the husk of Jewish ritual,

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[1] *Erasmus and other Essays*, p. 278.
[2] *Hastings' Dictionary of the Bible*, extra vol., p. 91.
[3] Lightfoot's *Philippians*, p. 14.

yet, in those years of famine, kept their souls alive with the fine wheat of Jewish faith. It was among these, as every reader of the Acts of the Apostles will remember, that Christianity won its first and swiftest triumphs. Nor must we suffer the remembrance of Jewish hostility to the new faith to make us forgetful of all that Judaism stood for amid the darkness of those evil times. If, as Philo says, 'On the Sabbath day in all cities thousands of houses of instruction are opened, in which understanding, and self-restraint, and ability, and justice, and all virtues are taught,'[1] then we may be sure that even in the world over which Nero reigned God and duty were not left with none to bear witness to them.

Nor were the Jews the sole representatives and guardians of the moral interests of the race; paganism, too, had its great names in the first century like lamps shining in a dark place. 'The truth is,' as Dr. Dill says, 'that society in every age presents the most startling moral contrasts, and no single comprehensive description of its moral condition can ever be true. . . . That there was stupendous corruption and abnormal depravity under princes like Caligula, Nero, and Domitian, we hardly need the testimony of the satirists to induce us to believe. That there were large classes among whom virtuous instinct, and all the sober strength and gravity of the old Roman character, were still vigorous and untainted, is equally attested and equally certain.'[2] Much, e.g., has been

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[1] Quoted in Schürer's article referred to above, p. 107.

[2] *Roman Society*, p. 142. A similar judgement is expressed by Merivale: 'Even at Rome in the worst of times, men of affairs, particularly those in middle stations, most removed from the temptations of luxury and poverty, were in the habitual practice of integrity and self-denial; mankind had faith in the general honesty of their equals, in the justice of their patrons, in the fidelity of their dependants: husbands and wives, parents and children, exercised the natural affections, and relied on their being reciprocated: all the relations of life were adorned in turn with bright instances of devotion, and mankind transacted their business with an ordinary confidence in the force of

written, and not more than is true, of the foul dishonouring of womanhood during the first age of the Empire; how a law had to be passed prohibiting the prostitution of women of rank, how high-born Roman matrons counted the years not by the consuls, but by their discarded or discarding husbands, with much else of a like kind. But besides this evil brood of shameless wantons Rome had within her walls faithful wives and loving mothers whose names it is good for us to recall: Pomponia Graecina the wife of Plautius, Paulina the wife of Seneca, Helvia his mother, and, perhaps most remarkable of all, Octavia the wife of Nero's youth, walking even in Nero's court with garments undefiled, her whiteness showing against the dark forms of Agrippina and Poppaea like the strangely contrasted figures which Ary Scheffer loves to paint. And if not in Rome, still less in rural Italy and in the regions beyond, were virtue and honour wholly forgotten. 'In the calm of rural retreats in Lombardy or Tuscany, while the capital was frenzied with vicious indulgence, or seething with conspiracy and desolated by massacre, there were many families living in almost puritan quietude, where the moral standard was in many respects as high as among ourselves.'[1] And in one of Plutarch's letters written to his wife on the death of a little daughter during his absence from home we get glimpses of a family life the existence of which, as Archbishop Trench says, we are too apt to forget when taking account of the moral condition of the ancient heathen world. 'Surely,' he adds, 'not at Chaeronea alone, but in homes out of number, there must have prevailed the same simplicity, the same sobriety, the same affection, the same indifference to the pomps and vanities of the world, as in his.'[2] Public life, too, had its honourable men whose examples shamed and rebuked the cowardice and corruption of their fellows. Bad as things

conscience and right reason.' (Quoted in R. D. Shaw's *Pauline Epistles*, p. 178. Dr. Hatch is even more emphatic: *Hibbert Lectures, 1888*, p. 139.)

[1] *Roman Society*, p. 2. [2] *Plutarch*, p. 32.

were in the state of Rome, they were not hopelessly bad so long as men like Burrus the prefect of the praetorian guard, and Thrasea the incorruptible senator, and Quintilian the teacher of rhetoric,[1] and the elder and younger Pliny, lived to testify to nobler manners and purer laws.

But it is, of course, the Stoics who constitute the chief moral glory of the early Roman Empire. Indeed, there is no age in the world's history to which the names of Seneca and Epictetus would not add a new and splendid lustre. And behind them stands a crowd of others, lesser men indeed, but like-minded, and giving themselves with a certain fierceness of energy to the practical problems of life and conduct. We find them everywhere—in the households of the great, 'the domestic chaplains of heathendom'; at the desk of the lecture-room, the forerunners of the Christian preacher; in the great city squares, on the steps of the temples—and everywhere proclaiming with the fervour of a missionary the faith that was in them.[2] That many of them were mere adventurers, intellectual acrobats, showy rhetoricians, it is impossible to deny; equally undeniable is it that it was mainly to the missionaries of Stoicism that the Empire owed that signal recovery, that 'final rallying of whatever good the heathen

[1] 'It may be,' says Dr. Dill, 'that the teaching of Quintilian had a larger share in forming the moral ideals of the Antonine age in the higher ranks than many more definitely philosophical guides, whose practice did not always conform to their doctrine.' (p. 149.)

[2] 'I am persuaded that we very inadequately realize to ourselves the craving for what one might venture to call "spiritual direction," borrowing this term from the later language of the Christian Church, which was felt at that time by very many, the eagerness with which the spiritual director was sought out, and the absolute obedience to his moral prescriptions which he found. Young men, desirous to order their lives according to some higher rule, others, too, of maturer age, who had the same aspiration, but who, from one cause or another, were unable to fashion or think out for themselves a satisfying rule of life, placed themselves in a relation of learners and pupils to some distinguished philosopher, attended his lectures, sought more special help and guidance from him in private and familiar intercourse.' (Trench's *Plutarch*, p. 99.)

world possessed,' which marked the second century after Christ, and which, though it was powerless to avert the final collapse, did nevertheless through many years keep back the avenging hosts.[1] Of the reality of this recovery I have no space to do more than name two or three indications. First of all there was the awakening of a new consciousness in the minds of the rich of their obligations to the poor: 'Under the influence of the Stoic teaching of the brotherhood of men and the duty of mutual help, both private citizens and benevolent princes, from Nero to M. Aurelius, created charitable foundations for the orphan and the needy.'[2] The same doctrine of fraternity left its impress, broad and deep, on Roman law. In opposition to early Roman thought Stoicism 'maintained the existence of a bond of unity among mankind which transcended or annihilated all class or national limitations.' The acceptance of this principle carried with it many changes both in the political and the domestic world: 'In the political world, the right of Roman citizenship, with the protection and the legal privileges attached to it, from being the monopoly of a small class, was gradually but very widely diffused. In the domestic sphere, the power which the old laws had given to the father of the family, though not destroyed, was greatly abridged.'[3] Above all, we can trace the influence of Stoicism in the gradual mitigation of the hard lot of the slave. Seneca, Plutarch, and the younger Pliny, all reveal the working of a new leaven which was slowly making impossible the old bar-

[1] Trench's *Plutarch*, p. 11. 'It will be found on a closer examination that the age in which Christianity grew was in reality an age of moral reformation. There was the growth of a higher religious morality, which believed that God was pleased by moral action rather than by sacrifice. There was a growth of a belief that life requires amendment. There was a reaction in the popular mind against the vices of the great centres of population. This is especially seen in the multiplication of religious guilds, in which purity of life was a condition of membership.' (Hatch's *Hibbert Lectures*, p. 140.)

[2] *Roman Society*, p. 97.

[3] *History of European Morals*, vol. i. p. 295 seq.

barities. 'The energy with which Seneca denounced harsh or contemptuous conduct to these humble dependents had evidently behind it the force of a steadily growing sentiment. The master who abused his power was already beginning to be a marked man.'[1]

The facts which have been brought together in the preceding paragraphs are sufficient to show with how little justice the condition of Roman society in the first century is depicted in hues of unrelieved blackness. The shadows are, indeed, always there; even in the second century and under the beneficent sway of the Antonines they never wholly lift; in the days of Nero and Domitian the darkness can be felt. And yet there were stars still shining even at the hour of Rome's midnight. Why should we refuse to greet them? We add nothing to our proof of the worth of the gospel by a mean estimate of the saints of heathenism. Did not He who made the greater light to rule the day in which we live make also the lesser lights to rule the night in which men walked before Christ came?

IV

The better elements in Roman civilization must not be ignored; but neither must they be exaggerated. To judge the period as if no such men as Epictetus and Thrasea, and no such women as Octavia and Pomponia Graecina, had ever lived is to read history with one eye shut; but to speak as if these were in any real sense typical men and women of the time is to shut both eyes and to reconstruct the past out of our own heads. When every allowance has been made both for what we know and for what we do not know, the judgement of St. Paul, severe as it is, remains unshaken. It is unnecessary to repeat here, even in outline, the sordid and familiar details by which that judgement can be made good; they are to be read in a hundred volumes. There is one fact, however,

[1] *Roman Society*, p. 117.

to which attention may be drawn and which goes far to justify the sternness of the Apostle's attitude. It has been pointed out above that one of the great presuppositions of St. Paul's gospel is the moral inability of mankind; this is the chief count in his indictment of paganism—its powerlessness to reform and regenerate the world. If this count be sustained there is little else worth fighting about; the minor charges may be left to the counsel on either side to argue out at their leisure; so far as St. Paul is concerned he has secured all he seeks: a sufficient basis on which to build his argument for Christianity. Did, then, the Roman world in the first century possess within itself, and apart from any such external aid as Christianity proclaimed, an adequate power of self-recovery? Its greed, its cruelty, its foul licentiousness, in a word, its need of renewing, is questioned by none. Had it within itself moral and spiritual energy equal to the task? The answer of the Apostle is an emphatic 'No.' Has history sustained his judgement? Let us see.

It is plain that Rome had nothing to hope for from its old religion. 'Except, perhaps, among the peasants in the country districts,' says Lecky, 'the Roman religion, in the last years of the Republic, and in the first century of the Empire, scarcely existed, except in the state of a superstition.' For the real moral force of the time we must turn 'to the great schools of philosophy which had been imported from Greece,' and especially to the Stoics, upon whom devolved almost exclusively 'the constructive or positive side of ethical teaching.'[1] These were their country's last reserves; could they save it? An attempt has already been made in the previous section of this paper to do justice to the reality and greatness of the moral revival which followed upon the labours of the disciples and missionaries of Stoicism; in what remains to be said we are completing, not contravening, what has been there put forward.

[1] *History of European Morals*, vol. i. pp. 171, 177

A Christian writer can have no pleasure in dwelling upon the failure of Stoicism. He is too conscious at every step of the readiness, if not always the justice, with which adroit opponents may turn his own arguments against himself, to need any other warning to walk warily and choose his words well. Nevertheless, it is true, Stoicism failed, and with it perished the last hope of the ancient world. Stoicism failed, not unfrequently, in the lives of those who were its acknowledged leaders and accredited exponents. And again it may be well, in order to avoid the appearance of partiality, to quote the words of Mr. Lecky: 'While,' he says, 'the school of Zeno produced many of the best and greatest men who have ever lived, it must be acknowledged that its records exhibit a rather unusual number of examples of high professions falsified in action, and of men who, displaying in some forms the most undoubted and transcendent virtue, fell in others far below the average of mankind.'[1] Perhaps the most conspicuous example of these 'high professions falsified' is Seneca himself. Seneca's character has been variously judged, and the difficulty, already sufficiently great, of doing him justice still further aggravated by the vehemence of rival advocates. We may be even more than usually certain that Macaulay's biting epigrams[2] do not tell the whole truth and yet remain unconvinced by the ecstasies of Dr. Dill: 'The man with any historical imagination,' he declares, 'must be struck with amazement that such spiritual detachment, such lofty moral ideals, so pure an enthusiasm for the salvation of souls, should emerge from a palace reeking with all the crimes of the haunted races of Greek legend. That the courtier of the reigns of Caligula and Claudius, the tutor and minister of Nero, should not have escaped some stains may be probable: that such a man should have composed the Letters and the *De Ira* of Seneca is almost a miracle.'[3] By what term then shall

[1] *History of European Morals*, vol. i. p. 193.
[2] In his essay on Bacon.
[3] *Roman Society*, p. 295.

we characterize the fact that the same man also composed the treatise *Ad Polybium de Consolatione*, the satire *Ludus de Morte Claudii Caesaris* and the extravagant panegyric pronounced by Nero over his predecessor?[1] There seems no escape from the finding, severe as it is, of Lightfoot's superior judgement: 'We may reject as calumnies the grosser charges with which the malignity of his enemies has laden his memory; but enough remains in the admissions of his admirers, and more than enough in the testimony of his own writings, to forfeit his character as a high-minded and sincere man.'[2]

Even more signal was the failure of Stoicism to effect any permanent change in the lives of the common people. Indeed, it was not with them that Stoicism for the most part concerned itself. It had many fine things to say about equality and brotherhood, but practically its outlook was limited by the cultured and well-to-do. It scourged the vices of the rich and directed the life of great households, but the tenants of the hovel and the garret it left to their poverty and meanness. And the results were what might have been anticipated. Writing of stoicism under the Republic, Mommsen declares that with all their show of popularity the practical results of the new doctrines were hardly more than this, that 'two or three noble houses lived on poor fare to please the Stoa.'[3] 'Stoicism,' says Lightfoot, 'has no other history except the history of its leaders. It consisted of isolated individuals, but it never attracted the masses or formed a community. It was a staff of professors without classes.'[4] Experience may well have taught us to look with suspicion on such epigrammatic summaries of a great moral movement; but in this case writers of almost every school have the same story to tell. Lecky, Church, Mahaffy, Froude,

[1] For a brief summary of the facts, see Bury's *Student's Roman Empire*, p. 256.

[2] Essay on St. Paul and Seneca, *Philippians*, p. 311.

[3] Quoted in W. W. Capes' *Stoicism*, p. 75.

[4] *Philippians*, p. 319.

Dill, all speak of the wide gulf which divided the Roman moralists from the Roman people.[1]

And the cause of the failure in each case—in the case of the leaders and in the case of the multitude—was the same; Stoicism lacked the dynamic by which alone its great ideals could become operative. Strong in words, it was weak in power; it had no creative energy; it could summon the forces of human nature, it could not minister to its weakness. In clear and ringing tones it pointed the way to the great bare heights of duty, but it laid no gracious constraint on unwilling feet binding them to the difficult task; and when because of the steepness of the way men faltered and fell, it opened to them no source of inward renewing and strength. It fills us with wonder that in such an age such ideals, so pure, so unworldly, so austere, should even have entered into men's hearts; and when we turn to the lives of Epictetus and Marcus Aurelius our wonder deepens into something like reverent awe; humanity, we feel sure, will never wind itself higher.[2]

[1] I may quote as one example the peculiarly impressive summing-up of Dean Church: 'Religion had once played a great part in what had given elevation to Roman civil life. It had had much to do with law, with political development, with Roman sense of public duty and Roman reverence for the state. But, of course, a religion of farmers and yeomen, a religion of clannish etiquettes, and family pride, and ancestral jealousies, could not long stand the competition of the Eastern faiths, or the scepticism of the cultivated classes. It went; and there was nothing to supply its place but a philosophy, often very noble and true in its language, able, I doubt not, in evil days to elevate, and comfort, and often purify its better disciples, but unable to overawe, to heal, to charm a diseased society; which never could breathe life and energy into words for the people; which wanted that voice of power which could quicken the dead letter, and command attention, where the destinies of the world were decided. I know nothing more strange and sorrowful in Roman history than to observe the absolute impotence of what must have been popular conscience, on the crimes of statesmen and the bestial infamy of emperors. There were plenty of men to revile them; there were men to brand them in immortal epigrams; there were men to kill them. But there was no man to make his voice heard and be respected, about righteousness, and temperance, and judgement to come.' (*Gifts of Civilisation*, p. 148.)

[2] See an admirable passage in *Lux Mundi*, pp. 145–6.

And yet how little Stoicism could do even with its chief disciple on the throne of the Empire! 'Marcus Aurelius,' says Matthew Arnold,[1] 'saved his own soul by his righteousness, and he could do no more.' His example availed nothing even with his only son; after his death the vast Empire over which he had reigned went steadily to pieces. 'In his character, beautiful as it is, there is something melancholy, circumscribed, and ineffectual.' *Ineffectual*—there in one word is history's judgement on the greatest moral movement of the ancient world as it is represented in the life of its greatest and worthiest disciple. And this too is St. Paul's reading of the facts. State the argument of the opening chapters of the Epistle to the Romans in its briefest and simplest form, and what it comes to is this: Man knows what is right but he is powerless to do it; Jew and Gentile alike have failed to bridge the gulf which everywhere divides knowledge and action. And it is in this universal human need, to which, as we have seen, the records of history bear so impressive a witness, that St. Paul finds the starting-point of all his theology. What neither the Jewish law nor Roman Stoicism could do in that they were weak through the flesh, God has accomplished by the sending of His own Son who for us men and for our salvation came down from heaven and was made man.

GEORGE JACKSON.

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[1] In his *Essays in Criticism*, first series.

DOMENICO MORELLI, PAINTER AND PATRIOT

Domenico Morelli nella Vita e nell' Arte; Mezzo Secolo di Pittura Italiana (Domenico Morelli in his Life and in his Art; Half a Century of Italian Painting). By PRIMO LEVI (L' ITALICO). (Roma-Torino: Casa Editrice Nazionale. Roux e Viarengo. 1906.)

THIS life of the greatest modern Neapolitan painter is designed by its author as a history; the history not only of a hero-artist, but of the times he helped to fashion. As such we accept it, and find in it precious light on the influences that have worked, and are still working, for good or evil, in the Southern Italy of our own day.

Primo Levi l' Italico, being entrusted by Morelli's family and by his 'spiritual father, Pasquale Villari,' with invaluable documentary evidence bearing on the whole course of the painter's life, has made it his prime care to dispel certain envious clouds of misconstruction that had obscured the fame of the great artist, and to demonstrate their 'baselessness and iniquity.' The result of his careful and laborious arraying of evidence is to set before us a figure of singular moral grandeur—the figure of one who, 'with toil of heart and knees and hand,' won his way onward and upward to the light; striving not for himself only, but for Fatherland and fellow citizens; seeing ever new heights to be scaled, new ideals to attain; till death, long the comrade of his thoughts, caught him away suddenly, while yet busy over great unaccomplished tasks.

This life and this work, little known, as we believe, to the great mass of British art-lovers, synchronize in a remarkable way with the new life and the surprising upward progress of the Italian nation, roused from the death-trance of ages by that first blast from the trumpet of the Angel

of Freedom which sounded over Europe in 1848, and which, silenced awhile in dark years of reaction, pealed forth again 'louder yet, and yet more dread,' its fatal summons to tyrant and slave in that great year of deliverance, 1860, when the magnificent audacity of Garibaldi and his comrades swept the Bourbon for ever from his seat in Naples. Then souls were set at liberty, then Art spread its wings for nobler flights, then the fettered genius of the Neapolitan Morelli broke from its prison-house and entered on a long, victorious, beneficent career.

The young Domenico had begun life under almost every disadvantage. Child of a faithless father and of a gentle, upright, forsaken mother, born under the dominion of the Bourbon and the priest, and heir to little but the tender affection, the watchful care, the honourable poverty of his Sicilian mother, Maria Mappa, his inborn artistic genius had to struggle also against the rooted prejudices of his mother's best friends. For in those days the painter's craft was very lightly esteemed by respectable Neapolitans.

'A family whose son chose the career of an artist,' writes Morelli in his *Reminiscences*, 'deplored such a freak as a calamity. The youth was accounted lost, foredoomed to want and wretchedness. Such a choice argued insanity, or something worse.' This extremely low estimate of the profession for which he had an irresistible vocation did young Morelli great harm with the family of his first and last love—Virginia, sister of that true brother of his soul, Pasquale Villari, whose counsel and aid proved invaluable throughout the whole of Morelli's stormy love-story. The betrothed waited, and strove to become in every way worthy of each other.

His passionate and pure attachment for his love-worthy Virginia runs golden and glowing through the perilous years of Morelli's young manhood; years of strenuous poverty, of baffled endeavour, of high patriotic hopes quenched—for a time only—in the blood of dear comrades. A portrait-group, reproduced from an old photograph, on an early page of the memoir, shows us its subject encircled

by fellow students—Altamura the painter, Villari the future historian, ' and others '—six or seven dark, earnest, young Italian faces, tragic and unsmiling. A pathetic interest attaches to this group, taken in days when Villari could still be eloquent over ' a patriot Pope, a liberal clergy, reviving Art, re-invigorated souls, Rome renewing her youth under Pius IX, the dawn of a truly *Italian* revolution, and poetic fancy dwelling fondly on the benignant figure of the new Pope, who with heavenward gaze and outspread arms prays the Almighty to bless *This Italian People.*'

Alas for the lovely dream, so soon dispelled!

The Pope, unequal to his too vast undertaking, forsook his people and fled, to return the sworn champion, not of freedom, but of reaction; and only one Italian ruler, ' King Honestman,' the young Victor Emmanuel of Savoy, disdained to follow the base example. Of that little band of brother students in Naples, not a few desperately took up arms for Italy and Freedom on the evil 15th of May, 1848, when King Ferdinand's cannon were turned on the deputies assembling to that first free Parliament to which he himself had summoned them. It fared ill with Morelli and his friends in the unequal strife. One, Luigi La Vista, was butchered by Swiss soldiers ' in a house at the Largo della Carità,' the *Largo* where now stands in mild majesty the statue of Poerio, Ferdinand's martyr-Minister; the painter Vertunni was saved from a like fate by the pity of a café-keeper; Morelli, disabled by a bayonet-thrust and half-blinded, was carried a prisoner to the arsenal, where the forsworn king recognized him with a ' You too, little one!' —but allowed the art-student, whose dawning genius appealed to Ferdinand's better nature, to be smuggled into safety under an *alias*.

Let this, with similar evidences of a soul not wholly base, be reckoned to the credit of a king memorable chiefly as a cruel oath-breaker and a remorseless tyrant.

And now gloomy reaction and repression reigned for full ten years in the fairest of Italian states. But it was during those dark years that Morelli ' made himself.'

The many admirable reproductions of pictures and studies which light up Primo Levi's pages have been well chosen so as to tell the story of the artist's surprisingly rapid development, of his continuous emancipation from the chains of the conventional. These pressed heavily on him under the Bourbon tyranny; a painter must deal in a certain approved way with certain ecclesiastically sanctioned themes, or woe betide him! So it came about that Domenico Morelli served a severe apprenticeship to something more than the technique of his art, and learned a mystical, symbolic way of expressing his deepest feeling and conviction. Thus, portraying 'Christian Martyrs' dying in the arena, or borne heavenward by angels, he could give embodiment to the mingled grief and love, the protest and the hope, of his own spirit; thus he took delight in dwelling on those incidents in the story of the Saint of Assisi which emphasized the doctrine of equal Christian brotherhood; thus, in his first boldly original painting, 'The Iconoclasts,' he succeeded in giving a graphic portraiture of the 'martyrdom of the soul,' which he and all like-minded had to endure from 1848 to 1860.

The subject of 'The Iconoclasts' was innocent-seeming enough; the genuinely historical incident of a painter-monk, Lazarus, surprised by the 'image-breakers' working on a picture of St. John the Evangelist, which the zealots destroyed before his eyes, burning also in the fire the right hand of the painter, so that he should never handle brush or palette more. Surely a theme that should not displease priestly judges! But the daring way in which it was handled roused the suspicions of the king's confessor, who half divined Morelli's intention to embody in the monk 'a type of Liberal youth, in the brutal executioner a Government police-agent.' And the artist had to receive a half-jesting warning from the king.

'A fine picture you have made! yes, a fine picture! But'—with a meaning look at the bayonet-scar on Morelli's brow—'make no pictures with certain thoughts inside! You understand?' and the royal critic laughed.

Morelli however continued to produce works 'with certain thoughts inside,' only less obviously expressed; till the day of Freedom dawned. It was on the very eve of 1860 that he exhibited his startlingly vivid 'Episode of the Sicilian Vespers'; merely three Italian ladies, who with lovely faces 'painted with fear,' flying feet and fluttering garments, seem running right out of the picture at the spectator, while in the background is beginning in furious fray that 'murder grim and great' which put an end to the French occupation of Sicily.

Another hated tyranny was about to be swept away with the doomed Bourbon dynasty, though as yet 'Marsala, Calatafimi, and Palermo' had not seen the Garibaldian triumph. But the fated hour was nigh; it struck, and the spiritual thraldom of Morelli and his fellow workers was at an end.

It is noteworthy that his genius developed much more rapidly from the date of his marriage; never was the 'apophthegm' of Reynolds, 'Wife and children drag a painter down,' more conspicuously falsified. A new epoch of joyful activity and energy opened for the artist, when the 'very lovely youthful lady, extremely fair, with heavenly eyes,' crossed the threshold of her modest bridal home in 'Palazzo Tarsia,' and found the simple reception-room 'all white, all adorned with flowers by Morelli's friends, who for her had ravaged all the gardens of Naples,' on that bleak but hopeful 10th of March, 1853, when Morelli was at last permitted to lead home the bride for whom he had waited nearly the seven years of the patriarch, and who—through long blissful years of true wedded partnership, of true intellectual and moral sympathy, and on the wife's side of the sweetest, most intelligent practical helpfulness—was to prove how well she had been worth working and waiting for.

Her death, on January 21, 1888, was the cruellest grief of Morelli's life; scarcely could he endure to be condoled with, or even to be congratulated on the happier after-events of the year that had dawned so darkly. But the

wife's work for him had been well done. Stricken as he was, he did but move on with firmer tread in his chosen path of high achievement.

On that way he had never faltered. With tireless zeal, from the outset of his career, he had seized on whatever was best in the new artistic methods of the nineteenth century, studying them in England, in France, in the Low Countries, in Germany, in Italy itself; with no less ardour he strove to educate his countrymen in nobler ways, not only of thinking and of painting but of living, setting before them loftier ideals of life, of faith, of practice. His own high example won many disciples among the younger men who looked to him, and on whom he willingly spent himself. It is not possible here and now to dwell on his many faithful friendships, or to touch in the faintest shadow-picture of illustrious comrades whose aims were one with his, or to tell the tale of their joint efforts, too often baffled, to promote high efficiency in the artistic education of Naples, and to solve the problem of the physical, moral, spiritual regeneration of the 'dear and fair and hapless city' over which some mysterious fatality seems to brood, rendering vain the best-devised plans for its good.

'Too distrustful of local public life to take part in it, unwilling to mix openly with affairs he knew himself helpless to amend, he was the more tormented by the spectacle of cureless misery which was ever before his mind's eye,—when the cholera' (of 1884) 'called aloud with its appalling voice to him and to others.'

Much public good did result from that terrific visitation; and there was unmixed good in the successful effort made to supply Naples with pure and abundant water, so that for the first time in many centuries, real cleanliness was attainable by city and people. But though much has been done more remains to do; the 'Problem of Naples,' so tormenting to Morelli and Villari, is yet unsolved; the sphinx still devours her victims yearly. In all the vast plans for the opening up and rebuilding of the city, the supremely important matter of the proper housing of the

poor has not been sufficiently remembered, nor yet the true education of the poor man's children.

The great painter, who in the days of his affluence never forgot the friends nor the days of his poverty, saw always these 'blots on the scutcheon' of the renovators of his natal city.

There was recognition of his work and his services in high places. His friends triumphed, if he himself took it soberly, when in 1886 the king summoned him to take his place as a senator in the Chamber (the Camera Vitalizia), already honoured by the presence of Manzoni and of Verdi, like him loyal and valiant servants of the State. The 'Academy of St. Luke' had already opened its doors to 'the most anti-Academic artist who ever handled a brush'; there were banquets, odes, acclamations in his honour. But the master remained mournfully calm. After so many years of toil and strife, how little had he accomplished of all he had dreamed of!

Perhaps the 'Hero-Artist,' in devoting himself more and more to the graphic illustration, at once realistic and ideal, of Holy Writ, was doing the best possible to him for that *higher education* of Naples which lay very near his heart. It is on this biblical work of his that we would prefer to dwell, rather than on such a picture as the exquisitely perfect 'Tasso'—where live again the inspired poet and the lovely languid princess, of him too well beloved—which was finished and given to the world in 1865; or the two wonderful painted tragedies inspired by the Shakespearian *King Lear*, and instinct with the very spirit of that awe-inspiring drama, which belong to 1880; or the realized allegory of the *Sant' Antonio*, whose austere shape stands rigid in one protest against the tyranny of the senses, a work of the same period; or even on the loveliest of all Madonnas, the 'Mater Purissima,' painted when Morelli had long ceased to recognize any goddess-ship in her whom all generations call blessed—the girl-mother with head uplifted in a very ecstasy of maternal pride towards the radiant boy-baby whom she raises aloft in both arms, as if offering

Him to a world's worship. Of this we may say with Verdi, 'What ideality, what poetry—what *divinity* in that *human* head!'—and rejoice on our own account in the conspicuous absence of conventional halo or queenly diadem from this as from every other 'Madonna' produced by the truth-inspired brush of the ripened Morelli.

More significant, more full of hopeful augury, to us, is the long series of designs and paintings from Scripture story, beginning with 'Christ walking on the Waters,' in 1865, and ending with 'The Repentance of Judas'—a rough but powerful study of the traitor, standing bowed upon himself in lonely horror while his Master is being led away to His doom—which was produced in 1900, during the painter's last illness. These works, very various both in theme and in handling, were the fruit of more than thirty years' assiduous study of matters biblical and oriental, through which he succeeded 'in penetrating the character of the East, though he visited it only in the spirit.' So complete was his success that the Patriarch of Jerusalem, looking on his paintings, his studies, his designs of scenes from Judaea and Galilee, exclaimed, 'But you have been there!'

'As, when a youth, he had stinted himself of bread in order to buy the forbidden poems of Berchet and his first *Byron*, so, in manhood, he shunned no research which could make of his soul the unchangeable abode of a Jewish and Christian doctrine, not superstitious or merely scientific, but lit up by that *poetic truth* which invested all his *pictorial truth*.' 'He saw no solution of continuity between Old and New Testament, but regarding them as the inevitable human and historic manifestation of the same Essence, he is in sympathy with Elijah, and with Paul . . . he accumulates, consults, transcribes, from the *Annals of Syria* to the *Talmud*; . . . he attains truth of character and of costume, whether dealing with *Isaiah* or with *Exodus*, . . . with *Judges* or with *John*.'

It would seem that his attitude towards revelation was very alien from that of Strauss, and that his personal

friendship with Renan affected it but slightly. Rather, for him as for Goethe, 'the Bible was the Book of eternal efficacy, the Book of books.' As he himself wrote, 'The Bible becomes always more beautiful, the more one sees and understands that every word, understood by us in general and also with special reference to ourselves, has also had its own special and immediately individual reference, according to certain given circumstances and certain given relations of time and place.'

Are thoughts like these commonplaces of every day to English-speaking Bible-students? They are far indeed from being commonplaces even to intelligent South Italians, nurtured in the half-pagan conventionalities of South-Italian ecclesiasticism; they are unhappily very foreign to too many minds that have shaken off the swaddling bands of Romanism without putting on instead the beautiful garments of true, full-grown Christianity. It is therefore well indeed that the painter who above all others has captured the heart and fancy of Italy should be he who has dared to give the noblest, most veracious, most unconventional illustrations of the 'Great Words' of Scripture.

Be it noted that he rarely succeeded in satisfying himself when he would portray the Christ as He manifested Himself to the sons of men; the ideal present to his thoughts baffled him when he would make it visible to others. Perhaps he was most successful in two of his finished pictures —'The Daughter of Jairus,' and 'The Demoniacs.' In the first, the Master enters, with a gesture of majestic authority, into the large, light, oriental chamber, where sit the 'minstrels' on one side, while the hired wailers, with extravagantly acted sorrow, crouch before the white-robed peaceful form of the maiden, outstretched with pillowed head on the rich-hued carpet which forms her couch. The parents, in agonized entreaty, cling close to the Lord, the mother gazing into His benign face, the father bowed over that garment which had just healed a hopeless malady. There is that 'inevitable' quality in this picture which leads the

spectators to say, 'Thus, and not otherwise, it must have been—this is what really happened!' 'The Demoniacs,' as the artist tells us, was not founded on any specific sacred story. He has painted for us a group of the wretched beings 'grievously tormented by the devil,' in such surroundings as those haunted spirits loved; a wild rocky region pierced with cave-tombs. Near at hand crouch 'the possessed,' in strange contorted attitudes, repeated in a distant cluster of similar figures; but amid the demoniacs stands the white-robed Christ, august, pitying, powerful; and one looks on almost breathless, awaiting the mighty word of healing.

There are other similar designs,—'The Good News,' where the great Teacher is seen sitting on the Galilean mountain carpeted with flowers of spring, and addressing a group of eager listeners; the 'Pater Noster,' where, amid His disciples, gathered on such another hillside, the Lord teaches them how to pray; 'Jesus in the Desert,' a blossoming wilderness where He sits, 'with looks commercing with the skies'; 'Jesus Tempted,'—with these two analogous subjects, which specially appealed to him, Morelli was never able to please himself. The look of anguish on the divine-human face he could give, but hardly the triumph blent with the agony—'Sad and solemn and foursquare against the seductions of life, from which he ever fled,' he himself stood; as such he could paint the Great Exemplar; but the superhuman, which he realized intensely in his soul, defied his utmost art of expression in these pictures.

There is a certain injustice in neglecting his masterly presentation of Old Testament characters—Jeremiah foretelling the fall of Jerusalem; Elijah with veiled head before the presence of the Lord on the mount; Samuel on the housetop; Saul among the Prophets—a theme to which his dying hand often recurred; but this neglect is inevitable. He had been one of the company of great artists chosen to illustrate the 'Bible of Amsterdam,' and the exhibition in London in 1901 of the collected designs for that great

work was perhaps the occasion on which Morelli most nearly approached the British public. Alma Tadema, always his appreciative friend, did not hesitate to rank Morelli's six designs highest among those exhibited. Of the painters originally engaged for that undertaking, Leighton and Puvis de Chavannes passed away with their promised task undone; Morelli did but just complete his before he followed.

Perhaps the work to which he devoted himself with the greatest love, the work by which he would have chosen to be remembered, were the great cartoons, which were reproduced in mosaic by Salviati—and so 'painted for eternity' on the façade of the Cathedral of Amalfi. He drew his inspiration from the Apocalypse, 'that crowning close of a literature which is the glory of Israel; that work of genius of most marvellous beauty,' as he truly wrote; and he depicted, with all the glory of colour at his command, as seen through a door opened in heaven, the Throne, and Him who sat thereon, 'like in hue unto a jasper and a sardine stone,' round the throne a rainbow, the four-and-twenty elders prostrate before the enthroned Christ, whose right hand blesses, while His left closes and consecrates the Book of books. The quoted words guided the painter in his colouring.

To appreciate *that* a pilgrimage to Amalfi would be needed; but the majesty and harmony of the design are abundantly evident in black and white.

We take pleasure in noting how the great Neapolitan artist used the grandest opportunity of his life to render homage to Christ, the King of kings. When Naples and its people shall also bow the knee to the God-man, and to no other, then, and then only, will 'the Problem of Naples' be solved.

ANNE E. KEELING.

THE LOGIC OF SIN

BY the Logic of Sin is meant that sin has an immanent law of development, that it tends to pass from stage to stage along a well-defined course till, if it be not checked, it issues at a determinate goal. Instead of employing the abstract or general term sin as if it denoted a concrete force or being—a usage which is the cause of not a little confusion—it would be better to say, that in sinning, men begin to sin in a particular way; that if they continue to sin they will sin in ways that become more and more sinful or heinous, and that at last they will sin in the worst possible way, they will commit the most sinful possible sin.

There is a logic of moral goodness as there is a logic of moral badness; but whereas the goal of the development of goodness or of the good man is an ideal which is absolute, namely, God Himself; and whereas his development is for that reason unending, eternal; the goal of the development of wickedness or of the wicked man is in the nature of the case creatural, and his development for that very reason terminable.

There is only one absolute, one actual absolute ideal, namely, the absolutely good, the personal, living God. No ideal that is not good can be absolute, and the absolutely good must be absolutely personal. The goal of wickedness cannot, therefore, but be finally reached. The steps which lead to this goal are prescribed by the nature of man as a personal being, and they constitute the Logic of Sin.

I. The first step in moral evil, that is, in sin, is taken when a *lower good is chosen in preference to one that is higher*. The thing chosen is in both cases good. It may be a question either of degree or quality.

1. The choice of a good *lower in degree* rather than of one of a higher degree.

Men fall into this sin when they indulge to excess in anything that is intrinsically, and enjoyed in moderation, actually good—good, too, meant for human enjoyment. The most common forms of such excess are eating, drinking, amusement, pleasure. Cases also occur of men working to such a degree as to undermine their health and very power of work. Work is a good, even though it be sometimes disguised; but if a man voluntarily work too much, that is, to his detriment, he sins. When work is inseparably linked with pleasure and pleasure with work, as for example in the pursuit of music or knowledge, or in travel and sport, the temptation is specially subtle.

2. The choice of a good *lower in quality* rather than of one of a higher quality.

Men fall into this sin when they choose a lower sensuous or physical *good* in place of a higher, as when good food is sacrificed for good tobacco; or plain, nourishing food for food that is more tasty but not so nourishing; or when fine clothing is bought instead of warm or useful clothing; or when the stomach has needlessly to pay for the back, and in numerous other ways.

One of the commonest sins of this kind is choosing a bodily good instead of a good for the intellect—including, of course, in intellect, the imagination and taste.

It is possible, of course, for sin to be committed in the opposite way, namely, by choosing a good which is intrinsically higher instead of one intrinsically lower, as a man does, for example, when he follows intellectual good to the neglect of proper food and exercise. That this is sin clearly appears from the suffering which sooner or later is its result; for suffering is primarily a warning to the wrong-doer that he is violating some law of his nature.

It is not uncommon, again, particularly in the earlier years of life, for men and women to sacrifice both intellect and body in supposed obedience to the affections.

II. The *second* step in moral evil is the employment of *wrong means* for the attainment of *real good.*

This sin is committed, for example, when a hungry man obtains food by means of theft; or when a man escapes danger or inconvenience or loss by means of a lie; or when he deceives in order to secure some sort of advantage, as in bargaining, whether as buyer or seller. The food is good, but the means is bad; to escape danger is good, but the lie is a sin; the advantage may be real, intrinsically good, but the deception is morally wrong. Few sins are more frequently committed than this. It is the special sin known as Jesuitical—doing evil for the sake of good. The modes in which men are tempted to it are legion.

This was the real kernel of the temptations of Christ. Intrinsically it was right for Him to still His hunger, but to do it by miraculously converting stones into bread would have been a sin; to win the confidence and loyalty of the Jews was right, but to do it by throwing Himself from the pinnacle of the temple trusting to divine protection would have been wrong; to subdue to Himself all the kingdoms of the earth was His mission, but to do it with the aid of the devil would have been sinful, even had it been possible.

Nothing is, alas! more common at the present moment than for eager but superficial and impatient servants of Christ to endeavour to further His kingdom by the use of means which, though perhaps not doubtful or positively wrong, are inappropriate or vulgar,[1] or positively unspiritual.

III. The *third* step in the development of sin is taken when good is left undone or wrong is done, notwithstanding its being *seen to be wrong.*

Men are constantly committing sins of this kind. Sometimes, indeed, at the moment of omission or com-

[1] Vulgarity in the methods and manners of Christian workers, particularly ministers, is one of the most serious and subtle of hindrances to the progress of the kingdom of Christ. He Himself, I believe, included it among the things branded with the stamp of His disapproval when He said, 'The kingdom of God cometh not with *observation.*'

mission they may succeed in hiding the real character of their conduct from themselves; yet the sin is there. Nothing is more strange, more perverse, more foolish, than the habit men form and yield to of converting vision into blindness, or light into darkness, in the presence of acts from doing which they shrink because of their obvious sinfulness, in order to be able to sin as it were in ignorance. Or they resort to the trick of the cuttlefish, which darkens the water in which it is swimming when its foes are at hand; even so men rouse their passions, or stir up their prejudices, or create a cloud of doubts, which for the moment dims their vision and sets them free, or rather subjects them to constraint to do or leave undone what conscience forbids or commands.

IV. A *still further* step is taken when wrong is done *because it is wrong;* when men choose not only what is wrong as means, but what is wrong as end.

Many people question whether it is possible for a human being ever really to do wrong, not merely *despite* its being wrong, but *because* it is wrong. They plead that to such men the wrong is, or seems to be, an advantage or a pleasure, and that they choose it as a pleasure, not as a wrong. Though wrong they commit the sinful act because it is a source of pleasure. If the wrong act promised them no pleasure, it is urged, they would not do it.

The objection, however, is marked by an ambiguity. Many things which men do are wrong, but the wrong lies in the conditions or circumstances of the doing; it is not intrinsic to the thing, and they are so constituted that the thing cannot but give pleasure; nay, more, it is one of the forms of pleasure which intrinsically are legitimate.

But there would seem to be such a thing as 'thinking well or approving of, taking pleasure or delighting in, unrighteousness,' as we read in 2 Thess. ii. 12. Are there not men to whom mischief is a pleasure; who find gratification in the corruption and sin of others apart altogether from any personal participation in it; to whom the sufferings and the tortures of their fellow men, whether of body

or mind, are something of a delight. It is more than possible for men to become brutalized; that is, to become capable of indulging in and even enjoying actions which resemble those of a ferocious wild beast. Now, if they were wild beasts we might count them terrible, but should not brand them as immoral. For men, however, to behave thus is an inversion of their nature, and means that they have turned themselves morally into beasts. And this kind of thing may assume not only coarse but refined forms. Subtle and refined as well as coarse cruelty and injury may be inflicted both on mind and body. In refined as well as unrefined society it is not an uncommon thing to find both men and women stinging each other to the quick by looks, gestures, innuendoes and the like, and deriving positive enjoyment from the effect of their 'feline amenities.'

V. A fifth stage of sinful development is reached when a man deliberately *usurps the function of moral lawgiver.*

The conduct now referred to is widely different from, though it is often loosely confounded with, revolt against traditional or customary judgements of what is right or wrong in particular cases. A man may possibly be in this respect very capricious and self-willed; it may be next to impossible to determine the principle on which he treats and characterizes certain acts, now as right, then as wrong; but as long as he upholds or recognizes an objective distinction between right and wrong, he has not got the length here in view.

This habit of caprice and self-will may, however, prepare the way for the stage of sin now under consideration, even if the latter be not its inevitable outcome. That which begins in caprice, in surrender to the whim of the moment, tends to ripen into a more and more conscious and determined refusal to be bound by any law whatever. Persons of this kind are prone to refuse to be bound even by their own promises, their own inclinations, their own needs, nay, even their own obvious and recognized interests. Nothing binds them; they won't be bound.

At last a man may set himself up deliberately to be his own law. It is not that he takes his own nature with its immanent idea as his law and refuses to go behind it. The advocates of *la morale independante* do this in maintaining that as to morality man is self-sufficient, that he is his own legislator. Conscience they deny to be the voice of a power outside oneself. From himself, they conceive, are derived all the laws which he is bound to obey; to his own nature, that is, to himself, these laws owe their obligatoriness, meaning when himself is spoken of, not merely the individual, isolated, empirical self, but self as related to and interwoven with humanity in the past, humanity in the present, and humanity in the future.

What I refer to is not this. I mean definitely determined caprice—if such a thing is not in itself a self-contradiction; a resolve, that is, to recognize no rule but his own will and pleasure *at the moment*. The self practically then says, 'I am absolute, that is, I, as I now feel or now fancy or now choose, or as I may do so at any particular moment.' Such a self dissociates itself not only from law prescribed by another, but from the law of its own being. And as the non-moral passes into the positively moral when man differentiates himself from the idea or bundle of laws immanent in his own constitution and recognizes them as set to be the rule of conduct; so morality passes, not into non-morality, nor even into immorality, but into anti-morality, when a man face to face with this indwelling bundle of laws or idea refuses to recognize it as having the obligatoriness inherent in it. He thus takes on himself to make right wrong and wrong right; or, rather, he abolishes the distinction between the two.

The same conduct in the sphere of religion is referred to in 2 Thess. ii. 3, 4, where we read about a 'falling away, when the man of sin will be revealed, the son of perdition, he who opposeth and exalteth himself above all that is called God or an object of worship, so that he seateth himself in the temple of God, proclaiming or constituting himself God.' The man of sin is guilty, in a word, of the

self-contradiction of pretending to be that which in the very nature of things he cannot be, namely, God. He unmakes God, he unmakes himself, and he converts himself into God.

This is what in the same Epistle (ii. 10) is described as 'not *loving* the truth, *believing* a lie and *cherishing* a strong *delusion*.' Hostility to law as such, irritation against any and every kind of obligation, showing itself in various forms and degrees, naturally accompanies and flows out of the mental attitude just described.

VI. The *final* stage of sinning is reached when man *consciously rebels* against God, *defies* Him, and *blasphemes* His holy name.

There may be antagonism to law, even such as was described under the last head, without conscious rebellion against God, still more without defiance of God. As long as man thinks of law as law, that is, as a rule prescribed for him, which he has not prescribed to himself, it may possibly seem to him a kind of infringement of his inborn dignity as a being possessed of a certain freedom. It is involved in his freedom that it is his right and privilege as well as duty, within certain limits, to 'make himself.' But if he has to make himself he may well ask himself, both in act and word, 'Why should I not legislate for myself? Why should the conduct that is to make me be prescribed to me?'

A time comes, however, when he is brought face to face with God, *first* as the supreme source of all law, as the seat of law, yea, as Himself the law; and *secondly* as his creator and sustainer, without whose originating and sustaining power he would not exist at all.

Had man existed independently of God, and had God then stepped in to prescribe for him a rule of conduct, the feeling just now referred to would have been inevitable. But as God gave him existence, and therewith gave him his constitution, God must needs with it also give him the law or the idea of his activity. Not to have done so would have been to leave him a prey to haphazard, to confusion,

to anarchy. When the man sees this he will further see that to claim to legislate for himself is logically to deny his creaturehood; and that to recognize his creaturehood involves submission to God as his supreme law.

This point is the parting of the ways. He may either say as it were with Job, 'I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes'; or his irritation at law may transfer itself to the supreme lawgiver, and as the lawgiver is also the creator he may in the madness of his soul rebel also against the fact of his dependence on God as his creator. The very existence of God then begins to stir in him the spirit of hostility and destruction. Not only does he say, I will not have Thee to reign over me; but in inmost purpose he would crush God out of existence. And when the fact forces itself on him that this is impossible, the last thing he can do is to blaspheme, and in blaspheming to bring upon himself the 'second death' (Rev. xx. 14).

D. W. Simon.

METHODISM IN THE ARMY

Soldiers and Preachers too. By OWEN SPENCER WATKINS.

Wesleyan Methodism in the British Army. By WILLIAM HARRIS RULE.

THE first book which stands at the head of this article is a distinctly valuable and timely contribution to Methodist literature. It presents in a continuous narrative the history of Methodism in its connexion with the British Army and Navy, of the work it has from time to time undertaken for their benefit, and the remarkable results following from the lives of the men who, as Mr. Watkins aptly puts it, were 'Soldiers and Preachers too.'

Hitherto this history has had to be sought for in *Wesley's Journal*, in the *Lives of the Early Methodist Preachers*, and in the pages of the *Methodist Magazine*. Dr. Rule, to whom belongs the honour of having won the battle for religious liberty in the British Army, in a singularly interesting narrative brought the history down to the year 1865, when he finally retired from the work; whilst for still later times we are indebted to the Rev. W. E. Sellers, the Rev. E. P. Lowry, the Rev. Arthur H. Male, and to Mr. Watkins himself, for the records of the ministry of Methodism to the British soldier in the wars that have been waged in Afghanistan, Egypt, the Sudan, and South Africa.

Mr. Watkins, however, in *Soldiers and Preachers too*, traces the romantic story from the beginning to the present time, and has succeeded in presenting us with a fascinating narrative of one of the most stirring chapters in the history of the Wesleyan Methodist Church.

Nor could this task have well fallen into better hands

than those of the brave young Methodist preacher who succeeded in crowding into a brief five years of ministerial life such service, in Malta, Crete, the Sudan, and South Africa, as entitles him almost to rank as a veteran.

The earlier chapters of Mr. Watkins' book are indeed fascinating reading. In the events and incidents he so graphically describes we are brought into intimate touch with the spirit of the man who 'set the kingdom in a blaze,' and who, king of men that he was, kindled in his followers the same buoyancy of faith, the same spirit of tender compassion, and the same exultant heroism that were in himself. We see them possessed and dominated by what may well be called 'an instinct of salvation.'

It was only for them to see a town, a hamlet, a man, for them to be aflame for their conversion. They did not see the sinner in the man, and despair of or despise him; they saw rather the man in the sinner, and counted not their lives dear unto them if they could but save him. They knew nothing of a forlorn hope, for they were so full of confidence in Christ, and in their message, that to them difficulties were only things to be overcome, and impossibilities did not exist.

We are greatly indebted to Mr. Watkins for bringing all this out, and for showing its relation to, and its effect upon, the soldiers of those times. We see that Wesley and his followers fully recognized the conditions of the conflict, and the task they had to achieve. They were not blind to the gross, the infamous wickedness of many of the men they were bent on saving. But this did not daunt them: it rather kindled their compassion and impelled them to the effort. Could anything be stronger, for instance, than Wesley's words which Mr. Watkins quotes in this connexion?—

'The soldiers' religion is a byword, even with those who have no religion at all.' 'Vice and profaneness in every shape reign amongst them without control.' And of the Navy—'Is not almost every single man-of-war a mere floating hell? Where is there to be found a more

consummate wickedness, a more full contempt of God, and of His laws, except in the bottomless pit?'

Wesley was thus under no illusion as to the terrible depravity of the men who were to be found in the British Army and Navy. But he saw also the reserve of goodness that was in the worst of them; as Mr. Watkins delightfully illustrates by quoting an incident from *Wesley's Journal*, which tells of a poor woman in Ireland who was saved from robbers by one of these same troopers to whom she had given a night's shelter. In Ireland and elsewhere the soldiery in many instances formed Wesley's bodyguard against the mob.

It was to this reserve of goodness—which after all is nothing less than the grace of the Spirit, which dwells in every man—that Wesley confidently made his appeal, with what results Mr. Watkins amply illustrates.

Take for instance, the following extract, in which he tells of Wesley's dealings with the troops at Newcastle in 1745, who horrified him by their 'senseless, shameless wickedness and profanity.' 'We find him, however,' Mr. Watkins records, 'preaching in the midst of the camp. The first day he was discouraged with the result; he said that he could not reach their hearts, and was tempted to believe that the words of a scholar could not move them like words spoken by a Christian dragoon or grenadier. However, the next day there was a larger crowd and a more heedful hearing. True, a lieutenant endeavoured to make a disturbance; but eventually he desisted, and at the end of the sermon himself got up and told the soldiers that all they had heard was very good.'

Nor did Wesley—and here again we see a forecast of later Methodist developments—rest content in his ministry to the soldier by confining himself to preaching, for we find that so early as 1779 a fund was raised for supplying soldiers with pocket Bibles, and thus arose the Naval and Military Bible Society, the oldest society for the distribution of God's Word in existence.

Mr. Watkins is careful to point out that the results of

these efforts to reach and benefit the soldiers explain and amply justify the peculiar interest which Methodism has ever taken in their welfare; an interest which has grown with Methodism itself, and has long been one of its most honourable distinctions. And does he not, in calling attention to the strong sense of duty which prompted Wesley in times of national peril not only to order a general fast, but to offer to raise and maintain a body of Methodist Volunteers for the defence of the country, account for the place which Methodism has ever taken in the national life, and the fact that at the present time it contributes some 25,000 of its sons to the defensive forces of the Empire? Does not the genius of this wonderful man account for the Imperialism which thinks more of duty than of privilege, as well as of so many other characteristics of the great community he has founded?

As might be expected, some of the choicest spirits among Wesley's followers were recruited from the ranks of the soldiers, and in the chapters in which Mr. Watkins tells of 'Preachers who served with the colours,' and the 'Men who fought at Fontenoy,' he gives the history of their marvellous heroism, and of their splendid Christian character and devotion. This important and fruitful ministry—repeated, as we are happy to think, in later times—impressed their commanding officers with the fact that true religion was essential to the highest dignity and real manliness of character. As illustrating this we must allow ourselves one or two quotations.

Speaking of Staniforth, who subsequently became one of Wesley's preachers, Mr. Watkins says, 'His conversion wrought quite an alarm in the regiment, but none could deny that he was a transformed character. The immediate result was that ten of his comrades were brought to God; and by reason of his force of character and manly and spiritual gifts he at once took his place as one of the leaders of the converted soldiers.'

Of William Clements, who had been instrumental in the conversion of Staniforth, we read that when one arm

was broken by a musket-ball he would not allow himself to be taken to the rear, saying, 'No, I have an arm left to hold my sword, I will not go yet'; and only when the other arm was shattered did he leave the front. Brave John Evans, having both his legs taken off by a chain shot, was laid across a cannon to die, but as long as he could speak he was praising God with joyful lips and witnessing to his comrades of the blessedness that is found in Christ Jesus; whilst John Haime, as he went down with his horse shot under him, replied to an officer who shouted, 'Haime, where is your God now?' 'Sir, He is here with me, and He will bring me out of this battle.'

Incidents like these, whilst they make us cry out to the God of Peace to bring wars to an end, impress us powerfully with the splendid character and heroism of the men who endured such hardness, and witnessed so good a confession for Christ, under such terrible circumstances.

We must reluctantly pass over with the briefest possible reference the chapters in which Mr. Watkins traces the career of the Methodist soldier through the Napoleonic wars, in the Peninsula, at Waterloo, and Trafalgar. The letter which he quotes from the sergeant of the Grenadier Guards after Waterloo is of historic value, showing as it does the estimate in which Napoleon was held by the godly section of the population of those days.

Then there is the tale of Trafalgar, and the company of praying men on the *Victory*, whose piety attracted Nelson's notice. As we read it we wonder whether these humble Methodists were not used of God to bring some light and comfort to the hero who was so soon to give his life for the country which he served with such splendid devotion and fidelity.

These chapters are also enriched by the story of the historic court-martial at Gibraltar, which sentenced a company of praying men to the atrocious punishment of five hundred lashes for 'the unsoldierly conduct of attending a Methodist prayer-meeting'—an incident which sheds vivid light upon the estimation in which Methodism was

held in those early times in many quarters. It adds piquancy to the remark of the Duke of Wellington in a letter written from the Peninsula, of which, in pleasant badinage, the late Lord Cardwell told Sir William McArthur, to the effect that Methodism had made its appearance in the Army, but that he thought he had succeeded in stamping it out!—an opinion which the great duke, and many other noble men, lived entirely to revise.

The subsequent chapters describe the struggles by which Methodism secured its due position and official recognition in the Army and Navy. We should like to direct special attention to the extremely interesting and often piquant incidents recorded. The portraiture of 'the little Doctor' is admirable. Who that knew him—and there are still living many who did—can fail to recognize his romantic and strongly individual personality?

The beginnings of Methodist work at Aldershot, where this battle for full religious liberty in the British Army was in a large measure fought out, make wonderfully interesting reading. Its struggles sometimes involved important issues, but in not a few cases furnished exquisitely comical manifestations of prejudice, due largely to ignorance on the part of opponents of Methodism.

It is impossible not to admire the tact, the immovable determination, and at the same time the perfect courtesy which Dr. Rule and the Rev. Charles H. Kelly—worthy comrades for such a time—displayed, and the steadfast patience by which, never losing a position once gained, they ultimately overcame all difficulties and won for themselves the esteem and honour of their opponents, and for their Church a by no means grudging recognition.

It is well, however, to note that Dr. Rule and Mr. Kelly, and those who followed after, 'fighters of a later date,' as Mr. Watkins calls them, were all inspired by that same 'instinct of salvation' which characterized the men of Wesley's time. For in following the narrative we see that they ever set before them the one ultimate object of securing unhindered and free access to the men it was their

duty to help, and of winning for Wesleyan soldiers and sailors equal rights and recognition, so far as their religious privileges were concerned, with their comrades of hitherto more favoured denominations. It was to this end that all the long and patient negotiations which Mr. Watkins records were undertaken, and it is pleasant to read of the success with which these efforts were ultimately crowned.

We must not pass unnoticed the chapter, 'Missionaries in Red and Blue,' certainly one of the most interesting and suggestive of the book, in which is told the wonderful part played by soldiers and sailors in the spread of Methodism across the seas; for Mr. Watkins is perfectly right when he says that few people realize how great a debt of gratitude the Methodist Church owes in this respect to the British soldier (and it may be added to the British sailor) on foreign service.

It is not too much to say that the godly soldier and sailor took a foremost place in planting Methodism wherever the British Empire was established. Among Barbara Heck and Philip Embury's first converts in New York were three soldiers—James Hodge, Addison Low, and John Buckley (was he an ancestor of the Rev. Dr. Buckley, of whom the whole Methodist Church is so justly proud?); and to them is largely due the securing of the historic Rigging Loft in William Street, which shares with the Foundery in London the honour of being one of the first centres of Methodist worship and work in the English-speaking world.

Of all this Mr. Watkins tells; and of the labours of Captain Webb and Thomas Rankin (himself a convert of one of John Haime's dragoons), of John Shadford, and of soldier after soldier in Canada and the Bermudas; in Gibraltar and Malta; in France, where British prisoners of war, emulating the apostle, made their captivity the occasion of proclaiming the glorious liberty of the sons of God; in Sydney, Australia, where a soldier bought the site on which now stands the magnificent Centenary Hall,

the head quarters of Mission work in New South Wales; in Tasmania and New Zealand; in South Africa; in India; in Ceylon, and the West Indies, it is all the same. A more impressive, inspiring, and suggestive record it is impossible to imagine than that which Mr. Watkins has compressed into this remarkable chapter.

If any justification were needed for the efforts which are now being put forth to promote the spiritual and moral welfare of the soldier and sailor, we have it here; for viewed in the light of this narrative it is not unreasonable to expect that the British Army and Navy may be made one of the great missionary forces for the evangelization of that Empire which by their skill and bravery and devotion they have been instrumental in founding, and of which they are the defenders.

In one of the later chapters Mr. Watkins calls attention to the awakening of Methodism—shared, we are happy to know, by other Churches—to a larger sense of its obligations to the British soldier and sailor, alike from the splendid services so many of them have rendered to the cause of godliness and virtue in various parts of the world, and from the fact that, to use Wesley's own expression, they are indeed among 'those who need us most.'

The results of this awakening, as Mr. Watkins is careful to point out, are seen in many directions. Among them is the establishment by the Wesleyan Conference of a Board of Management for the oversight and control of its work in the Army and Royal Navy, and the now carefully organized system by which the pastoral oversight of Wesleyan soldiers and sailors is secured throughout the Empire.

A great advance this upon the time when 'many influential members of the Conference objected to the designation "Wesleyan" soldier, regarding such an application of the honoured name as little less than sacrilege.'

But chief among the results of this awakening are the 'Homes' established by Methodism for the benefit of the soldier and sailor throughout the Empire. Mr. Watkins

dwells with a laudable satisfaction on the origin and development of these beneficent institutions, and gives grateful recognition to the varied and distinguished services rendered by Sir George Hayter Chubb in their establishment.

Nor must we in this connexion fail to call attention to the fact, not generally known, that during the wars in which the Empire has been engaged, from the Crimea to the present time, to no fewer than sixty-two Methodist ministers has been given the honour of sharing with the soldier the privations and perils of active service.

The book fittingly closes with a valuable chapter on the 'Soldier Preachers of the present day.' We have noted many names in this chapter on which we would fain linger, and there are many others which could worthily be added to the list. Two must be mentioned: Sergeant Candy, of the Lancashire Fusiliers, who, in Egypt and India, and in and around Darwen when on the reserve, was a preacher indeed, and who gave his life on Spion Kop in attempting to bring a wounded comrade from under fire; and Colour-Sergeant Goodwin, of the Bedfordshire Regiment, who with his godly comrades was largely instrumental in founding the Wesleyan Mission in Secunderabad, one of the most prosperous missions of the Methodist Church in India.

No one will be able to read Mr. Watkins' book without fully accepting the views expressed in his closing paragraph:—

'Wesleyan Methodism has been called to a great work in the British Army, and it has pleased God to crown the efforts put forth with wonderful success. As we rejoice over the blessing that has rested upon us, let us not lose sight of the added responsibility consequent upon achievement. And as we enter into the heritage of glorious labour bequeathed to us by our fathers, may we see to it that

> The present moves attended
> With all of brave and excellent and fair
> That made the old time splendid.'

R. W. ALLEN.

THE SOCIALIST STATE AND THE KINGDOM OF HEAVEN

The Citizen of To-morrow. A Handbook on Social Questions. Edited by S. E. KEEBLE for the Wesleyan Methodist Union for Social Service. (London: Charles H. Kelly. 1906.)

The Quintessence of Socialism. By A. SCHÄFFLE. (London: Sonnenschein & Co. 1889.)

The Fatherhood of God. By J. SCOTT LIDGETT, M.A. (Edinburgh: T. & T. Clark. 1902.)

THE theoretic socialists certainly do not lack the courage of their convictions. Faced by the industrial problems of to-day, they cry, 'The system is wrong; change it!' What is at the root of the system, then, and all its evils? Capital! The great prophet of socialism was Karl Marx. His position is: The surplus value of the labourer's work has been appropriated by capital; hence the formation of the proletariate, for which capital is directly responsible; let capital, therefore, be expropriated by the democracy. This aim becomes, in the words of Schäffle, the 'transformation of private competing capitals into united collective capital.'

It must be noticed that Schäffle says nothing about the extinction of private property as such; between private property and private capital there is a world of difference; nor do I know that any one has seriously advocated the consistent socialism that would 'nationalize not only the malt-tub but also the wash-tub; not only the final goal of the labourer—the workhouse and her grey sisters—but also his hovel.' If you go so far as to nationalize our clothing, as a writer in the *Commonwealth* recently asked, what about our natural covering, the skin?

Still, as it stands, the ideal seems almost too vast for our dull minds to conceive. Our railways would belong to the State, for one thing—but so they do in Germany and Switzerland; the land would no longer be in the hands of private and often despotic landlords, but held by one body, which would be obliged to use it for what seemed the greatest good of the community; this body would be the State, even as, by English law, the one supreme landlord at present is the King, the State's representative. The great mining industry would be managed by the State and for the State; the hundreds of mills in Lancashire and Yorkshire, large and small, flourishing or only able to keep their heads above water by mean or dangerous economies, would be worked together on one enormously wide plan of national industry.

Such a scheme means two things: first, the substitution of one *capitalist* for many; and as a large business always means the introduction of economies impossible for a small one, this would mean the saving of an enormous amount of money, in space and in machinery. It would mean a similar economy in resources; the wastage of over-production, a glutted market, the oscillations consequent on forced sales and attempted corners and combines, and the further expenses connected with competition—advertisements, travellers, and the like—as well as all the uneconomical and vicious practices involved in commercial warfare, would come to an end. The second result would be that we should have one *employer* instead of many; and that employer would be just as sensitive to public opinion as most employers at present are callous to it. The single employer would be one who, if the community so wills, could be prevented from perpetrating any act of injustice, and who would never be allowed to use sweated labour; moreover, he would be able to reduce irregularity of labour to the minimum, and in many trades, having no ruthless competition to fear, he would be able to bring it to an end. Since this employer is the nation itself, the magnificent rewards now reaped by private

capital would be reaped by the nation; and it would be possible, with the growing demand consequent on the levelling of wealth, to secure steady work and a livelihood for all, and, with this, the final defeat of pauperism. Lastly, all are agreed that no system will work without character; if you want your new Jerusalem, first produce your 'new Jews'! There are no foes of character so potent as the mean street, the irregular wage, and the casual ward; destroy these, and you will find that character in the germ is not the rarity it seems at present, but the inheritance of normal men and women.

Such is the ideal; economically and socially, it is sound just where our present régime is most unsound. It substitutes economy for waste, and co-operation for competition. The present system puts a premium on selfishness, and calls out all the heartlessness of a death-struggle in which the combatants are forced in self-defence to drive the weakest to the wall and keep them there; this would substitute an industrial society, in which the welfare of each is the care of all.

The counter-argument is familiar. 'You will destroy all initiative, either in masters or men. The energy will depart out of our commercial life; there will be no advance, no invention; only a dull, monotonous routine.' What ignorance of human nature, to suppose that it will only be industrious when fighting for life; that vigour is only to be maintained by the fear of ruin! It is as degrading as it is untrue. And can we believe that industry would ever fail, in the long run, to gain a reward, or that there would be no prize for the talent whose exertions all must desire? The lazy will always suffer while human nature remains what it is; except, indeed, in a competitive state like ours, where the lazy do not by any means always suffer, but where, for many people, both rich and poor, we make it considerably easier and more obvious to be lazy than industrious. As a matter of fact, many rewards at present go, not to industry and ingenuity, but to cunning and push and self-advertisement; and how much of our

prized initiative and alertness is to be found in the casual labourer and the clerk of to-day? Energy there is even now—the breathless and desperate energy of the sweated.

We may say what we will against the Socialist State; but who would substitute for our splendid Post Office half a dozen competing postal companies? Is the present régime, with all its life, all its vaunted restless energy and weeding out of the weak and unfit, worth the price we pay for it? At present we say to every one who enters the arena of commerce, 'Make what you can, and, within certain limits, do your best—which is, as far as others are concerned, your worst. We forbid you the use of certain weapons; beyond that, we will simply keep the ring; if you can knock your man down, so much the better for you.' Yes, and so much the worse for us, for maintaining such a brutal prize-fight. This is not to weed out the unfit; it is to manufacture them. The result is plain enough: in spite of all the palliatives which the ingenuity of compassion or of self-interest can suggest, we have a growing army of unskilled labourers; the honest workman too old at fifty; a constant succession of strikes, with all the loss and misery they involve; streets of dwellings in every large town unfit for habitation; all the temptations of drink waiting for a man at every moment of weakness; the widespread physical degeneration which we all discuss learnedly, but which is nobody's business to counteract;—a system, in short, constructed to breed selfishness, covetousness, and hypocrisy.

What help, then, can the New Testament give to the Christian who takes it for his guide? As we are often reminded, the New Testament holds aloof from politics; St. Paul did not advocate the abolition even of slavery, and the very word 'socialism' is not once mentioned in the Gospels. But three principles are, in the New Testament, very clearly laid down—as clearly as any others, perhaps more so: the coming of the Kingdom of Heaven, the Lordship of Christ, and family purity. Now these three principles have one root. The teaching of the King-

dom points back directly to the Old Testament; there, spiritual blessings are the possession of the individual in so far as he is a member of the chosen nation; his moral duties spring from no other source; it is the nation of Israel that binds man to man, and man to God; all that makes a man's individual life worth anything comes to him through the nation. The Kingdom, on the lips of Christ, is that redeemed society in joining which lies the individual's salvation; to be fit for it is a man's greatest praise; to be unworthy to enter it is his severest condemnation. In that Kingdom, love is the law and responsibility is the reward; and, therefore, the amount of need, and not of labour, is the measure of a man's possessions. The society is the sphere alike of the rights and the duties of the individual; its head is the Heavenly Father; it is, in fact, one great family.

In the Epistles, emphasis is laid rather on the Lordship of Christ. The Christian lives and moves in Christ; life itself for him is Christ; he has his access to God through Christ; his relations to men are to be carried out in Christ. That is, the Society which holds Christians together is Christ, or Christ's body, the Church; and this is itself held together by the spirit of Sonship. We are brought once more to the idea of the family; and we are brought closer to it than in the earlier teaching of the Kingdom, as we see more clearly the foundation on which the Kingdom is built. And what, thirdly, was the reason for the emphasis which early Christianity laid on the purity of the human family? The fact that the family, among human institutions, is the nearest analogue of that great society of heaven which Christ came to found among men. In the family all are equal, and all are equally dear; the individual life is richest when the family, the communal life, is strongest. Have we not here the very type of that Heavenly Kingdom, in which all are equal and all are equally dear to God, because each has his access to God as a member of the new Israel, the spiritual society that was founded, at the bidding of the Father's will, by the Son?

Some may object, 'This is all for the future; for heaven.' But there is no such distinction between heaven and earth in the New Testament. That society is set before us, not as a reward to be hoped for in the future, but as an ideal to be worked for in the present. It has come nigh; it is among us. What is implied by it? First of all, the social mind; that attitude to which the society itself is more important to me than the individual, especially when that individual is myself; the attitude which looks on a man or a woman not as a possible foe, or even a possible partner, or servant, or friend, but as an actual or possible member of our own society or community, and treats all alike, as if that were the end for which they and we had been brought together. Secondly, the banishment of competition. The belief that my good can only come at the expense of yours, or that the common good can only result from each of us acting as if we wanted to get the better of our neighbours, is flatly contrary to any interpretation of the New Testament society; that I should live day by day in a system which forces me to think of myself first, and tells me that by so doing I shall somehow best serve the community, could never have been the will of the Founder of the Kingdom. Thirdly, that Kingdom implies organized helpfulness—that helpfulness which is of the essence of all true family life, and which is mocked and outraged daily by our present system of private capital and individual rivalry and struggle.

Is it replied, 'This Kingdom has to do with religion, not with commercial organization'? Such a separation, if it does not actually savour of impiety, argues total ignorance of the spirit of the Founder of the Kingdom. Are we to uphold a gospel of helpfulness and love, which is revered in the church and the home, only to be flouted in the workshop and the office? Others will perhaps urge once more, 'Are we to surrender the individual to society? did not Christ Himself discover the individual?' And I answer, Christ did indeed discover the individual, or, rather, enable us to discover him; but He did this by placing him in his true position in the family, the com-

munity,—by subordinating him to the wider sphere around him. Is a youth less industrious and alert when he is working for the honour or happiness of his family? Was the apostle who was content to be anathema in order to effect the salvation of his people, the least or the most adventurous of mankind? The law of the Kingdom is a law of liberty; but it stands on the elimination of all individual ends; it rests upon the commercial and social economics of the common stock, the common venture; it means 'the transformation of private and competing capitals into a united and collective capital.' Doubtless it soars far beyond any levels imagined by Marx and his followers; but if we are to do full justice to it, we must state it in their terms, as well as in others'. If we really believe in it or its Founder, and are not playing with it or with Him, we shall labour for its realization in every sphere of life, and especially in that sphere which to most men is controlling and dominant. No order of things is unchangeable; the world is what we make it, or allow it to be made. If the vast forces that are now working against the laws of Christ were to be working for them, and, instead of driving men into hostility to one another, were to unite them in a common service to society, whence each should derive his own reward and joy, what a sudden realization of the Sermon on the Mount, what a surprising discovery that the unnatural thing is rivalry, the natural thing is union!

If, then, our interpretation of the New Testament has been correct, we must all be socialists of a certain kind. We must all believe that the present competitive system is radically wrong, and that, whether alteration seems easy or not, we are bound to work and fight for it. We cannot turn aside from the task of amelioration as long as the parable of the Good Samaritan and the prophecy of the Last Judgement remain in the Gospels; most Churches will probably have to pay a great deal more attention to this subject in the near future than they have found time to do at present. But we must not stop here; to do so

would be to suffer the fate of Sisyphus. Preparation for the Kingdom announced in the New Testament means more than palliatives. The theoretical socialism of Marx and his followers has probably few attractions for most of us; but, unless we are greatly mistaken, it is only an application of the principles of the New Testament, and a far more thorough-going application than the Christian Church, as such, has ever ventured to make.

In any case, Christian people must cease to be patronizingly 'interested in social questions.' Either let us put the whole subject aside, or let us take up our position as foes, or else as champions. Some will say, 'How am I to go forward? Is there any way of realizing the great aim except by what comes rather terrifyingly near to confiscation and robbery?' Such fears may be calmed at once. An ideal that involved wholesale robbery might be entertained by a madman, but could not be enforced even by a universal despot. No; the work is far vaster than this; it is too vast even for the Churches; this reorganization of society on the principles of the gospel, and of the true life of man, can only be carried out by the people; and it will be carried out when the people determines that this shall be done. It is practicable now, and it will certainly not be impossible then. The people must be roused, and roused by the Churches, if the Churches are not to be finally discredited before God and men. Therefore the Churches must first be roused themselves.

To do this, I would submit that the methods of the Union for Social Service are precisely adapted. Its programme is expressed in its motto, 'See and serve,' or, rather, as that motto must always be understood, 'Read, see, serve, pray.' There is no 'Morrison's pill' for our social disease; the Union, at all events, believes in none. The true cure is at once more simple and more complex. We may discuss *ad nauseam* the plans which the experience of others may suggest, and rejoice to think how cleverly we can expose the weakness or shortsightedness of those who have given to the subject an attention that we have never

done; but nothing will ever be gained by this. On the other hand, let Christian men study the matter, as at present there is every facility for doing; let us see the competitive and anti-Christian system in its working, and in its results; let us set to work ourselves to play the part of the servant of the Lord, summoned to preach deliverance to the captives, and recovery of sight to the blind; and, finally, let us pray for the actual realization of Christ's purpose for the community, as well as for special individuals who may come within the sound of the voice of the preacher,—and we shall begin to make things move. Further, as there is no patent medicine for this disease, so there is no one remedy which can secure the coming of the Kingdom of Heaven with observation. The Church has not the responsibility of thinking out which scheme of housing may transform our slums, or what ingenious sliding scale may adjust the claims of manufacturers and workmen. When such schemes are really demanded they will be supplied. The Church stands for the principle —an infinitely more capacious thing than any special device or plan. The Christian, merchant or parson, teacher or housewife, is to preach the good news of the Kingdom of Heaven.

If we hold to this ideal, we may hope that in time the Methodist Churches will unite in a crusade to establish the laws of Christ; if such a crusade is started, other Churches, already feeling their way towards the same end, will join their forces with ours, and presently the nation will be roused as neither the faddists nor the party of self-interest will ever rouse it. As soon as the nation as a whole begins to be concerned—and the Churches can make it tremble, if they will—every ameliorative measure will become three times as effective as before; the socialists of the Labour party will no longer find Christianity denying Christ, and what now strikes many as visionary will become obvious.

W. F. LOFTHOUSE.

THE PRESENT POSITION OF LOGICAL STUDY

THAT there has been a marked development of logical doctrine during the last fifty years is a fact both unquestionable and of great importance. We are no longer confined to the consideration of Immediate Inferences, of Syllogism, and of Induction. Logicians are becoming occupied, and will presently be chiefly, perhaps wholly, occupied with the study of Symbolic Logic. This being so, it may be well briefly to indicate the nature of the new study.

Symbolic Logic is a treatment in a general manner of doctrines that in the common textbooks have been treated in a particular or limited manner. Immediate Inferences —Conversion, Contraposition, and the rest—as generally understood deal with the relations of single terms in a single proposition. Syllogism takes into consideration the relation of three single terms in two propositions. Symbolic Logic discusses the relations of any kinds of terms in any number of propositions. It is clearly arbitrary to stop short with a specified kind of term or with a specified number of propositions. A proposition, that is to say, does not necessarily consist of single terms as subject and predicate, and an argument does not necessarily consist of two premisses only. Logic should be able to deal with large groups of propositions and with complicated terms.

Secondly, Symbolic Logic is a calculus. This means that, proceeding from a few fundamental principles, it lays down rules by which conclusions may be reached in a mechanical manner. In ordinary life conclusions are often, perhaps generally, reached intuitively. The arguments in such cases are, however, of a comparatively simple

character. When many terms are being introduced it is quite impossible for the unaided understanding to obtain full and reliable results. It is here that the new logic is of service.

An excellent example of the use of literal symbols in complicated reasoning is to be found in the fourth part of Keynes' *Formal Logic*. Here we have a generalized logic without a doubt. There is a generalization of the processes of Immediate Inference, and of those with which everybody is familiar in the case of the Syllogism. And, though the rules which Keynes introduced are not particularly few, I think his procedure may fairly be described as a calculus. 'Few' has a somewhat uncertain connotation. Certainly Keynes' methods possess the other characteristic of a calculus: they may with a little practice be utilized in a mechanical manner.

Sometimes it is said that there are several symbolic systems, all well marked off from one another, and each more or less complete in itself. For instance, Venn, who takes a compartmental view of the force of the proposition, is apt to be spoken of as the author of one system, Keynes, who adheres to the ordinary predication rendering, as the author of another, and MacColl, who makes symbols represent whole propositions rather than terms, as the author of a third. But this view is a superficial one. It lays too much stress upon the points of difference between logicians, and fails to give due weight to the principles which are common to all or most of the systems. Rather, the appropriate way to regard the matter is to say that there is available at the present moment what may be called *the* Logical Calculus, and that to the creation of this most of the well-known symbolists have contributed. In solving a problem, that is to say, it will be found useful to make use now of the discovery of one man, and now of the discovery of another. Perhaps most, though certainly not all, symbolists would prefer to have their work regarded in this light, would wish their results to be considered a contribution to the symbolic structure that is at present at our

disposal, rather than as constituting the solitary correct system.

It was George Boole who in 1854 laid the foundation of the work which is so imposing to-day. He originated several most important generalizations of the ordinary logical doctrine, and was the first successfully to solve complicated problems. Not that there had not been before his time dissatisfaction with the limitations of syllogistic logic. Leibnitz and Wolff had been interested in the advanced study, and had arrived at some symbolic truths. But these writers did not succeed in dealing with arguments of a high degree of complexity. Boole must certainly be considered the founder of Symbolic Logic. As he left his work, however, it stood in need of much elucidation. He used mathematical formulae—Jevons says in a most perplexing manner—and it was necessary to show that such formulae permit of a strictly logical interpretation. This demonstration was the particular work that Venn set himself to carry out, and that he has done so successfully. But Venn has done much more than this. He has made additions to the formulae which Boole discovered, has invented a most effective and elegant method of diagrammatically illustrating the force of a group of complicated propositions, and has dwelt upon the highly suggestive subject of 'limiting cases.' Venn's book is written in such an attractive and persuasive manner that he is in no slight degree responsible for the amount of attention which the subject of Symbolic Logic is at present receiving.

Other writers have also contributed to the development of the subject. Dr. Mitchell, C. S. Peirce, Mrs. Ladd-Franklin and Dr. Marquand in the United States, and Keynes and Johnson at Cambridge have all done original work. So has Dr. Ernst Schröder, of Karlsruhe. The last writer has the honour of being the first to produce a thoroughly full analytical account of the subject. And, as in the discussions in his three valuable volumes—owing to later researches his third volume is of less importance than the two others—he has incorporated much of the best

that has been done by the writers just mentioned, his work is also of much historical interest.

But, important as the change which has been briefly described undoubtedly is, it is not the only one which has taken place. There has been during the last few years a special development of a highly significant character. We have seen that by Boole and his followers the old logic has been generalized. But the rules offered by these writers still refer to a comparatively limited subject-matter, namely, to objects of quality as distinguished from objects of quantity. That is to say, the Boolian logic was not intended to deal with the material that has been treated for centuries by mathematics, as this term is ordinarily understood. Boole had in mind the manipulation of classes or of individuals, not of numbers. During the last few years, however, the attempt has been made by Peano in Italy, Frege in Germany, Couturat in France, and Russell in England to bring quantitative mathematics within the scope of Symbolic Logic. Supposing, therefore, that these writers are correct in their doctrines there will not be in the future two disciplines, logic and mathematics, but one only, and that will be of a logical character.

It will be noticed that this change, which has been quite recently going on, is not what can be described as a change in logic so much as a widening of the sphere over which logic has control. We still say that logic deals only with qualities, and we so define numbers that these can be brought within the scope of logic.

I will endeavour, then, in the first place, to give a short description of some of the processes that Boole and his followers have recommended for the treatment of complicated problems, and, secondly, to point out the precise manner in which the attempt has been made to show that quantitative mathematics is to be regarded as a particular application of logical doctrines.

We will suppose ourselves to be confronted with several premisses, each of which contains several terms, and that we are asked for information about one of the terms. The

Boolian procedure is to let symbols stand for the various terms, and to express each of the premisses in the form of an equation. This latter transformation is of a very simple description. To take an elementary example, if we know that all men are animals we know that objects that are men and not animals do not exist. Hence, supposing x to represent 'men,' and y to represent 'animals,' we can write x . not-$y = 0$. When all the premisses have thus been turned into equations, one way to proceed is to adopt Venn's method of drawing a compartmental scheme made of intersecting circles or ellipses, and to shade off those compartments which we have found do not exist. When all the shading has been accomplished it is possible to perceive the relation in which the unshaded parts stand to one another, and so to say what information is given concerning our term. For a view of what is meant the reader may be referred to Venn's *Symbolic Logic*, Chap. XIII., where three or four such schemes will be found.

This method of appealing to a diagram has certain advantages, but it is not always the most convenient to adopt. Sometimes it is better to work the examples by the analytical method, in other words, in a way analogous to that adopted in ordinary algebra. Here, as before, the premisses have to be stated in the form of equations. These are then gathered up into one equation, since, if several terms are equal to 0, the total is equal to 0. Then we proceed to 'eliminate' those terms which are not expected to appear in the solution, and in effecting this process we make use of the formulae that have been proposed by Boole, Venn, Schröder, and others. Finally, to derive information about our term we may adopt Boole's method of 'taking over,' as we do in algebra, and dividing by the coefficient of the term. If this statement is not clear to the reader he will find further information in Venn's chapter already quoted, and on p. 139 of Boole's *Laws of Thought*, where there is an instance of a problem fully worked out.

In both these kinds of solution some symbols are as

a matter of fact employed, for instance, +, −, ×. The first of these when used in logic means the *aggregation* of two terms; thus 'men + women.' The minus denotes that one class (not one number) is withdrawn from another, as when we remove the lazy from the unemployed. And the sign for multiplication is used when we are speaking of members which occur in each of two classes—if x denotes 'French,' and y denotes 'scientists,' then $x \times y$ or $x \,.\, y$ or xy denotes 'scientific Frenchmen.'

It is important, however, to note that this employment of symbols in our logical reasonings is not indispensable, any more than it is indispensable in common algebra. It would be possible in algebra to reach our conclusions without the employment of a single literal symbol or a single symbol of operation: words might be employed from beginning to end. It is obvious, however, that the length of such a procedure would be appalling. Literal symbols and symbols of operation save labour. They are shorthand for collections of words. And it is the same in logic. Our rules *must* be employed, if we are to get the full results of our data, but our symbols are of use merely to make our operation succinct.

The great value of the solutions of Symbolic Logic is, as just hinted, that they give the *whole* of the information concerning the term about which we are inquiring. The intuitive reasoning of ordinary life is often sufficient for deriving *some* information concerning a term. In all our arguments where words and sentences are employed it is, indeed, just such special piece of information that we are anxious to reach. For common affairs, and even for the connected reasoning of a treatise, this limitation is of no importance. But if we do wish to know the whole of what is involved in our premisses it is absolutely necessary to employ the rules of Symbolic Logic. The unaided intellect is quite insufficient for performing such a complicated process as that which would have to be performed if rules were discarded. This is not a matter for argument, but is a matter of fact.

So much for problems where our object is to obtain information concerning a letter in terms of the other letters or a portion of them. This may be called the 'direct' logical problem. But there is also an inverse operation that we may be asked to perform. That is, starting with some conclusion the inquiry may be raised as to the premisses from which such a statement has been derived. Boole did not attempt to find a method of solving this problem. Jevons showed how in special cases an answer may be reached, but he did not treat the subject in a general manner. It is Keynes who has done most to advance logical doctrine in this direction. He has mentioned three distinct methods of dealing with the question quite generally, and very neat they are. It should, however, be noticed that, as Venn says, there is not one answer only to problems of this sort, but there are several. This becomes clear from taking a simple case. If we start with the two premisses of a syllogism we obtain one conclusion. But, if we start with a conclusion and ask from what premisses it has been derived, there is a large number of couples that may be mentioned; the reason of course is that the middle term need not be the one that is found in a particular couple. This Inverse Problem has also been treated by Mr. W. E. Johnson, to whom one of Keynes' methods suggested a semi-diagrammatic procedure that is both simple and effective.

The above account will, perhaps, suffice to give an indication of the way in which logic was developing from the year 1854, when Boole's *Laws of Thought* was published, down to the early nineties, when appeared Peano's *Formulaire de Mathématiques*. There had been a gradual addition to the rules that the founder of Symbolic Logic had laid down for the solution of the Direct Problem, and there had been the discovery and perfecting of methods for solving the equally important Inverse Problem. We will now turn to a consideration of the work that has been done in quite recent years, which in fact is now occupying the attention of logicians both in England and abroad, the

work, that is to say, of extending the scope of the Symbolic Logic, whose origin and development we have briefly traced.

I shall here confine myself chiefly to the work of Mr. Bertrand Russell, the author of the important *Principles of Mathematics*, published in 1903. Not that Mr. Russell is not indebted in several ways to continental writers. His indebtedness is considerable, and in no uncertain language he acknowledges it. His strictly logical doctrines may, indeed, be said to be the same as those laid down by Peano, or to have been suggested by these.

Mr. Russell's work opens with the following highly condensed statement: 'Pure Mathematics is the class of all propositions of the form "p implies q," where p and q are propositions containing one or more variables, the same in the two propositions, and neither p nor q contains any constants except logical constants.' I cannot do better than unfold the meaning of the terms used in this startlingly novel definition. In the first place, Mr. Russell says that the propositions of Pure Mathematics consist of 'implications.' We are not concerned here, for instance, with statements such as those which are found in Euclid's Elements, where it is always supposed that our figures have existence in actual space. Thus in the Fifth Proposition of the First Book a triangle actually exists two of whose sides are given equal, and the basal angles of such a triangle are proved equal. But Pure Mathematics is concerned only with the implication 'if a triangle exists, then, if it has two sides equal, the basal angles will also be equal.' It is one thing to say that a triangle exists and has certain properties, and therefore possesses certain other properties. It is another thing to say that *if* a triangle exists, then, if it has the former properties, it will possess also the others. The latter proposition is one of Pure Mathematics, the former is not. The totality, then, of the propositions of the form 'p implies q' constitutes the body of Pure Mathematics.

The illustration given in the preceding paragraph will

show also what is meant by Mr. Russell when he says that p and q are propositions containing one or more *variables*, the same in the two propositions. We have as a proposition of Pure Mathematics, 'if ABC exists in space, then, if ABC has two sides equal, it will have its basal angles equal.' Here ABC is a variable. We are not confined to any particular triangle in the hypothesis, but whatever triangle we take must be taken also in the consequent.

Once more, our illustration brings out what is meant by a *logical constant*. The hypothesis says, 'If ABC *has* two sides equal.' Here the notion of possession is a logical constant: what is denoted is the relation of a possessor to a possessed. All logical constants may be defined in terms of the notion of relation or in terms of a limited number of other indefinable notions. The other indefinables are, according to Mr. Russell, implication, the relation of a term to a class of which it is a member, the notion of *such that*, and those further notions that are involved in the general idea of propositions of the form 'p implies q,' e.g., the notion of *class* and the notion of *any* or *every* term.

Having thus defined Pure Mathematics Mr. Russell proceeds to show in detail that all the notions that are discussed by the arithmetician, geometrician, and the other mathematical specialists may be expressed in the language of implication. To take only one and that the simplest of the notions so transformed, the notion of number. This is defined as a class: the number of a class is 'the class of all classes similar to the given class.' Such definition is justified on the principle that 'membership of this class of classes is a common property of all the similar classes and of no others.' But classes may be expressed as implications; for instance, if all men are animals we may say that 'x is a man implies x is an animal.' Hence the notion of number may be expressed in the language of implication.

But there is one point upon which the reader may rightly ask for some further information. In the Boolian

extension of logic the symbols were taken primarily to represent *classes* or *individuals*, and in Mr. Russell's analysis of mathematical notions his object is to get these into the form of relations between *propositions*. How is it that while the earlier writers symbolize classes he symbolizes propositions? The answer to this question is that the rules laid down by Boole and his followers for dealing with classes will for the most part apply when the symbols stand for propositions. In other words, we can proceed in very much the same way whether we are dealing with class-inclusions or with implications. The rules are not exactly the same. There are, indeed, important differences. But so long as we remember which material it is we have in hand there need be no mistake in the working of our problem. It was Mr. MacColl who first emphasized the fact that symbols may represent propositions rather than classes. He has gone further and said that it should always be propositions that are symbolized. But there is no adequate reason for such a restriction. We may employ which method of procedure we choose: all that is necessary is to keep to the right set of rules.

It is important to ask finally whether the logician will soon be *exclusively* occupied with the general doctrine that we have sketched. The days of *Barbara* are numbered. Is the end of Induction also near? Mr. Russell holds that it is. I think, however, Venn's analysis clearly demonstrates that Induction involves more than Mr. Russell has in mind. If Venn is correct, we may, therefore, say that coming logicians will be occupied (1) with a Symbolic Logic that shall deal with every kind of deductive reasoning, and (2) with a consideration of all that is involved when from observation of particular instances we reach propositions that are of a general character.

A. T. SHEARMAN.

Notes and Discussions

RETROGRADE HIGH-CHURCHISM

THE tendency in a prevailing section of the Anglican Church to put back the hands of the clock is very marked in an article by Sir H. H. Howorth on 'The Biblical Canon in the Anglican Church,' published in the last number of the *Journal of Theological Studies*. The 'Anglo-Catholics,' who would undo all the work of the Reformation in this country if they could, and who think with Lord Halifax that its principles are to be repented of 'with tears and in ashes,' are quite consistent in trying to restore the authority of the Apocrypha. Sir H. Howorth denounces 'the substitution of a new Bible for the old one'—that is to say, the relegating of the Apocrypha to its proper place as not belonging to the Jewish canon, and not to be recognized as of equal authority with the books of the Old Testament which have from the first been included in it. He seeks to discredit the well-known Sixth Article of the Church of England, which makes very plain the intention of the reformers. He complains that the change never received 'ecclesiastical sanction,' by which he means that of the unreformed convocation; for Matthew's Bible was authorized by royal licence, and the Great Bible was 'appointed to the use of churches,' and in both these the obnoxious distinction between canonical and non-canonical books was very plainly drawn.

It may well be, as Sir H. Howorth contends, that the change by which the omission of the Apocrypha became the rule rather than the exception was very gradually made, and that formal 'ecclesiastical sanction' was not obtained at every step in the process. The last revision of the Anglican lectionary in 1867, as is well known, greatly reduced the number of lessons from the Apocrypha, the number of days being reduced from sixty-six to twenty-three, no Sundays being included, and the only books recognized being Wisdom, Ecclesiasticus, and Baruch. But this makes Sir H. Howorth very angry. He

declaims against 'a mutilated Bible' and the 'Judaizing of the Christian canon,' and is impatient when a lesson from the Proverbs is substituted for 'Bel and the Dragon,' because the lessons from the canonical books, however excellent, 'lacked the flavour of very old associations.' Tastes in flavours vary. We shall not attempt to discuss questions of taste, and separate parties within the Anglican Church are perfectly competent to settle their own affairs.

But the article contains so amazing and one-sided a statement of the position of these 'ecclesiastical' books in primitive times that it is to be hoped it will not be accepted without vigorous protest. The controversy is an old one, and it need hardly be said that in the sixteenth century the Protestants represented in this matter reason and learning, while Rome stood for unintelligent and undiscriminating ecclesiastical usage. It is late in the day to revive the details, but the contention of so able a writer as Sir H. Howorth in so scholarly a review as the *Journal of Theological Studies* makes one wonder where the process of mediaevalizing the modern Church of England is to end. It is surely not necessary at this time of to-day to point out that whilst the writers of the New Testament used the LXX version, they never quote these 'deutero-canonical' books; and that whilst many early Fathers do so, as they did many other things, uncritically, Origen points out the distinction in authority between the parts which belonged to the Hebrew canon and the rest, though for peace' sake he did not advocate the disturbance of popular usage. Sir H. Howorth quotes Dr. Salmon as 'a learned churchman'; he surely knows what is his opinion on the whole subject as stated at length in his Introduction to the Apocrypha in the Speaker's Bible. Jerome's judgement in the matter is unmistakable, and it was no doubt due to Augustine that the Western Church for many centuries adopted the unintelligent and obscurantist view of the Old Testament canon which was embodied in the Vulgate, and determined the decision of the Council of Trent. Even Augustine was not consistent with himself. Dr. Gibson, a High Churchman, admits that it was 'to his varying and uncertain language that the claim of the Apocrypha to be ranked as canonical must be traced.' Augustine's influence secured the adoption of the enlarged canon at the Council of Carthage, but that council did not represent the whole Church. On the contrary, the distinction between canonical and 'apocryphal'

books was maintained by a continuous succession of the more learned and critical of the Fathers, who protested against the popular and ecclesiastical obliteration of it. Bishop Gibson says that the mediaeval usage 'stereotyped the confusion which could never have arisen except in an age devoid of the first principles of criticism.'

It seems late in the day to have to point out what were the facts as to the Council of Trent, and what is the value of their decision on the canon, a Roman decision which Sir H. Howorth would fain have accepted in the Church of England. One of the most learned of modern Anglicans calls it 'a fatal decree, opposed to the spirit and letter of the original judgements of the Greek and Latin Churches,' and points out how 'absolutely unprecedented was the conversion of an ecclesiastical usage into an article of belief.' This work was done by a council at which often not more than thirty persons were present. The members were nearly all Italians and Spaniards, of whom none knew Hebrew, few knew Greek, and the Latin of many was questionable. Amongst the fifty-three half-educated prelates who for the first time in the history of the Christian Church made 2 Maccabees and the Story of Susannah a part of Scripture which might be appealed to for the establishment of doctrine, there was, says Westcott, 'not one scholar distinguished by ecclesiastical learning, not one who was fitted by special study for the examination of a subject in which the truth could only be determined by the voice of antiquity.' It is this decision which Sir H. Howorth would have accepted by the Church of England, in direct opposition to her Sixth Article. He complains that the change which was, as Protestants think, happily effected at the Reformation, did not receive adequate ecclesiastical sanction, and that 'it is surely time that the matter should be reconsidered and discussed.' If it is, the discussion is likely to furnish a fresh exposure of the reactionary and retrograde tendencies of the 'Anglo-Catholics' of to-day. Sir H. Howorth complains that 'a mutilated and imperfect Bible' is being unwarrantably imposed on his Church, and thinks it very hard that Tobit, Judith, and 2 Maccabees are not treated 'as books of concurrent and equal authority with the rest of the books of the Bible'—such, we suppose, as the Epistle to the Romans and the Gospel of St. John. He promises another article on the subject, to deal with the continental reformers. It will be awaited with some interest.

SIR WILLIAM RAMSAY IN ASIA MINOR

THE Quatercentenary of the University of Aberdeen has left a striking literary memorial behind it. It is a set of *Studies in the History and Art of the Eastern Provinces of the Roman Empire*, edited by Professor Ramsay. The handsome quarto, with many illustrations, is dedicated to the subscribers to the Asia Minor Exploration Fund and the Wilson Trustees in the University of Aberdeen.

British research in Asia Minor was carried on from 1880 to 1894 mainly through endowments in Oxford, aided by the Asia Minor Exploration Fund. In 1897 the University of Aberdeen elected its first Wilson Fellow, and exploration has largely depended on that fellowship. Aberdeen has from first to last had a large share in this exploration. Professor Ramsay began his work by the help of Oxford fellowships, and continued it by a fellowship from Aberdeen. He has made all Bible scholars and students of Roman history his debtors by his unwearied labours in this field. The work has always been hampered by lack of funds, and since 1883, Professor Ramsay has only once been able to contemplate in any year the prospect of travelling in the following year, or to lay out a plan of exploration extending beyond two seasons. Four of the seven contributors to this volume have had some personal share in the research. Traces of their indebtedness to their teacher and leader are manifest throughout their papers. The best account of the exploration is given in Professor Ramsay's Report to the Wilson Trustees. History was the principal and guiding motive of his research, but he was keenly alive to the close relation between that subject and geography, 'to the influence exercised by natural conditions on the development of human society and life.' In his journey of 1905 he discovered evidence on the spot which solved a larger number of historical problems than on any previous journey. The finds were not imposing, but they gave the final solution to problems that only waited for some slight additional piece of evidence. He spent two days in Ephesus and another at Dineir, the ancient Apameia-Celaenae, preparing for his journey to Konia (Iconium). His road led through the pass where the splendid army of the Emperor Manuel Comnenus was surprised by the Turks in 1176 and utterly defeated. Near one end of this pass Professor Ramsay found a broken column lying in front of the mosque. When

rolled over a long inscription was discovered upon it. 'Though the sun was already setting, I at once set to work to copy it. It is a golden rule never to postpone work when dealing with the Turks; any one of a score of possible events might deny us the opportunity of doing anything on the morrow. I copied until the last ray of light faded, devoting attention chiefly to the important matters and the parts that were best preserved, the fainter portions demanding stronger light. Before darkness stopped me I had copied all the best of the forty lines. Next morning, soon after sunrise, I was again at work unimpeded.' The estate here had belonged to the great temple of Men Askainos at Antioch, and the inscription thus discovered disclosed the meaning of the lists given in similar inscriptions, and of the name Xenoi Tekmoreioi, or Tekmoreian Guest-Friends, applied to those who made the *tekmor* or pledge of loyalty to the State in its contest with the Christians. To that subject Professor Ramsay devotes a most interesting article. He discovered the Imperial Road by which St. Paul travelled from Antioch to Iconium. Miss Ramsay in her paper describes the numerous early Christian inscriptions of North Lycaonia. Her father says, 'They are usually either tall stelae or altars. Many of them are adorned with representations of household implements, portable fireplaces, often with saucepans standing on them, spindles and distaffs, and so on; and exactly the same representations are found on pagan tombstones.' The peacock takes the place which the dove holds on South Lycaonian stones. One grave is committed to the care of Him who knocks where the door stands before Him—a manifest reference to Rev. iii. 20. The papers indicate what a rich harvest is yet to be reaped from this region. J. TELFORD.

FAITH IN PROVIDENCE

How to reconcile faith in Divine Providence with the reign of law in the universe is an ancient problem which, for many reasons, presses heavily and sometimes painfully upon the modern mind. Christian faith has its difficulties, for there are hours when God seems to hide Himself, or permits men to see but shadows of His face. Some of these difficulties are inevitable, for the simple reason that, as Dr. Rudolf Schmid reminds us, God 'will not compel recognition of Himself by

proofs which are logically and mathematically unassailable' (*The Scientific Creed of a Theologian*, p. 175). This basal truth may provide a foothold for those who have no experience of the redeeming grace of God; such experience alone sets the feet firmly on the rock, for those who have it 'cannot any longer doubt God on account of those mysteries of His Sovereignty which they are unable to solve here below.' It is possible, however, to be clinging to faith and yet to be troubled by confident assertions that the modern view of the world and faith in God's Providence are incompatible.

In a short course of sermons,[1] recently delivered from the Halle University pulpit, Dr. Friedrich Loofs, a devout theologian, who is also a scientific historian, replies to some of the difficulties which perplex the minds of many present-day seekers after God.

The first sermon is introductory, and is based upon 1 Thess. iv. 10–12 and v. 16–24. St. Paul's exhortation, 'Be ambitious to be quiet,' is luminously expounded as a message which needs to be reiterated in the hearing of the restless children of this unquiet age. True and false ideals of quiet are contrasted, an apt illustration of the subject being found in the words of an inscription in Basle Cathedral: *Fac tua, linque alios, sperne orbem, respice coelum.* It is in commenting on the need for 'earnest striving' after the attainment of this peaceful trust in God that Dr. Loofs touches on the subject which is the main theme of the two following sermons. The reason why there is need for such earnest striving is that it is not easy 'to keep the heart open to the sunbeam of God's love' when the clouds of sorrow and suffering gather darkly around our path. The preacher made touching references to a recent fatal dynamite explosion in a neighbouring village, to the death of a youthful student on the third day of his university life, to the catastrophe at Courrières, to the Vesuvius eruptions, and to the earthquake in San Francisco. 'How are these things to be reconciled with God's love? Can we, and should we, notwithstanding, believe in the Heavenly Father?'

To the former of these questions: 'How can we, in the light of modern science, believe in Divine Providence?' a threefold answer is given in a sermon based on Jer. xxxiii. 23–6. The prophet compares the certainty of God's purposes concerning

[1] *Vom Vorsehungsglauben.* Drei Predigten im akademischen Gottesdienst gehalten von d. Friedrich Loofs. (Halle a. S.: Niemeyer. 1906.)

Israel with the stability of His 'covenant of day and night.' In the first place, therefore, *the established order of Nature must be recognised.* As a moral being, man knows that he is not Nature's slave; but he trusts the calendar, though that trust is not without its difficulties. 'Many a voyager to the North Pole would not have perished in the ice if the summer had banished the winter earlier than usual.' In the second place, *the will of God must be recognised in Nature's laws.* Faith in Providence is impossible if Nature be substituted for God, or if God is identified with Nature. But faith in Providence would also be impossible if the ordinances of God were liable to arbitrary exceptions. 'It never occurs to the sleepless sufferer, who longs for the day, really to desire that the night for once might be shortened.' In this case God's will is known; but though we do not understand His will, as e.g. when sickness is unto death, it is for us to say, not 'Nature's laws made any other issue impossible,' but 'The will of God so ordained.' In the third place, *God's purposes must be recognised*—purposes which reach beyond this mortal life. 'The attitude of the Eternal God to our sorrow and suffering is like the attitude of a mother to the brief, passing pain which she causes her child.' Within limits fixed by natural law our moral and spiritual life must evolve. In those laws we recognize God's will, and we know that they cannot prevent us from becoming more unselfish, more trustful, and more loving. Joy is not always the lot of the righteous here, nor is sorrow solely the portion of the wicked. Doubtless there are anomalies at present inexplicable, but there is light enough to perceive that 'such an accurate apportioning of joy and sorrow would make genuine morality impossible.'

The third sermon is on 1 John iv. 13, and deals with the question: 'Why do we believe in Divine Providence in spite of the many difficulties which sorely try our faith?' In St. John's appeal to Christian experience Dr. Loofs finds the only satisfactory answer. Those who say 'I was taught thus to believe' build on an insecure foundation; and those who say 'Hitherto God has graciously led me' depend upon a fine-weather argument which is insufficient for the cloudy and dark day. The apostle's confidence rests upon a fact of experience, viz. 'God hath given us of His Spirit,' and it is pointed out that the proofs of the Holy Spirit's presence are obedience to the truth, keeping the commandments, and unselfish love. It is rather on the scripture teaching in regard to the spiritual nature

of God than on the work of the Holy Spirit that stress is laid when we are reminded that faith in Providence is incompatible with a mechanical theory of the universe. But with much force and beauty the evidences are traced that a holy Will has so ordained that what we call natural laws, as e.g. marriage and parenthood, should serve a moral and spiritual purpose. In the last section it is clearly shown that the purpose manifested in the history of Israel and fulfilled in Christ is a redeeming purpose. Ultimately Dr. Loofs agrees with Dr. Schmid, for his closing contention is that their faith in God's Providence rests upon the securest foundation who can say, 'I know Jesus Christ, and have found in Him my Saviour.' J. G. TASKER.

THE RELIGIOUS PHILOSOPHY OF WILLIAM JAMES

MR. WATERHOUSE is able to give his article in the LONDON QUARTERLY for last July on the 'Religious Philosophy of William James' the benefit of an imprimatur in the form of an acknowledgement from Prof. James of his intention, and also a supply of references to his other works. Such a note is a little puzzling. Does it merely mean a polite consent to the writer's 'intention,' or does it commit the great psychologist to the attempt? Anyhow it is to be believed there is a mistake somewhere. Psychology is a science closely allied to philosophy, but to be the 'foremost living psychologist' does not qualify for a peerage in the 'realm of philosophy.' Now Prof. James has a claim to the former which is hardly made clear for the latter. Every one who has read his works will be able to echo any words of gratitude that may be uttered for the invaluable service rendered in the direction of psychology. But if Prof. James is not easily misunderstood it is just where ethics and psychology lead us to higher problems that he pronounces his caveat. Over and over again there is the declaration of his own position as an empirical pluralist. Whether it is in the address to the Yale Philosophical Club on 'The Moral Philosopher and the Moral Life,' or whether it is in the conclusion of his study of the 'Varieties of Religious Experience,' we have the same makeshift. The word is used without the least disrespect, but Prof. James is unsparingly practical. He insists that we must take human life as it is. We must look

at it from every standpoint, and whatever we may discover in man's rational or emotional experience must have its weight in our scheme of life. We may utterly fail to find any *a priori* system that may meet the case. The subjective abstractions of this or that philosophy or religion may have elements of truth; but they all fail alike as a key to the whole. We must therefore retreat into a position of complacent and possibly compassionate regard for all alike. We must suspend the warfare of abstract theories under an armistice of toleration of pluralistic empiricism. Meanwhile we must live our life, and trust our own and other instincts and faiths will by-and-by work out an equation of well-being. 'If we invoke any so-called philosophy our choice and use of that also are but revelations of our personal aptitude or incapacity for moral life. From this unsparing practical ordeal no professor's lectures and no array of books can save us. The solving word for the learned and unlearned man alike lies in the last resort in the dumb willingnesses and unwillingnesses of their interior characters, and nowhere else. It is not in heaven, neither is it beyond the sea; but the word is very nigh unto thee, in thy mouth and in thy heart that thou mayst do it.' Such is Prof. James's attitude. One feels the force of the bold adaptation of New Testament language. As an appeal to the subconscious in man every advocate of every theory and every preacher makes use of it. But it cannot decide in favour of any particular order of the universe to exhort in behalf of none or of all.

It is this so-called practical waiving of the problem which is the inheritance of Kant's uncertainty concerning the metaphysics of morals. But such suspension is intolerable when the vote is not cast in favour of a categorical imperative. What polytheism is in religion pluralism is in philosophy. It means chaos. Difficult as may be the task of finding some unity and order among the phenomena of the universe, and some sure foothold of reality for our ideals as well; yet the quest is inevitable, and no one has emphasized those elements of experience which demand it more than Prof. James. We cannot give it up. 'Better live on the ragged edge; better gnaw the file for ever.' On the other hand, when asked to accept that emphasis on the religious elements of consciousness side by side with a pluralism that appears to obliterate the distinctions from which they arise there are some of us who protest. Neither can we accept as philosophy that which reads like despair of its task.

A. E. Balch.

Recent Literature

BIBLICAL AND THEOLOGICAL

A Critical and Exegetical Commentary on the Book of Psalms. By C. A. Briggs, D.D., and Emilie Grace Briggs, B.D. In two vols. Vol. I. (T.& T.Clark. 10*s.*6*d.*)

Dr. Briggs tells us that this *Commentary* is the fruit of forty years of labour. He began a critical commentary on the Psalms in Berlin in 1867, and has been busy upon the subject, directly or indirectly, ever since. He is undoubtedly well equipped for his task of dealing in the International Series with this very important book of the Old Testament. It is interesting to note his graceful reference to the co-operation of his daughter, 'who has laboured with me on the Hebrew Lexicon, and in the preparation of this *Commentary*.' We heartily congratulate the professor and his accomplished daughter on the publication of the first volume of a work which will assuredly rank with the most important of recent commentaries on the Psalter.

A learned commentary, packed with information, is certainly here provided. The volume is very closely printed, some of the type being painfully small; abbreviations are used with so much freedom that the reading of some sentences is like deciphering shorthand; the style, moreover, is succinct to a fault, and seldom admits of any pleasant expatiation in the attractive fields of the Psalms. If these be faults, the error doubtless is on virtue's side; for diffuse meditations may easily be produced, and Dr. Briggs suggests thought to those who prefer to do their meditating for themselves. But an unfriendly critic might say that here are to be found the materials for a book rather than a carefully finished work, which, upon such a sacred classic, ought itself to be literature. The strong point of the work, be it in any case understood, is the amount of condensed information that it contains.

An introduction of more than a hundred pages deals with

the Text, Higher Criticism, Canonicity, and Interpretation of the Psalter. On all these important points Dr. Briggs speaks with conscious authority. He has taken great pains in forming his own opinion, and he lays down the law with confidence and occasional dogmatism. We do not complain of this; it is satisfactory to have a position clearly stated and unhesitatingly adopted; we only claim the right to reserve our own judgement. Dr. Briggs's views are, for the most part, so reasonable, and so well supported, that it is always instructive to read what he has to say, and somewhat bold to differ from the opinion of such a scholar. But he is treading upon ground where the wisest hesitate to dogmatize, and if he had said with Renan that a number of 'perhaps's' needed to be strewn over his pages, we should have been better satisfied. Many of the conclusions at which he arrives can be at best only probable theories and speculations.

To come to details. On the question of text Dr. Briggs makes excellent and abundant use of the Versions; the thanks of his readers are due to him for the quantity of material of this kind which he has amassed. He indulges also in conjectural emendation, somewhat too freely for our taste, but he is moderate in comparison with some contemporary scholars. His theories as to minor psalters and the process by which collections of collections of psalms were made, till the final collection was complete, are interesting. If they cannot be proved, they cannot be disproved, and at least the discussion shows how the work might have been done. Dr. Briggs's views on the metrical system of the Psalter are well known to readers of his former writings. We cannot share them, but it would be rash to say there is no truth in them. They become erroneous and even mischievous when a lyric is stretched upon the Procrustes' bed of a preconceived metrical plan, and the text itself is altered if it will not fit the favourite theory. An illustration is found in the first psalm. Dr. Briggs rejects the third verse as a later interpolation, largely because he thinks the lines 'irregular and prosaic' and because it spoils the measure of the psalm as he understands it—'one of the simplest and finest in the Psalter.' Such treatment is arbitrary and unscientific. Few men are so rash as a critic with a preconceived theory to prove; and of all theorists, those who would force the poetry of the Psalms into agreement with their metrical system are amongst the most exasperating.

Another criticism we feel bound to make. Dr. Briggs has prepared a lexicon of the Psalter which is nearly ready for publication. Its appearance will be most welcome, for few men are so well qualified as Dr. Briggs to prepare such a work, and its value for the interpretation of the Psalms is sure to be very great. But we begrudge the outpouring into a commentary of so much material which is better suited for the dictionary. The pages of the book are loaded with references, parallel passages, instances of *usus loquendi* which the student might well be expected to look out for himself in the excellent new Oxford Lexicon which Dr. Briggs has helped to prepare, or in his own dictionary when it appears.

But when these and other deductions have been made—in no fault-finding spirit on our part—it remains to acknowledge very gratefully the great debt of obligation under which Dr. Briggs has placed all students of the Book of Psalms. The amount of material here accumulated is immense, and the toil necessary for the preparation of such a volume can only be estimated by the expert. Whether all Dr. Briggs's opinions are acceptable or not, is a comparatively subordinate matter. He has here provided the means for forming a judgement upon a hundred disputed questions, and henceforth no scholarly student of the Psalms can afford to neglect such a book as this. Whoever differs from the conclusions here reached must be prepared with cogent reasons, and he will find the process of coming to a decision highly educative.

As to the dates of the Psalms, Dr. Briggs assigns seven—7, 13, 18, 23, 24^{b}, 60^{a}, and 110—to the early monarchy, before Jehoshaphat; seven to the middle monarchy: 3, 20, 21, 27^{a}, 45, 58, 61; and thirteen to the late monarchy: 2, 19^{a}, 28, 36^{a}, 46, 52, 54, 55, 56, 60^{b}, 62, 72, 87—twenty-seven in all thus being pre-Exilic. Thirteen psalms were composed during the Exile, and thirty-three in the early Persian period. Dr. Briggs would ascribe a few psalms to the Maccabean period—33, 102^{b}, 109^{b}, 118, 139^{c}, 'also 129 of the Pilgrim Psalter, and 147, 149 of the Hallels.' After the rededication of the temple the collection was divided into three books, and 'toward the close of the second century the final editor divided it into five books and 150 psalms, in accordance with the same divisions of the law, allowing for variations in usage.' We are sorry that space will not allow of our entering into the more detailed examination of an original, able, erudite, and fascinating work. We

commend it heartily to our readers as practically indispensable for Hebrew students, and scholars, grateful for so valuable an instalment, will await the appearance of the second volume with the greatest interest.

St. Paul's Epistle to the Ephesians. The Greek Text with Notes and Addenda. By the late Brooke Foss Westcott, D.D., Lord Bishop of Durham. (Macmillan & Co. 10*s.* 6*d.*)

St. Paul's Epistle to the Ephesians. A Revised Text and Translation with Exposition and Notes. By J. Armitage Robinson, D.D., Dean of Westminster. (Macmillan & Co. 12*s.*)

The issue of the late Bishop Westcott's long-expected notes on the Epistle to the Ephesians arouses mingled feelings. It reminds us of what Westcott was to a past generation of students, it makes us thankful for a further instalment of his expository work, it prompts the thought of what he would probably have made of his unfinished work, had he lived, and it inevitably suggests a comparison with other recent commentaries on the same Epistle. Dean Robinson's volume appeared nearly three years ago, and it is very late in the day to call attention to its already fully recognized merits. But it is natural to think of the two books together—they supplement one another, and the most careful student of each is most likely to appreciate the excellences of the companion volume.

A posthumous book must suffer by the conditions of its appearance. In this case Dr. Westcott's materials were left in a very unprepared state; indeed, the notes on the second chapter were lost, and only discovered by chance, after an interval of two years, in a volume of the late bishop's library. But the Rev. J. M. Schulhof, of Clare College, Cambridge, has, with great ability and industry, performed the pious task of editing and presenting this work of his former teacher. His share in the volume can hardly be too highly commended, both for its complete self-effacement and for the way in which the deficiencies in the papers entrusted to him have been remedied or covered by editorial skill. The result is that we have, fairly complete, the exegetical notes on the whole of the Epistle, and materials for an introduction and an appendix, imperfect, indeed, when compared with a finished work, but very characteristic of the author and suggestive to the intelligent reader.

Accordingly, the outline of an introduction to the Epistle is provided, including sections on such subjects as the title and destination of the Epistle, its canonicity, and the external and internal evidence for its authorship, its style and language and relation to other Pauline documents and apostolic writings. Most of this is Dr. Westcott's own work, but only outlines and hints are given of the lines on which discussion would be conducted, and in some places supplementary extracts are given from the writings of the other two of the well-known 'Cambridge triumvirate,' Bishop Lightfoot and Dr. Hort.

Of the notes it is enough to say that they may fairly rank beside the author's *Hebrews* and *Epistles of St. John*. The same scholarship is displayed—with hardly any references to modern writers—the same theological insight and mystical turn of thought, the same restrained but suggestive comments, so helpful to one who has the power of working them out for himself. The references to parallel passages are numerous; indeed, it is in this direction that the commentary is richest and strongest. We find ourselves differing from time to time even from such an authority. It is difficult to believe that in i. 23 the Church is described as filling up the deficiency of 'Him who reaches His fullness through all things in all.' Nor is it so certain, as Dr. Westcott would imply, that 'the lower parts of the earth' in iv. 9 means the regions lower than the earth, i.e. Hades. We miss, too, in several passages where πνεῦμα is used, the direct reference to the Holy Spirit, which Meyer, Ellicott, and Lightfoot have accustomed their readers to find. Dr. Westcott gives more weight to early patristic writers than the majority of modern scholars are disposed to allow; whether that be a virtue or not, depends upon the point of view of the reader. What we have most missed in the volume is the illustrative essays and full detached notes which the writer would certainly have added had he lived to complete his work. But the materials for these, furnished by additional notes on τὰ ἐπουράνια, 'Sin in the Pauline Epistles,' 'The Church in the Epistle to the Ephesians,' the use of μυστήριον, the phrase ἐν χριστῷ, and other kindred subjects, are full of interest and value.

We strongly recommend that this volume be used side by side with that of Dean Armitage Robinson. Where the one is somewhat lacking, the other is strong and full. Perhaps the most valuable part of Dr. Robinson's book is the running English paraphrase and the exposition, which may be read quite

apart from his notes on the Greek text. No commentator on St. Paul has excelled the Dean of Westminster in this particular respect. One of his eminent predecessors made the attempt, but Stanley was neither learned enough nor accurate enough thus to render the Epistles to the Corinthians. This kind of work seems easy, but the ability to succeed in it can only be gained by the most painstaking mastery of innumerable details which seem at first sight to be of little importance. The notes on the Greek text show that Dean Robinson is worthy to be ranked with the other distinguished Cambridge scholars of whom he constantly reminds us. Almost every page of his commentary might furnish an illustration of this. On v. 18 he shows that the phrase 'Be filled with the Spirit' does not mean 'Become full of the Holy Spirit,' but 'Let your fullness be that which comes' through Him, and he very aptly illustrates the distinction in meaning between the two. His discussion of πᾶσα οἰκοδομή in ii. 21 is interesting, and the conclusion reached is that the translation 'All the building' is more legitimate than grammatical purists have generally allowed.

It is natural that the detached notes should largely cover the same ground as the corresponding section in Bishop Westcott's work, only that the dean's are naturally more finished. Both writers discuss μυστήριον, ἐνεργεῖν, πλήρωμα, and ἐπίγνωσις, whilst Dean Robinson adds instructive notes on χάρις, 'The Beloved,' and 'Epistolary Phrases,' and devotes twenty pages to a learned and very instructive examination of various readings.

We have no intention of entering on the invidious task of comparing these two volumes, produced under such different circumstances. If anything of the kind were attempted, we should feel compelled to introduce as a third friendly competitor the late Dr. Salmond's able and elaborate commentary on the same Epistle, published in the *Expositor's Greek Testament*. Dr. Findlay's admirable volume in the *Expositor's Bible* should also receive high appreciative recognition. For painstaking thoroughness Dr. Salmond's might in some respects be thought to bear away the palm. But such comparisons are generally tactless and useless, and in this instance will certainly not be instituted. We close an inadequate notice of the books at the head of this article by expressing our thankfulness that two expositors of the first rank have enriched theological literature with such fine exegetical work upon one of the noblest of St. Paul's Epistles—The Epistle of the Ascension.

Silanus the Christian. By Edwin A. Abbott. (A. & C. Black. 7*s.* 6*d.* net.)

Dr. Abbott pursues in this volume the method which he has previously employed with some success in *Philochristus* and *Onesimus*. He uses, that is, the form of an ancient story in which to set forth his own very modern ideas concerning the origins of Christianity. In this case, however, the veil is exceedingly thin and slight, and it may be questioned whether the author gains anything by employing it as drapery to clothe his arguments. An imaginary character, Q. Junius Silanus, becomes about A.D. 118 a hearer and admirer of the philosopher Epictetus, and later, a student of St. Paul. His interest in St. Paul's Epistles leads him to further study, and a friend sends him a copy of the three Synoptic Gospels. These, so far from confirming the impressions received from the apostle, disturb his dawning faith in Christ, because they seem to him historically inaccurate and do not breathe the spirit of the 'constraining love' of Christ which he has found in Paul. At this stage a friend lends him the Gospel of John, which shows him that Jesus can only be truly known through a 'disciple whom Jesus loved.' Silanus's faith in Christianity is restored, he perceives the hollowness of Stoic teaching, and becomes a whole-hearted follower of Christ. His experiences are supposed to be committed to paper about A.D. 163.

This very slender narrative is merely a thread to fasten together thoughts on the criticism of the Gospels which belong not to the second, but to the twentieth century. Dr. Abbott's well-known rejection of miracle, the light esteem in which he holds the Gospel of St. Mark, and his disbelief in the historicity of the Fourth Gospel, combined with deep reverence for its spiritual teaching, are all forcibly brought out in the experiences of the supposed Silanus. The rationalistic methods by which Dr. Abbott explains away the miraculous narratives are familiar to readers of his *Kernel and the Husk*. Whether they will reach and impress a larger audience in their present form it would be hard to say, for there is not enough of story to disguise the criticism embodied in it. The object of the book is to provide a standing-ground for those who desire to worship Christ as Son of God and to be loyal to Him in faith and life, without believing in miracle. We doubt whether there are many unbelievers of this class; those who reject miracle as completely

as Dr. Abbott are usually content to regard Jesus as a man only, though they may view Him as the purest and best of men. But the mode in which the narratives of the Gospel are explained away, so as to get rid of the supernatural element, seems to us so weak, that the many excellent features of the volume fail to redress the balance. Dr. Abbott's position is surely an impossible one, though he defends it with great earnestness and ingenuity. *Silanus* is full of interest as an historical study, though it lacks verisimilitude as a story, and defends what appears to us to be an indefensible thesis. We can none the less heartily recommend all students of the New Testament to read the book, and we cannot but admire the author's industry, ability, and truly religious spirit.

The Book of the Prophet Jeremiah. A Revised Translation. By Rev. S. R. Driver, D.D. (Hodder & Stoughton. 6*s*.)

Dr. Driver has followed up his useful little edition of the Book of Job with a similar volume on Jeremiah. But in this instance, instead of falling back on the Revised Version, he has prepared a translation of his own which will be of great use to the English reader who cannot follow the Hebrew. His views of the principles on which such a translation should be based are given in the introduction, and they are marked—if we may say so—by that scholarly good sense which is so characteristic of the Oxford professor. So much scholarship, alas! is not always accompanied by good sense, and so many people of excellent judgement are not scholars. Dr. Driver holds that an ideal translation of the Bible should be 'idiomatic, dignified, accurate, and clear.' It is in the last two qualities especially that his rendering surpasses that of the Authorized Version, and, indeed, of the Revised, which has in some respects followed the former too closely. The present translation could not be admitted as it stands in the place of either, but it forms the best possible commentary on both. The appended notes are of the briefest, and are in the strictest sense expository or explanatory. One great service rendered by the editor is that he shows the English reader the use of the Versions, and how these may be employed to improve the text in difficult and doubtful passages. Dr. Driver makes slight use of conjectural emendation, though he does not hesitate to show the need of it occasionally. This carefully

prepared volume will be of no small use to the elementary student of Hebrew, and invaluable to the English reader who desires to understand the prophets better. The *format* of the volume is not very convenient for a book of this kind; it compares unfavourably in this respect and in price with the delightful edition of *Job* issued by the Clarendon Press.

The Knowledge of God. By Prof. H. M. Gwatkin, M.A., D.D. Two vols. (T. & T. Clark. 12*s*.)

The Gifford Lectures have a high reputation. These two volumes will increase it. They will rank with the greatest modern contributions to theological thought.

In the judgement of the well informed the name of no modern scholar stands above that of Professor Gwatkin. His only fault, from the reader's standpoint, is one that also marked another great Cambridge scholar—Dr. Hort. Each has held so high an ideal of perfection in his work that he has published far less than might reasonably have been expected. All that Professor Gwatkin writes is so strong and inspiring that our one complaint is that he does not write more. His work is recognized in Germany perhaps even more warmly than in England, and no man who has intimate knowledge of the world of theological and historical scholarship will miss any work that bears his name upon its title-page.

And the choice of subject in these volumes is as felicitous as the choice of lecturer. Few questions could have challenged more successfully Professor Gwatkin's manifold ability than God's Revelation to men considered in its broadest aspect. God has spoken to the world in Nature, in Man, in History, in Writings, most of all 'in a Son.' A scholar whose chief hobby is a branch of natural science, who is no mean philosopher, who holds a place among the greatest living authorities on history, whose exposition of Scripture is as luminous as it is reverent, and whose whole view of life finds its centre in the Divine Son, truly God, truly Man—a scholar, we say, who combines these varied characteristics, is gifted as very few other men to expound the manifold Knowledge of God.

It would be impertinence to praise this book. It is better to give thanks for it. As a manifestly frank discussion, first of the possibility and then of the probability of a divine revelation, *The Knowledge of God* will long hold a foremost position in the

library of apologetics. So acute, indeed, is its reasoning, so wide the knowledge it reveals, so careful and profound the thought expended on it, that it would be in no sense unreasonable to prophesy for it a permanent place in English theological literature.

Let a preacher who cannot afford numerous books forgo many others: but let him buy this. A borrowed copy will not satisfy him. It must be on his own shelves, to be read, and re-read, and even then consulted again and again.

The Apocalypse of St. John. The Greek Text with Introduction, Notes, and Indices. By Henry Barclay Swete, D.D. (Macmillan & Co. 15*s*.)

The Regius Professor of Divinity at Cambridge has followed his commentary on St. Mark with this work on the Apocalypse. The Gospel paints our Lord's life in Galilee and Jerusalem, the Revelation discloses His heavenly service. There 'He belongs to another and a higher order. But the ascended life is a continuation of the life in the flesh; the Person is *the same yesterday and to-day*, in Palestine and in heaven.' That thought gives new beauty and meaning to every study of the closing book of the New Testament. The revelation of the Gospels is carried 'into a region where the methods of the biographer and historian avail nothing. We are in the hands of a prophet, who sees and hears things that elude the eyes and ears of other men. The simple narrative of the Evangelist has given place to a symbolism which represents the struggle of the Apocalyptist to express ideas that lie in great part beyond the range of human thought.' In preparing this work, Dr. Swete had in view the wants of English clergymen who are 'too often precluded from reaping the fruits of research through inability to procure or want of leisure to read a multitude of books.' His introduction covers a wide range of subjects. It begins with a discussion of prophecy in the Apostolic Church. The Christian era opened with a revival of prophecy in the ministry of Christ. This section leads to a study of 'Apocalypses, Jewish and Christian.' Compositions somewhat similar to St. John's work had been in circulation among Palestinian and Alexandrian Jews for two centuries and a half before he began to write the 'Revelation of Jesus Christ'; but John's book differs from these earlier works in that it is profoundly Christian, and 'marked with the sign of the Cross, the note of

suffering, unabashed faith, tender love of the brethren, hatred of evil, invincible hope.' As to its contents and plan, Dr. Swete is singularly clear, and we are disposed to accept his claim that the suggested outline brings the book out of chaos into something like cosmic order and progress. The two parts into which it is divided 'present a revelation of the whole ordering of the world from the Ascension to the Return.' The notes on the separate verses are models of careful exposition, and throw welcome light on the meaning of many obscure passages. Dr. Swete always knows what he means, and never fails to make it clear. Every difficulty is faced, and many vanish as we study these pages. Every student will be more and more grateful for such guidance in his reading, and will feel that this commentary deserves its place by the side of the masterpieces of Lightfoot and Westcott.

Primitive Christianity: its Writings and Teachings in their Historical Connexions. By Otto Pfleiderer, D.D., Professor of Practical Theology in the University of Berlin. Vol. I. (Williams & Norgate. 10s. 6*d*. net.)

The latest addition to the Theological Translation Library is an excellent rendering of a revised and enlarged edition of one of Dr. Otto Pfleiderer's principal works. It deals with 'The Apostle Paul,' 'The Writings of Paul,' and 'The Theology of Paul.' In his introduction the author expresses his unshaken conviction that his 'revered teacher, Ferdinand Christian Baur,' was right in maintaining that the origin of Christianity is understood only when it is 'studied as the normal outcome of the manifold factors in the religious and ethical life of the time.' Dr. Pfleiderer is firmly convinced that such investigation alone is scientific, and that it 'in no way endangers the stability of the Christian religion.' It will not be disputed that inquiry may properly be directed towards discovering the extent to which Christianity was 'the normal outcome' of, for example, Greek philosophy and Jewish theology. But the inquiry should not assume that it is 'the necessary outcome of the development of the religious spirit of the race.' It is, therefore, needful to point out to readers of Dr. Pfleiderer's learned and eloquent works that the Christianity which is not endangered by his critical methods is a Christianity which is not to be 'conceived of as a miracle,' but only as of 'unique value as the basis of our common ethical education.'

Christian Origins. By Otto Pfleiderer, D.D. (T. Fisher Unwin. 5*s.* net.)

The lectures contained in this volume were delivered, like Harnack's famous series on 'What is Christianity?' to students of all faculties in the University of Berlin. They are a popular exposition of Dr. Pfleiderer's version of the Tübingen theory of the origin of Christianity (see previous notice). What this staunch opponent of the supernatural says of writers like Mr. J. M. Robertson deserves to be noted: 'They shoot far beyond the mark, when they imagine that they will be able to explain the origin of Christianity, without the historical Jesus, merely by mass-instinct and mass-tendencies.' The best way to meet the destructive criticism of Dr. Pfleiderer is to demonstrate the inadequacy of his psychological explanations, as, e.g., when he makes the apostles' faith in the risen Saviour to rest upon 'hallucination.' On scientific grounds critics of indisputable authority would contravene the statement that the Fourth Gospel 'could not have been written before 130–140 A.D.'

Unbeaten Paths in Sacred Story. By Mrs. O. F. Walton. (R.T.S. 3*s.* 6*d.*) A charming little book.

The Nature and Purpose of the Universe. By John Denham Parsons, a member of the Society for Psychical Research. (T. Fisher Unwin. 21*s.* net.)

The title is an attractive one. Who would not welcome a clear, helpful discussion of so lofty a theme? We fear, however, that little help or light is to be found in the present elaborate work. This is due in part to the author's exceedingly diffuse, involved style, partly to the exclusively critical position he takes, and partly perhaps to the nature of the subjects dealt with. The style is extremely laboured: sentences a page long and more are common; and even shorter sentences are overweighted with qualifying phrases and clauses. The phraseology is unusual—'incarnate humans, subliminal and supraliminal consciousness.' The standpoint is critical throughout. The number of theories and opinions criticized is legion. The author's own views are by no means clear. The history of theosophy in India, Persia, Egypt, is traced in detail down to Madame Blavatsky, and reincarnation theories seem to be discountenanced. But what is the meaning of the frequent phrase, 'incarnate humans, incar-

nate minds'? Paul is spoken of as 'the real founder of the Christian faith,' and his silence on many facts in the Gospels is taken as proof that he did not know them or did not think them important. On pp. 17 and 38 contrary opinions seem to be expressed as to the nature of space and time. Other expressions seem to teach Spinozism, as where it is said that matter may be not a separate substance but merely 'a local state of an omnipresent substance,' and that 'matter is but a state of something else.' The first five chapters promise to give definitions of the soul, of the hope of a life to come, of relativity, of substance and of life, but what the definition is it is not easy to see. In a word, we fear we must say that the work tells us more of what the author does not think than of what he does think. On p. 17 we have a list of sixteen theories which are rejected. We can only wish that so much power of thought and expression had been expended to better purpose. The type, printing, and get-up of the volume are perfect.

The Scientific Creed of a Theologian. By Rudolf Schmid, D.D., late Court Chaplain. Translated by J. W. Stoughton, B.A. (Hodder & Stoughton. 6*s*.)

Dr. Schmid has long been a student of the boundaries of Natural Science, Theology, and Philosophy, and published a volume on *The Theories of Darwin* in 1876. In his present book, which is gracefully rendered into English by Mr. Stoughton, he says that his standpoint has always been absolute peace between science and religion. The value of his work lies in the frankness with which he considers the scientific position, accepts what he considers proved, and weaves it into his own system. He claims that the Christian view of the world presents far fewer difficulties than its rival, and satisfies the soul far better. After considering creation from the scientific and religious point of view, Dr. Schmid traces the conception of Christianity as recorded in the Bible. Then we reach the kernel of his book in a detailed study of 'Religion and the Scientific Record of Creation.' It is the best and sanest general view of the subject we have met.

A Guide to Preachers. By Alfred E. Garvie, M.A., D.D., Professor at Hackney and New College. (Hodder & Stoughton. 5*s*.)

In this scholarly and yet popular work, questions which preachers are continually asking are answered by a clear and

vigorous thinker. It contains a series of lectures delivered to lay preachers; these lectures are grouped under the suggestive headings: 'How to Study the Bible,' 'How to State the Gospel,' 'How to Preach,' and 'How to Meet the Age.' Dr. Garvie strikes the evangelical note: 'A Saviour must be presented to the sinful.' But he takes care to add that 'to be evangelical it is not necessary to be traditional in thought and conventional in method.' Here and there are statements that seem to need a qualifying word, as, e.g., when the appeal to fear is regarded as always non-moral. But the book, as a whole, is as remarkable for its soundness of judgement as for its breadth of vision. Dr. Garvie touches no subject that he does not illuminate.

Truth in Religion, and other Sermons. By Claude G. Montefiore. (Macmillan & Co. 3*s.* 6*d.* net.)

The author of this volume is President of the Jewish Religious Union; it is published to show both friendly sympathizers and friendly opponents 'the sort of Judaism' that is taught in 'a free Jewish pulpit.' Mr. Montefiore argues that the mission of Israel is 'to stand fast for the theistic explanation of the world'; he is troubled that 'official Judaism' does 'not freely admit the teachings of science, history, and criticism,' and his appeal to Jews is: 'Do not credit those who say that, if criticism be true, it is only a shadowy, eviscerated Judaism which can remain.' All these sermons are characterized by earnestness of purpose and liberality of thought. Christian readers have another solution for the difficult problems which the author endeavours to solve, but there is much in his arguments with which they will not only sympathize, but also agree. Especially is this the case in Mr. Montefiore's lucid and often eloquent exposition of the witness of Israel's prophets to 'the union of morality and religion.'

The Argument, a priori, for the Being and Attributes of the Lord God, the Absolute One and First Cause. By W. H. Gillespie. Sixth Edition. (T. & T. Clark. 1*s.* net.)

Of the different forms in which the *a priori* argument is presented, Mr. Gillespie's is the most severely metaphysical and logical. The argument was the life-work of the writer; years of thought were spent upon it. That the writer believed it to be conclusive and unanswerable there can be no question. The

editor of this reprint says of the author, 'His reasoning faculties were more highly developed than the affections of his heart. His intellect, marvellously analytic and synthetic, carried him into cold altitudes of dispassionate reasoning. He never wavered in his teaching that the existence of God is as demonstrable as any geometrical theorem.' As a feat in hard logic and reasoning the work is a wonder; and a few may rise to the 'cold altitudes' of the argument. But we fear that the work has little chance of winning favour in days when experimental proof is the beginning and end of all argument. In less severe forms the line of argument known as *a priori* has great value.

Century Bible. Chronicles. Edited by Rev. W. R. Harvey-Jellie, M.A., B.D. (T. C. & E. C. Jack. 2*s.* 6*d.*)

It is refreshing to find that while the editor takes the critical position as to the date and purpose of the Chronicles, he does not join in the excessive depreciation of which many writers are guilty. The ideal light in which the chronicler reads the old history is acknowledged, as well as his didactic aim, but the same justice is done to his good points. 'While we are not disposed to rank Chronicles with pure history so much as with pious and reverent "midrash," we are still as far removed as possible from the attitude of such critics as de Wette, Stade, and Wellhausen in their contemptuous denial of the historical value of the book.' The introduction is admirable in its clearness and point. The books are dated 300–250 B.C.

The Gentile and the Jew in the Courts of the Temple of Christ. An Introduction to the History of Christianity. From the German of John J. I. Döllinger, D.D. By N. Darnell, M.A. Second Edition. Two vols. (Gibbings & Co. 12*s.* net.)

That one of Döllinger's best works should have had to wait for a second edition till the expiry of the copyright is not a little remarkable. The work first appeared in 1862. For many years it has been out of print and dear. It was the first modern attempt to present a complete picture of the moral and religious condition of the ancient world, and as to completeness, it still remains without a rival. The account of the philosophy, ethics, and religion of ancient Greece and Rome is as full and graphic as is possible. The other religions of the pre-Christian age are sketched more briefly. The discussion of Judaism is longer.

Perhaps this latter portion of the work will be considered least up to date. Still it is accurate as a delineation of the Jewish religion at the Christian era, apart from the researches of modern criticism. It is no slight tribute to the greatness of the original work that, despite the lapse of time and the extension of knowledge, it retains its value to a very large extent. Döllinger's knowledge of the field was thorough, and his handling of his material masterly. The arrangement is clear and the style scholarly. The dark features of heathenism are set forth, but are not unduly emphasized. The translation is excellent. The notes supply ample references to the authorities used. A full index puts the crown on the work.

The Gospel History and its Transmission. By F. Crawford Burkitt, M.A., F.B.A., Norrisian Professor of Divinity, Cambridge. (T. & T. Clark. 6*s.* net.)

The author's ten lectures discuss all the points in the wide field indicated by the title in a very thorough and original manner. The first half of the volume is a valuable contribution to the Synoptic problem, although much of the argument will only be appreciated by experts on that thorny question. The author decides against the necessity of an *Ur-Markus* behind our Mark, and substitutes for the usual *Logia* a lost document which he calls Q with Wellhausen. With some exceptions, the result may be said to be confirmatory of the trustworthiness of the Synoptics; and the vindication, as far as it goes, is perhaps the more effective as it is the opposite of ostentatious. Indeed, as in Wellhausen's notes on the Synoptics, there is a marked distaste for the miraculous, although the question of miracle is not discussed. The two tests applied to the history are its general self-consistency and its consistency with the known political and social history of the age. On these grounds the author has no difficulty in coming to a clear, decisive verdict. A reader will often agree with the remark, 'Investigations of this kind have always a somewhat cold-blooded and judicial spirit in them,' and also with the justification which follows. Following the intricacies of the Synoptic problem, two lectures discuss the teaching of Jesus and the characteristics of Matthew and Luke in a manner full of freshness and point. The lecture on the Fourth Gospel is the most unsatisfactory and, indeed, disquieting. The question is too great to be dismissed in a single lecture. Even from the author's standpoint, the drastic conclusion

announced is not justified by the arguments used. The main objection, which is regarded as fatal, is that the story of the raising of Lazarus cannot be fitted into the order of events in Mark's Gospel. Therefore, the story and others like it are not to be taken as historical. The entire discussion is indeed 'cold-blooded,' with little to set on the other side, at least with nothing that can be regarded as adequate. The Fourth Gospel is resolved into a parabolic setting of doctrine. The only true things are certain ideas or thoughts about God and religion which are clothed in this historic dress. The work expresses the view of Christ's person which the Church came afterwards to hold. Yet the miraculous element is not more pronounced than in the other Gospels, and it is acknowledged that the Lord's humanity is strongly emphasized. 'The Christ of the Fourth Gospel is not the Christ of history, but the Christ of Christian experience.' The author here goes against the drift of the best recent discussion. In the lectures on the Growth of the Canon and on Marcion, as in the entire volume, objections and difficulties receive their full measure of acknowledgement. 'Our duty is to criticize, and that fearlessly, but yet with reverence and with misgiving of our own infallibility,' is not said without reason. A merit claimed for Marcion is that, with all his perverseness and arbitrary speculation, he was almost the only early writer to do any justice to Paul; and there is a modicum of truth in the statement. Paul's characteristic teaching seems to disappear in post-apostolic times. Harnack asks: 'Where did Paulinism remain but in Marcion?' Mr. Burkitt gives characterizations and specimens of apocryphal works. His work, with all its learning and ability, needs, and will doubtless receive, searching criticism. While the constructive purpose is unquestionable, we can only wish that the fulfilment of the purpose had been more successful.

Edinburgh Sermons. By Hugh Black. (Hodder & Stoughton. 6*s*.)

It is not often that we meet with a volume of sermons which has quite the high distinction that this volume has, for it is full of elevated and sustained thought, cultured and refined imagination, a rare wealth of literary knowledge, a keen and accurate perception of deep spiritual realities, and withal, it is informed with a noble passion for the things that are highest and best. If the sermons do not treat of the sovereign facts of the Christian redemption directly, everywhere they lie implicit in these pages

—the facts which give the Christian interpretation of life coherence and validity and congruity. Speaking broadly, the sermons are expositions of those facts and forces which are fundamental, if human life is to be redeemed by the power of divine love; of some of those spiritual laws which are quite sovereign in their incidence and impact upon character; of the rare and delicate beauty of those sweet graces with which noble character may be enriched and embellished; and of remorseless and inevitable consequences which are attached to every one of our acts. And everywhere you have the evidence of a keen and intelligent mind, trained by long discipline to accuracy of thought and strong and delicate expression; of a heart of passionate loves and inflexible and intelligent loyalties; and of a faith which has made its own daring venture, and has already won part of its victory in its knowledge of deep spiritual realities. To all preachers this volume will be a mine of wealth, full of gracious disclosures and noble inspirations; and to every Christian man who is taking pains to be good, it will come with satisfying interpretations and rare impulses. It is a noble legacy to a congregation which the preacher has left, and a fine prophecy to the high office which the professor now assumes.

The Mosaic of Life. By the Rev. Hilderic Friend. (Charles H. Kelly. 3*s.* 6*d.*)

These papers were begun in tears, but the sunshine of hope and comfort gradually crept into them, and they will teach many to take heart amid their sorrows. Mr. Friend's illustrations are very effective. Everywhere we trace the loving student of flowers and birds, and his enthusiasm for nature is stimulating. Mr. Friend is 'constrained to testify that the love of life is strong in proportion as the love of God is strong. The man who lives in God and lives for God longs to live that he may please God.' The grey and sombre tints are not omitted from his mosaic, but the brighter hues preponderate. Every paper has its own charm, and the book will be sure of a warm welcome from devout and thoughtful readers.

A Grammar of New Testament Greek. By James Hope Moulton, D.Lit. Vol. I. Prolegomena. Second Edition with Corrections and Additions. (T. & T. Clark. 8*s.* net.)

The words, 'Based on W. F. Moulton's edition of G. B.

Winer's Grammar,' have been omitted from the title-page of this edition. They were prompted by filial piety, but they were misleading, for this is an entirely new work. It has been received with a chorus of approval, not only from scholars in England, but on the Continent of Europe and in America, and the speedy call for a second edition has enabled Dr. James Moulton to make a good many corrections and additions without altering his general plan. The additional notes, which fill more than seven pages, are the fruit of the author's own reading or suggestions from reviewers and correspondents. Three pages are filled with addenda to indices. The work is one for which all scholars are proud and thankful.

The second edition of Mr. A. S. Way's *Letters of St. Paul* (Macmillan, 5*s.* net) has been revised with great care, and a version of the Epistle to the Hebrews added. The interest of the book to every student of the New Testament is exceptional, and the reconsideration of every phrase in the light of the conflicting interpretations of scholarship adds much to its value.

Sermons in Accents. By Rev. John Adams, B.D. (T. & T. Clark. 4*s.* 6*d.* net.)

This is a study of the accents of the Hebrew Bible, from which the writer claims that many a good sermon may be gleaned. We quite agree with him. His notes throw welcome light on many passages, and will give a young student of Hebrew fresh zest in his work. Mr. Smith knows his subject thoroughly, and makes what some might regard as a dull study a real source of pleasure. It is a most instructive little book.

Some Dogmas of Religion. By J. E. McTaggart, D.Litt., Fellow and Lecturer of Trinity College, Cambridge. (London: Edward Arnold. 10*s.* 6*d.* net.)

What the real student needs in perusing this work is an interleaved copy, so tantalizingly provocative of reply are most of the paragraphs. The author's academical position, no less than his reputation in the world of metaphysics, is guarantee that there will be many significant and striking sentences to which justice should be done. But upon the whole it would be difficult to conceive of a more painfully disappointing book. No doubt it will be '*caviare to the general*,' and those who are able and willing to study it will also be in a position to

form their own judgement. Yet it is a noteworthy sign of the times, and ought to give pause to those religious teachers who from their safe ensconcement within the Church are always telling their flocks that modern disbelief will soon 'fizzle out,' and only affects uneducated men. It would, indeed, be a most wholesome discipline if every professional Christian teacher were compelled to pass an examination in such a work as this, on the same principle as makes it incumbent upon medical students to study the diseases which they will afterwards be expected to cure.

We have no desire to be disrespectful to the erudite author of the volume before us, but we are bound to say that these pages suggest much rather the melancholy meanderings of a metaphysical specialist than the healthy investigations of a vigorous intellect. He commences by defining 'dogma' and 'religion,' rightly insisting that the former is necessary to the latter. But after the avowal that 'the only roads by which dogma has been reached in the past have been revelation and metaphysics,' he prophesies for the future that 'the number of people who will be left between the rapidly diminishing help of revelation and the possibly increasing help of metaphysics seems likely to be unpleasantly large.' How small is the possibility of such 'increasing help,' he then proceeds to show by a destructive scrutiny of all ordinary arguments on behalf of human immortality, free will, and belief in God. The first of these he curiously endeavours to show, depends upon human pre-existence. It goes without saying that he pleads for determinism and argues against the indeterminist. The logical worth as well as general tone of his remarks may fairly be judged from a sentence. 'If God had to choose between making our wills undetermined and making them good, I should have thought He would have done well to make them good.'

His discussion of Theism is divided into two chapters, relating first to 'God as omnipotent,' and next to 'a non-omnipotent God.' Here again one rubs one's eyes to find a metaphysician of high repute deliberately avowing that omnipotence means, in crass literalness, the power to do everything. 'A God who cannot create a universe in which all men have free will, and which is at the same time free from all evil, is not an omnipotent God, since there is one thing which he cannot do.' No doubt the writer would also demand as proof of omnipotence that God should make a round square.

And on the same page he appears to think that he has synonymously summarized and settled the whole case by saying that 'if there is anything which God could not do, if he wished, he is not omnipotent.' He is 'driven to the conclusion that whether any religion is true or not, most people have no right to accept any religion as true.' That such a conclusion is 'sad' and 'will increase the amount of human suffering,' he acknowledges, but thinks that there is no alternative, and that we may comfort ourselves with the sublime reflection that 'the man who has no religion cannot have a bad one.' So much for the latest deliverance from academic heights! Before the thoughtful reader yields to this benumbing influence, he will do well to study the latest edition of Dr. Borden Bowne's *Theism,* and Dr. Howison's volume on *The Limits of Evolution.*

Studies in the Old Testament. By C. H. Morgan and T. E. Taylor. (New York: Eaton & Mains.)

The object of the compilers of this year's course of Scripture lessons is to provide a scheme of study that may serve for personal use or in class-work. Much care has evidently been taken in the preparation of the manual. It contains a thoughtful lesson-outline, with suitable references to easily procurable books, illustrations, suggestions of topics for investigation, lists of examination questions and other similar material. It covers—necessarily in a superficial way—the whole ground from Genesis to Malachi. The lessons are, of course, understood to be representative, not exhaustive. Very slight reference is made to the conclusions of recent criticism. That is probably wise; though we can easily understand why Professor Rogers of Drew Seminary, who writes a sympathetic commendatory preface, says of the book, 'I should have said more than it says here and there, but it has the right ring, and as I firmly believe, the seeds of a propagating life are in it.' The seeds of a life worth propagating will certainly be found in every book which seeks, as this does, in an intelligent fashion to make its readers more thoroughly familiar with the ever-fruitful teaching of the sacred Scriptures.

Theological Encyclopædia. By E. O. Davies, B.Sc. (Hodder & Stoughton. 5*s.*)

Mr. Davies, who is lecturer in dogmatics at Bala Theological College, was well advised when he planned a short treatise,

intended for beginners in theology, which should map out the whole vast field covered by that widely ramifying science. Such 'Encyclopædias' as those of Räbiger, Schaff, Cave, and Crooks and Hurst, are too elaborate, whilst Dr. James Drummond's short Introduction hardly covers the ground. The task, however, is not an easy one, and it was hardly to be expected that a comparatively young lecturer in the subject could succeed in meeting all requirements at the outset in a book of 120 short pages. But he does furnish an excellent brief résumé of the objects and aims of modern scientific theology; he gives some idea of its numerous subdivisions and departments; he shows a student how to set about the work of mastering any one of them; and last, but perhaps chiefly, he provides a number of ample bibliographies. It would add to the value of the latter if the arrangement were improved, and a little guidance given to help the young student to discriminate between the authorities mentioned.

The Scripture of Truth. By Sidney Collett. (Partridge & Co. *2s. 6d.* net.)

The volume has grown out of a lecture on the Bible delivered by the author, and its aim is to give leaders of Bible-classes and Sunday-school teachers useful information about Scripture, such as is only accessible in expensive works. The plan and execution are, on the whole, very good. If we say that the execution would have been improved by the omission of some brief comments, and perhaps of the section on Inspiration, this does not detract from the value of the work for its purpose. On all the practical topics enumerated on the title-page much valuable information is given in compendious, workman-like form. The difficulties of Scripture, its relation to science, the arrangement and contents of the several books, are sensibly dealt with. The strong language sometimes indulged in by apologists is avoided. It was not worth while to enter upon the question of verbal inspiration, unless the whole subject could be discussed, and the defence of the literal interpretation of Jonah is less judicious than the rest of the work. In the account of English translations one misprint quoted is, 'Printers have persecuted me without a cause.' The work is written, as will be seen from this brief notice, from the standpoint of faith, a good feature in our days. The binding of the volume might be more attractive. It is a happy thought to put the Index, which is exceedingly full, at the beginning of the book.

Dictionary of Christ and the Gospels. Edited by James Hastings, D.D. In two vols. Vol. I, Aaron—Knowledge. (T. & T. Clark. 21*s.* net.)

This supplement to the Bible Dictionary, dealing more specifically with the Person, Life, Work, and Teaching of Christ, is altogether original in purpose and plan. It is doubtful whether another work of the same kind could be named in ancient or modern days. As so much of the matter of the general dictionary bears on the same subject, the danger of overlapping is considerable. So many topics come up for treatment a second time that it is not easy to mark off the different aspects to be considered. On the whole the difficulty is overcome in a remarkable degree, the article on the Gospels furnishing an example. Also at a first glance some of the topics discussed scarcely seem to fall within the scope of the work as defined in the title, e.g. Criticism, Force, Individual, Individuality, suggestive as the articles are. Still, such cases are comparatively few. As to the great bulk of the subjects treated, there can be no doubt either of their relevance or ability. The studies of such subjects as the Authority of Christ, the Atonement, the Character of Christ, Attributes of Christ, the Birth of Christ, Eschatology, Crucifixion, Incarnation, Inspiration, Kingdom of Heaven, and many more, are full of the best results of research and far-reaching study. The articles on Apocalyptic Literature and Apocrypha are worthy of special mention. Under the title 'Back to Christ' Mr. Morgan discusses three movements of our day, the partial return to a Christocentric position, the movement from 'the Christian religion to the religion of Christ,' i.e. from Christ to His doctrine, and thirdly the Ritschlian movement from Christ's doctrine to His life, the writer's sympathies being with the last. In an article on 'Fact and Theory' Dr. C. W. Hodge, of Princeton, sharply criticizes the Ritschlian position. As far as we are able to judge from this first instalment, the work promises to be as helpful to the student and the practical Christian teacher as its great predecessor. American scholars are in strong force; England, Scotland, and Ireland are well represented; we notice also three continental scholars. The Editor and Assistant Editors are to be cordially congratulated.

Old Testament History Analysed. By Rev. S. Stewart Stitt, M.A. (Heffer & Sons. 2*s.* net.)

Based on Canon Foakes-Jackson's *Biblical History of the*

Hebrews, this useful analysis of Old Testament history is intended for junior forms and young students. We have tested it in several places, and found it helpful and up to date. It is a sign of the times that one of the questions should be *How is it possible to distinguish E from J?* The arrangement of the material in the form of a catechism is excellent.

The Old Testament in Modern Light. By W. A. Moberly, with a Preface by the Bishop of Southwark. (S.P.C.K. 1*s.* 6*d.*)

This is a collection of ten brief addresses delivered by a clergyman before an educated congregation of his own people. His subjects include such debatable matters as Inspiration and Tradition, the Creation and the Fall, the Judges and the Prophets. These are discussed in the light of modern research without technicality or dogmatism, with a view to show what religious use of the Old Testament may now be made by an intelligent and reverent man. The book is not designed for students. It is moderate in tone, spiritual in its interest, and well fitted to be put into the hands of any one who wishes to know how Scripture has really been affected by the course of recent thought, and who in reading is in the habit of using his own wits.

The Home of Faith. By David S. Brown, M.A. (London: F. Griffiths. 3*s.* 6*d.* net.)

The idea of this book seems to be that 'the facts of the household of earth reproduce so far as they can the facts of the household of faith.' In nine or ten chapters the author draws out this comparison. Much of the book is tender and devotionally helpful; and a compensation for the small proportion of strong meat is to be found in the devout sympathetic spirit which breathes from all the pages.

The Problem of the Pentateuch. By Randolph H. McKim, D.D. (Longmans. 3*s.* 6*d.* net.)

This examination of Wellhausen's views is introduced by a 'Foreword' from the Dean of Canterbury, who agrees with Dr. McKim that 'the alleged results of the current criticism of the Old Testament, as put forward by the school which has of late been predominant, are in certain cardinal points unsound, and, as an inevitable consequence, injurious to the Christian

Faith.' The position taken up is very similar to that of Dr. Orr. The reason for refusing to accept the advanced theories is very clearly and impressively put in this weighty little book.

Mr. Francis Griffiths has published eight more 'Essays for the Times' (sixpence each net). *The Virgin Birth and the Divinity of Christ*, by Dr. Adeney, states forcibly the evidence for the doctrine of the Divinity and Incarnation of Christ, and rightly urges that the idea of the Virgin Birth should be regarded in the light of these great truths. *Original Sin*, by the Rev. F. R. Tennant, M.A., B.Sc., contains a summary of the views expounded in the author's Hulsean lecture. Mr. Tennant makes a reverent, though not wholly successful, attempt to restate the doctrine of sin. He denies 'inherited depravity,' yet allows that 'something' is propagated by heredity which 'inevitably leads to sin in every individual, because of his deficient moral power always to subdue himself.' Dr. Moinet contributes a helpful exposition of a few selected sayings from the Gospels which interpret *The Consciousness of Jesus* by the purpose of His mission. Dr. Margoliouth shows that *The Permanent Elements of Religion* lie in the permanent needs of mankind. His essay is fresh and stimulating, though he takes rosy views of the possibility of stamping out vicious inclinations. In *Revelation by Visions and Voices* Dr. Abbott points out that 'the nature of the sight and the meaning of the message is suited to the past life and habits and thoughts of the seer.' He knows that there are bad visions as well as good, but maintains that 'the survival of the fittest decides which are most in harmony with the invisible environment of eternal, spiritual truth.' Canon Cheyne's *Reform in the Teaching of the Old Testament* is of great interest, and so are the other pamphlets.

An Agnostic's Progress. By William Scott Palmer. (Longmans, Green, & Co. 3*s.* 6*d.* net.)

The striking articles which appeared a few months ago in the *Contemporary Review* under the above title well deserve to be published in a more permanent form; their value is enhanced by the additional comments made 'in the light of present-day knowledge.' Mr. Palmer tells, in graphic language, how Darwin's *Origin of Species* changed the face of the world for him and corrected his Deistic supernaturalism,

also how the study of psychology corrected his naturalism until he saw in man 'a point of conjunction, not merely of matter and spirit or of angel and beast, but of God and himself.' His progress led him at last to see in 'the God-man the key of the evolutionary process.' Without accepting all that the author says, as e.g. on the little value of the standard arguments for the existence of God, on the relation of the Atonement to the Incarnation, and on Montaigne's saying: 'The spirit of man is a great worker of miracles,' we commend his stimulating book as a suggestive account of the processes of thought by which he overcame the difficulties which lie in the path of many earnest seekers of truth.

Ethics and Atonement. By W. F. Lofthouse, M.A. (Methuen & Co. 5*s.* net.)

Mr. Lofthouse describes this interesting book as an attempt to show that ethics as a practical science is completed by the Atonement, and that the Atonement is 'the highest expression of the law of all moral and social progress.' That law appears to be based upon the universal prevalence of some 'healthy instinct' whereby a man cares for the common good; but neither the psychology involved nor the process of induction is clearly exhibited. The existence of such an instinct being assumed, the restoration of broken personal relations points to the need for reconciliation and mediation, and allows the doctrine of the Atonement of Christ to be set forth in an appropriate, if imperfect, way. In doing this, our author finds an opportunity of expressing his views on a number of current topics, more or less closely related to his central theme. Everywhere he is suggestive; and the reader will both enjoy and admire the evidences in every chapter of Mr. Lofthouse's real literary gift. Such a quality has unfortunately its accompanying peril; and a restraint upon metaphor and figure might have made the book more convincing, if less attractive. Personality, for instance, is a word used in too many senses. A better analysis would distinguish the self from its states and functions, and would have avoided such a startling obscurity as that 'the family is a man's wider self or personality.' A protest is lodged against certain forms of the theory of literal substitution, but the objections lie also against the preferred theory of literal self-identification. Once our author seems to be on the verge of stating wherein exactly the representative quality of Christ consisted,

but to reduce the bond to that of goodness is to raise more questions than are removed. The book is, notwithstanding, a welcome discussion of a matter of the first importance, enriched by a wealth of allusions, and vigorously loyal to the fundamental truths of Christianity.

Practice and Science of Religion. A Study of Method in Comparative Religion. By J. H. Woods, Instructor in Philosophy at Harvard University. (Longmans. 3*s.* 6*d.* net.)

Mr. Woods deals with the philosophical section of the science of comparative religion. Other writers have collected ethnological facts, and traced small points of similarity or difference between the forms of religion; he surveys these forms from a psychological point of view in order to discover the positive elements common to them, and the unified system into which they will eventually coalesce. In one subtle chapter he fixes the various levels of value upon which beliefs affecting religious practice must be graded. This classification is then illustrated in the typical cases of primitive and almost pre-animistic beliefs, of ancestral systems of faith, and of mystical ideals; and the conclusion is reached, that neither in history nor in reason is the position of Christ assailable 'as representative of the religious conscience of the race.' The book is an admirable introduction to a section of study hitherto comparatively neglected; and the author possesses the gifts both of sympathy and of accurate generalization.

The Poetry of the Upward Way, being Studies in the Language of St. Paul. By R. Martin Pope, M.A. (Charles H. Kelly. 1*s.* 6*d.*)

This is a beautiful little book, admirably designed in contents and in form to be lovingly handled in moods of aspiration or prayer. It contains ten meditations suggested by passages in the Pauline Epistles. They relate to various longings of the devotional life, and are consistently helpful and uplifting. The author lays a fair range of literature under tribute, but weaves the citations into his exposition with an ease that evidences at once their appositeness and his skill. Everything is calculated to serve and does actually serve a religious end, especially that of reassurance.

Mr. R. C. Morgan thinks that the dispute between Euodia and Syntyche gives the key to the Philippian Epistle, and argues out his case in *God's Self-Emptied Servant* (Morgan & Scott, 1*s*. net). His theory does not convince us, but there is much to provoke thought in his little book. The statement that as God's servant Christ did not retain His omnipotence and omniscience is unguarded and dangerous.

The Gospel View of Things. By the Rev. P. J. Maclagan, M.A., D.Phil. (Hodder & Stoughton. 5*s*.)

A volume of sermons originally preached to the English congregation at Swatow, China, where Dr. Maclagan was stationed as a Presbyterian missionary. The author will be remembered as a contributor to these columns, and the present volume is likely to enhance the value of his work. The sermons are marked by a truly devotional spirit, and not the least attractive feature of them is the quantity of apposite quotations from Scripture they contain. Whilst, in common with all volumes of sermons or essays, the line of merit is not uniform, several at least, notably the sermon which gives the book its title, and that upon 'the Divine Prophylactic,' have given another preacher both help and pleasure. This is a book that can be commended, not only because it is thoughtful, but because it is also thought-suggestive.

The Papal Commission and the Pentateuch. By Rev. C. A. Briggs, D.D., New York, and Baron F. von Hügel. (Longmans, Green, & Co. 2*s*. 6*d*. net.)

In the first of the two letters contained in this pamphlet Dr. Briggs, the well-known Old Testament scholar, writes to the Catholic Baron expressing surprise that the Papal Biblical Commission should discountenance critical views on the authorship of the Pentateuch, and briefly stating the grounds of these views. The motive of the letter is evidently to elicit an opinion respecting the attitude of the Papal authorities to Bible criticism. The Baron replies expressing his agreement with critical views and giving reasons for his opinion that the Roman Church cannot permanently disapprove the critical position. In all this there is nothing new. How far the Baron's authority on such a question extends is uncertain. The point of interest is to learn that Dr. Briggs, once Presbyterian, now Episcopalian, has devoted himself to labour for 'the reunion of

Christendom,' and is anxious about the attitude of the Papal authorities. He has had admiring interviews with the present Pope, and praises the works of Roman theologians. Perhaps this is of good promise for the proposed reunion. Still, the only reunion Rome knows is absorption, and absorption is extinction for individual or Church; witness Dr. Newman and Eastern Churches that have undergone 'reunion.'

The Young Preacher's Guide. By Thomas Champness. Revised and greatly enlarged edition. (Charles H. Kelly. 1*s.* 6*d.*)

The author's name is guarantee enough for the quality of the thirty-five brief papers and thirteen letters to a young minister making up this booklet. The advice is all racy of the soil. Mr. Spurgeon was a congenial spirit, and is often quoted. Under 'Helpful Books' we find references to *Grace Abounding*, Howe's *Redeemer's Tears*, George Herbert, Ruskin, Green's *History of the English People*, Thomas Collins's *Life of Finney*. 'Next to the Bible I have read Spurgeon more than any other English author. Nobody has preached so many good sermons in the time.'

The Builders (Stock, 3*s.* 6*d.* net) is an allegory based on 1 Cor. iii. 10–15. The builders and their work are well described, and the testing of their work and the coming of the King make two vigorous closing chapters. The book will appeal to many minds, and the idea is well carried out.

David, by H. K. (Kelly, 1*s.* net). The story is delightfully told. Small folk will love it, and its sixteen coloured plates will stir their fancy.

The Church and the Children, by the Rev. T. Waugh (Kelly, 6*d.* net), ought to be read and prayed over by every minister, teacher, father, and mother. It deals with a subject of supreme importance in an arresting fashion.

The latest volume of The Religious Tract Society's Devotional Commentaries is *The General Epistle of St. James*, by the Rev. Charles Brown (2*s.*). It is gracefully written, and will be a wise guide for those who wish to embody the teaching of this robust Epistle in their own personal conduct. The general editor of the series, the Rev. A. R. Buckland, has prepared the volume on *Thessalonians*. It is very clear and eminently suggestive.

Mr. Stock has published a fourth edition of J. W. Farquhar's *Gospel of Divine Humanity* (3*s*. net). It is full of thought.

Mr. Allenson has issued a very convenient pocket edition of Dr. Johnson's *Prayers and Meditations*. It has a good introduction, and we hope many will be tempted to get the little book and use it as a manual of devotion.

The Expositor, seventh series, vol. i. (Hodder & Stoughton, 7*s*. 6*d*. net), is a lordly volume. Preachers feel that it is one of the best guides in matters affecting biblical study, and the riches of the latest volume are a great tribute to the enterprise and learning of Dr. Robertson Nicoll and his splendid staff. The papers by Professors Ramsay and George Adam Smith deserve special mention.

The seventeenth volume of *The Expository Times* (T. & T. Clark, 7*s*. 6*d*.) has more than 570 pages. The list of authors includes Professors Driver, Cheyne, Deissmann, Garvie, Kennedy, König, and the foremost scholars of all Churches. Its variety of contents adds greatly to its value for a busy pastor. The notes are fresh and stimulating, the notices of books are excellent. Expositions of great texts are a welcome feature of a periodical which grows in favour and influence every year. It has earned the right to be described as indispensable.

The Book of Isaiah according to the Septuagint. Translated and edited by R. R. Ottley, M.A. II. Text and Notes. (Cambridge University Press. 6*s*. net.)

Mr. Ottley's translation, with an Introduction on the early history and the text of the Septuagint, appeared in 1904. This volume gives the text from the Alexandrine Codex, with notes 'intended rather for the inquiring reader than the expert.' They cover a wide range, and are marked with unfailing care and wide knowledge. The two volumes will be of the utmost service to students, who will find the interest of the subject grow upon them at every step.

Religion a Permanent Need of Human Nature (Longmans & Co., 3*s*.) is a clear, well-reasoned argument. It is one of the valuable 'Short Studies' in 'Judaism and Christianity,' and it will not fail to make its appeal to thoughtful readers.

BIOGRAPHICAL AND HISTORICAL

The History of the Papacy in the Nineteenth Century. By Dr. Fredrik Nielsen. Two vols. (Murray. 24*s.* net.)

Dr. Fredrik Nielsen, formerly Professor of Ecclesiastical History in the University of Copenhagen, is Bishop of Aarhuus, the principal town of continental Denmark, and the second city of the kingdom. We are placed under a very considerable debt of gratitude to Dr. Mason and his collaborators for translating from a tongue little known in this country, and thus rendering accessible to English readers, a work which, we believe, will fill a very real gap in many libraries of ecclesiastical history. We would not, however, be thought to imply that Dr. Nielsen writes only for the student or the specialist; for, despite its bulk, which is very considerable, and the subject, which, we fear, does not appeal to the general reader as strongly as could be wished, the simplicity and clearness of the writer's style, and the intense interest of the narrative, render his work eminently suitable for general reading. While there is no parade of scholarship, the author's mastery of his subject is manifest throughout, and, easy reading as these volumes are, their attractiveness must not be suffered to disguise the fact that they present to us the ripe fruit of much learning, painstaking research, and close historical thinking. Roughly speaking, Dr. Nielsen tells the story of the Papacy from the memorable time when the Pope was forced, through fear of French aggression under Louis XIV, almost into the arms of the Protestant interest, at the head of which stood one of the greatest, if not the greatest, of English kings, William III, to that of the terrible abasement which it suffered at the very moment of its 'Infallibility' triumph. Like most other stories, this one has its light and shade, but unhappily the shade is more than the light; for the period dealt with is, in the main, a troubled one. The various movements and counter-movements which contributed to the shaping of the destinies of papal Rome are well portrayed. Such, for instance, are Jansenism and Jesuitism, Febronianism and Josephinism, Liberalism and Ultramontanism, the temporal claims of Rome

and the growing nationalism of distracted Italy. The characters of the several popes, and of the principal members of their entourage, are skilfully delineated; of peculiar interest it is to note the change which the character and point of view of Pius IX underwent while he occupied the papal throne; for another Pius now sits in St. Peter's chair, to which he went, accompanied by many hopes that for the Papacy a new era had at last dawned. These hopes as yet remain unfulfilled, and with little promise of immediate fulfilment. Unhealthful and enervating is the atmosphere of the Vatican, and strong indeed must the Pontiff be who shall at length rise superior to its subtle influence, and grasp with a strong hand the splendid spiritual possibilities of his unique position. Dr. Nielsen has given us good history, and history invested with all the charm and fascination of romance. It remains only to add that the work of translation has been so done as to merit the highest praise.

Pauline and other Studies in Early Christian History. By W. M. Ramsay, Hon. D.C.L., &c. (Hodder & Stoughton. 12*s*.)

The present volume adds to the already great obligation under which Professor Ramsay has laid the cause of Christian apology. The fifteen papers reproduced bear, with one exception, on the subject which the professor has made peculiarly his own, the illustration of the history of the Acts and of Paul's life. The qualities which mark the old studies are conspicuous in the new—mastery of detail, candour towards opponents, and felicity of exposition. The apologetic value is greatly enhanced by the fact, freely avowed, that the author is a convert from the opposite side. The two main essays, on 'The Charm and the Statesmanship of Paul,' may be said to sum up in the most fascinating way the author's previous views. The paper on 'The Acts of the Apostles' replies to the clever but 'sophistical' reasoning of Dr. McGiffert's attack on the Lucan authorship, and is a fine specimen of courteous controversy. The essay on 'Pagan Revivalism and the Early Persecutions' discountenances the idea that the Roman persecutions were often the result of popular passion, and traces them to attempts at a counter-movement in favour of the old faiths. The motive was often carefully concealed; Christian phrases and forms were cleverly imitated. 'Friend of all,' which was a characteristic epithet in Christian inscriptions, is often found

on heathen tombs. In another essay the supposed discovery in our days of a residence of the Virgin Mary near Ephesus is shown to be linked with an earlier worship of the Virgin Goddess. Other essays of illuminative quality bear indirectly on the same subjects, such as 'The Olive-tree and the Wild Olive,' 'St. Paul's Road from Cilicia to Iconium.' 'Life in the Days of St. Basil the Great,' while apart from the main theme of the volume, is a valuable contribution to our knowledge of an obscure period. The only article that might be dispensed with is the one on Mr. Baring-Gould's caricature of St. Paul. Too much honour is done to a worthless, mischievous book. The numerous illustrations really illustrate, and the two maps are excellent.

The Lollards of the Chiltern Hills. By W. H. Summers. (F. Griffiths. 3*s.* 6*d.* net.)

We welcome this valuable little volume. We have felt for some time that the annals of English Nonconformity have yet to be written, especially as regards the English villages. There is Kemerton, for instance, on the borders of Worcester and Gloucester. How many of the villagers there, as they gather in the humble Wesleyan or Baptist chapel, know of the hero John Badly, a tailor of that village, who was burnt March 5, 1410, at Smithfield? Kemerton, in fact, was so noted a centre of Lollardy, that it was there a Czech scribe copied out the existing copy at Prague of the *De Ecclesia.* So with many other villages. They await the historians who shall make them live in their true importance as factors in the development of English life and English Nonconformity. But the Chilterns have found theirs in Mr. Summers.

The existence of Lollard societies in Buckingham and Berks has long been known. They were especially strong at Amersham and Newbury as late as 1518 and 1520, as Mr. Workman pointed out in his *Age of Wyclif.* But it has been reserved for Mr. Summers to show how strong were these early Nonconformists, especially in Buckinghamshire. He has done so in the one way in which such work can be done: thorough sifting of all records in the light of local traditions and topography. In England such traditions are of no small value to the historian, and should be carefully gathered and adjudged before it is too late. How persistent are these traditions we see in the excellent story of the 'Justfast men' of Amersham. Representatives of these Lollard martyrs are even now, it seems, to be found round

Amersham. So also with the other villages of the district, now rapidly being opened up by the railways, and in danger of losing their old selves as mere suburbs of the great city. Missenden, Hughenden, Beaconsfield, High Wycombe, were all full in the fifteenth century of sturdy Nonconformists, who suffered much rather than deny their faith. As we read the splendid story of their heroism, we realize the folly of those Anglicans who think they can crush out Nonconformity in England, or treat it as a thing of no account. As its history shows us, Nonconformity is too virile, too deeply rooted in the life of the centuries thus to disappear. We thank Mr. Summers for his admirable study of the history of Nonconformity in one district of England. But the book is national rather than local in its interest. From one district we can learn all.

The Political History of England. Vol. XI (1801–37). By the late G. C. Brodrick, D.C.L., and G. K. Fotheringham, M.A. (Longmans. 7*s*. 6*d*. net.)

Five volumes of this great work have now appeared. Four of them have received somewhat lengthy review in previous issues of the LONDON QUARTERLY REVIEW. We then pointed out the merits and defects. From the standpoint of politics, using the word in a broad sense, nothing could be better. But as history the volume is too lopsided and incomplete. The whole of the Tractarian movement is dismissed in less than a page; Methodism receives notice still more brief; Trades Unions are dismissed in a few lines, while the administrations of Lord Liverpool and others are dealt with as if a nation's life lay in the men at the helm, and not in the good ship itself. The whole conception of history is untrue when written on these lines. The riot at Littleport in 1816 is dismissed in a line! But if only a student knew the details of that riot, and the selfish causes which produced it, he would have learned more of the real life of the people—'not thrones, or kings, but men'—than from cartloads of blue-books. It is to history of this sort that Toryism owes its strength, the identification of the life of the nation with the doings of a small section of the governing classes. But the execution of the work, judged merely from the narrow purpose that it professes, is perfect, and contains much information that it would be very difficult to obtain anywhere else in so compact and accessible a form. We notice also three excellent maps.

Newman, Pascal, Loisy, and the Catholic Church. By W. J. Williams. (F. Griffiths. 6*s*. net.)

Mr. Williams sets himself in the first part of this closely reasoned treatise to discover the origin and nature of the 'misrepresentation' to which Newman has been subjected. He contests Dr. Fairbairn's position that Newman sets 'authority' where Hume sets 'association.' Newman's 'authority' is but the 'objectivizing' of religion, so far as is possible in the nature of things. Mr. Williams admits that the 'characteristic vice' of the (Roman) Catholic Church is superstition, but claims that it is the only body which is heir to the 'union of representation, catholicity, tradition, development, and continuity.' He speaks of the 'fatal defect' of Protestantism in its denunciation of all the past history of development as so much corruption. It quarrels with itself as to what the main idea or essence of Christianity shall be considered to be. This is a skilful and ingenious argument, but it labours under the 'fatal defect' that 'Protestantism' such as is here described does not represent the position of the Evangelical Churches of to-day. They believe in development as much as any Romanist; God's purposes are visibly unfolding before our eyes; but they do not accept the papal idea or bow to the infallibility of any human head and director of the Church.

A Short History of the Oxford Movement. By Sir Samuel Hall, M.A., K.C. (Longmans. 4*s*. 6*d*. net.)

This book has peculiar interest as a layman's attempt to present an unbiassed account of the Oxford Movement. It lacks the fascination of Dean Church's famous volume. Sir S. Hall does not write out of the fullness of personal knowledge, but he has made a close and wide study of the literature of the subject, and his work is essentially judicial. There is much to be learn from this painstaknig survey of the whole ground, and students will find it in many respects a valuable and helpful guide. It is written without affectation and in excellent temper.

A History of Modern England. By Herbert Paul. Vol. V. (Macmillan & Co. 8*s*. 6*d*. net.)

Mr. Paul's chronicle closes with the year 1896. It covers fifty years full of memorable events. England was predomin-

antly aristocratic at the beginning of the period, and predominantly democratic at its close. The course of that transformation is clearly traced in this history, and traced without prejudice. The last volume opens in 1885 on the eve of the first Home Rule Bill. The rise and fall of Lord Randolph Churchill, the coming of Mr. Balfour, the *Times* struggle with Parnellism, the downfall of the Irish leader in the hour of his triumph, are some of the historic events with which Mr. Paul has to deal. He is never betrayed into exaggeration, but throws a clear, dry light on the course of events. Taken as a whole, this must be pronounced to be the most reliable history of modern England that we possess.

The Romance of Missionary Heroism. By John C. Lambert, M.A., D.D. (Seeley & Co. 5*s*.)

This new volume of 'The Library of Romance' is full of thrilling stories from the lives of Gilmour of Mongolia, Dr. Chamberlain, a medical evangelist among the Telugus, Dr. Paton, Bishop Patteson, and other famous missionaries. It has many pictures, and deserves an immense circulation.

A Short History of Wales. By Owen Edwards. (T. Fisher Unwin. 2*s*. net.)

This is a very interesting little book. It is written in a clear and lucid style, and contains much valuable information relative to the facts of Welsh history which may be sought for in vain in some other and more pretentious works. Wales is described as 'a row of hills rising between the Irish Sea on the west and the English plains on the east,' and the story of its early occupation by the Celts, the Roman invasion, the introduction of Christianity, the dissensions of its princes, its loss of independence, its conquest by the English, its 'passive resistance' to the Reformation, the evangelical revival of the eighteenth century, its subsequent political and educational developments, with the very remarkable renascence of the national spirit and sentiment which has characterized recent years, is very graphically and concisely told. Altogether we know of no book which may more safely be commended to all who desire to become acquainted with the history of 'gallant little Wales.'

Cyprian, the Churchman. By J. A. Faulkner, Professor of Historical Theology in Drew Theological Seminary. (Cincinnati: Jennings & Graham. $1 net.)

Two obvious merits of this book are its size and its standpoint. In not much more than a couple of hundred pages it gives practically all that need be known concerning Cyprian. At the same time the writer is a student of history and not an advocate; his aim is to exhibit Cyprian's actual views and not to find imagined confirmation of his own. Mr. Faulkner describes the great bishop's career with sympathy and insight. His writings have been critically studied, and their bearings are traced upon the great controversies of the day, especially upon the vexed questions of discipline and the treatment of the lapsed. Episcopal authority is investigated in the causes of its growth; and Carthage is shown to have been respectful towards, but independent of, Rome. Notes are appended that the student will find helpful, with a sufficiently full bibliography, and a guide to the genuineness and chronological order of the letters attributed to Cyprian. The author has a suitable and occasionally vivid style. There are a few misprints, that will, however, give the reader no trouble. If in one or two points, such as the original forms of church organization, he does not find himself in full accord with the writer, he will nevertheless be grateful for a useful and trustworthy book.

Great Moral Teachers. By Edward Russell Bernard, M.A. (Macmillan & Co. 3*s.* 6*d.* net.)

Canon Bernard gives us in this volume eight lectures, the first three of which deal with Confucius, Gotama, and Socrates, and the remaining five with Epictetus. That these lectures were delivered in Salisbury Cathedral is a significant sign of the change that has taken place in our attitude to pre-Christian ethical and religious beliefs. The study of comparative religion is no longer confined to experts; the interest has filtered down into an ever-increasing body of cultivated and earnest people eager to master the thought of the past. The peril is, lest the process of comparison should leave some educated persons in doubt as to the real uniqueness of the Christian revelation. Canon Bernard, while gladly acknowledging and indicating the spiritual beauty and worth of much that is found in earlier

systems, clearly shows 'the absence of that adequative motive which the Christian faith supplies wherever it is fully received.' He modestly disclaims any originality of treatment in the first three lectures; none the less, they remain useful and lucid statements, well adapted as introductions to a more detailed study. The five lectures on Epictetus constitute a more valuable element in the volume, being founded on careful independent study of the subject. They present us with a singularly clear account of that thinker and his characteristic setting of the Stoic philosophy.

Sir Joshua Fitch. By A. L. Lilley, M.A., Vicar of St. Mary's, Paddington Green. (Edward Arnold. *7s. 6d.* net.)

The writer of this notice knew well for more than thirty years the subject of the memoir which has been so ably and sympathetically written by the vicar of the parish church in which for many years, and until the close of his life, Sir Joshua Fitch was accustomed to worship. The biography is excellent; it is written not only sympathetically but with full appreciation of the work to which Joshua Fitch consecrated his life, and of the manner in which that work was performed. No inspector of his generation was more absolutely trusted by the statesmen to whom he was responsible, or more often employed to give counsel and oversight in cases of special importance. Nor was there any wiser guide, counsellor, friend, alike of committees responsible for important and difficult enterprises, and of teachers and students anxious to do the utmost in their power for the training and development of the character and faculties of the children of the nation. Every one looked up to him with full confidence alike in his intellectual competence and his high moral character, while his power of statement, his felicity and persuasiveness in counsel, his charm of influence alike over committees and teachers, and again over teachers and pupils, gave him a position as counsellor and referee such as no other inspector or Government official possessed. This is high praise; but it is the testimony of one who worked with Sir Joshua Fitch for more than a generation, and saw him tested in every legitimate way, of one also who as principal for more than a generation of one of the largest training colleges in the kingdom had every opportunity of knowing the work done and the influence exerted by the subject of this memoir.

The character and quality of his life-work is the more remarkable because of the position from which Sir Joshua Fitch made his way upward to the eminence which for so many years he occupied with equal modesty and dignity. He was the son of a tradesman of limited means; his education was partly gained at a good private day-school in 'the borough' eighty years ago, and afterwards at the Borough Road Day School, of which he subsequently became assistant master. His B.A. degree was gained by voluntary work as a student of London University. His proved scholarship, and his success as an assistant teacher, gained his promotion to the principalship of the Training College in the Borough Road. His promotion to the inspectorship speedily ensued, and was indeed a foregone conclusion. No social position or interest, no Church or denominational influence of any kind, contributed to his success as a teacher or his rapid rise in the national service. He was not brought up under any clerical influence or patronage, but he belonged to a God-fearing family, and, unlike some members of his family, became a devout member of the Church of England, of an eminently liberal and catholic spirit. Such a career is one of exceptional interest and of rare distinction. All denominations alike had confidence in Sir Joshua Fitch as a servant of the nation and of the State. This able and interesting volume fitly and congenially describes his life and work. The Vicar of St. Mary's knew him well, and has done justice to his memory and character.

John Mason Neale, D.D. By Eleanor A. Towle. (Longmans. 10*s.* 6*d.* net.)

We are glad to have this living portrait of a singularly interesting and devoted man. Dr. Neale's biographer shows how the Calvinistic beliefs of his ancestors had been 'vivified and enlightened by the purer, gentler spirit of the Evangelical revival.' For a few weeks he was Vicar of Crawley in Sussex, but here his health broke down, and after two years of rest and change he accepted, in 1846, the Wardenship of Sackville College, East Grinstead, which he held till his death in 1866. There his chief work as historian and hymn-writer was done. Some pleasant glimpses are given of his methods of work in the chapter on his hymns and translations. We also see his loving interest in the inmates of the college and the great nursing sisterhood which he founded. That was his contribu-

tion to practical Christian service. Neale was a very High Churchman, and for many years was under inhibition by his own diocesan. It is as the pioneer in some of the most interesting fields of hymnody that he has made all Churches his debtors. This volume will be welcomed by all who love his glorious translations and original hymns. It is full of varied interest, and has some excellent illustrations.

Ebenezer E. Jenkins. A Memoir. By J. H. Jenkins, M.A. (Kelly. 3*s.* 6*d.*)

This is a book which Methodists, not only in this country but also in India and Australia, will be eager to read. Dr. Jenkins left an extended journal from which his son has been able to draw freely, and this throws much welcome light on his father's early life and work. At school he was a slow boy who was thought to be lazy. He says, 'I was thrashed nearly every day, but it never did me any good.' His mind awoke when he was about twelve, and henceforth he worked with a will. The *Faërie Queene* gave him his first taste for literature, and when he began to preach he had an ambition to be a master of style. Addison was read and imitated with unwearying patience, but this did not make him popular. His trial sermon as a candidate for the ministry was considered cold and metaphysical, but his examination redeemed his failure in preaching, and he was appointed to Madras in 1845. He won his fame as a preacher by his discourses to the English congregation at Black Town, but at first he was not appreciated, though, as he says, 'I strive to preach with all my power of body and intellect.' In 1863 Mr. Jenkins found that he must return to England or become a chronic invalid. His son gives a beautiful description of his growing reputation in England as one of the choicest and chastest of Methodist preachers, and of his labours as circuit minister and Missionary Secretary. The book is skilfully arranged and proportioned, and Dr. Jenkins is allowed as far as possible to tell his own story.

Messrs. Longmans have done a kindness to many by the cheap edition of Dr. Creighton's *Life and Letters* (2 vols., 10*s.* 6*d.* net). No one can study them without feeling the force of that description of the bishop as the most interesting personality of his time in London. A well-known minister said the other day that he had got more out of these volumes

than out of any book he had ever read. The most interesting part of the story is perhaps that which describes his work as a country vicar, but every stage of Dr. Creighton's life has its own charm. This is a noble record of a great man, and we are glad that this cheap edition puts it within the reach of a wider circle of readers. It will be a source of rich instruction and pleasure to every one who studies it.

The Life of Isabella Bird (Mrs. Bishop). By Anna M. Stoddart. (Murray. 18*s.* net.)

Miss Bird was the daughter of an evangelical clergyman whose devotion to his flock and zeal for Sabbath observance was unfailing. The fragile girl needed to be as much as possible in the open air, and the family doctor suggested that her father should take her on a cushion before him when he rode round his parish. She thus became a consummate horsewoman. Her father also taught her to use her eyes, so that she gained that habit of minute observation which was of such service to her as a traveller. In 1854 she made a voyage to America, and wrote a book which launched her on her career as traveller and author. When home ties were broken she pushed further afield. She made a very happy marriage with Dr. Bishop, an Edinburgh physician, when she was fifty, but his death five years later set her free to wander again. The growth of her interest in missions is well brought out in the latter part of the biography. She saw that there was 'no resurrection power' in the Asiatic faiths, and became eager to help the men and women of the East to better things. On her death-bed she cried aloud, 'If I could only do something more for them!' She became one of the most influential missionary advocates in England. All her life she suffered from ill health, but such a combination of invalid and unwearied traveller the world has seldom seen. This book is deeply interesting from many points of view, and beautifully illustrated. It will fill every lover of missions with new confidence.

Messrs. Macmillan have issued the second volume of their wonderfully cheap edition of Morley's *Gladstone*. The whole work may be had for ten shillings net, and there is no better investment for a student of our political history. The interest of the book is inexhaustible.

Trelawny's Recollections of the last days of Shelley and Byron (Frowde, 2*s.* 6*d.* net) gives the fullest information we possess of the closing days of the two great poets who were so diversely at war with the public opinion of their time. Trelawny watched Shelley sail on his last fatal voyage from Leghorn, identified his body when it was washed up on the shore and prepared the funeral pyre. In less than two years he was standing by Byron's coffin at Missolonghi. Those facts invest this little book with a tragic interest. Professor Dowden's introduction adds some valuable particulars about Trelawny and his book.

Griffith John: The Story of Fifty Years in China. By R. Wardlaw Thompson. (Religious Tract Society. 7*s.* 6*d.* net.)

Griffith John was born at Swansea in 1831. The ambition of his youth was to become one of the great preachers of Wales. The missionary call drove out this desire, and in 1855 he sailed for Shanghai, where he laboured for six years. Evangelistic service has always been his foremost aim, and within twelve months after his arrival he was able to preach to a Chinese congregation. He made missionary tours into the interior with happy fruit. In 1861 he opened a new mission in Hankow, and was greatly impressed with the vastness of the city. The earliest mission centre was a small native house in a narrow lane. 'In those dark and evil-smelling surroundings it is a marvel that they ever survived a Hankow summer.' Mr. John had now found his providential sphere, where he was to build up a mission 'with far-reaching agencies and wonderful results of blessing.' Years have deepened his conviction that missionary work is far more real and more noble than any other, and the demonstration of honour and affection with which his jubilee was kept in September 1905 was a splendid tribute to an apostolic life. All who read Dr. Thompson's inspiring book will pray that the 'grand old man' of Central China may long be spared to help on that transformation which is coming to the vast Empire that he has loved and served so well.

BELLES LETTRES

Aeschylus in English Verse. (Part I.) By Arthur S. Way, M.A. (Macmillan. 3*s.* 6*d.* net.)

In these days of wrangling over 'compulsory Greek,' it is gratifying to notice that the Greek masterpieces still find translators, if not readers. The brilliant rendering of Euripides, by Mr. Gilbert Murray, ought to be familiar to all lovers, not only of Greek but of poetry, and we rejoice that Mr. A. S. Way is performing the same service for Aeschylus. Aeschylus, it is true, has been translated more frequently than Euripides; but the rugged and obscure majesty of the old Puritan (if the term may be allowed), who reminds us at every turn of Ezekiel, becomes still more obscure and rugged in English, if he is dealt with faithfully. Browning did his best in his translation of the *Agamemnon*, and the result is sometimes magnificent and sometimes laughable. Morshead's *House of Atreus* is readable and scholarly, but it is fine prose cut into lengths, rather than poetry. Aeschylus may have been a prophet and a statesman as well: but he was certainly a poet. And Mr. Way's translations of Homer and Euripides have won for him also the same title. In this book he essays a still harder task.

Mr. Way has chosen to begin his work upon Aeschylus with two of the less familiar plays, the *Seven against Thebes* and the *Persians*. Translation alone cannot make either of these plays interesting to the casual English reader in themselves: they are too alien from his world of thought. But as studies in either the ethics or the religion of the Greeks, as presented by one of their noblest and most reverent and religious minds, they are of abiding value. The translation keeps close to the original, even if it lacks the sonorous splendours of the Greek. We shall look forward to the remaining volumes to see how far they betray the incommunicable touch of genius which sets us thinking, not of the difference, but the likeness between translator and original.

Anacreon. Translated by Thomas Stanley, with a Preface and Notes by A. H. Bullen, and Illustrations by J. R. Weguelin. (Bullen. 6*s.* net.)

Thomas Stanley's translation was printed in 1651, and though his rendering of some odes of Anacreon has been excelled by a mysterious poet, 'A. W.' (1602), and by Cowley, his translation 'is a very agreeable and very satisfactory piece of work.' Mr. Bullen gives a clear and most interesting account of the *Anacreontea* from the time when Henri Estienne published them in Paris in 1554. It is now agreed that the work is not that of the genuine Anacreon, who was born at Teos in the sixth century B.C. Of his poetry we have only a 'slender scroll of blurred fragments.' Of the *Anacreontea* a few poems may possibly be assigned to the third century B.C. John Wesley quoted Cowley's version of No. XIV, 'The Old Lover,' in his sermon at Lowestoft, which Crabbe the poet heard—

> Oft am I by the women told,
> Poor Anacreon, thou grow'st old.

It was a favourite of his, and he quotes the last lines of the same ode in his writings—

> Of little life the best to make,
> And manage wisely the last stake.

Stanley's translations are in the purest English, and have many happy turns. Mr. Bullen has produced a very attractive volume.

Longinus on the Sublime. Translated by A. O. Prickard, M.A. With Introduction, Appendix, and Index. (Clarendon Press. 3*s.* 6*d.* net.)

Isaac Casaubon called this 'a golden book,' and every student feels that he has found a master 'of rare ability to direct, to invigorate, to ennoble his thought.' It has inspired critics and literary men without number. Mr. Prickard's introduction is a full and helpful discussion of the problems of date and authorship, and it is a model of style. The analysis of contents will be prized by all students. The translation has been done with much care, and it is graceful and easy. The book is a classic, and this workmanlike edition will be greatly prized and widely used.

A Treasury of English Literature. By Kate M. Warren. (Constable & Co. 7*s.* 6*d.* net.)

Miss Warren is a lecturer on English language and literature, and this treasury has been prepared as a companion to Mr. Stopford Brooke's small masterpiece, the *Primer of English Literature.* No one is better able to pronounce judgement on the way the selection has been made than Mr. Brooke, and he considers 'the choice of the pieces, the translation of the Early and Middle English extracts, the arrangement and execution of the work' as 'equally good.' The volume is 'a miniature image of English literature, of its great age, its continuity, its changing history, its growth, its innate elements, the outside influences which it assimilated, its varied interests, and its general excellence.' The selections come down to Burns. Twelve hundred years are thus covered in the six books. The Old English selections are translated, and when this ceases to be necessary archaic words are explained. The drama is not included save for five examples of Christopher Marlowe's 'mighty line.' The volume is one that the student of Mr. Brooke's *Primer* has often sighed for, but it is not merely a god-send for young students, it is a treasury which every lover of English literature will find a source of constant pleasure.

The new edition of Palgrave's *Treasury of Sacred Song* (Frowde, 2*s.* 6*d.* net) may be taken as a companion volume. Every lover of poetry will want to have it constantly within reach. The selection is beyond praise, and the volume is daintily got up.

A Wreath of Christmas Carols and Poems. (Tutin. 3*d.* net.)

Mr. Andrews has made a very attractive selection, with a few helpful notes. The price is astonishing.

Highways in Bookland. A Survey for General Readers. By the Rev. R. J. Wardell. (C. H. Kelly. 1*s.* 6*d.*)

A thoroughly practical handbook for beginners in the art of serious reading, by one who has travelled much in the realms of gold, and who here points out the highways he has found in science, poetry, philosophy, theology and sociology. The purpose of reading is defined as the complete and harmonious

development of the mind, and much wise counsel is given as to the choice of books and the methods of culture. Without some such guide the general reader, and even the student, will waste much time 'in wandering mazes lost.' With this admirable little book in hand the simplest wayfarer need not go astray. It will be a boon to those for whom it is specially designed, the thoughtful young people of our Churches, guilds, and homes.

The Gate of Death. A Diary. (Smith, Elder & Co. 6*s.* net.)

This book is not so sombre as its title. The writer had a serious accident, and describes his feelings at various stages of his illness. He is a man of faith and courage, who can turn to God as 'a friend close to his shoulder,' and can say, 'God, Christ, the Spirit, these are not doctrines to me any more, but vital presences.' The diary opens with the great doctor's verdict: 'I see no reason whatever why you should not, with a little care, entirely recover your normal health.' The invalid's silent joy goes up to God, like fragrant incense. Then he describes his accident, his nursing, his experience when he stepped to the very gate of death and twice turned his face from it, and walked slowly back to life. In his extremity he longed for solitude, and hardly thought at all what death meant. The memories that he treasured were those of kind deeds done. He longed to be loved, remembered, regretted, and to leave behind, at least in a few hearts, a sweet and fragrant memory. It is a book that one is glad to read.

Social Silhouettes. By George W. E. Russell. (Smith, Elder & Co. 7*s.* 6*d.* net.)

Mr. Russell's range is wide and his pen is edged. Few figures of the social or religious world escape him. Schoolroom, college, church, parliament, all supply material, and it is used in a way that makes us sorry when we reach the last sentence. In one or two cases Mr. Russell is too evidently giving a rap to some one who is uncongenial. He has his pets and his prejudices, but that adds a welcome touch of piquancy to his sketches. The clerical portraits may be singled out for a word of praise. That world is very familiar to the author. Nor must we forget the schoolboy with the beautiful little tribute to John Thynne. This is a gallery of which many will be glad to have the key, and the portraits live.

The Golden Book of Henry Drummond (Hodder & Stoughton, 1*s.* 6*d.*) is full of gems selected from his life and works by A. C. White.

Messrs. Longmans' latest edition of *The Dream of Gerontius* (1*s.* 6*d.*) has a helpful introduction and good notes by Maurice F. Egan, and is neatly bound and well printed. The *Dream* has been called 'a metrical meditation on death,' and was greatly loved by General Gordon. The great hymn which sustained Mr. Gladstone in his dying hours is its chief beauty, but there are other gems which lovers of melodious poetry prize, and this edition will be warmly welcomed.

Many will thank Mr. Allenson for publishing Dora Greenwell's *Carmina Crucis* (3*s.* 6*d.*). The volume has long been out of print. Miss Maynard, who edits it, has been able to give the dates when the various poems were written. It is a book which many have wanted to read, and its message of faith and courage is one that our age greatly needs.

Chippinge. By Stanley J. Weyman. (Smith, Elder & Co. 6*s.*) It is a good deal to say, but we doubt whether Mr. Weyman has written any better book than this. It belongs to the days of the Reform Bill, and its most exciting scenes are laid in Bristol, when the mob is in possession of the city. Mr. Weyman has a French and an English set of stories, and this book is as fine a piece of craftsmanship as *Count Hannibal.* —*Puck of Pook's Hill*, by Rudyard Kipling (Macmillan, 6*s.*), makes history as delightful as a fairy tale. It has allusions which tax the knowledge of a well-read man, but its magic spell will fall over every child. The hand of a master is evident in every phrase, and many a gleam lights up the old pages of our history. The songs are as stirring as the prose. It is a book that will inspire boys and girls with love and pride in their own country, and their elders will also find it a treasure-house of delights.—*A Lady of Rome.* By F. Marion Crawford. (Macmillan & Co. 6*s.*) Mr. Crawford's pen has not lost its cunning. Maria Montalto and her husband and the lover of her girlhood are living portraits, and so is the boy Leone and the old confessor. We move about Rome under the sure conduct of a master, and many scenes are full of dramatic force; yet Mr. Crawford's skill cannot take away the unpleasant flavour from the story of a wife who has been unfaithful to her husband and finds

his very presence distasteful. The countess wins her battle over herself, but we are always conscious of her danger, and that does not make this a book for family reading, despite the skill and power of the writer.—*Sir Nigel*, by A. Conan Doyle (Smith, Elder & Co., 6*s*.), will be specially welcomed by admirers of that stirring romance, *The White Company*. It opens at Tilford Manor, near the Abbey of Waverley, but its chief adventures are drawn from the French wars of Edward III and the Black Prince. There is enough fighting here for a score of books, and it is terribly grim and unrelenting. The scenes live before one's eyes, and every detail has been studied with such care that more real understanding of a vanished world will be found than in many histories. —*The White Plumes of Navarre*, by S. R. Crockett (R.T.S., 6*s*.), opens with a dramatic picture of the murder of Admiral Coligny in Paris, and vividly describes the events which led up to the assassination of the Duke of Guise. Henry of Navarre, Philip II of Spain, the Inquisition, the galleys—we see them all. The love of the Abbé John for Claire Agnew is the golden thread of this delightful romance, but the daughter of Philip II is a very fine study.—*Eva and the Wood God*. By Helen Maxwell. (Brown, Langham & Co. 6*s*.) A powerful story with one or two very attractive characters.—*Moons and Winds of Araby*, by Roma White (Brown, Langham & Co., 5*s*.), describes the life of two English matrons in Egypt. The people, customs, scenes, are brightly painted, and the result is a living picture of the East.—In *The Sins of the Fathers* (Bombay Times Press, 3*s*. 6*d*.) Miss Julia Macdonald has written a story which may pleasantly while away the tedium of a railway journey.

Messrs. Bell & Sons are adding Trollope's six Barsetshire novels to their York Library. The type is clear, the get-up attractive, and Mr. Frederic Harrison's introduction makes one eager to read or re-read the famous stories. He knew the novelist, and shared the enthusiasm of the young folk of thirty years ago who hungered for a 'new Trollope.' For family reading there is nothing better. The volumes are 2*s*. each net, and every one who buys them will make a good investment and provide himself with hours of deep and quiet pleasure.

Mr. Kelly's stories make a delightful library by themselves. Mrs. Buttz Clark's *Cripple of Nuremberg* and *Treasure of*

Reifenstein are stirring stories of Reformation days, bright and full of good things. *The Shadow of Nobility*, *Roger Haigh*, *Charter Master*, *A Modern Exodus*, *The Lamplighter*, are all delightful tales; and so is Miss Barr's *Hallam Succession*. *Marion West* is a Christian girl who wins many for her Master. These stories, with coloured pictures and gilt edges, are very cheap at 3*s.* 6*d.* *More than Kin* (2*s.* 6*d.*) and *Than Many Sparrows* (2*s.* 6*d.*) will please and help children. Six nursery picture books (6*d.* each) include Bible Stories, Natural History, Nursery Rhymes, &c.; they are wonderfully cheap and effective. *Early Days* for 1906 is one of the best magazines for little folk. Every taste is consulted, and there is much to learn and much to enjoy both from pictures and papers of all kinds.

The Religious Tract Society sends us some charming stories for family reading. *Doctor Forester* (6*s.*), by Mrs. O. F. Walton, is the story of a young London doctor's happy marriage. *The Mender* (6*s.*), by Amy Le Feuvre, is a vivacious temperance story. *Miss Lavender's Boy* (2*s.*) will be very useful for a girls' club or mothers' meeting. *In Pursuit of a Phantom* (2*s.* 6*d.*) is a timely warning against gambling. *The Adventures of Babs* (1*s.* net) is a pretty child's story.

A Heroine of France (Nelson, 2*s.* 6*d.*) is Joan of Arc, and Miss Everett-Green brings out splendidly the pathos and romance of her tragic life. *Doris Hamlyn* (Nelson, 2*s.*) is a soldier's orphan, and her story will be eagerly read. *The Magic Beads* (Nelson, 1*s.*), and the children who unravel their mystery, make a capital book for young folk. *Doctor Alec* (C.M.S., 1*s.* 6*d.*) is a delightful tale of a family of missionary enthusiasts.

The Society for Promoting Christian Knowledge sends us four lively stories. *Hunting the Skipper* (5*s.*), by G. Manville Fenn, describes some thrilling adventures of the slave trade on the west coast of Africa; *Dick Leslie's Pluck* is as exciting as *Robinson Crusoe*, and as full of adventure; *Barbara Pelham* is a beautiful tale of a loving and unselfish life; *The Gold Hunters* will be a great favourite with boys.

Home Words is one of the best monthlies published for Church of England use, and the volume for 1906 is so various, so lively, so well edited by Dr. Bullock, that it makes a delightful companion for every home.

MISCELLANEOUS

Surrey. Painted by Sutton Palmer. Described by A. R. Moncrieff. (Black. 20*s*.)

For lovers of rural England, Messrs. Black's 'Beautiful Books' are the most attractive series on the market. Everything that pen and pencil can do to set forth the loveliness of our counties is here. The seventy-five full-page illustrations in colour facsimile given in each volume would make the fortune of any series. Mr. Wilfrid Ball's *Sussex* is one of the most attractive of the 'Beautiful Books,' and *Surrey* is no whit behind it. The Thames, which forms one of the boundaries of Surrey, gives a succession of delightful landscape effects, of which that from Richmond Hill is the most famous. Mr. Moncrieff, however, regards the region round Leith Hill as the bouquet of the county's scenery. The chapter given to that district will be prized by every resident in Surrey, and by hosts of visitors, and so will those devoted to 'The Pilgrims' Way,' and 'The Roman Road.' The book is so brightly written that every step in the tour of the county gives new pleasure. Such pictures as 'A Cottage Home, Compton,' with its wealth of flowers, 'The Gamekeeper's Cot,' hidden in the wood, 'Old Mill Cottages, Abinger,' and 'An Old Farm near Leith Hill' make one long to escape from noisy towns to such haunts of peace. The scenes round Ockley, Gomshall, Dorking specially please us, but every illustration has its own charm, and the charm grows as we study it. Those who know Surrey best will prize this book most highly.

Highways and Byways in Berkshire. By James E. Vincent. With illustrations by F. L. Griggs. (Macmillan & Co. 6*s*.)

'The glories and pleasures of Berkshire' are many, but chief of them is the Thames, which forms the upper boundary of the county. The Downs attract a newcomer at once with their wide prospects, their springy turf, and the fresh air full of the faint fragrance of hundreds of tiny flowers. Windsor is, of course, a national show-place, and its story is brightly told in these pages.

But the charm of the book centres round Abingdon, with its fine bridge, its glorious stretch of river, its picturesque Christ's Hospital, its striking little town hall, with a store of corporation plate which is worth a journey from London to see, and its noble church, on which the Guild of Holy Cross lavished its skill. Farringdon and Wallingford are quaint old-world places; Wantage is full of its great son, King Alfred; Sonning is one of the beauty spots of the county. Mr. Vincent writes with over-flowing good humour and good spirits. He has the trained journalist's eye for what will most attract a reader, and Mr. Griggs' pictures bear close and repeated scrutiny. The book is full of good things from cover to cover.

The Land of Pardons. By Anatole le Braz. Translated by Frances M. Gostling. (Methuen & Co. 7*s.* 6*d.* net.)

This book opens a world of romance to an Englishman. Miss Gostling found the French original at a wayside station in France when she was going to the Pardon of Saint Yves, and fell in love with it at once. It is impossible to travel in Brittany in the summer without falling into the midst of one of these festivals, held near some old chapel. The peasants spend hours on their knees before the homely image of some saint; after Vespers come games and dances and song. Five Pardons are described, with the aid of coloured pictures and photographs of unusual interest. We come into close touch with the homely folk, and understand their simple faith and their amiable superstitions. Pilgrims creep under the arch of the old tomb of Saint Yves at Minihy on their hands and knees, and kiss the stone. They come out with faces soiled with mud, but radiant from contact with the tomb of the friend of the poor. This is certainly a book to get and read, and it is wonderfully cheap.

Life and Adventure beyond Jordan. By the Rev. G. R. Lees, B.A., F.R.G.S. (Charles H. Kelly. 5*s.* net.)

This is one of the most attractive books on Eastern Palestine and Syria that we have seen, and its photographs, taken by the author himself, are exceedingly clear and striking. The eight coloured plates are really works of art; for richness of colour and general effectiveness we know nothing to surpass them. Mr. Lees lived in Jerusalem for nearly six years, and his knowledge of the language and habits of the people were of constant service in his travels. His account

of the Bedawin, their tents, their families, their horses, and their daily life, is very brightly done. He shared their hospitality, and his story throws light on many a page of the Old Testament. Mr. Lees got away from the beaten track of Eastern travellers, and every Bible student will be eager to follow him. He knows how to tell a story, and this narrative of his wanderings is bound to be popular both with young and old.

Methodism in Central China (Kelly, 1*s.* net) is the title of the latest issue in the Methodist Missionary Library. It is written by the Rev. G. A. Clayton, one of the President's sons, and gives a vivid account of the establishment and prosecution of mission work in the heart of the great empire. Mr. Clayton has told the story well, and a perusal of the book will make one feel that the romance of missions is not a thing altogether of the past. Next year is the Centenary of Protestant Missions in China, but evangelistic effort in the central provinces has not yet celebrated its jubilee, and when one considers how much has been accomplished in less than fifty years, one is constrained to say, 'What hath God wrought!' In the lifetime of one man (for the mission's founder is still with us) chapels have been opened, schools and hospitals have been established, and a living church of some fifteen hundred souls gathered together. To all who are inclined to question the success of mission work in the East, this volume will be an inspiration, and we would bespeak for it a wide circulation. Two features of the work stand out prominently in Mr. Clayton's book: one, the persistent faith of the missionaries, who, in spite of all opposition, have extended their borders; and the other, the upraising of Chinese leaders and saints, miracles of grace in the midst of heathendom. Central China has given many jewels to the crown of Christ.

The Origin and Development of the Moral Ideas. By Edward Westermarck, Ph.D. Vol. 1. (Macmillan & Co. 14*s.* net.)

Dr. Westermarck presents, in this well-written book, the results of the researches of many years. In an earlier work on *The History of Human Marriage* he made a valuable contribution to our knowledge of primitive society. Part of his preparation for the difficult task of tracing the connexion between morals and religion has been a long residence amongst the Berbers; in 'a special monograph on the popular religion

and magic of the Moors' he proposes to state the conclusions to which he has been led by his studies of their folk-lore and his familiarity with their way of thinking.

The author recognizes that completeness cannot be aimed at in an investigation, the subject-matter of which is 'the moral consciousness of mankind at large.' But his survey is vast, and his unique collection of facts will be of the utmost value to students in many departments, especially those of ethics, sociology and comparative religion. Dr. Westermarck states frankly and impartially his own inductive inferences from the ethical phenomena he has observed, or of which he has found trustworthy records in the course of an exceedingly wide range of reading.

As to the origin of our moral ideas, the author's theory is that they are 'rooted in the emotional side of our nature,' yet they are 'in a large measure amenable to reason.' To the philosopher and to the theologian further questions will be suggested by the data so skilfully presented in this comprehensive work. To bear this in mind is not to underrate the great service rendered by a presentation of the facts so complete and so free from bias. Nevertheless, Dr. Westermarck, in his chapter on 'The Subjection of Wives,' takes a one-sided view of St. Paul's teaching. He unduly emphasizes the apostle's words on this subject in Eph. v. 23f.; and he does not quote the following verse. Surely, the injunction 'Husbands, love your wives, even as Christ also loved the Church and gave Himself up for it,' has also had an influence which it is 'difficult to exaggerate.' This saying is incompatible with the statement that Paul's doctrine is 'agreeable to the selfishness of men.'

Modern Rome in Modern England. By Philip Sidney. (Religious Tract Society. 5*s*.)

This account of the Roman Catholic revival in England during the nineteenth century is written with studied moderation, but it helps us to understand the inner life of Rome as few books do. Mr. Sidney has much to say of Cardinal Manning and his biographer, of Cardinal Vaughan and the English Jesuits. He gives a series of brief biographies of the most remarkable English Jesuits from the period of the first formal mission of the society to this country down to the present day. Mr. Sidney's book is written in a popular style, and is packed with

information. It is well entitled to a place in every Protestant library.

Ritualism, by Rev. J. Warren, B.D. (Elliot Stock, 1*s*. net), is a strong and clear statement from the Protestant side by a competent scholar. It will be found useful and reliable.

Chats on Old Prints. By Arthur Haydon. (Unwin. 5*s*. net.)

Mr. Haydon has already given us two sets of *Chats*, on *Old China* and *Old Furniture*, and this companion volume has 110 illustrations, a coloured frontispiece, a valuable 'Table of Engravers,' and lists that show the types of prints which are within the reach of the modest means of many who love engraving for its own sake. The typical examples of prints by well-known masters in wood and in line engraving, stipple, mezzotint, lithography, and etching, furnish material for a most interesting course of study. Mr. Haydon gives a glossary of technical terms, a bibliography, and hints for those who wish to begin to collect prints. He writes clearly, and gathers a mass of information on every phase of the subject. The book will be invaluable for a young collector, but all who admire a good print will thank Mr. Haydon and his wife, who has been his constant helper, for a first-rate handbook.

Our Heritage the Sea. By Frank T. Bullen. (Smith, Elder & Co. 6*s*.)

Mr. Bullen was well qualified to write such a volume as this, and he has much to say on the ocean as a reservoir of health, a source of food supply, the universal highway, and as a battle-field, which we are all glad to read. He describes its winds, clouds, waves, currents, and there is a great deal to be learnt from one who is so completely master of his subject. Some of Mr. Bullen's most delightful passages are records from his own experience as a sailor.

Garden Suburbs, Villages, and Homes (6*d*.) will be of real service to many.

The S.P.C.K.'s Almanacks for 1907 range from one penny to two shillings. Every want of the clergy and of the laity is met, and the Sheet Almanacks are effective and full of information. The Clergyman's Official Diary is specially useful. All are well printed and tastefully got up.

Red Rubber. By E. D. Morel. (Unwin. 2*s.* 6*d.* net.)

A powerful presentation of the case against King Leopold. All who wish to understand the horror and outrage of 'Rubber Slave Trade on the Congo' should read this book.

By-Paths in Nature. By Frank Stevens. (R.T.S. 2*s.* 6*d.*)

'Base dwellers in the town' will thank Mr. Stevens for lighting out a thousand objects of interest, and helping them to use their own eyes. He begins with the eggs of the Lackey Moth, and takes us among Wood Ants, spiders, and butterflies, lighting up Nature's wonders wherever he goes. He is never dull, and many will feel when the pilgrimage is finished that the world has become a richer and more marvellous place than they had dreamed.

Every Boy's Book of British Natural History, by Percival Westell (R.T.S., 3*s.* 6*d.*), has 109 most attractive illustrations, which the Rev. S. N. Sedgwick has taken direct from Nature, and two chapters on the camera and its uses. The arrangement of the book is very good, and it deals with mammals, birds, butterflies, reptiles, fish, wild flowers, and trees. It is a book to get and use.

Jolly Times in Animal Land, by David Lambert (Kelly, 1*s.*), is most novel and entertaining. It will give rare delight to every nursery, and the artist has added much to the charm of a dainty book.

The Transactions of the Victoria Institute, Vol. XXXV, cover a wide range of important subjects, such as 'The Babylonian Story of the Creation,' 'The Future of Islam,' 'The Cheesewring, Cornwall, and its Teachings,' and 'Modern Theories concerning the Composition of Holy Scripture.' The papers are by experts, and the discussion that follows is often as valuable as the paper. The Victoria Institute is doing fruitful work in a wise way.

The Illustrative Lesson Notes for 1907 (Kelly, 5*s.*) make a handsome volume. Sunday-school teachers will find every want met in the best way.

A Marvellous Ministry (Passmore & Alabaster) is the story of Mr. Spurgeon's sermons, and a wonderful story it is. Mr. Charles Ray tells it well, and it makes one thankful to see the glorious influence of this consecrated life.

Periodical Literature

BRITISH.

PERHAPS the most attractive paper in the **Edinburgh Review** (October–December) is the one on *Characteristics of Mr. Swinburne's Poetry*. Incidentally the writer touches on Mr. Swinburne's prose criticism, noting that his essay on Matthew Arnold's 'New Poems' is 'full of important observations on poetry in general, beside some well-deserved strictures on Arnold's shortcomings in criticism, as well as in verse.' Regret is expressed that Mr. Swinburne's manner of dealing with religious forms and beliefs has 'alienated reverent minds from him, and tarnished the brilliancy of his strenuous verse.' That verse is analysed and criticized as it passes before the reviewer in the volumes of his complete works, and he is described as 'the chief lyrical poet of the second half of the nineteenth century.' His neo-paganism is declared to jar upon the realistic modernity of this generation, and 'all this is to be regretted, since Mr. Swinburne undoubtedly has the pagan virtues. His aspirations are concentrated on ideals that ennoble the present life, on justice, inflexible courage, patriotism, the unsophisticated intelligence; he loves liberty, and he hates oppression in all its shapes. He is throughout an optimist, who believes and predicts that a clearer and brighter prospect is before humanity.' We have been much interested in the writer's comparison between Mr. Swinburne and Shelley, in which he dwells on their poetical kinship, &c. 'He has the same love for classical myths and allegories, for the embodiment of nature in the beautiful figures of the antique. Light and shade, a quiet landscape, a tumultuous storm, stir him with the same sensuous emotion. He has Shelley's passion for the sea; he is fond of invoking the old divinities who presided over the fears, hopes, and desires of mankind. He has also Shelley's rebellious temper, the unflinching revolt against dogmatic authority and fundamental beliefs which rightly shocked our grandfathers in "Queen Mab" and a few other poems. On the other hand, Mr. Swinburne's pantheism has not Shelley's metaphysical note; the conception of an indwelling spirit guiding and moulding the phenomenal world has dropped out; there is no pure idealism of this sort in Mr. Swinburne's verse.'

Like the **Edinburgh**, the **Quarterly Review** has articles on Music and on Socialism; but the number for October is marked, to our minds, by an elaborate and illuminating article on *Henrik Ibsen*,

by Mr. Arthur Symons. 'In the social dramas,' says Mr. Symons, 'Ibsen has tried to make poems without words. There is to be the beauty of motion, and the beauty of emotion; but the words are to be the plainest of all plain words which we use in talking with each other, and nothing in them is to speak greatly when great occasions arise. Ibsen's genius for the invention of a situation has never been surpassed. More living characters than his have never moved on the stage. . . . He has peopled a new world. But the inhabitants of this new world, before they begin to transgress its laws and so lose their own citizenship there, are so faithfully copied from the people about us that they share their dumbness, that dumbness to which it is the power and the privilege of poetry to give speech. Given the character and the situation, what Ibsen asks at the moment of crisis is: What would this man be most likely to say? not, What would be the finest, the most deeply revealing, thing that he could say? In that difference lies all the difference between prose and poetry.'

Parodying a saying of Buckle, to the effect that the most interesting dictionary he has ever perused, &c., the writer of a long notice in the **Dublin Review** (October–December) says that the most amusing and lively grammar he has ever read is Dr. J. H. Moulton's *Grammar of New Testament Greek*. The Didsbury professor, he says, 'shares with Dr. J. R. Harris among New Testament scholars a certain irrepressible gaiety which relieves the dreariness of optatives and aorists, or of stichometrics and Syriac fragments, as the case may be.' Dr. Moulton's *Prolegomena* are not only amusing, he says, but 'extremely interesting.' He is 'not only a pioneer, but a very able and conscientious one'; nevertheless some of his judgements are open to question. His defence (p. 136, note), for instance, of the revisers' translation of John xvii. is 'saddening, for it is a translation which is bad English and does not represent the Greek.' The notice, coming from a learned Catholic, is of special interest.

The most important article in the **Fortnightly** for November is the one by Mr. H. G. Wells on *Socialism and the Middle Classes*, in which he points out frankly that the socialism he advocates 'repudiates the private ownership of the head of the family as completely as it repudiates any other sort of private ownership. . . . Socialism in fact is the State family. The old family of the private individual must vanish before it, just as the old water-works of private enterprise, or the old gas company.' As though there were any analogy between the family and a gas company! He adds that 'the socialist no more regards the institution of marriage as a permanent thing than he regards the state of competitive industrialism as a permanent thing.' As though, again, there was any analogy between the two things. This frank avowal will not be likely, we think, to commend the proposed régime to either the middle or any other class of Englishmen.

It is evident from Mr. A. C. Benson's article on *Sermons* in the **National Review** for November, that he would greatly have appreciated such preachers as Peter Mackenzie and Mark Guy Pearse if he could have heard them at their best. For the country clergy (about whom he chiefly writes) he advocates one sermon per Sunday; the occasional delivery of notable sermons by great preachers ancient and modern; a wider variety of subjects, especially the biographical, the parabolic, and the picturesque, shrewd delineations of character, &c. 'Why,' he asks, 'is it justifiable to attempt to spin a sermon out of the meagre and attenuated records of the life of St. Matthias or St. Jude, and not to preach about Gordon or Father Damien?' In a note, the Bishop of Bristol endorses the suggestion that a printed homily should be read once a Sunday. This, his lordship thinks, would 'lead to such activity in parish work during the week as would in the judgement of the congregation justify its use.'

Journal of Theological Studies (October).—Chief prominence is given in this number to a long article by Sir H. Howorth on *The Origin and Authority of the Biblical Canon in the Anglican Church.* The writer seeks to show that there is no adequate ecclesiastical sanction for the change made by the English reformers in excluding the Apocrypha from the canonical Scriptures, or, as he phrases it, 'the substitution of a new Bible for the old one,' and setting up 'a new-fangled criterion of canonicity hitherto unrecognized by the Church.' He holds that the change was at first made without 'the adhesion of those with whom the Church tradition on such matters had hitherto rested,' and having been indirectly accepted, the *status quo* was afterwards acquiesced in without examination. He is probably right in his contention that Convocation did not sanction the issue of Matthew's Bible, but royal licence was granted for its publication, but the Great Bible, 'appointed to the use of churches,' makes a marked distinction between the 'Hagiographa' and the canonical books of the Old Testament. The plain language of the Sixth Article Sir H. Howorth seeks to disparage by dwelling on an admitted ambiguity in one phrase. The former part of the Article is plain enough and no one has ever questioned its meaning, but Sir H. Howorth declaims against its 'utterly confused and unintelligible phraseology, which entirely destroys any supposed virtue or authority in the article in question'! We cannot discuss the matter here, but the attempt to drag the modern Church of England to the obscurantist position of the unreformed Church and to make the apocryphal books, with their foolish stories and occasional false doctrine, 'of concurrent and equal authority with the rest of the books of the Bible' is very significant. Another article deals with *St. Ephraim and Encratism*, by R. H. Connolly, O.S.B., and a very interesting one on *Emphasis in the New Testament* is contributed by Dr. A. J. Wilson. The latter is a subject to which sufficient attention has hardly been given. These few pages might easily be expanded into an instructive treatise. Notes follow upon the

Homilies of St. Macarius, by Bishop Gore, on the *Confession of St. Patrick*, by F. M. Hitchcock, together with a number of signed reviews of current theological literature.

The Hibbert Journal (October).—The following are some of the chief articles in a full and valuable number: *Church and World*, by the editor (L. P. Jacks); *Union and Breadth*, by Sir Oliver Lodge; *Reunion*, by Rev. D. Macfadyen; *Pierre Gassendi and the Atoms*, by Dr. John Masson; *Do we need a substitute for Christianity?* by Henry Sturt; *A Dialogue on Eternal Punishment*, by Father Gerard, S.J.; and *Jesus the Prophet*, by Canon Kennett. Naturally the same ground is often covered by different writers in successive numbers, or even in the same number, of this Review. This is not altogether a disadvantage; but now that the *Hibbert* is entering on its fifth year, a tendency towards sameness in its contents is very discernible, and there are some subjects and some writers that might profitably enjoy a period of rest. The editor writes ably on the Church and the World, and there is something to be learned from his elaboration of the thesis that 'the unity of the Spirit which knows nothing of East and West embraces also the sacred and the secular, and transcends the difference of Church and World.' But he fails to appreciate the New Testament idea of 'the world' as a spirit fundamentally opposed not to the Church but to the Father, an ethical distinction of vital importance, which ought not to be and cannot be 'transcended.' The moral superiority which some individuals in the world may evince over many unworthy members in the Church, and an unchristian spirit pervading the Church itself, is quite another matter. Mr. Macfadyen is much more practical in his views of reunion than Sir Oliver Lodge, who pleads for 'essential unity amid formal difference in a national Church.' *Non tali auxilio, nec defensoribus istis* will the difficult work of Christian union be accomplished. Mr. Sturt's advocacy of a theism in which God should be understood not to be perfect but ever travelling towards perfection, as a substitute for Christianity is, one would imagine, not likely to prove very convincing. He holds amongst other things that 'the national, social, and personal circumstances of Jesus are so alien to ours that we can get no workable scheme of practical morality from the records of His life,' and that if God is not Himself 'truly improving,' then the world cannot truly improve. A writer starting from such premisses cannot fail to reach revolutionary conclusions. But we hardly think Mr. Sturt's substitute for Christianity is likely to prove formidable to the existing religion. Father Gerard's exposition of the spiritual meaning of eternal punishment may probably set that much misrepresented doctrine in a new light for many minds. Two articles on the Education question and others on subjects in comparative religion help to make up a number which well preserves the high standard of ability attained by this Review.

Review of Theology and Philosophy (October and November).—The section recently introduced into this ably conducted Review, giving a connected account of recent literature in some special subject, is very useful. In these two numbers respectively Dr. Galloway deals with the *Philosophy of Religion*, and Mr. L. H. Jordan with *Comparative Religion*. By this means the fragmentary character of a magazine in which the only articles are brief notices of books is to some extent avoided. The two writers in question are well known as fully competent to give such a résumé, and students of religion and religious philosophy will find their surveys very helpful. Dr. James Robertson of Glasgow, an authority on the Psalter, reviews the two volumes dealing with the Psalms in the *Century Bible*, by Professors W. T. Davison and Witton Davies. Professor Lewis Campbell is at least as kind to Mr. Benn's *History of English Rationalism* as it deserves. To its virtues he is very kind, and not a little blind to certain grave and obvious faults. Dr. T. M. Forsyth, of St. Andrews, contributes two articles on logic, reviewing a new edition of *Wundt* and an excellent *Introduction to Logic*, by H. W. Joseph. The philosophical articles in this Review strike us as being often more thorough and useful than the theological, and a careful reader of its pages will find himself well guided in the task of choosing such books on current philosophy as are worth buying. Dr. Gwatkin's Gifford Lectures on *The Knowledge of God*, Professor Ropes's comparatively slight volume on *The Apostolic Age*, and Dr. C. H. Wright's *Biblical Essays* receive appreciative criticism in the November number.

The Expositor (October and November).—Professor Rendel Harris contributes to both these numbers. His first paper contains illustrative notes and comments on St. Paul's quotation from Epimenides, 'The Cretans are always liars,' and the second adduces evidence from Christian records to show that from the earliest times 'books of testimony' against the Jews were current amongst Christians, whose polemical quotations therefore show a remarkable similarity. This has been suspected and suggested before, but Dr. Harris claims to have provided materials amounting almost to proof. Professor Ramsay's pen is fertile as ever; his concluding paper on Tarsus appears in the October number, whilst in November he shows from his intimate acquaintance with Asia Minor how permanent the influence of religion, as such, is in the 'holy places' of the East. With all the variety of races and religions that have passed over Asia Minor, what may be called the geographical sacredness of localities has remained undisturbed. The ease with which religious associations have been changed is curious and instructive. A very interesting article on the doctrine of the Church in the Epistle to the Ephesians is contributed by Principal Griffith Thomas. The number of such papers in the *Expositor* is all too few, while the publication of long serial articles—portions of forthcoming books—by the same writers, month after month, is certainly carried to

excess. Other articles are by Professor Mackintosh on the *Antichrist of 2 Thessalonians*, and Rev. C. W. Johns on *Sabbath Keeping in Babylonia*. Mr. Johns shows that the evidence for the observance of a Sabbath is far from being so strong as it has been sometimes represented.

In the December number Sir W. Ramsay draws attention to the notable change of front among critics with regard to the Lucan authorship of the Third Gospel and the Acts. Harnack's vigorous defence of the genuineness of these books is sure to tell. But no one has done more than Sir W. Ramsay himself to establish the trustworthiness of Luke as an historian. Dr. Rendel Harris, in commenting on the pool of Bethesda, shows reason for supposing that the much discussed 'festival' of John v. 1 was that of the new year; but his arguments, though interesting, are not convincing. Dr. Agar Beet writes on an old subject with him, the meaning of 'Holiness' in God and in His servants. Professors Garvie and Bennett continue their studies in the Life of Christ. Professor Margoliouth and Dr. James Moffatt also contribute brief articles.

Expository Times (October and November).—In the October number, which opens a new volume, Professor Deissmann begins a series of articles on the New Testament in the light of recently discovered texts of the Graeco-Roman world. In the first he states the problem, and in the second shows the importance of these texts for the philological interpretation of the New Testament. The account of the material forthcoming to provide a kind of historical background for primitive Christianity is very fascinating. We mark the beginning of this process of illumination with intense interest; what the end will be, or even the history of it for the next few decades, none can foresee. Professor Deissmann is modest in his claims and promises, but his papers open up prospects of absorbing interest. Professor Sayce furnishes two archaeological papers, the second being entitled, *A Babylonian Tourist of the Abrahamic Age and his Map of the World*. Two suggestive articles by Rev. R. Small discuss problems of the Fourth Gospel, in relation to the temptation of Christ. The miscellaneous notes and reviews in these numbers are interesting, as usual.

The three most important articles in the December number are Professor Deissmann's on *The Importance of Texts for the Literary Interpretation of the New Testament*, Dr. Orr's critical analysis of Addis's *Hebrew Religion* and Dr. James Moffatt's article on Harnack's *St. Luke*. Dr. Orr's conservatism will not be popular with the prevailing school of Old Testament critics, but his arguments ought not to be ignored, they must be answered. Deissmann's attitude with regard to St. Paul's Epistles is well known from his *Bible Studies*. We are not sure that his arguments to prove the non-literary character of these 'letters' will carry conviction, and it certainly would not be safe to rest any weighty superstructure upon this foundation. Harnack's vindication of the Lucan authorship of

the Third Gospel and the Acts receives hearty support from Dr. Moffatt, who is a sufficiently advanced biblical critic. Many other questions will be speedily settled if this position is considered as established.

Primitive Methodist Quarterly Review (October).—The Hartley Lecture in the Primitive Methodist Church for this year is by Rev. H. Yooll on *The Ethics of Evangelicalism*. An appreciative notice of this volume describes its object as being 'to show that the purest morality is a necessary corollary of the evangelical creed.' It is significant enough that such a thesis should need illustrating and proving, but both lecture and article are timely. A somewhat belated notice of Dr. Thomas Lindsay's *Church and Ministry in the Early Centuries* describes the argument and enforces the lessons of that able and useful volume. The moral to be drawn from the report of the Royal Commission on Ecclesiastical Discipline is well pointed by Mr. J. Forster—a piece of work which will need to be repeated far and wide, if serious injustice is not to result from the appointment of this Commission. It has brought to light grave irregularities which ought to bring discredit on the Church of England. Canon Hensley Henson and a few other leading clergy have fearlessly exposed and shown the real cause of the evils which the Report in vain endeavours to minimize and palliate. Other titles of articles in a long and diversified list of subjects treated in this number of the Review are *Hamlet as a Thinker*, *Disestablishment in France*, *The Philosophy of Christian Experience*, and *The Place of the Preacher in National Life*.

AMERICAN.

The Princeton Theological Review (October).—The first article, by H. M. Scott, on the question *Has Scientific Investigation disturbed the Basis of Rational Faith?* is written in a reassuring tone, though it adds little to the discussion and hardly helps forward the settlement of a long and vexed controversy. The writer wisely accepts the two positions which represent theology and physical science respectively—that God is in and beyond the physical universe, and that the latter is governed and permeated by law and order. Room must be found for both these truths in the creed of the intelligent man, and in this form there is no shadow of inconsistency between them. But 'how nature and the supernatural meet and co-operate we may not be able to say.' It is at this point that conflict arises, and Mr. Scott leaves the subject with the statement that 'God is free in His own universe,' a doctrine which no religious man denies, but which no devotee of physical science will accept without some clearer explanation of its relation to the reign of law. The writer of the article points out with justice the progress in the scientific world of anti-materialistic tendencies, as compared with the

situation thirty years ago. But he is hardly wise in styling such tendencies 'a growing conservatism.' The already long article on Schwenkfeld's part in the Eucharistic controversy of the sixteenth century receives in this number an addition of forty-four closely printed pages, and probably even Princeton theologians may not be sorry that the word 'conclusion' is appended to it. Is life long enough for so much space to be devoted to such a subject in a Review which is to influence the twentieth century? The only other articles in this number are one on *Theodore Beza*, and another on *What was the Primitive Condition of Man?* The writer of the latter, D. Gath Whitley, an English clergyman known to our readers, and who is certainly well informed in his subject, claims to have shown that man in the earliest times was as much man, physically, socially, and mentally as he is now, and that this is the oldest picture of the human race that science presents to us.

The American Journal of Theology (October).—The series of articles on recent changes in the theology of modern Churches is continued by an investigation into the position of the Baptists. The writer, Dr. A. H. Newman, is a professor in a Baptist seminary, and he writes with the minute knowledge which outsiders seldom possess. For the subdivisions of Baptists are many, the shades of Calvinism which they profess are various, and it is not enough to know what are the opinions of Baptist 'associations,' those of individual Baptist ministers and writers being in their way quite as important. It is difficult for any one to describe the creed of those who on principle refuse to recognize any creeds as authoritative and binding. The growth of 'liberal' theological tendencies amongst Baptist Churches is interestingly described, but the writer comes to the conclusion that amongst the five million Baptists of America only a very small number have made any fundamental change in their theology or seriously departed from the old Baptist orthodoxy. A very candid article on *Are the Resurrection Narratives Legendary?* which makes large concessions to modern scepticism and frankly gives it, wherever possible, the benefit of the doubt, shows in a very convincing way the incredibility of the theories of Christian origins which deny the Resurrection. The writer concludes by saying, 'not as a Christian apologist, but as a disinterested critic of history,' that the gospel narratives are 'the most trustworthy memorial monuments of a remote past that exist anywhere in human language.' Such a statement is easily made, but in this instance it is supported by a very thorough, candid, and critical examination into the facts. Other articles are on *Religion and the Imagination*, *Vergil in Mediaeval Culture*, *Justin Martyr on the Person of Christ*, and a discussion of the *Shebna and Eliakim Incident*, by Professor König.

The Review and Expositor (October).—Professor D. F. Este's *Criticism of Higher Criticism* is timely and discriminating. He protests against the unwarrantable and unscientific methods of some

higher critics, but concludes that 'the results of the assured principles and carefully guarded processes' of biblical criticism are not hostile to the view that 'the Bible is God's Book in a unique and authoritative way.' He hardly helps his argument by the militant comparison that 'as captured Russian battle-ships swell the Japanese navy, so Higher Criticism will yet contend for the age-long truth.' Professor Iverach discusses a subject which urgently demands such treatment as he gives it—the attempts to eliminate the supernatural from the gospel history. As the present article contains only an instalment of his argument, we will not describe it here, but he exposes the fallacy contained in such statements as that 'ancient history is never history in the modern sense of the word' which are now undermining confidence in the narratives of the Bible. Few greater services could be rendered to faith just now than an examination by a thoroughly competent hand in a thoroughly candid spirit of the assumptions which lie at the basis of books like Professor Percy Gardner's *Exploratio Evangelica*. Dr. Henson, in discussing the *Musical Titles of the Psalms*, gives more weight than it deserves to Mr. Thirtle's supposed discovery that the superscriptions of one psalm are really subscriptions of the one preceding. Dr. Briggs in his new commentary on the Psalter deals with the subject much more completely and convincingly. Professor Orr contributes a paper on *Prevailing Tendencies in Modern Theology*, which is a plea not for a narrow, but for an enlightened, conservatism. The tendencies of Monism, Ritschlianism, and destructive historical criticism are subjected to a searching examination. In interest and value this number is above the average.

Bibliotheca Sacra.—To the October number Dr. James Lindsay contributes a well informed and instructive article on *Lessing's Philosophy of Religion*. His originality may have been exaggerated, for some of his ideas were anticipated by others; but when all allowances have been made it remains true that never before had the 'progressive idea of the divine education of the race been advanced with such strength of thought and charm of style.' Among Lessing's leading ideas there are some with which later thinkers have familiarized us, as, e.g., that the letter is not the spirit, and the Bible is not religion. Both he and others have drawn erroneous conclusions from the fact that 'there was religion before there was a Bible, and Christianity before evangelists and apostles had written.' It cannot, however, be rightly inferred that the religion of Jesus Christ is entirely independent of historic evidence. Dr. Lindsay, therefore, does well to point out that truths discoverable by man's own thinking can be no substitute for the historical action of God. Lessing had no worthy conception of the intrinsic value of revelation, 'that deals with the secret things—not discoverable by man—that belong to God and relate to Him.' The most far-reaching criticism is that Lessing had little to say on the historic relations of Christ. Had this not been so, he might have seen in Christ's life 'a deliber-

ately purposed embodiment of truth for all time—might, in fact, have seen history become religion in Him.'

FOREIGN.

Theologische Rundschau.—The last of a series of articles by Dr. A. Meyer reviewing recent literature on *The Fourth Gospel* appears in the October number. A tendency in modern apologetics is noted with satisfaction: the position occupied by critics more and more closely approximates to a mean between absolute denial of the value of the Gospel as an historical source, and a claim for it to rank as superior to the Synoptic narratives in trustworthiness. In other words, the creative work of its author is recognized, but it is the work of an eye-witness and an apostle.

A separate section is devoted to works by English authors. Principal Drummond's defence of the genuineness of the Gospel is rightly said to be all the more significant because he is a Unitarian, whose predisposition would probably have been in favour of an opposite conclusion. The fact is also recalled that the late Dr. Ezra Abbot, an American Unitarian, agreed with Dr. Drummond, and that his conviction was based upon a like careful study of the external evidence. On all points Dr. Meyer is not in complete accord with Dr. Drummond. He finds it hard to believe that a Galilean disciple should have been transformed into the fourth evangelist; nevertheless, those who maintain that this involves no impossibility form a goodly company.

It is, perhaps, too much to expect that Dr. Meyer would be pleased with Dr. Sanday's critical characterization of certain German writers, though to our thinking the keen indictment is both fair and good humoured. One distinguishing feature of all Dr. Sanday's work is, however, frankly recognized, viz. that he 'makes more cautious use of the external evidence than either Drummond or Stanton.'

Incidental confirmation of the soundness of Dr. Sanday's judgement is furnished by Dr. Meyer's account of the extraordinary solution of the Johannine problem propounded by Kreyenbühl. It is a novelty indeed, but few will agree that it is any reproach to an English scholar that he has not taken seriously into account 'these two thick volumes' (vol. ii. has 845 pages). The new theory is that the author of the Fourth Gospel was Menander, the gnostic; Simon Peter is the gnostic Simon of Gitta, and Andrew is Menander himself. Dr. Meyer gives considerable space to this work, though he is compelled to say of this 'bold flight,' that 'alas! on the main question, it is a failure.'

Theologische Literaturzeitung.—In a review (No. 22) of a work by Professor Baentsch on *Oriental and Israelitish Monotheism*, Dr. Wolf Baudissin of Berlin gives expression to some judgements which deserve to be taken cognizance of, inasmuch as they are the mature conclusions of an accomplished Old Testament scholar. Historical

criticism, he thinks, fails to account for the origin of the religion of the Old Testament without Moses. Two affirmations concerning the religion of Moses he is prepared to defend: (1) that he probably made use of the name Jahveh; (2) that he had such a conception of the Divine Being that, from the times of Amos, the prophets were able to say that the God of whom they spoke was the God whom the patriarchs knew in the desert. Of the monotheism of the Old Testament it is further said that it cannot be explained as a growth from any form of nature-religion, or spirit-worship; and that the religion of the Israelites, before the times of Moses, differed from such forms of religion as obtained amongst surrounding nations, based as they were on the deifying of nature, or on belief in spirits.

To a kindred question Dr. E. W. Mayer of Strassburg refers in a notice of Breysig's *Origin of the Idea of God*. No more weight is attached to the particular theory expounded by the author than to many that have preceded it. Approval is expressed of the attitude of reserve in regard to these ultimate problems which characterizes modern research into the history of religions. But Dr. Mayer finds, in Breysig's book, confirmation of the widely spread conviction in which he himself concurs, viz. that the psychological root of faith in God cannot possibly be any purely aesthetic or purely theoretical impulse towards symbolization or personification; it must rather be sought in the consciousness of the need of salvation and in the experience of salvation.

'A real addition to French theology, which German science cannot afford to neglect,' is Professor Lobstein's description of Pastor Henri Monnier's *La Mission historique de Jésus*. The work is based on the Synoptic Gospels, the Fourth Gospel being described as the 'Gospel of Glory,' in which everything is viewed *sub specie aeternitatis*. But Pastor Monnier holds that there is 'an organic unity' between the Synoptists' narrative and the Johannine Gospel, and that not seldom the latter helps to the correct interpretation of the former.

The entire work is said to manifest an earnest desire to avoid 'onesidedness'; critics, who have complained that on some questions a more decisive attitude is not taken up, are pertinently reminded that it is better patiently to untie knots than hastily to cut them. Amongst the subjects discussed frankly and fully the following are mentioned: the Messianic expectations in the times of Jesus, the Son of Man, the Kingdom of God, the death of Jesus, the institution of the Lord's Supper. 'The treatment always takes into account modern research.'

The objection raised by some recent writers that Jesus was no *réformateur social* is said to be refuted in a luminous and convincing style. '*La religion de Jésus transforme le monde, non par les observances qu'elle prescrit, mais par les sentiments qu'elle inspire.*' 'No less successful,' says Lobstein, 'are the contributions to a comparative study of Christianity and Buddhism, the reply to Nietzsche, and the remarks concerning the modern deepening of the conception

of solidarity and its bearing on Jesus' offering of Himself.' So far as one can judge from a comprehensive review, this seems to be a work to which it is worth while to direct the attention of New Testament students who find French more attractive than German.

The Revue de Deux Mondes for October 1 has a valuable article on *Australian Socialism*, by M. Biard d'Aunet, in continuation of an article in the previous number on the colony in its more general aspects. There is probably a good deal in the writer's forecast that the future of Australian politics depends on the rainfall. He thinks that Australians are much too materialistic to embrace theoretical socialism, 'nor can their ideas ever be international,' says he, 'for they are more insular in their views than the mother-country.' In the same number there is a luminous résumé of M. Thureau-Dangin's work in three volumes (Plon, 1899–1906) on the *Catholic Renaissance in England in the Nineteenth Century*, 'a very fine piece of religious psychology.' 'The Tractarians and Newman,' says the writer, M. Georges Goyau, 'had brought to their compatriots certain philosophical, theological, and historical reasons in favour of Catholicism; Manning brought social reasons. "My conviction," said he, "is that the Church will not spread in England unless it manifests large popular sympathies which shall identify it not with those who govern, but with those who are governed."' In the following number (October 15) there is a noteworthy article by René Doumic on the *Letters of St. Francis de Sales*, which are shown to be of the greatest historical, religious, and literary interest and importance. The writer points out the influence of St. Francis, not only on Bossuet and Fénelon, but on Montaigne and Corneille, and, indeed, on all the subsequent history of French literature.

La Civiltà Cattolica (October 6) discusses the encyclical letter issued by the Pope last July to the archbishops and bishops of Italy in reference to the spirit of insubordination and independence which is abroad. This is described as a poisonous atmosphere which corrupts men's minds, as foretold in Jude's Epistle, v. 8. That such a spirit should penetrate even into the sanctuary fills the Pontiff's heart with immense sorrow and calls forth his special reprobation. This disobedience threatens to become a system. The last years of Leo were disturbed by the same spirit of insubordination which spread among the same men as now, and made them maintain that they were bound to obey the Pope only in matters of faith and morals, not in civil and social questions. The writer of the article regards the distinction as fantastic and querulous. The Papacy is a house divided against itself.