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THE
LONDON QUARTERLY REVIEW

JANUARY 1908

THE CHANGELESS GOSPEL AND THE
MODERN MIND

*Encyclical Letter—Pascendi Gregis—of our Most Holy
Lord Pius X on the Doctrines of the Modernists.*
Official Translation. (Burns & Oates. 1907.)

Positive Preaching and Modern Mind. By P. T.
FORSYTH, M.A., D.D. (Hodder & Stoughton. 1907.)

The Church and the Changing Order. By SHAILER
MATHEWS, Professor of Theology in the University of
Chicago. (Macmillans. 1907.)

TO find the one in the many is the business of the philosopher. To discern the abiding form amidst perpetual variations is the work of the biologist. To trace out a law of stability and progress amidst the endless complexities and mutations of human affairs is the task of the historian. Πάντα ῥεῖ, 'All things are in a state of flux,' said Heraclitus; 'There is nothing new under the sun,' said the Hebrew preacher; the student of human nature can explain in what sense both aphorisms are true.

To the Church of Christ is allotted a similar task in the highest sphere of all. How to preserve the unity and continuity of Christian principle amidst the changing

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beliefs and mental habitudes of successive generations of men, how to be faithful to the sacred charge entrusted to it—the preservation intact of the deposit of sacred truth, which is the very life of the world—whilst bringing the old truth to bear on new needs under new conditions, is an ever-recurring problem. In every generation the duty is a difficult one; in some ages, our own for example, it may appear impossible. The Christian who is 'perfect,' in the sense of 1 Cor. ii. 7, fully initiate in divine mysteries, has learned the secret of 'central peace subsisting at the heart of endless agitation,' a peace of mind as well as of soul in a world of warring creeds, shifting foundations of faith, and unstable allegiance to principle. His vessel tosses with the tide, but does not drift from her moorings or drag her anchor. Practice, however, does not always rise to the level of theory; the chasm between the real and the ideal is all too wide, and many find it anything but easy to be loyal to the changeless Gospel amidst all the harassments and bewilderments of the modern mind.

In a recent article in this REVIEW¹ the present writer tried to show the meaning of true advance in theology, the need of restatement or readjustments from time to time, lest the very adherence to old forms and formulae should cause the meaning at the heart of them to be misunderstood and misrepresented in a new time which hardly understands their language. But it is not always easy to do this, nor to preserve the identity of substance amidst continually repeated variations of form and modes of presentation. An illustration may be taken from what is known as the Canon of the mass, which remains unchanged amidst the endless variety of services ordained in the Missal. The core of the whole is found in the sacred words in which the Saviour of mankind ordained a perpetual memorial of His passion and death for us men and our salvation—words that are used at the Eucharistic service alike by Romanist and Protestant, by the Oriental

¹ *The Progress of Theology*, July 1907.

Church in its elaborate ritual, and by the Scotch Presbyterian at his Communion on the bare hillside. Or we might illustrate from the doctrine of the biologist that 'germ-plasm' is handed on from generation to generation, each portion of it a veritable microcosm, containing all the possibilities of a new organism and preserving the inexplicable features of hereditary continuity and likeness amidst the endless variations of successive growth and development. Is it possible, in what has been called the evolution of Christianity, to trace in similar fashion any law in the variations of doctrinal beliefs, and to discern the abiding reality immanent in the incessantly changing features of an unending process? Can it be shown that theologies must change in a living Church because the religion which is at the heart of them never changes? That we may need new metaphysics, new science, new theological formulae, but never a new gospel?

Events move rapidly in these days, and within the last few weeks fresh light has been shed upon the answers that may be given to some of the questions suggested in a previous article. For one thing the Pope has spoken. *Roma locuta est*. The one infallible authority on the face of the earth has shown—if we may say it with all respect to his Holiness, Pius X—how this attempt should *not* be made. The Pope is disturbed at the phenomena which he sums up under the comprehensive word 'Modernism.' We cannot wonder at it. For in this case the rising tide of opposition to Papal authority is not merely found outside the pale of the Church, but the 'partisans of error are in her very bosom,' not only amongst 'the Catholic laity but in the ranks of the priesthood itself.' The danger is 'present almost in the very veins and heart of the Church.' When we examine carefully what Pope Pius X—or the astute members of the Society of Jesus, to whom the work of speaking in his name has in all probability been committed—means by the term 'Modernist' in the recent Encyclical, we find it stated that the negative part of this

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system is based on Agnosticism as its philosophical foundation, whilst the positive part depends upon 'the principle of vital or religious immanence.' Dependence upon the religious sense as the fountain of true religious knowledge, and experience as a means of verifying it, is unsparingly condemned, inasmuch as this leads to independence of Catholic tradition and sometimes to direct opposition to Catholic dogma. This habit of mind is further described as most pernicious because its methods are historical, and an appeal to clearly established facts of history is considered to be ultimate; and also because they are critical and imply full and free examination into the authenticity of documents, whether scriptural or ecclesiastical, and the significance in relation to modern times of the facts and views ascertained by means of them. Modernism is, according to the Encyclical, 'the synthesis of all the heresies,' because its representatives aspire to reform Catholicism whilst professing to be faithful to its true spirit. They teach the terrible and destructive error that 'ecclesiastical government requires to be reformed in all its branches, but especially in its disciplinary and dogmatic departments,' that 'a share in ecclesiastical government should be given to the lower ranks of the clergy and even to the laity; whilst authority, which is at present too much concentrated, should be decentralized.' These audacious reformers even insist that 'the Roman congregations, and especially the *Index* and the *Holy Office*, must be modified.' Insubordination could no further go! 'These reasons suffice to show superabundantly by how many roads Modernism leads to Atheism and to the annihilation of all religion. The error of Protestantism made the first step on this path; that of Modernism makes the second; Atheism makes the next.'

There is, according to the Encyclical, only one cure. The scholastic philosophy must be made the basis of all study, and by 'scholastic' is meant the philosophy which 'the Angelic Doctor has bequeathed to us.' All studies, whether of history or natural science, or any branch of

general knowledge are to be conducted on these principles. Any teacher who will not accept Thomas Aquinas as guide and law in all departments of knowledge, 'any one who in any way is found to be tainted with Modernism' is to be excluded without compunction from all offices, whether of teaching or government. 'Far, far from the clergy be the love of novelty! God hateth the proud and the obstinate mind.' Bishops are to exercise the strictest vigilance over all books which savour of Modernism, to prevent their publication if this be possible; if not, to prevent their being read. This censorship is to be much more rigidly enforced. No secular priests may edit papers or periodicals. Congresses of priests are to be almost entirely prohibited. But inasmuch as even these edicts may not of themselves avail, 'councils of vigilance' are to be established—the terms *espionage* or 'inquisition' would convey the idea more readily to non-Catholics—which may detect the faintest beginnings of this mischievous doctrine in social and in private life. Reports of this board of censors are to be handed in every two months to the Bishop, who shall deliberate with them in secrecy as to the existence and spread of this evil and the best means of suppressing and exterminating it. Bishops and heads of religious orders are similarly to present secret reports to the Pope, who will take action by the aid of 'the immaculate Virgin, the destroyer of all heresies.' Thus it may be hoped that the motto of the Church of Rome, *Semper Eadem*, may be abundantly realized and all products of the modern mind which are inconsistent with the scholastic philosophy of the thirteenth century be banished from the one true Church by the one vicar of Christ upon the earth.

Extended comment is needless. We remark only that the Pope, as head of the Roman Catholic Church, will have helped the cause of its enemies, if the policy thus decreed is carried out. He has first, in the most reckless way, confused together things that differ. Teaching which is truly mischievous, and which would undermine not only

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the foundations of Christianity but even of true religion, is in the Encyclical identified with the free acquisition of historical knowledge and natural science, and free inquiry into the history and meaning of religious doctrine. And secondly, the Pope of the opening twentieth century announces it as his intention to drive out by all means in his power all studies and mental habitudes which are not consistent with the teaching of Thomas Aquinas. Obscurantism could not be carried further. We can easily understand that the Pope is alarmed by many modern tendencies. But to confound the teaching of Fogazzaro, the Abbé Loisy, and Father Tyrrell with Agnosticism and Atheism, virtually to excommunicate the last-named writer, and to threaten with a similar fate all who may be detected by close surveillance in any kind of sympathy with his views, is to show that the present Pilot of the barque of Peter will do his best to drive the sacred vessel against the rocks which his cautious predecessor had skilfully avoided.

It does not follow, however, that the Pope's opinions are wholly wrong and the tendencies of Modernism are wholly right. St. John bade the churches of Asia Minor to 'try the spirits whether they be of God,' and he furnished them with an adequate and searching test. The Pope confounds together, without any discrimination, under the name of Modernism, a number of different opinions which do not meet with his approval, and then offers to the faithful as a criterion by which to discern the truth—the philosophy of Thomas Aquinas! On the other hand we have teachers like Dr. Warschauer, who proclaims in resonant tones a 'New Evangel,' and Mr. R. J. Campbell, who, during the last few weeks, has announced in more strident and militant fashion than before that the new theology as he understands it is not only a gospel, but 'there is no other gospel: the new theology is Christianity stripped of its mischievous dogmatic accretions.' We have also the writer of that painfully interesting human document, 'Father and Son,' protesting against 'the untruth that evangelical religion is

a wholesome or valuable or desirable adjunct to human life.' In that judgement only too large a portion of the present generation, trained under the influences of some form of 'evangelical religion,' seem disposed to concur. Modernism—not in the Pope's sense of the word, but as a convenient designation of certain general tendencies of modern culture, modern criticism, and modern science and philosophy—has, we are told, declared against evangelical teaching. Are we to say then, with Pius X and his curia, that there is an essential antagonism between traditional Christianity and modern mental habitudes? Or must we conclude, as others would have us believe, that a preacher who wishes to win the ear and gain the heart of the intensely modern hearer of to-day must modify his adherence to the changeless Gospel of the Lord Jesus Christ?

To most of those who read these pages neither of these alternatives will appear for a moment credible. But a closer examination is necessary into the relation which exists between 'Modernism' in the wider and fairer sense of the word and 'the Gospel'—not as it has sometimes been interpreted, but as it ought to be understood—if the message of Christ to the present age is to be given with effectiveness and success. For evangelical teachers in this country it is to be hoped that the days of obscurantism are over. The unchanging truth which is to win the modern mind for Christ is certainly not the *Summa* of the Angelical Doctor. Neither is it to be found in *ex cathedra* utterances of an infallible vicar of Christ enthroned in the Vatican, nor in the decisions of Roman 'congregations' which the Pope from time to time may find it convenient to put forth as his own. The incoming tide of the Atlantic cannot be thrust back by the most diligent plying of mop and broom. The day when the eternal truth of God could be identified with the dogmas of old-world ecclesiastics has gone by for ever in most of the countries shaped by Western civilization.

But neither is it satisfactory to set up the Bible as the standard round which Christians may rally, if they are

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afraid of many of the tenets of Modernism and seek a shelter from a tide whose advance is at the same time rapid and ominous. The Bible is still in a very real sense 'the religion of Protestants.' But Luther and the first Reformers never worshipped the Bible as did some of their successors in the seventeenth century. The value of that sacred book cannot indeed be exaggerated, if it be properly understood; but it may be unintelligently interpreted and mechanically insisted on as a kind of magic volume the acceptance of which as an authority will banish all errors and solve all problems. Modern criticism has made it necessary to understand the Book of books, and to set its various parts in right relation to one another before appealing to its authority and making it a touchstone of truth. Hence the Christian, while reverencing the Old Testament and recognizing its permanent religious value, and whilst thankful still to learn much from its precious contents, appeals rather to the New Testament as his guide and the standard by which his religion is to be judged. Many go beyond this. They distinguish between the various parts of the New Testament; and when defining the very kernel of the Christian religion pass beyond the apostles into the presence of the Master, and under the watchword, 'Back to Christ!' declare their preference for 'the religion of Jesus' as determining the real meaning of 'Christianity.'

Happily, however, a reaction has set in against this extreme attempt at simplification. The truth, as truth is in Jesus, is not the religion which a prophet of Nazareth held, nor is it embodied in certain selected words of Christ chiefly dealing with human character and conduct. One who would understand Christianity must not isolate the Sermon on the Mount and contrast it with the phraseology of the Nicene Creed. Jesus merely as a *teacher* was not the founder of a religion. Even if His words be studied by themselves, they must be studied in their height and depth, as well as in their length and breadth. So regarded, they lead us far beyond the Nazarene prophet who uttered them. But, as Harnack has rightly insisted, the significance of

every great and powerful personality can only be understood by studying his influence upon others, and the effects of his teaching upon his followers. 'Nay, it may be said that the more powerful the personality which a man possesses, and the more he takes hold of the inner life of others, the less can the sum-total of what he is be known only by what he himself is and does.' Still more important does this become when we are dealing with a Person whose influence upon His immediate followers and through them upon mankind is unique in history. The real core of Christianity is found not in the words of Christ taken by themselves, nor even in the Person of Christ as the Word of God incarnate, but only in His Person and His redeeming work for man as recorded in the New Testament, and as constituting the very faith of the apostles and their followers, the power by which they turned the world upside down. The eternal truth of God is not the word of the Pope, nor the teaching of the Church, nor the letter of the Bible, but Christ and His Gospel. That truth is found in the Bible and in the Church in proportion as these are interpreted in the light of that changeless Gospel which is our Lord's inexhaustible gift to the world, and which constitutes its very light of life.

If to some this doctrine is a commonplace, others will discern that in the modern clash and conflict of opinions it forms the only secure citadel of Christian faith. The Christian is not bound to defend all that the councils have sanctioned, nor even all that certain creeds contain. He is not bound to defend the scientific accuracy of Genesis, nor the universality of the deluge, nor the literal historicity of the Book of Jonah. He need not close his eyes against the criticism of the Gospels, though he may be slow to believe any one of the complicated theories which seek to account for their existence in their present form. He is not bound to accept the psychology of St. Paul in detail, nor to assert that in the New Testament the Pauline type of teaching is the only one discernible. But he is bound to hold and defend as for very life the glad tidings

that God, who has revealed Himself *παλιμερῶς καὶ πολυτρόπως* to the children of men, has given a supreme revelation of Himself in the gift of His only Son, Jesus Christ, our Lord, and that in and through Him has been wrought out a redemption for all mankind, whereby sinners may be first forgiven and cleansed, then sanctified and glorified, and that through the Cross of Christ every child of man may not perish, but have everlasting life.

It is not necessary that a Christian as such should accept the phraseology of this or that doctrine of the Atonement. He will doubtless recognize the difficulty of compressing into any form of words all that is meant by the Incarnation and the sacrifice of the death of Christ, or of explaining the exact significance of justification and the way in which remission of sins comes in and through the Cross. The intelligent Christian knows that the philosophy which underlies the phraseology of the creeds of the fourth and fifth centuries differs from that which ruled all thinking men in the thirteenth century, and that since that time one revolution in science and philosophy took place at the time of the Renaissance and another towards the end of the nineteenth century. He knows that the religion which he professes does not bid him to close up any avenue through which real knowledge can enter his mind, or compel him to retain any obsolete phrases and formulae. But he knows also that the doctrine that 'God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them,' is for him the very fountain of life and hope; it is the touchstone by which he must try all the 'spirits' or tendencies of thought that claim his attention, and by this he must test them, whether they are of God or not. Any doctrine claiming to be Christian which resolves God the Father into a metaphor, Jesus Christ into a mere man, and the Holy Spirit into an abstraction stands self-condemned. The Jesus of history is for the Christian the Christ of faith, and the Christ of faith is the Jesus of history. His creed does not rest on isolated 'proof-texts,' but on the testimony of the Lord Himself and the eye-witnesses who

testified of His Person, His work, and the spiritual revolution wrought in their own experience by believing in Jesus. Most of all the conviction of the convinced Christian is based upon the reiteration of this experience in millions of believers through two thousand years, and in his own personal enjoyment of that new spiritual life which the acceptance of the Gospel has wrought in himself. And, whatever the idiosyncrasies or characteristics of the modern mind, he is assured that no discovery of new truth in any department of knowledge can interfere with this central faith in which his whole being is anchored, and that no change can ever pass over any generation of men which would render the changeless Gospel of Christ either obsolete or superfluous. That Gospel is a message for the race which all imperatively need and none can safely dispense with. In it alone is adequate provision for man as man, and so long as the world lasts there is none other name under heaven given among men wherein we must be saved, but that of Jesus Christ, Son of God and Son of Man, the Saviour of the world.

That this is the only sound and satisfactory mode of dealing with Modernism we are wholly convinced. But in these days of doubt and gainsaying the position thus described is only too seldom taken up with unwavering confidence and fidelity, especially amongst those who may fairly claim to represent modern culture in the departments of science, philosophy, and criticism. The more, therefore, do we rejoice at the appearance of such a book as the Lectures on preaching by Dr. Forsyth, mentioned at the head of this article. It utters a ringing note of unhesitating and triumphant conviction such as is lacking in the typical utterances of the modern mind. We do not hesitate to say that if all the pulpits of to-day sounded forth the message which this volume reaffirms with passionate earnestness, a revolution would be begun in the Church which would soon communicate itself to the world. Here is no conventional repetition of worn-out evangelical formulae, but a burning, resplendent faith in the Cross of

Christ which has penetrated the very life of the speaker and which must go far to transform all who hear and heed his fervent words.

Dr. Forsyth's loyalty to evangelical truth is well known. He has lost no opportunity of declaring it, though, perhaps, he has never spoken out quite so vigorously and uncompromisingly as in these lectures. But this feature of his teaching is all the more noteworthy because of the history of his personal beliefs, to which we should hardly have felt at liberty to refer had he not himself done so in one of the Yale lectures before us. His words are very touching and very significant. He describes how in his earlier ministry he was occupied with questions of academic scholarship and scientific criticism. But he found that this kind of teaching did not feed his people in the press and care of life. 'It also pleased God by the revelation of His holiness and grace, which the great theologians taught me to find in the Bible, to bring home to me my sin in a way that submerged all the school questions in weight, urgency, and poignancy. I was turned from a Christian into a believer, from a lover of love to an object of grace. And so, whereas I first thought that what the Churches needed was enlightened instruction and liberal theology, I came to be sure that what they needed was evangelization in something more than the conventional sense of the word.' Something was needed before the Churches could be prepared to face critical methods fairly, without being driven either to rationalism or to obscurantism. What follows should be carefully noted. 'That something was to revive the faith of the Churches in what made them Churches; to turn them from the ill-found sentiment which had sapped faith; to re-open their eyes to the meaning of their own salvation; to rectify their Christian charity by more concern for Christian truth; to banish the amiable religiosity which had taken possession of them in the name of Christian love and to restore some sense not only of love's severity, but of the moral mordancy in the Cross and its judgement, which means salvation to the

uttermost. . . . In a word, it seemed to me that what the critical movement called for was not a mere palliation of orthodoxy in the shape of liberal views, but a new positivity of gospel. It was not a new comprehensiveness, but a new concentration, a new evangelization that was demanded by the situation.'

The whole passage deserves careful study, not only because of its insight into the needs of the hour, but because that discernment has been won by personal experience of a closely-testing and even painful kind. As Dr. Forsyth says in his preface, 'It has cost the writer much to find his way so far. And he has yet a long way to go.' We would that all his ministerial hearers and readers might find their way so far, at whatever cost. They themselves and their congregations would benefit unspeakably. For it is here well said that 'in most cases the best contribution the preacher can make at present to the new theology is to deepen and clear the old faith and to rescue it from a kind of religion which is only religion and hardly Christian faith. . . . It is the wills of men, and not their views that are the great obstacle to the Gospel and the things most intractable. The power to deal with those wills is the power of the Gospel as the eternal act of the will and heart of God.' Or, as Dr. Frank H. Foster puts it in a quotation which Dr. Forsyth heartily endorses, 'The question is not whether the old evangelical scheme needs some adjustments to adapt it to our present knowledge, but whether its most fundamental conception, the very idea of the Gospel, is true. A ringing call is sounding through the air to face the true issue—the reality of God's supernatural interference in the history of man *versus* the universal reign of unmodified law (or ideas and processes). Before this all the half-way compromises of the present day must be given up. Men must take sides. They must be for the Gospel or against it.'

Dr. Forsyth's lectures will greatly help in bringing this issue more distinctly and crucially before the minds of nominally evangelical teachers. We cannot linger to describe

their contents in detail. But the lecturer shows, to begin with, that the whole Bible is essentially a gospel, and should be studied and used as such. It is itself 'one vast sermon.' Its distinctive characteristic is that it comes with a message. No study of the sacred volumes, however close and scholarly, can avail unless this leading feature of the sacred book dominates its exposition. The importance of expository preaching is dwelt upon; for, as Dr. Forsyth says, 'We must all preach *to* our age, but woe to us if it is our age we preach, and only hold up the mirror to the time.' Ministers may preach, if they please, Tennyson or Browning, art or social reform. But they must 'come back to the Bible for their charter if they remain evangelical at all. If they cease to be that, of course, they may be driven anywhere, and tossed.' And it is precisely because so many ministers have practically ceased to be evangelical that they are to-day driven about and tossed by conflicting winds of doctrine. The whole Bible ought to be interpreted in the light of the *κίνημα* of the Gospel. Current biblical criticism misunderstands the chief end of revelation. Or, rather, the critics view the documents naturally enough from their own standpoint as literature, as history, as biography, as poetry. They can but discuss it from the literary point of view. But the evangelists did not set out to write biography, nor did St. Paul undertake to compose either 'letters' or 'epistles' in Professor Deissmann's sense of these words. All these New Testament writers were *preaching*, 'testifying,' as the Puritans called it, and the Methodists after them. These central documents of Christianity are records of a great testimony—the earliest witness to the new spiritual energy at work in the world, and especially to Him whose work for mankind had originated and animated the whole of it. The preacher who 'takes a text' from the Bible does not understand the meaning of his authority aright unless he expounds it from this point of view.

The titles of Dr. Forsyth's lectures are suggestive. 'The Authority of the Preacher'—from how many pulpits

to-day does the message come with the ring of true authority? If that note has been lost, how may it be regained? And what right has any sinful man to stand up and speak to his fellows with authority? None whatever, unless he believes in a gospel, a divine message, which he has himself received and obeyed, and the power of which he has proved in his own experience. But then he is clothed with a power not his own. He will not coax his hearers, or flatter them, or administer an anodyne; neither will he scold, or argue, or declaim. He will—preach. He will announce a message which commands because it promises, and that message will come with authority to the conscience, a conscience in which the Holy Spirit of Christ is already doing His own work of enlightenment and conviction. Till the Gospel sways the preacher he will not, and cannot, sway the people. 'If within us we find nothing over us we succumb to what is around us.' That is the fault and the danger of the times, and many ministers have lost their power to remedy and deliver men from it because they have ceased to be 'preachers of the Gospel,' and have become ethical lecturers, social reformers, biblical critics, poetical declaimers, or platform speakers who tickle the ear of the multitude with spicy sayings and pungent anecdotes.

Another of these lectures deals with 'preaching as worship'—a fruitful theme. Another is concerned with 'religious reality,' and in the course of it the lecturer says that the Church suffers from three diseases: (1) triviality; 'bustle all the week, and baldness all the Sunday'; (2) uncertainty, because Christians have so largely lost the old soul-certainty, 'the evangelical basis of personal salvation, personal forgiveness, experienced from the Cross of Christ as the redemption of the whole moral world; and (3) 'spiritual self-satisfaction, well-to-do-ness, comfort. The voice of the turtle is heard in the land.' In this part of his subject Dr. Forsyth uses freely his very considerable powers of sarcasm, but his irony is not unkindly meant. He is severe only on what he rightly considers to be a

serious menace to the well-being of the Church, a kind of spiritual sleeping-sickness. If Christian ministers do not feel in their inmost being the holiness of God, the evil of sin, and the power of the Cross to redeem, is it to be wondered at that the world is blind and deaf to all three? The spiritual efficiency of the Church's service to her Master depends upon this. Very impressive, and at the same time most true and timely, are the closing words of Dr. Forsyth's fifth lecture: 'We can never fully say, My brother! till we have heartily said, My God! and we can never heartily say, My God, till we have humbly said, My guilt! That is the root of moral reality, of personal religion, and of social security. It is only thus that we really meet the passion for reality, which is so hopeful a feature of modern time, because it is the ruling passion of a holy God.'

It forms no part of our present purpose to give a full account of Dr. Forsyth's volume. We have used it simply as the best known to us for the purpose in hand, and because of the urgency with which it seeks to recall the Church of Christ afresh to its great central verities and sources of power. In the Cross is the essence of Christianity; here is its permanent element; here lies the secret of the power which the religion of Christ has exerted in history. Here also—little as many may believe it—lies the true strength of the Christian religion in relation to current forces which threaten to sap its walls and undermine its foundations. Science, philosophy, criticism—these are no foes to religion. They may be formidable enemies of certain types of theology; but, so far as they proclaim the truth, they are friends to true theology because they are fatal to erroneous or obsolete forms of it. But against the Gospel as *religion* they are powerless. They do not move on the same plane with it, they do not breathe the same atmosphere. Theologies may change—must change, if they are to continue to be true and real: the Gospel is changeless. Theology is an amalgam of divine truth and human speculations; it contains divine substance poured into the mould of human phrases and formulae. Hence it changes with

the generations; but the Gospel, with its message of a holy God, a sinful world, a divine Saviour, redemption wrought out through the Cross, forgiveness and cleansing through faith, sanctification here and glory hereafter, does not change with the changing years. Of this celestial message of holy love it may be truly said that it does not 'alter when it alteration finds, nor bends with the remover to remove.' Of what are men made who seek to find permanence in ecclesiastical dogmas, or skilfully devised philosophies, or ethical maxims, or theological formulae? Holiness, love, sacrifice—these are the essence of the Gospel, and these abide for ever. So long as man sins under the government of a righteous God, so long does he need the perennial message of holy love—free forgiveness through the sacrifice of the Cross. This writes, as in letters of fire across the very skies, the fundamental truth of the divine holiness and wrath against sin, the equally fundamental truth of the divine love to the sinner shown to the uttermost, and the glorious resultant truth of free forgiveness and cleansing to every one who believes. It is an old-new message, old as the light and new as the morning. And in days when some of the foundations of faith are being shaken, and when the demand for progress and restatement and reconstruction in theology is clamant and reiterated, those who desire to meet the needs of the modern mind will do well to remember that they can only be adequately met by the changeless Gospel. New forms, new phrases, new setting, new systems, if necessary, but no new gospel. If an angel from heaven should proclaim any other, let him be anathema! St. Paul was not beside himself when thus he wrote, but he uttered words of truth and soberness, and of abiding import through the ages.

It can hardly be said that in putting forward these considerations at this time we are hewing at slain giants and forcing our way through open doors. Evangelical preaching is in many quarters discredited as old-fashioned, and its ancient power and dominance are threatened from different sides. One of the most plausible pleas is that of the

social reformer who sneers at any doctrine of personal salvation as selfish, and who is never tired of decrying the antiquated 'gospel of individualism.' Sneers, however unworthy and ill-deserved, should not be met by sneers. We gladly recognize that the true social reformer is a blessing to his generation, and that he should be aided, not hindered, in his work by every true Christian. But whilst social reformers outside the Church must take whatever course they please, those who consider themselves Christians should never forget where the true essence and centre of Christianity lies. Without the doctrine of the Cross which lies at the heart of Christ's Gospel, no true renewal of the individual heart is possible, and without this all schemes for social renovation lack unity, power, and permanence. No one needs more to insist upon the dominance in preaching of the changeless Gospel than the man who would meet the claims of the modern mind by helping to promote the reformation of society.

This truism is too often forgotten. Amongst many books that have appeared lately on the subject, one of the best is Professor Shailer Mathews' *The Church and the Changing Order*. He sees the need, he almost sees how to meet it—almost, but not quite. Very wisely he says that the real crisis for the Church to-day lies in the need for defining its attitude towards formative forces now at work, such as are congenial to the modern mind. 'Will it move on indifferent to their existence, or will it co-operate with them, correct them, inspire them with its own ideals, and ensure that their results shall ensure a better to-morrow? A new age is imminent. Will the Church guarantee that it shall be in no narrow, individualistic way Christian?' That is the question. The answer depends on whether the Church fully understands how to meet the changing conditions with due sympathy and adaptiveness, whilst it understands also how to maintain unswervingly and unflinchingly those changeless elements of truth which ought to sway and mould the times, not to be swayed and moulded by them.

The issue is a vital one. Professor Mathews sees distinctly that the historic element in the Gospel must not be surrendered or slighted, and he shows how the tendency of the times to reduce the historic Christ to a beautiful idealized figure, and His resurrection to an illusion, substituting for it a religion of experience born of illusions, gives us not a gospel, but the ghost of a gospel. He lays, however, too much stress upon the Resurrection, too little upon the Cross; perhaps we should rather say, he does not view the resurrection of Christ sufficiently in its close and vital relation with the Cross. But he is not infected with the modern heresy of rejecting Paul in order to exalt 'Jesus.' (The very use of the personal name is significant, for those who disparage St. Paul have little to say about Christ.) 'There are two great foci,' says Dr. Mathews, 'in the evangelic thought of Paul. The one is the fact of the historical (crucified and) risen Jesus, and the other is the experience of God. The man who would preach the Gospel to-day must bring these two facts to the solution of the precise problems which Paul himself confronted, viz. the way of approach for an unclean soul to a forgiving God, that is faith in Jesus Christ; . . . the place of Jesus in the cosmic purpose of God, that is the Atonement; . . . the unity of believers, that is the new social order.' Professor Mathews believes in a new social order, and urges with earnestness, but without extravagance, that it is the duty of the Christian Church to take full part in promoting it. But he is wise enough to see that in the attempt lurk serious dangers. 'Christianity is undergoing the temptation of Christ to prostitute its supreme purpose to some inferior good. It is so much easier to assail economic and political wrongs than to train up a generation of men who shall be morally or religiously sensitive, and who shall go out into the world to do actual reconstruction in accordance with their own regenerated lives.'

Precisely. The first things must be kept first, if the objects of secondary importance are to be rightly secured in their place. And for the Church of Christ the first thing

is the message of the changeless Gospel with the doctrine of the Cross in its centre, that it may do its own work in the hearts of believers, and these, regenerated themselves, will furnish the dynamic energy necessary to regenerate the world. A Church without a gospel is impotent, a gospel for sinners without the Cross at the heart of it is delusive and mischievous. But a Church of Christ that is faithful to the Gospel of the Cross will win the world for Him who said, And I, if I be lifted up from the earth, will draw all men unto Me.

W. T. DAVISON.

THE LETTERS OF QUEEN VICTORIA

The Letters of Queen Victoria: A Selection from Her Majesty's Correspondence between the years 1837 and 1861. Published by authority of His Majesty the King. Edited by Arthur Christopher Benson, M.A., and Viscount Esher, G.C.V.O., K.C.B. In three volumes. (London : John Murray, 1907.)

THE sub-title to these sumptuous volumes, as not infrequently happens, is more accurate than the title ; but it is not exhaustive. The Queen's own letters do not fill much more than a third of the eighteen hundred pages ; and her correspondence, which includes letters from her personal friends, from Ministers of the Crown, and from many of the ruling sovereigns of the time, is supplemented by numerous extracts from her diaries and various memoranda and documents of State preserved in the royal archives at Windsor. The papers which deal with the Queen's life up to the year 1861 fill between five and six hundred volumes, and are described as 'probably the most extraordinary series of State documents in the world.' From this vast mass of material the present selection has been made, and the documents now published have been rendered intelligible by just sufficient comment to enable the ordinary reader, without special knowledge of the period, to follow the course of events, and to appreciate the personalities of those by whom the Queen was influenced and surrounded.

The work is one of extraordinary interest and importance both from a political and historical point of view. It has been produced with a view to the needs of the general reader rather than of the student, the aim throughout being to illustrate the development of the Queen's character and disposition, and to give typical

instances of her methods in dealing with political and social matters. This aim has been more than realized; and both politicians and historians, as well as the general community at home and abroad, are immensely indebted to the King for the gracious and enlightened liberality, in respect both to text and illustrations, with which he has permitted the work to be compiled; to the editors and their coadjutors and advisers for the taste and skill with which their delicate and weighty task has been accomplished; and not least to the publisher for the finely printed, lavishly illustrated, and handsomely bound volumes with which he has embellished and enriched our drawing-rooms and libraries.¹

Where the editors have exceeded their aim is in the glimpses they have happily afforded of historic personages, and the material they have incidentally provided for social parallels and contrasts. To some of these it may be interesting and convenient to refer before proceeding to accompany them in their delineation and illustration of the Queen's own personality. How delightful, for example, are the glimpses one gets of Lord Melbourne, the Queen's first Premier, and, so long as he lived, her friend and adviser! In spite of an occasional outburst such as that contained in his reply to the Prince Consort's demand for the purgation of the Queen's household—'that damned morality would undo us all'—he was a perfect specimen of an English gentleman, the very soul of honour, and one of the wisest and wittiest of statesmen and of courtiers. His letters are amongst the liveliest in the volumes. Without ever presuming on the intimacy with which he was favoured, or wounding her sense of dignity and propriety, he contrived to amuse the Queen with quaint remarks and

¹ Considering the enormous cost of preparation and of publication, the price of this work is moderate and reasonable. The pictures alone are worth more than three guineas. Nevertheless, it is to be hoped on many grounds that cheaper editions will some day make the book accessible to an ever-widening circle of readers. It may be added that the only printer's error we have noted is in Vol. III, p. 298, ll. 8, 9, where 'course' is twice used for 'cause'—a veritable triumph in typography and publishing.

piquant observations. There was always a touch of fatherliness in his relations with her, as when he hints that she had 'better be punctual,' and when he tells her that she ought to read the Speech a little louder. Once he almost overstepped the line when the newly-married wife proudly told him that the Prince was utterly indifferent to the charms of other ladies. 'These are early days to boast, Ma'am,' replied the experienced mentor; at which, as he tells us, the Queen was 'very indignant.' Later on he is called to rejoice with Her Majesty over the first baby's first tooth—'that unforgettable landmark in the life of every young mother'—and to the end of his days he retained the confidence and affection of his Sovereign. Some of the more piquant sayings from his letters to her may be added :

'Lady A—— is, as your Majesty says, good-natured. She talks three or four times as much as she ought, and, like many such women, often says exactly the things she ought not to say. Lady B—— has ten times the sense of her mother, and a little residue of her folly.' 'Your Majesty cannot offer up for the young Prince a more safe and judicious prayer than that he may resemble his father.' 'As a beauty, she (Princess Liechtenstein) is perhaps upon too large a scale, except for those who admire women of all shapes and sizes; but her eyes and brow are very fine, and there is a very peculiarly soft and radiant expression about them.' 'Your Majesty knows that Lord Melbourne has never had a favourable opinion of his health. There seems to be about him a settled weakness of the stomach, which is in fact the seat of health, strength, thought and life. Lord Melbourne sees that a great physician says that Napoleon lost the battle of Leipsic in consequence of some very greasy soup which he ate the day before, and which clouded his judgement and obscured his perceptions.'

For the good Queen Adelaide Queen Victoria cherished the tenderest regard, and all who read the Queen Dowager's letters will fall in love with her. Writing to the King of the Belgians on December 11, 1849, the Queen says : 'I

know *how* you would mourn with us over the death of our beloved Queen Adelaide. *We* have lost the kindest and dearest of friends, and the *universal* feeling of sorrow, of regret, and of *real* appreciation of her character is very touching and gratifying. *All parties, all classes* join in doing her justice.' Hers was, indeed, a noble character, and her attitude towards the lonely young Princess and towards the Queen who superseded her was most exemplary. She did much to soften the old King's testy humour while he lived, and after his death, for many years she wrote the most affectionate letters to the Queen who had replaced them both. Two of them throw much light both on her character and on the Queen's :

Windsor Castle, July 7, 1837. My dearest Niece,—I must, before I leave this dear Castle, once more express to you the grateful sense I entertain for the kind treatment I have experienced from you since it has pleased our Heavenly Father to put you in possession of it. . . . My best wishes and prayers attend you on all occasions, for I shall be for the rest of my life devoted and attached to you as your most affectionate Aunt and Subject,
ADELAIDE.

The other letter, it will be noticed, drops the 'subject,' probably at the Queen's request :

Marlboro' House, June 28, 1838. My dearest Niece,—The guns are just announcing your approach to the Abbey, and as I am not near you, and cannot take part in the sacred ceremony of your Coronation, I must address you in writing to assure you that my thoughts and my whole heart are with you, and my prayers are offered up to Heaven for your happiness, and the prosperity and glory of your reign. May our Heavenly Father bless and preserve you, and His Holy Ghost dwell within you to give that peace which the world cannot give! Accept of these my best wishes, and the blessing of your most devoted and attached Aunt, ADELAIDE.

Of the Emperor Nicholas, and of the Emperor and Empress of the French, we get most interesting glimpses.

Writing in 1844 to her uncle, Leopold, King of the Belgians, to whom most of her letters in these volumes are addressed, the Queen describes the Russian Emperor as 'a *very striking* man: still very handsome; his profile is *beautiful*, and his manners most dignified and graceful; extremely civil—quite alarmingly so, as he is so full of attentions and *politesses*.' He knew how to pay a compliment, for in expressing his admiration of Windsor, he said, 'It is worthy of you, Madame.' In less than ten years the Crimean War broke out, and Nicholas became her deadly foe; but the Queen did not lose her esteem for him, nor did she rejoice at the news of his death. On the contrary, in a letter to his niece, she says, 'Although the poor Emperor has died as our enemy, I have not forgotten former and more happy times, and no one has more than I regretted that he himself evoked this sad war.' Her Majesty's estimate of Napoleon III is a happy illustration of her shrewdness and keen insight into character. In a memorandum dated May 2, she writes:

That he is a very *extraordinary* man, with great qualities, there can be *no* doubt—I might almost say a mysterious man. He is evidently possessed of *indomitable courage*, *unflinching firmness of purpose*, *self-reliance*, *perseverance*, and *great secrecy*; to this should be added a great reliance on what he calls his Star . . . at the same time he is endowed with wonderful *self-control*, *great calmness*, even *gentleness*, and with a *power of fascination*, the effect of which upon all those who become more intimately acquainted with him is *most sensibly* felt. How far he is actuated by a strong *moral* sense of right and wrong is difficult to say.

She also notes that 'the Emperor is as *unlike a Frenchman* as possible, being more *German* than French in character,' and says that 'everything he says is the result of deep reflection and of settled purpose, and not merely *des phrases de politesse*; . . . and therefore I would rely with confidence on his behaving honestly and faithfully towards

us.' With the Empress Eugénie the Queen was on the most cordial terms. From the first she was fascinated by her appearance and manners. 'I am sure,' she writes to King Leopold, 'you would be charmed with the Empress; it is not such great beauty, but such grace, elegance, sweetness, and *nature*. Her manners are charming; the *profile* and figure beautiful and particularly *distingués*.' Well might her uncle compliment the Queen on the fact that her letters would have been praised by Madame de Sévigné, who 'says, with great truth, that a letter to be a good letter ought to be as if one heard the person speak.' A similar compliment might be paid to Lady Augusta Bruce, who wrote the Queen's mother a most graphic account of the famous Parisian wedding in January 1853. Speaking of the Empress, she says :

That the Emperor is passionately in love with her no one doubts, and his countenance on late occasions, as well as yesterday, wore a radiant and joyous expression very unusual. . . . The object of our neighbours seemed to be to scan and criticize the dress of the Bride, and the wonderful penetration and accuracy of their eagle glances was to us something incredible! Certainly, . . . a more lovely *coup d'œil* could not be conceived. Her beautifully chiselled features and marble complexion, her nobly *set-on head*, her exquisitely proportioned figure and graceful carriage were most striking, and the whole was like a Poet's Vision! I believe she is equally beautiful when seen close, but at the distance at which we saw her the effect was something more than that of a lovely picture, it was aerial, ideal. On the classically shaped head she wore a diamond crown or diadem, round her waist a row of magnificent diamonds to correspond, and the same trimming round the 'basques' of her gown. Then a sort of cloud or mist of transparent lace enveloped her. . . . I felt all the while that one could view the matter but as an outside show; as such, in as far as she was concerned, it was exquisitely beautiful—and I suppose that a sort of national prejudice made me attribute the grace and dignity of the scene, for what there was of either came from her, to the blood of *Kirkpatrick*!

Other great historic personages move across the scene : Louis Philippe, with whom, despite his disastrous meddling in the matter of the Spanish marriages, the Queen maintained an *entente cordiale* that sprang from personal affection as much as from political sagacity ; Sir Robert Peel, Lord John Russell, Lord Palmerston, Lord Aberdeen, and all the other statesmen of the time whose names are now historical, Gladstone, Bright, Disraeli ; and scores of pages teem with interest for students of our Constitution, and of British home and foreign policy. Events of great historic interest and moment also, such as the Crimean War and the Indian Mutiny, are described in detail in the correspondence and the memoranda, and revealing light is thrown upon them by the information now communicated for the first time to the world. But it is the Queen's great personality that shines throughout the volumes with increasing lustre, and imparts to them their unique interest and charm. As we read them we not only see for the first time the working and sometimes the jarring of the machinery of government in a constitutional monarchy ; we see the life and soul and ' pulse of the machine,' the character, as it unfolds before us, of the reigning and the ruling Queen. In the words of the accomplished editors :

We see one of highly vigorous and active temperament, of strong affections, and with a deep sense of responsibility, placed at an early age, and after a quiet childhood, in a position the greatness of which it is impossible to exaggerate. We see her character expand and deepen, schooled by mighty experience into patience and sagacity and wisdom, and yet never losing a particle of the strength, the decision, and the devotion with which she had been originally endowed. Up to the year 1861 the Queen's career was one of unexampled prosperity. She was happy in her temperament, in her health, in her education, in her wedded life, in her children. She saw a great Empire grow through troubled times in liberty and power and greatness ; yet this prosperity brought with it no shadow of complacency, because the Queen

felt with an increasing depth the anxieties and responsibilities inseparable from her great position. Her happiness, instead of making her self-absorbed, only quickened her beneficence and her womanly desire that her subjects should be enabled to enjoy a similar happiness based upon the same simple virtues.

This fine appreciation exactly, if not exhaustively, reproduces the impression made by Queen Victoria's personality as it is gradually revealed in these delightful and instructive pages. It needs to be completed by another passage, of equal insight, from the same discerning and artistic pens, which we shall quote. Both estimates of her disposition, character, and influence are amply justified and illustrated by the Queen's own writings here first printed, and might be taken as a text for one of the numerous volumes that might be written round the various topics treated and suggested in this vast and rich repository of biographical, political, and historical material. They also furnish the lines along which it will be convenient to travel in our further extracts and ensamples.

A word may here be given (write the editors) to the Princess's own character and temperament. She was high-spirited and wilful, but devotedly affectionate, and almost typically feminine. She had a strong sense of duty and dignity, and strong personal prejudices. Confident, in a sense, as she was, she had the feminine instinct strongly developed of dependence upon some manly adviser. She was full of high spirits, and enjoyed excitement and life to the full. She liked the stir of London, was fond of dancing, of concerts, plays, and operas, and devoted to open-air exercise. Another important trait in her character must be noted. She had strong monarchical views and dynastic sympathies, but she had no aristocratic preferences; at the same time she had no democratic principles, but believed firmly in the due subordination of classes. The result of the parliamentary and municipal reforms of William IV's reign had been to give the middle classes a share in the government of the country, and it was supremely fortunate that the Queen, by a providential

gift of temperament, thoroughly understood the middle-class point of view. The two qualities of British middle-class life are common sense and family affection; and on these particular virtues the Queen's character was based; so that by a happy intuition she was able to interpret and express the spirit and temper of that class which, throughout her reign, was destined to hold the balance of political power in its hands. Behind lay a deep sense of religion, the religion which centres in the belief in the Fatherhood of God, and is impatient of dogmatic distinctions and subtleties.

In the year 1872 the Queen wrote some reminiscences of her early life, from which we get much light upon her natural disposition and her spartan training. Her earliest recollections were of Kensington Palace, where a yellow carpet was spread for her to crawl on, and her 'Uncle Sussex' was used as a bogey to frighten her if she cried or was naughty. Claremont remained as the brightest epoch in her 'otherwise rather melancholy childhood.' 'I was brought up,' she writes, 'very simply—never had a room to myself till I was nearly grown up—always slept in my mother's room till I came to the throne.' The dullness of her childhood was relieved by occasional visits to the seaside and to various inland watering-places. She remembered many happy times at Tunbridge Wells, where they lived in a house called Mount Pleasant, and says that 'the return to Kensington was generally a day of tears.' Her mother and Miss Lehzen did their utmost to curb her wilfulness, and to drill her into the virtues of obedience and considerateness. 'I was naturally very passionate, but always most contrite afterwards. I was taught for the first time to beg my maid's pardon for any rudeness or naughtiness towards her; a feeling I have ever retained, and think every one should own their fault in a kind way to any one, be he or she the lowest. . . . People will readily forget an insult or an injury when others own their fault and express sorrow or regret at what they have done.'

From her letters and her diary at the time of her

accession it is evident that this discipline and training had resulted in a sense of duty and responsibility that deepened with the years, and that now stands out as one of the most glorious features in her character. Writing to her Uncle Leopold a few days before King William died, the Princess of eighteen, in thanking him for his 'most excellent advice,' declares that she looks forward to the event with calmness and quietness. She does not feel equal to the position to which she may so soon be called, but she is not alarmed at the prospect, and trusts that 'with good-will, honesty, and courage,' she will 'not, at all events, fail.' Equally calm and modest and courageous is the entry in her diary on the first day of her reign: 'I was awoke at six by my mamma, who told me that the Archbishop of Canterbury and Lord Conyngham were here, and wished to see me. I got out of bed and went into my sitting-room (only in my dressing-gown), and alone, and saw them. Lord Conyngham (the Lord Chamberlain) then acquainted me that my poor uncle, the King, was no more. . . . Lord Conyngham, whom I charged to express my feelings of condolence and sorrow to the poor Queen, returned directly to Windsor. I then went to my room and dressed. Since it has pleased Providence to place me in this station, I shall do my utmost to fulfil my duty towards my country; I am very young and perhaps in many, though not in all, things inexperienced, but I am sure that very few have more real good-will and more real desire to do what is fit and right than I have.' Then follows the record of a crowded day, the type of all the days to come throughout her long, laborious, and illustrious life.

The story of the Coronation has often been told, but never with so many graphic personal touches as in the journal of the Queen. Nothing escaped her notice; and her admiration of her people and her concern for their safety are worth recording. 'Their good-humour and excessive loyalty was beyond everything, and I really cannot say *how* proud I feel to be the Queen of such a nation. I was alarmed at times for fear that the people would be

crushed and squeezed on account of the tremendous rush and pressure.' The account of the ceremony is too long to quote, but a few of the details may be given :

The sight was splendid ; the bank of Peeresses quite beautiful all in their robes, and the Peers on the other side. My young train-bearers were always near me, and helped me when I wanted anything. The Bishop of Durham stood on the side near me, but he was, as Lord Melbourne told me, remarkably *maladroit*, and never could tell me what was to take place. . . . Then followed all the various things ; and last (of those things) the Crown being placed on my head—which was, I must own, a most beautiful and impressive moment ; all the Peers and Peeresses put on their coronets at the same instant. . . . Poor old Lord Rolle, who is 82, and dreadfully infirm, in attempting to ascend the steps, fell and rolled quite down, but was not in the least hurt ; when he attempted to re-ascend them I got up and advanced to the end of the steps, in order to prevent another fall. . . . The Archbishop had (most awkwardly) put the ring on the wrong finger, and the consequence was that I had the greatest difficulty to take it off again, which I at last did with great pain. . . . At about half-past four I re-entered my carriage, the Crown on my head, and the Sceptre and Orb in my hands, and we proceeded the same way as we came—the crowds if possible having increased. The enthusiasm, affection, and loyalty were really touching, and I shall ever remember this day as the *proudest* of my life ! I came home at a little after six, really *not* feeling tired.

The married life of Queen Victoria might be described as an idyll ending in a tragedy. The story has been often told, but never heretofore with so much warmth and verve. It is not enough to say that, to the Queen, the Prince she married was a paragon ; he was ' an angel ' ; or that her love for him was a passion—she adored him. But not from the beginning of their acquaintance. At first he was merely ' handsome,' and when, after an interval of years, he was coming over for a more formal inspection, she writes to Uncle Leopold, who had introduced them : ' Though all the

reports of Albert are most favourable, and though I have little doubt that I shall like him, still one can never answer for *feelings*, and I must have the feeling for him which is requisite to ensure happiness. I may like him as a *friend*, and as a *cousin*, and as a *brother*, but not more; and should this be the case (which is not likely), I am very anxious that it should be understood that I am *not* guilty of any breach of promise, for *I never gave any.*' In the same letter she intimates that there can be no question of marriage 'till two or three years hence.' This was in July 1839. In October the Prince appears upon the scene; the Queen is 'head over ears' in love with him; 'seeing Albert,' she naïvely writes to her uncle, 'has changed all this'; they are to be married in the following February. On the 11th of that month, the day after the wedding, she writes in a rapture as 'the happiest, happiest being that ever existed.' Years after, in 1851, writing to Lord John Russell, she says: 'The Queen, at the risk of not appearing sufficiently modest (and yet, why should a wife ever be modest about her husband's merits?), must say that she thinks Lord Russell will admit now that the Prince is possessed of very extraordinary powers of mind and heart. She feels so proud at being his wife that she cannot refrain from herself paying a tribute to his noble character.' It was only gradually that the prejudice against the Prince was removed, and that his exalted virtues came to be recognized. It greatly disgusted the Queen to notice that it was the Prince's prowess in the hunting-field that first began to turn the tide of his unpopularity. Her admiration and affection never waned, but rather deepened as the years went by. She could not live without him, and begrudged him every hour he spent apart from her. In 1852 she writes her uncle: 'Albert becomes really a terrible man of business; I think it takes a little off from the gentleness of his character, and makes him so preoccupied. I grieve over this, as I cannot enjoy these things, much as I interest myself in general European politics; but I am every day more convinced that we women, if we are to be good women, feminine and amiable

and domestic, are not fitted to reign; at least it is *contre gré* that they drive themselves to the work which it entails.' On the death of the Prince Mr. Disraeli observed that the Queen had 'elected, amid the splendours of Empire, to establish her life on the principle of domestic love.' The book before us is one long illustration of this fact. It is a unique blending of high politics and domestic happiness. The later volumes are full of pictures of the home life of the royal family, and we are graciously permitted to be present at the dawning and the adolescence of the gifts of princes and of princesses who in their exalted spheres have borne their witness to the admirable training which they there received. But, to the Queen, Prince Albert is the centre of attraction. 'You cannot think,' she writes in July 1857, 'how completely *deroutée* I am and feel when he is away, or how I count the hours till he returns. All the numerous children are as nothing to me when he is away; it seems as if the whole life of the house and home were gone when he is away!' Four years later she writes:—

Buckingham Palace, Feb. 12, 1861. My Dearest Uncle,— . . .

On Sunday we celebrated, with feelings of *deep gratitude* and love, the *twenty-first* anniversary of our blessed marriage, a day which had brought us, and I may say the *world at large*, such incalculable blessings! *Very few* can say with me that their husband at the end of twenty-one years is *not only* full of the friendship, kindness, and affection which a truly happy marriage brings with it, but the same tender love of the very first days of our marriage!

In less than a year, while they were still in the height of their domestic bliss, the cruel sorrow came that drove the Queen into a solitude in which her only consolation was in her duty to her children and the State; her only hope in a reunion with the man she loved above all mortals, and honoured with a grief which ended only with her death. The letter in which the broken-hearted Queen announced the death of the Prince to King Leopold is almost too poignant for print, too intimate and sacred for perusal by

any but the people between whom and the British Crown, as Lord Rosebery recently remarked, Her Majesty established 'a new relation of personal affection and allegiance.' Nothing, however, could have been wiser, nothing more profoundly illustrative of her private and her public character, nothing more certain to deepen and perpetuate the devotion of the Empire to her memory and aims than the gracious act of His Majesty the King in allowing the inmost side of her noble life to be thus more fully revealed :

Osborne, December 20, 1861. My Own Dearest, Kindest Father,—For as such have I ever loved you! The poor fatherless baby of eight months is now the utterly-broken-hearted and crushed widow of forty-two! My *life* as a *happy* one is *ended!* the world is gone for *me!* If I *must live* on (and I will do nothing to make me worse than I am) it is henceforth for our poor fatherless children—for my unhappy country, which has lost *all* in losing him—and in *only* doing what I know and *feel* he would wish, for he is near me—his spirit will guide and inspire me! But oh! to be cut off in the prime of life—to see our pure, happy, quiet, domestic life, which *alone* enabled me to bear my much disliked position, CUT OFF at forty-two—when I *had* hoped with such instinctive certainty that God never would part us, and would let us grow old together (though *he* always talked of the shortness of life)—is *too awful*, too cruel! And yet it *must* be for *his* good, his happiness! His purity was too great, his aspiration *too high* for this poor, *miserable* world! His great soul is *now only* enjoying *that* for which it *was* worthy! And I will *not* envy him—only pray that *mine* may be perfected by it and fit to be with him eternally, for which blessed moment I earnestly long. Dearest, dearest Uncle, *how* kind of you to come! It will be an unspeakable *comfort*, and you *can do* much to tell people to do what they ought to do. As for my *own good*, *personal* servants—poor Phipps in particular—nothing can be more devoted, heart-broken as they are, and anxious to live only as *he* wished! Good Alice has been and is wonderful. The 26th will suit me perfectly. Ever your devoted, wretched Child, VICTORIA R.

T. ALEXANDER SEED.

THE PEOPLE AND THE SCHOOLS

THE bitter strife over children and schools continues; and all who are sincerely concerned for the progress either of religion or of education must have felt that the year 1908 still finds the English people full of dismay, of dull hopelessness as to the issue. Some Liberal leaders are seeking to frighten the nation by the bogey of 'secularism'; and when a great political party begins to talk of being 'driven' towards a policy in which it does not believe, outsiders may well despair. We all recall the high hopes with which Mr. Birrell, full of generous sympathies and large faith, set out upon his adventure: last Christmas saw the end of it. It is easy to blame Mr. Balfour, or the House of Lords, or the passive resisters; it is more difficult to find in the dreary record of five years' struggle any light to help us to take up the problem again, any evidence that men of toleration and true Christian spirit will be allowed to promote a real reconciliation.

In spite of this settled gloom it is my purpose to show that a way of peace is possible, that an impartial survey of the situation, raising the vision a little above the fume of party strife, may help us, and may encourage men of sincere purpose to a revival of hope.

Let us begin by agreeing that from 1870 to 1901, in spite of much antagonism, the country as a whole was satisfied with the course of events, and that the Acts of 1902 and 1903, by opening afresh the whole problem, were responsible for the intensity and bitterness of the strife that has followed.

Hence an impartial observer would start by inquiring, What were the errors in those Acts? *Let us go back, so far as we may, to 1901*; and amend the situation as it stood in 1901 with any experience that these weary, unfruitful years may have supplied us.

It is certain that if any half-dozen reasonable and tolerant statesmen were at this moment to meet privately at a 'Round Table,' they would take as a starting-point for negotiations the situation of 1901; and there is only one grave objection to their treating the problem in this manner before public audiences. This objection comes from the fact that statesmen of all parties have given pledges, i. e. they have laid down abstract doctrines of political or religious 'rights,' and have engaged to embody their doctrines in an Act of Parliament.

Before sitting down to our Round Table we must therefore see what these doctrines involve, and whether it is possible to propose an honourable compromise. The High Church and Romanist parties declare an abstract 'right' of the parent to demand always and everywhere a school in accord with the parent's religion; their opponents claim the abstract right of the taxpayer and ratepayer to resist any payment for education which involves the receipt of public money by a denominational school. A third doctrine was contained in the first clause of Mr. Birrell's Bill, which copied the ill-fated doctrine of 1902, and declared that, under all circumstances, every school must be under the control of a local as well as of the central authority. This appears to have been a doctrine in special favour with Whitehall, and it was welcomed by Mr. Balfour because it enabled him to destroy the School Boards. But there is no particular virtue in it; if it seems good to the State to aid an institution directly from Whitehall without the intervention of a local authority, what is there to hinder? In this business of education there must be scope for variety, and it is futile to try to impose a mechanical and simple rule which shall govern all cases.

It is clear that if any such doctrines are pushed to an extreme, a settlement is out of the question. To achieve peace we must be prepared to let these doctrines give way to a higher law—the law of tolerance and Christian charity, or, urging the same plea on grounds of common

sense, we point out to all these doctrinaires that the English people, Nonconformists, Catholics, Jews, have to live as citizens side by side, and they are not prepared to continue another five years of strife about the children, for the sake of enabling abstract principles to have a victory over common sense and charity.

So, for the moment, let us put our principles on one side and examine the situation from another quarter.

Government *has* to bring in an Education Bill, and this Bill, if it is to commend itself to the nation, must hit off the opinion and desires of the nation at large, of 'the man in the street,' the layman as distinguished from professional representatives whether political or religious. That is to say, although the Government, as supported by the Liberal party, must put the party view into its Bill, it must also give room in the Bill for the views and convictions of many who stand apart from party.

The following statements seem to the present writer to indicate the most important features of the situation—

(1) The great majority of the nation was content with the 'Board school' system, i.e. with a plan which allowed the local authority to determine the religious instruction and atmosphere of rate-aided schools.

(2) A small but earnest and devoted portion of the community, lay as well as clerical, object to such schools, and will insist upon retaining schools for their own children which shall be controlled by religious rather than civil authorities.

(3) And this minority, where it cannot maintain its own denominational schools, makes a good claim for 'facilities' in the public schools.

Now what has 'the man in the street' to say as regards the second and third of these views?

Little need be said as regards the third, for every one who has worked in schools will agree that all proposals for 'facilities' will be experimental; the visiting instructor is rarely a strong influence in a school. Hence it is only a

cheap generosity to offer to the Churches the opportunity of entering the school after school hours. The real controversy centres round the retention of denominational schools.

It is the conviction of the present writer that since the general election there has been a change in public opinion, not least in Liberal and Nonconformist opinion, towards toleration and sympathy; and this change may be expressed in propositions as follows—

(a) If a denomination, with its teachers, clerical and lay, is prepared to make real sacrifices for the maintenance of day schools, *similar to those that it makes for other religious and social work*, then the State may properly come to its aid to some extent with grants.

But (b) such schools must not be regarded as a substitute for the general provision of public Council schools free from tests and clerical control; and, in order to secure the liberty of the subject, every 'area' must possess one such public school, so that every child may be able to attend such a public school if its parents desire. Or, to put the situation in other words, the law must place a public school free from tests and clerical control within reasonable reach of every family; when this is done the State may extend some aid, in proportion to missionary zeal and sacrifice, to Churches that desire to maintain schools supplementary to the public system.

Or, to put it in a third way, we go 'back to 1901,' with the important stipulation that in sparsely populated areas the small denominational school must become public and be content with 'facilities.' To the Church of England this stipulation means an enormous loss in prestige and influence, for the parish school, both in town and country, is still regarded as a powerful ally of the parish services; we may expect that many Churchmen will continue their struggle to maintain the position of the parish priest. We are convinced, however, that the nation at large now rejects the theory implied in the association of school and parish; but we are equally convinced that it is anxious

to conciliate any Church organizations which display self-sacrificing zeal on the children's behalf.

Of such organizations we may take the Romanist as typical; what applies to them will apply, *mutatis mutandis*, to Jews, to High Churchmen, or to any other body whose religious tenets compel them to support day schools as part of their missionary propaganda. On any logical theory it is intolerable that a Protestant nation should be asked to spend its money on Romanist schools. The Romanist ideal, when pushed to its extreme, is plainly antagonistic to the supremacy of the civil authority; and the majority of teachers in Roman Catholic schools are under vows which conflict with their duty to the State. Our forefathers 'resisted' Romanist claims to the death, and it is not surprising that the cry of 'No Popery' should still be heard among us. But for many years, by general consent, public money has gone to aid Romanist schools—schools conducted as part of a 'mission' to convert heretic England and to re-establish the authority of the Roman See in public affairs. Why do we do it? The true answer is to say that we do it *because we can afford to do it*; we are so assured of the victory of progress and truth that we can be tolerant of superstition, and since those who practise this superstition are our fellow citizens, we can give them some aid in the education of their children. Since we compel their children to go to school, we are ready to share in the cost, although we are convinced that an education directed by Romanist priests is bound up with superstition, and is the enemy of enlightened progress. This, I take it, was the tolerant attitude of the great mass of our countrymen up to 1902; it was conveniently expressed in the practical provision that Romanist schools should supplement the aid of Whitehall by religious missionary benevolence. Mr. Balfour's Act destroyed that compact for the sake of an abstract doctrine of equal rights for all schools.

The Romanist schools have gained much in pocket by the Act of 1902, but the Roman hierarchy is far too shrewd

to be content with that, for it knows that it has obtained this money at the expense of the tolerant attitude which the English nation had hitherto observed. There is satisfactory evidence, which need not detain us here, that the Roman Catholic interest would be happy to accept the formula 'back to 1901,' and would thankfully resume 'the intolerable strain.'

It will, however, be urged in some quarters that we have little security for the future if we now consent to revert to 1901. True, the Romanist schools may, at a Round Table conference, agree to forgo rate aid and to find the balance from the resources of the Church; but will they keep the bargain in days to come? Can we compel them to keep faith with heretics? The question really supplies its own answer: we cannot compel them and we need not try. We may confidently rely, in the long run, on the common sense, the growing enlightenment of the nation; if we cannot rely on that, we have no faith in our own work. No doubt days of reaction will come; the tide of progress ebbs a little now and again; but clericalism has been taught a lesson, and arrogant pretensions from whatever quarter may be resisted as the years go by without alarm.

There is, however, one unfortunate consequence of the Act of 1902 which will make it hard for Romanists, and for other such organizations, to conduct their schools on the system of 1901. When these schools came on the rates, the teachers, as a matter of municipal equity, came everywhere on the scale of salaries adopted for the Board schools, and an amount of public money was thus expended largely in excess of what the teachers would have received if these schools had remained 'voluntary.' It cannot be said that the teachers have received more than their due, for no one holds that the Council teachers are extravagantly rewarded. But at the same time it is clear that the community, and more particularly the ratepayers, have been charged with a burden which ought never to have been laid upon them. Here were a body of school-

teachers, many of them nuns under strict vows to a religious community, whose function was distinctly that of a missionary character; who were avowedly sacrificing the temporal advantage of larger salary such as their colleagues in Board schools enjoyed, for the sake of spiritual ends; their status is altered, their salary is raised without their asking for it. No doubt many Church and Romanist teachers had been miserably paid, but so are thousands of missionaries in all Churches; it is part of the bargain, the surrender that the missionary makes when he devotes his life to the cause of the Church; nay, so absolute is the surrender in many cases that (as we have just seen) many nuns accept no salary at all, and when they receive the cheque from the local authority, it goes, of necessity, to the funds of their Order.

But the thing has been done, and it will be a great hardship for such schools to revert to 1901 with the requirement to pay the additional charges due to a temporary connexion with the local authority. We cannot say how a Government Bill should attempt to meet that difficulty; if the Roman hierarchy desires to make peace with the nation, it will not ask the Government to provide a remedy, but will rely upon itself. The chief lesson to be learnt by the episode is to beware once more of the fatal influence of vague educational doctrines. The passion for uniformity which prevails among legislators led them to suppose that all schools ought to be, and could be, made equally 'efficient'; and that this ideal of efficiency could be attained by equality of salaries.

All schools are not equally efficient, and it should never be the aim of Whitehall to make them so. All that the Government can require, all that public opinion requires, is that every child shall be educated *up to a minimum* of instruction necessary to discharge the duties of a citizen. And to achieve this end the Government can properly require that every school building shall exhibit a *minimum* of adequate equipment in structure and apparatus; also that every teacher shall receive a salary not less than

the minimum fixed as necessary to the discharge of the duties.

These things are necessary to efficiency, but they are not the entire, or even the essential matters in this work of education. The standard of efficiency varies entirely with the ideal of education—and of life—that a man sets before himself; it cannot be gauged by external equipment, as if it were an electric installation. The Romanist says that a poor building with a teacher of moderate intellectual gifts, may do more for true education than a university scholar teaching in a palace. She may, or she may not; but, if a certain number of parents prefer a humble nun to teach their children, the State may let them have their way so long as certain minimum conditions are fulfilled, as a safeguard against abuse. We are conscious that such views may not be welcome in all quarters; it is expected that friends of educational progress should on all occasions demand the higher standard of external equipment for every child. But these demands can only be justified when the people, rather than the educator, advance them; and if a small part of the nation is content with a humble education for their children, along with a specially religious atmosphere, the nation may, without peril, allow them to have their way.

As we have said, the Romanist position is merely taken as typical. There are other religious communities which may claim State aid on analogous grounds.

We have expressly refrained from referring to the Wesleyan Methodist policy, partly because there has always been a diversity of opinion in the Methodist Churches, partly because the course of discussion in that quarter has proved that Methodists are open to accept a solution which will commend itself to the general conscience of the nation, while being tolerant and sympathetic to all, both Jew and Gentile, who worship God in sincerity and truth.

It has been the main purpose of this paper to show how a settlement may be reached by discarding (in the

proper sense of the word) vague pledges or principles, and by interpreting, as clearly as may be, the trend of public opinion. It may be well, in conclusion, to say precisely what we think the forthcoming Education Bill should attempt, in order to satisfy this opinion. (1) It should continue unchanged the liberty given since 1870 to the local authority to provide undenominational religious instruction, or, if it so choose, to dispense with such instruction. (2) It should require all 'non-provided' schools either to become 'provided' schools, or to cease to be under the jurisdiction of the local authority. (3) The latter alternative would only be permitted in areas where there is a choice of schools, so that every child in the kingdom can find a publicly-managed school within reasonable distance. (4) Where the former alternative is chosen or imposed generous financial arrangements should be offered, so as to prevent any appearance of desiring to rob the Church. (5) Where the latter alternative is chosen, the Board of Education should resume the relationship which existed between itself and the voluntary school previous to 1902; but it will no longer regard such schools as providing a substantial part of the national provision for education; they will be merely supplementary, and their permanent existence will wholly depend upon the religious zeal of those who support them both by sending their children and by gifts of money offered in the missionary spirit of self-sacrifice for the religious ideal. (6) A generous arrangement of 'facilities' should be afforded, so as to reconcile as far as may be the conscience of teachers, of the clergy, and of parents.

From one or two hints communicated to the press—notably one to *The Tribune* in September—we are led to hope that the forthcoming Bill may contain provisions somewhat on the lines here set out; if so, we believe that the best men in all parties will combine to strengthen the hands of the Minister, and will overcome the enemies of peace who feed on agitation and strife.

J. J. FINDLAY.

THE SYNOPTIC PROBLEM

The Gospel History and its Transmission. By PROFESSOR BURKITT. (T. & T. Clark.)

The International Critical Commentary: St. Matthew. By W. C. ALLEN. (T. & T. Clark.)

The Human Element in the Gospels. By DR. GEORGE SALMON. (Murray.)

THE Synoptic Problem is much before us in current literature on New Testament subjects. Professor Burkitt's informing and suggestive work entitled *The Gospel History and its Transmission* has been followed at no great interval by Dr. Salmon's book, *The Human Element in the Gospels*. The same question is before us in the latest volume of the *International Critical Commentary*. In certain quarters this work has been received with some amount of disappointment as lacking the grammatical, textual, and exegetical features which have made Dr. Plummer's *St. Luke*, and the *Commentary on the Epistle to the Romans*, by Drs. Sanday and Headlam, invaluable to the student of New Testament Greek. It is, however, only fair to Mr. Allen to remember that he deliberately sets out to write rather from the historical point of view, and that he hopes thereby to discover the meaning which this particular Gospel had for the Evangelist and his first readers. It is therefore rather as a contribution to the solution of the Synoptic Problem that this work must be estimated.

Mr. Allen recognizes a variety of sources from which the first Gospel has been derived. These are—

1. St. Mark's Gospel in Greek.
2. A Greek translation of the *Matthæan Logia*.
3. A Greek translation of a collection of Messianic prophecies.

4. A few narratives identical with the form in which they appear in the third Gospel.
5. Palestinian traditions relating to Christ's birth and infancy.

He is at one with Professor Burkitt in rejecting the theory of another unknown Gospel, the *Ur-Markus* of German writers, which formed the basis of all three Gospels. Indeed, most English scholars hold that it is incredible that such a Gospel, if it ever existed, could have been allowed to disappear; and while its existence might have accounted for the similarities of the three Gospels, it fails entirely to explain the no less significant differences.

If the common basis of the Gospel story was documentary, it is certain that it must have been called into existence by some immediate need and without reference to its historic value in later days. Its author could not have thought for a moment that he was writing for all time. If it seemed desirable that a congregation of believers, or some individual like Theophilus, should receive a written account of the deeds and words of Jesus, he would proceed to give it; and while his reverence for the Person of Christ would cause him to treat his subject with care and reverence, he would not be over-anxious to make his story on one particular occasion exactly the same as on another. If he wrote with certain readers before him at one time and quite other readers on another, there might well be some amount of selection in the incidents chosen at one time and those which seemed suitable at another. If the two versions of his story appeared in different countries geographical references would differ, and historical allusions might in one case need explanation which would not be necessary in another. If any period of time elapsed between the first presentation of the story and the second, and if within that time further opportunity of accumulating detail were afforded, the later version would be richer, more vivid, more effectively presented than the earlier had been. Now, an *Ur-Markus* would give us the common basis which would account for the corre-

spondences, but it would fail to account for the differences, and the Synoptic Problem will never be solved until both of these features of the Gospel are accounted for.

That the common matter in the three Gospels was taken from a documentary source, and that this had Mark for its author, is now commonly accepted in England. In spite of the brilliant advocacy of Dr. Arthur Wright, the theory of oral tradition as the basis of the Gospels has not made ground in England. That there must have been such a stage in the transmission of the Gospel story is obvious, but there is a general consensus of opinion that it must have been very much shorter in duration than is required to establish the contention of Dr. Wright. Most scholars writing on this subject call attention to the extraordinary verbal correspondence to be found in the story of the healing of the Paralytic (Mark ii. 1-12 = Luke v. 17-26 = Matt. ix. 1-8). It is difficult to believe that any amount of stereotyping through oral repetition could have resulted in a correspondence so minute as to contain the awkward parenthesis which occurs in all three Gospels: 'Then said He to the sick of the palsy.'

If we may accept the basis as documentary it is equally certain that the document must have been Markan. Mr. Allen says that 'Almost the entire substance of the second Gospel has been transferred to the first,' and both Mr. Allen and Professor Burkitt believe with Wellhausen that 'Mark was known to the other Synoptists in the same form and with the same contents as we have it now.' Now it is just at this point that we join issue with these writers. The statement goes farther than is necessary as a counter statement to the doctrine of an Ur-Markus, and it raises as many difficulties as it removes. Those difficulties gather round the divergencies which are no less factors of the 'problem' than are the similarities. For if the three writers had the same narrative before them, or if two of them used Mark as we know him for the basis of their narrative, it is difficult to see why Matthew should have omitted such incidents as are recorded in Mark i.

23-26, i. 35-39, iv. 26-29, vii. 32-37, and viii. 22-26. It may be said that the personal equation of the writer accounts for the omission, that the incidents in question were not so much to the mind of the first Evangelist; but the extreme deference shown to the Markan narrative when it is followed—a deference extending even to the use of unfamiliar words, goes entirely against that answer. So also the healing of the centurion's daughter is described by Matthew and Luke (Matt. viii. 5-13 = Luke vii. 1-10), but it is omitted by Mark. Such an omission from the second Gospel certainly goes against the theory of an Ur-Markus. Mark could scarcely have omitted it if it had existed in his source, but to account for the omission it is not necessary to urge, as Mr. Allen does, that Matthew and Luke here drew from some common documentary source not available to Mark. The positing of an additional source to account for every exception to a rule laid down is a short and easy way out of a difficulty, but it is not one that can be safely followed. The introduction to the story of the Feeding of the Five Thousand exhibits, as Professor Burkitt says, the characteristic differences of the three Evangelists. It may very well then serve as an illustrative passage in this connexion. Now, the passage in Mark is particularly full, and would suggest additional matter in the second Gospel, intended to amplify, and possibly to explain, the mere outline in Matthew and Luke rather than an abridgement of Mark by the other two. The fact that our Lord and His disciples 'had no leisure so much as to eat' explains the withdrawal into the desert; the statement that the multitude 'ran on foot from all the cities and outwent them' accounts for the statement, otherwise so strange in Matthew, that on landing they 'saw a great multitude,' and it is difficult to believe that if Luke had before him the second Gospel as it stands, with its statement that the multitudes 'were as sheep not having a shepherd,' he would have omitted words which were so much according to his taste.

Every one will admit that the passage in Mark is far

more vivid than it is in either of the other two; and while curtailment on the part of the latter is a possible explanation, yet every one knows how in the frequent telling of a story details are added to the later version which make it fuller, more vivid, more effective in the telling; and to us it seems more probable that the fullness of Mark is gained by additional matter, the fruit of continued association with Peter, than that Matthew and Luke by some strange coincidence should agree to omit this detail and that from their Markan original. In one passage Professor Burkitt says that there is more support than in any other to the theory that Matthew and Luke used Mark in a form different from that in which it is known to us. It is the passage in which the guards covered the face of our Lord, and striking Him, called upon Him to 'prophesy' (Mark xiv. 65 = Matt. xxvi. 67 = Luke xxii. 63). Of this Mr. Burkitt says that 'if two or three other passages of equal cogency occurred, we should be obliged to conclude that Matthew and Luke used a form of Mark different from what we know.' To us it seems that the passage from Mark vi. is equally cogent, and there are others which might be cited. Some of the passages omitted, on this theory, by Luke describe incidents which must have appealed very strongly to him apart altogether from the fact that they were due to an authorship which he so strongly respects. Surely the healing of the deaf (Mark viii. 22-26) and that of the blind (Mark vii. 31-37) must have appealed strongly to 'the good Physician,' if they had appeared in the edition of Mark which he used, and it is, to say the least, most strange that both Matthew and Luke, writing quite independently of one another, should agree to shorten their narrative by the omission of these incidents.

Again, one of the strongly marked characteristics of the second Gospel is the frequency of reference to the mood, the feeling, even the facial expression of our Lord. This Gospel, as is well known, is full of them; the first and the third agree in omitting them. Mr. Allen, follow-

ing Sir John Hawkins, suggests that this was due to a reverence for the Person of our Lord which developed in the Church with increasing years, and which would thus be more felt by those who came after Mark. But while we may acknowledge that one of the two might from some such consideration omit this detail or that, it is very difficult to believe that two independent editors would invariably fasten upon the same details for omission. The explanation also lacks consistency, for there are not a few passages in Matthew and also in Luke which would indicate an appreciation of personal details or describe an unworthy spirit existing among the disciples. That there would be a certain amount of 'editing' of the Markan narrative by subsequent editors need not be disputed. Luke might well improve on the style of Mark, and the author of the first Gospel might, to serve his purpose, make alterations in the vocabulary used. This need not, however, be pushed too far. It is granted that the second Gospel, as we have it, is by far the most vivid of the three, and it would be in accordance with this that the historic present, for instance, would be used. Sir John Hawkins reckons no less than 151 instances of the use of this tense in Mark, and only 21 in Matthew. We need not suppose that Matthew deliberately altered the tense. In the Mark which he used it may not have appeared in any great frequency. It is the most natural thing in the world that a narrative should become more vivid by frequent repetition, and if Peter daily recounted the story of all stories, making the personality of his Master pass more and more distinctly before his hearers, it is not to be wondered at that, while the narrative was substantially the same, and while whole passages might retain their earlier forms of expression, the *dramatis personae* should stand out in sharper outline, and the whole narrative gain in dramatic power and vividness. If, then, it could be shown that there is *prima facie* evidence for supposing that Mark made more than one edition of his copy of his memoirs, and that the second Gospel, as we have it, is the

latest of the three, if further it could be shown that Mark's intercourse with Peter was considerably extended, we may well imagine that any later version of these memoirs would be considerably amplified, as well as enriched with personal details which had been found in the course of narration to be both welcome and effective.

Now, the writers whose works have recently appeared, pay little attention to patristic evidence on the subject. And, indeed, in face of the theory they favour, that evidence is inconsistent and confusing enough. Chrysostom says that the second Gospel was written in Egypt, but Epiphanius declares that it was written in Rome. Eusebius says that Mark took his Gospel with him when he went to Egypt, and that this took place in the early years of the reign of the Emperor Claudius, say A.D. 41. Clement of Alexandria says that Peter was careful neither to hinder nor to discourage Mark in his work of writing down these memoirs, while both Eusebius and Origen speak of Peter as approving of the memoirs. Now, we know that Mark was the 'interpreter' of Peter, who seems to have been on intimate terms with Mark's family. We also know that Mark founded the Church in Alexandria, and that he afterwards joined Peter in Rome (1 Pet. v. 13), when we may assume that he was able still further to enrich the record of the memoirs of Peter. If then we assume—and no great effort is required—that Mark first prepared these memoirs for the Christian Church in Alexandria and afterwards rewrote them when further intercourse with Peter had enabled him to write such a Gospel as Peter could approve of, we not only reconcile the differing statements of the Fathers cited above, but we secure for the three Gospels that Markan basis which all are prepared to grant, while we offer a natural explanation of both the similarities and the divergencies which exist between the three. To this Markan basis the editors of the first and third Gospels made notable additions. Each had his own story of the Nativity, and Luke seems to have had a special source for his account of our Lord's

resurrection, while both used the logia of Matthew according to their individual purpose.

It is not difficult to show that while the narrative portion of Matthew has a distinct suggestion of an Alexandrian entourage, that of the second Gospel might well have been written in Rome. The whole theory has been further developed by Monsignor Barnes in the *Monthly Review* for September 1904 in an able and suggestive article. M. Barnes posits no less than three editions of Mark, one of which he considers formed the basis of the narrative portion of the third Gospel, and the second of which appears in the narrative portion of the first, while the third edition is Mark as we have it. There are difficulties in accepting the whole of the theory as M. Barnes has elaborated it, but we plead for a fuller consideration of such an account, as affording a more likely solution of the Synoptic Problem than any theory that the editors of the first and third Gospels had before them the second Gospel as it is known to us.

W. W. HOLDSWORTH.

SOCIALISM

1. *The Citizen of To-morrow. A Handbook on Social Questions.* Edited by SAMUEL E. KEEBLE, for the Wesleyan Methodist Union for Social Service. (London: Charles H. Kelly. 1906.)
2. *Industrial Day-Dreams. Studies in Industrial Ethics and Economics.* By SAMUEL E. KEEBLE. New edition. (London: Robert Culley. 1907.)
3. *The A B C Annotated Bibliography on Social Questions.* By S. E. KEEBLE, for the Wesleyan Methodist Union for Social Service. (London: Robert Culley. 1907.)
4. *The Pattern Nation.* By SIR HENRY WRIXON, K.C.M.G. (London: Macmillan & Co., Limited. 1906.)
5. *True and False Democracy.* By NICHOLAS MURRAY BUTLER, President of Columbia University. (New York: The Macmillan Company. 1907.)

FEW topics have occupied more space in the newspapers during the past year than 'The Fight against Socialism'; but it may be doubted whether the flood of articles and correspondence which has appeared under this attractive headline has materially helped those who derive their information on the subject solely from these sources to realize very clearly the precise object of the conflict and the issues it involves.

The complexity of these issues may, to some extent, be gathered from the fact that, though Mr. Keeble's useful *Bibliography on Social Questions* includes 350 works, it is stated by the author to be 'meagre and incomplete' in comparison with 'the vast and ever-swelling literature on the subject.'¹ It is also evidenced by the number of different

schools of Socialism, which, setting aside the continental Socialism of Marx, Lassalle, Engels, and Proudhon, are propagating their creeds in this country—the Social Democratic Federation, the Independent Labour Party, the Christian Socialists, State Socialists, Fabian Socialists and the 'Indefinite Socialists,' who, without troubling to examine the tenets of any of these other schools, like to assume, from benevolent or political motives, that 'we are all Socialists now.' A problem so many sided can never receive the thorough and unbiassed consideration it demands in discussions in the newspapers, which, important as is the service rendered by the Press by the ventilation of such questions, and despite the ability and fairness with which such discussions are usually conducted, must always be superficial and discursive, and animated by the partisan spirit which both in newspapers and platform controversy engenders exaggerations and misstatements of fact. 'The headline of to-day,' to quote Mr. Murray Butler, becomes 'the rallying-cry of to-morrow.'¹ Mottoes are substituted for principles, and 'the argument by epithet' is accepted as conclusive on points requiring long and careful investigation. Important questions are treated as cards in the great game of party politics, in which all questions are represented as having only those two sides which appeal most strongly to popular prejudice; and each party relies for success rather on the denunciation of its opponent's shortcomings than on the merits of its own cause. In the case of Socialism, as of all other questions brought within the political arena, the newspaper reader has therefore to base his conclusions on the points at issue chiefly on highly coloured presentations of the faults on both sides. He is informed by the thorough-going Socialist that every owner of property belongs to a band of brigands who, owing to the liberty at present unfortunately accorded to the individual of enjoying the fruit of his labours, are perpetuating a civilization based on the spoliation and oppression of the poor. The extreme

¹ *True and False Democracy.* Preface, p. viii.

individualist tells him that every Socialist is an unprincipled robber, who justifies his schemes of plunder on the ground that they are inspired by the highest principles of justice and charity—like the old soldier encountered by Gil Blas on his journey to Oviedo, who, ensconced in an adjacent thicket, took a careful aim at the traveller with his carbine and then piteously implored him, 'for the love of Heaven,' to drop a few coins into an old hat lying in the middle of the road. He is thus led to believe that Socialism is simply a struggle between 'the haves' and 'the have nots,' and if he is not impelled by his natural predilections to become either an ardent supporter or opponent of its doctrines, to assume that he has fully acquainted himself with all the essential facts of the subject.

Though it must be admitted to be true, when regarded from a purely political and economic standpoint, this narrow view of Socialism is seriously misleading. That the adoption of the creed of the Social Democratic Federation and Independent Labour Party would entail a conflict between 'the haves' and 'the have nots' can hardly be doubted. No man, however, and certainly no Christian, could conscientiously enter on such a disastrous struggle without having thoroughly acquainted himself with the causes by which it had been induced and with the ethical aspects of the question represented by other less extreme forms of Socialism, and those desirous of doing this will derive valuable assistance from the works under review. *The Pattern Nation*, and *True and False Democracy* are able and forcible, though temperately written, expositions, on the one hand of the working and ultimate results of State Socialism, and on the other of the relations between Socialism and political liberty and democracy, and they derive additional weight from the identity of the conclusions arrived at on many points by authors who have respectively studied the subject in this country and in America. *The Citizen of To-morrow*—a series of papers by different writers of authority written from the point of view of the young—and the new edition of Mr. Keeble's

Industrial Day-Dreams treat of Socialism in connexion with the various social problems of which it is the outcome, and from a Christian point of view; and it is to be hoped that these works may not only materially promote the objects of the Wesleyan Methodist Union for Social Service, for whose members they are primarily intended, but also find a wide circle of readers amongst Christians of other denominations. Mr. Keeble's interesting work is especially valuable not only for the information embodied in its concise historical account of the various forms of Socialism in this country and on the Continent, and its lucid analysis of their most important tenets, such as 'The Labour Theory of Value,' 'Interest,' and 'The Law of Supply and Demand,' but also on account of its eminently fair and sympathetic criticism of Socialism, and its insistence on the importance of the development of social service and the education of social sympathies as factors in the solution of social problems. Those who object to Social Christianity, on the ground that it diverts the Church from purely spiritual by engrossing her in secular work, which dissipates her energies and lowers her tone, may possibly hesitate to respond to his appeal that she should address herself to the social problem. The majority of Christians would, however, probably admit that this problem will never be rightly solved apart from Christianity, and that the solution depends, as he points out, not merely upon the possession of 'the Christian temper'—of which, it may be observed, *Industrial Day-Dreams* furnishes a most excellent example—but upon 'the application of the direct ethical standards of Christianity as tests, and of Christian principles as guides in the inquiry.'¹ The various measures now termed 'State Socialism,' which, beginning with the Factory Acts, followed the collapse of Owenite Socialism and the failure of the Chartist Movement, which was its principal result, may be said to have been inspired by these principles. During the last half-century, how-

¹ *Industrial Day-Dreams*. Preface, pp. vii, viii. pp. 20, 21.

ever, the extension of the system of representative government, the political form which Socialism properly so-called has assumed, and the hostility of a large proportion of Socialists towards Christianity, have combined to increase the difficulties of their application; and it may therefore be of interest to consider briefly some points which suggest themselves as of importance in connexion with the effect of these changed conditions upon the attitude of Christians towards the Socialistic theory of reorganizing society upon the basis of equality and common property.

1. With the motive of Socialism—the reorganization of society, so far as it concerns the improvement of its intellectual, moral, and spiritual condition—Christianity must of necessity always be in agreement. The changed conditions above alluded to have in no way affected its primary cause—that inequality in the social state of men, which is one of the main sources of the manifold wrongs and sufferings of the poorer classes of the community and which has never appeared more glaring and unjust than under modern civilization. Socialism is a demand for the removal of this inequality and the redress of the evils resulting from it. Its founder, Robert Owen, though he erred grievously in his attacks on religion and on marriage, was the pioneer of co-operation, of the Factory Acts, of infant schools and other social reforms, the extension of which has been largely instrumental in ameliorating some of these evils; and its fundamental object, therefore, commands not only the sympathy but the services of the Christian Church.

That Church has already given, and is now giving, practical proof of its recognition of this fact. State Socialism, as has been said, is the result of the adoption by the legislature of the principle of 'the practical application of Christianity to the purposes of trade and industry,' which was stated by its organ, *The Christian Socialist*, to be one of the main objects of the Christian Social Movement in the Church of England initiated, after the collapse of Owenite Socialism and its offspring Chartism, by the late F. D. Maurice in conjunction with J. M. Ludlow, Tom

Hughes, Charles Kingsley and others of his disciples.¹ During the last quarter of a century that movement, largely revived by Arnold Toynbee in 1883 and now represented by the Christian Social Union, Oxford House, Toynbee Hall, and the Church Army, has advanced by leaps and bounds. As shown by Mr. Keeble in his interesting chapter on Christian Socialism,² it is now also being actively carried on by various other branches of the Christian Church—the Roman Catholics, Wesleyans and Congregationalists, and the Salvation Army, all of whom have their Labour Homes and Settlements—not only in this country but in Germany, France, and Belgium. Though the Christian Social Movement in each branch of the Christian Church is only supported by a portion of its members, a considerable section of that Church regarded as a whole is, by means of various organizations (some of the most notable of which are the Unions for Social Service founded by the Wesleyan Methodists, Primitive Methodists, and Presbyterians, the first-named of which has 1,500 members), striving to respond to the Socialist cries for a reorganization of the social order—equality of conditions in labour and a fair share of its profits to the labourer—and to realize the New Testament idea of a Christian Church as defined by Canon Moore Ede: 'that of a body of men bound together by their belief in the character of God and the laws of God by social service.'³

This belief, however, binds its professors to observe the Divine Law, and thus imposes a limit on the extent to which the Christian Church can co-operate with those who not only deny its obligations but desire to prevent others from obeying it. The political Socialists who claim—and, as the direct descendants of the Owenites, with some justice—a monopoly of the name, despise State Socialism and abominate Christian Socialism. No regeneration of the

¹ Mr. Ludlow and a few other of the early Christian Socialists still survive.

² Pp. 89-98.

³ Hulsean Lectures, 1893. Cf. Dr. Frank Ballard's paper in *The Citizen of To-morrow*, on 'Christianity and Socialism,' p. 87.

existing industrial system will satisfy them unless it is accompanied by a destruction of the whole of the existing social organization, if necessary, by physical force. They therefore demand the abolition of private property, and as they are equally hostile to the institutions of marriage and the family, on which, with that of private property, existing civilization is based, they desire to substitute for them 'free love' or unions and separations at will, and, as a necessary corollary, State support of mothers, and State nurseries for children. Lastly, though there are some Socialists who, like Mr. Keir Hardie, are Christians, the large majority, both in this country and on the Continent, are avowed atheists and agnostics. They are, therefore, bitterly opposed to Christianity, to which some of them ascribe all the evils of mankind, and are as eager for its destruction as were the Pharisees and Sadducees or the Roman Emperors during the early years of the Church.¹ It is obvious that no Christian can have part or lot with the professors of doctrines such as these; it is, on the contrary, their duty to oppose their propagation as strongly as the evils of drink or gambling. 'Socialism,' to quote Mr. Keeble, 'is professedly a theory for this world,' and as it is international and, like Mohammedanism, aspires to universal dominion, its triumph would mean the materialization of mankind and the stifling of its spiritual life.²

2. The aspirations of Socialism are, no doubt, as Sir Henry Wrixon says,³ not only humane but even noble: 'Nothing less than to lift the masses once and for ever out of poverty and to free them from the irksome, ceaseless struggles of life'; but to the Christian they are vitiated by the refusal of Socialists to acknowledge the spiritual side

¹ *Industrial Day-Dreams*, pp. 143-148. The writer well remembers some years ago hearing Mr. Foote, during a debate at Camberwell with the late Mr. Rosseter, who devoted himself to combating atheism among the working classes, upholding the thesis that Christianity was the origin of all human misery and that Socialists intended to 'sweep it from the earth.'

² *Industrial Day-Dreams*, pp. 147, 148.

³ *The Pattern Nation*, p. 18.

of man's being. They are limited to the desire to provide him with the comforts, luxuries, and amusements of life; and the methods by which it is proposed to realize these aspirations could hardly fail to check that development of character in the individual which is one of the primary aims of Christianity, and for which the trials and discipline of life are regarded by the majority of Christians as providing part of the necessary training. All those who agree with Mr. Murray Butler in regarding 'the individual human mind and soul, with its capacity for growth and service,' as 'the most precious thing in the world,' must equally agree in opposing the evils which must inevitably result from 'denying it utterance and expression, political, economic and moral,' and binding it to Socialistic formulas designed solely 'to serve the selfish ends of mediocrity.'¹ The identity of aims, within the limits before specified, of Christianity and Socialism should not blind Christians to the individualism of their faith. Christianity, like Socialism, recognizes the brotherhood of mankind, but it is a brotherhood in which the fraternal relations are the spontaneous outcome of Christian charity and not of social laws enforced by a benevolent despotism. It teaches that the fulfilment of man's duty to God consists in the performance of his duty towards his neighbour; but it also teaches that every man is for this purpose individually entrusted by God with certain spiritual, mental, and bodily powers, which vary in the case of each individual, and that he is individually responsible to God for their use and for that of the opportunities—which also vary in the case of each individual—vouchsafed to him by God for turning them to account. The development of these powers to their utmost extent for the service of God, through the service of his fellow men, is to be the chief object of his existence. It can, however, only be adequately attained when men have sufficient freedom of action to enable them to make their individual choice between good and evil or, in other words,

¹ *True and False Democracy*, pp. 13, 14.

when they are in the full enjoyment of political liberty. Such liberty would be impossible in the ideal Socialist state, and, judging by the experience of history, this fact appears, apart from its relation to Christianity, to be fatal to the continual existence of the material paradise contemplated by Socialism, even if its creation proves possible.

Human nature has remained practically unchanged since the beginning of history, and its predominant characteristic is still the divinely implanted instinct which impels each man to seek the improvement of his condition by the acquisition of such things as are the lawful objects of human desire, and to transmit the results of his toil to his descendants, and which has produced the two great institutions upon which civilization is based—property, 'for the preservation of which,' as Locke says, 'men enter into society,' and marriage. Socialism, however, ignores these facts, and proposes to substitute for the existing civilization one in which human beings will be required to eradicate these fundamental instincts and renounce their liberty in return for permanent material comfort. The programme of the English Social Democratic Federation is practically identical with those of the German Socialists and French Socialists respectively, issued in 1891 and 1902. This manifesto states that 'the emancipation of the working classes can only be achieved through the socialization of the means of production, distribution, and exchange, and their subsequent control by the organized community in the interests of the whole people'; and it urges, as immediate measures of reform, 'financial and fiscal repudiation of the National Debt,' 'abolition of all indirect taxation,' and the institution of a cumulative tax upon all income and inheritance exceeding £300.' The aim of the Fabian Society, which represents the thoughtful and cultured phase of English Socialism, is 'the reorganization of society by the emancipation of land and industrial capital from individual and class ownership, and the vesting of them in the community for the general benefit'; while that of the Independent Labour Party, which, as

stated by Mr. Keir Hardie in the *National Review* for August 1903, is a Socialist and not a purely working-class organization, is 'the creation of a co-operative commonwealth founded on the socialization of land and capital.'¹

When Robert Owen initiated the demand for social equality embodied in the above manifestoes—which, notwithstanding the modifications in modern English Socialism as reintroduced from Germany twenty-five years ago, are practically an expansion of it—the principle of political equality was so little recognized that Liberals like Macaulay regarded universal suffrage as 'incompatible with property and therefore with civilization.' Its reiteration in the present day, therefore, derives an altogether new significance from the fact that lawful government by the majority of the people has become an established fact, and that it is addressed to those most likely to sympathize with it instead of to a section of the community who, like Gladstone, Cobden, Bright, and other reformers who gave the vote to the masses, believed, as Gladstone wrote in 1877, that the new voters 'would lean confidently' on their judgement.² This significance is, however, to some extent counterbalanced by the fact that the ablest Socialists, though glad to utilize political equality to attain their ends, acknowledge that the maintenance of social equality in their ideal state necessitates the sacrifice of liberty. 'To suppose,' says Mr. Sidney Webb, 'that the industrial affairs of a complicated industrial state can be run without strict subordination and discipline, without obedience to orders and without definite allowances for maintenance, is to dream not of Socialism but of Anarchism.'³ Socialism thus offers democracy, which, through the establishment of political equality, has become the apparent destiny of Western civilization, a benevolent autocracy which will be administered on the old principle under which all autocracies have been supported, that the chief design of good government is not liberty but the right management of

¹ Cf. *The Pattern Nation*, pp. 74-6.

² *Ibid.*, pp. 6-8, 25.

³ *Ibid.*, p. 160.

the people. Under this system the State and municipal industries will be managed on political instead of commercial principles, since it is to escape the struggle of the *commercial* side of life that such industries are started; and the masses of State and municipal employés will be able, through the ballot, to dictate their own terms to the managers—a system which, combined with the habit of mingled extravagance and dependence begotten by paternal government, must inevitably check the powers of production of the Socialist State.¹ The evils of the exploitation of one individual by another, which are incident but by no means necessary to the existing social order, will be replaced by the far greater evils resulting from the exploitation of one by all, which will be the necessary consequence of the abandonment of liberty on the establishment of a Socialistic democracy.² To secure economic and social equality—which the late Lord Acton described as ‘the deepest cause which made the French Revolution so disastrous to liberty’—the more efficient must be prevented from outstripping the less efficient, since, as equality of ability, of efficiency, and of physical powers are unknown among men, this is the only means of securing equal results from each. In its blind devotion to a formula Socialism has, in short, as Mr. Murray Butler points out, failed to take account of the facts.

It seeks to accomplish what it conceives to be a juster economical and political condition by substituting for individual initiative collective and corporate responsibility in matters relating to property and production, in the hope, thereby, of correcting and overcoming the evils which attach to an individualism run wild. The corporate or collective responsibility which it would substitute for individual initiative is, however, only such corporate or collective responsibility as a group of these very same individuals could exercise, and Socialism is therefore primarily an attempt to overcome men’s individual imper-

¹ *The Pattern Nation*, pp. 18, 138–159.

² Cf. *True and False Democracy*, pp. 20, 21.

fections by adding them together in the hope that they will cancel each other . . . which is not only bad mathematics, but worse psychology.¹

Owing to this disregard of facts and of the experience of history, its proposals appear no less unpractical than revolutionary. Ignoring the complicated structure of society—the upper, middle, and lower classes of which each comprise three similar subdivisions, with innumerable gradations of rank due to the inequality of men's mental and physical capacity—it describes it as consisting of only two sections—termed, according to circumstances, 'the rich and the poor,' 'the classes and the masses,' or 'capital and labour'—and proposes to merge these into one in which variations of rank will be rendered impossible by depriving its members of the right of individual initiative.² Regardless of the facts that if the income of the whole of the property owned by the State and private individuals in this country were appropriated, it would only yield £38 per head per annum, and that it would be necessary to almost double the annual production of wealth in order to increase the individual income by 2*d.* a day, it announces its intention of abolishing poverty for ever by the redistribution of wealth.³ As brotherly kindness and self-denial are essential to unity, it proposes by means of this redistribution and by legislative enactments to effect that regeneration in the nature of mankind which, unless its Government is prepared to rule by the tyrannical methods of Robespierre, will be absolutely essential to the existence of the ideal State. It assumes the conversion of the whole world to its creed, and, ignoring the evidence of the importance of individualism furnished by the civilization

¹ *True and False Democracy*, p. 12 ; cf. pp. 9, 10.

² Cf. two articles by the writer in this REVIEW, on 'Socialism and Self-Help' and 'Social Anatomy,' July 1889, Art. VIII. pp. 247-8 ; July 1895, Art. VI. p. 310.

³ Cf. an address by Mr. Morton Fruen on Socialism at a debate at the Town Hall, Shoreditch, Oct. 25, 1907.

it proposes to destroy, promises to give us a much better one in its place if man will only consent to surrender the right to think and act for himself. It would thus, as Mr. Murray Butler well says, 'wreck the world's efficiency for the purpose of redistributing the world's discontent,' and render impossible that 'moral education of the individual human being to the point where he realizes the squalid poverty of selfishness and the boundless riches of service' which will alone 'lift civilization to a higher plane and make true democracy secure.'¹

3. It is primarily to a moral education of this description, the diffusion of which is the inspiring motive of the Wesleyan Methodist Union for Social Service as of all kindred organizations emanating from Christian Socialism, that we must, as it appears to the writer, look for the redress of the social evils for which Socialism professes to provide the sole remedy. Those who, while recognizing the existence of these evils, deny the capacity of Socialism to deal with them, will generally admit that they can never be adequately dealt with until men have thoroughly realized the great moral issues and principles involved in human institutions—the family, property, law, the Crown, and the State—and learnt to regard civic duties as Christian duties, for the fulfilment of which every citizen is morally responsible.² Those who wish to acquaint themselves with the character of these social evils may be recommended to study the chapters in *Industrial Day-Dreams* on the Modern Industrial System, the Living Wage, and the Labour War.³ They arise, broadly speaking, from the want of equality in the objective conditions of labour, especially such as are created by the State; in the lack of adjustment between the responsibility and oversight of the community, acting through its governmental agents, and the exercise of individual initiative in matters relating to

¹ *True and False Democracy*. Preface, p. ix.

² *Ibid.*, p. 100, and cf. Mr. Keeble's chapter on 'The Service of the Citizens,' in *The Citizen of To-morrow*, p. 287 et seq.

³ *Industrial Day-Dreams*, p. 219 et seq.

property and production which arises from the changes in economic and industrial life during the last sixty years; and in what is termed the 'exploitation' of one individual by another, or by the community, the worst forms of which, in the opinion of Mr. Murray Butler, spring from 'community-given monopoly or privilege, and the relation between the individual and the community.'¹

While the complete failure of all the small Socialist communities hitherto founded does not inspire confidence in the prospect of the solution of problems such as those just specified through the conversion of Great Britain into a Socialist State, it has yet to be proved that they must be regarded as insoluble by a democracy based on freedom and the natural individuality of man. All the progress, spiritual, moral, mental, and physical—every device, invention, art, science, and form of knowledge known to man—which has been made by mankind since the world began, has been the result of individual initiative, which has raised the mass of men, who but for it would never have risen, to a higher plane; and as modern civilization has been created by 'individualism,' the evils incident to, but not essentially part of, that civilization must be capable of amendment through specially devised operations of the same force.

Crying as these evils are, their magnitude hardly justifies Socialists, and many semi-Socialists, in regarding modern civilization as being hopelessly evil, and ignoring the evidences it exhibits, when compared with that of the old world, of progress in the direction of humanity—such as the abolition of slavery and of barbarous tortures, punishments and cruel sports, the growth of all forms of charity, and, more especially, the general recognition of the evils in question. 'The history of the English people,' says Mr. Fiddian Moulton in his excellent paper on the subject, 'is the history of consistent and steady progress from serfdom to citizenship.'² The condition of a con-

¹ *True and False Democracy*, p. 22, and cf. pp. 19–28.

² *The Citizen of To-morrow*, p. 5.

siderable proportion of the working classes is undeniably still deplorable. It is, however, as unwise as it is unfair to deny that it exhibits no improvement when compared with that of practically the *whole* of that class at the passing of the Reform Bill of 1832; when sanitation and elementary education were alike unknown, when the poor had no holidays save Sundays, and none of the recreations, free libraries, public parks, workmen's dwellings, workmen's trains and trams, and other advantages of the present day; and when workers in factories were wellnigh unprotected and children were employed in all the principal manufactures throughout the kingdom. That these disabilities have been largely removed and these advantages now provided is due on the one hand to the great progressive movement, half social, half political, which has governed English thought, science, and legislation during the last century; and on the other to the development, through this movement, of the great powers of self-help and self-government of the working classes themselves. No better evidence of the capacity of free democracy and individualism to carry on this movement to its fullest extent can be adduced than the great associations for self-help organized by these classes—friendly societies for providing for the workman in trouble, sickness, and old age; trade unions for securing him adequate wages and maintaining him when unemployed; co-operative societies for providing him on the one hand with cheap food and clothing, and on the other enabling him to start in business for himself; building societies for securing him a freehold house; and loan societies which enable him to procure advances in times of difficulty or for new ventures. As long ago as 1889 the 30,000 societies of this description registered at the Friendly Societies Office comprised some six million members and possessed funds amounting to over £75,000,000 sterling, and their total number is now 30,572 with 18,000,000 members and £197,000,000 funds; whilst the increase of the individual wealth of the working man is shown by the growth of the computed capital of savings banks from £33,772,412 in 1881 to £66,018,286 in 1891,

and to £204,000,000 in 1906. Though only a portion of the working classes belong to these societies they have become the governing centres for the various branches of social administration which they manage, and exercise an influence which extends far beyond their own limits.¹ That Socialism should be antagonistic to these bodies, the inspiring motive of which would necessarily be destroyed by its establishment, is obvious; but it is equally obvious that they are eminently calculated to aid in the furtherance of that regeneration of the social order at which Socialism aims.

It is pointed out by Sir Henry Wrixon that the two main objects to which free democracy is at present called on to devote itself are 'the purging of the free system from abuses that have grown up round it, but are no true part of the system itself,' and 'facilitating the development of the wage earner into a profit sharer.'² The first of these objects is, it is needless to say, eminently one for the consideration of the Labour Party, were it willing to deal with it from the standpoint of individualism instead of Socialism. The attainment of the other is now facilitated by the growth of co-operative industries, the promotion of which, as Sir Henry Wrixon justly observes, offers one of the most practical modes for the solution of industrial difficulties. The form of profit sharing which provides for the conversion of the employés of a firm into shareholders in the business, and, while giving them a personal interest in its success, ensures a regular supply of labour for its management, has answered admirably both in France—notably in the case of the Paris Bon Marché—and in Denmark, where the employés of the State railways are shareholders. In this country, however, it has only been adopted by the South London Gas Light Company and a few other firms, and it obviously rests with employers to take the initiative in its extension. Of more importance and interest from the individualist point of view is the

¹ Cf. REVIEW, July 1889, Art. III. pp. 256-9, and as to statistics of Friendly Societies and Savings Banks, Report Chief Registrar of Friendly Societies for 1906, Part A, pp. 6, 17, and cf. App. N, published separately.

² *The Pattern Nation*, pp. 143-6.

Labour Co-Partnership Movement, which represents the *productive* phase of co-operation, and comprises societies of workmen who co-operate for the purpose of carrying on a trade or industry. Co-operative production has been widely adopted throughout Ireland, where the success of the co-operative creameries and other agricultural societies has caused a revival of agriculture which has greatly benefited the country; and it has also, during recent years, been steadily growing in England, where it was first supported chiefly by artisans, such as printers, bookbinders, leather sellers, and shoemakers, but is now being adopted for agricultural purposes also. In both the above forms of profit sharing 'a united and collective capital' is substituted for the 'private and competing capital' employed in individual enterprises, and the 'transformation' which Dr. Schäffle¹ declares to be 'the Alpha and Omega of Socialism' is thus effected without detriment to liberty.

Space does not permit any examination of the important question of 'a living wage,' which suggests some considerations of a more general character which deserve attention. Such are the effects upon the labour market of the growing tendency of Western civilization to abandon agriculture and devote itself to trade and commerce; the effects upon the cost of living of the growth of great cities; the unpopularity of emigration except as a last resort; and the increasingly migratory habits of the working classes at home. These points are, however, of minor importance in comparison with the vital question whether Socialism is either a necessary or an effective remedy for the evils of civilization—a question which, as has been shown, the authors under review agree in answering in the negative because, to quote Mr. Murray Butler, 'it is futile to expect a regeneration of man by an act of legislature or through a redistribution of the world's goods.'²

URQUHART A. FORBES.

¹ *The Quintessence of Socialism*, p. 20.

² *True and False Democracy*. Preface, p. ix. Cf. as to the progress of co-operation, Report Chief Registrar of Friendly Societies, 1906, Part A, p. 30, et seq., and Part B, *passim*.

A STUDY OF CONVERSION

The Philosophy of Christian Experience. By H. W. CLARK. (Oliphant.)

The Religion of a Mature Mind. By GEO. A. COE, Ph.D. (Revell.)

IS conversion a normal or an abnormal event in the life of an individual? The alienist holds that every sudden conversion is an outburst of insanity. The revivalist sees in a conversion a miracle, that is, an abnormality. Against both types of thought we hold that conversion is a normal experience, and that so far from being an abnormal event in any life it is one which happens in every life, unless resisted and arrested. This is a universe of law, and Nature knows no real abnormalities. Apparent abnormalities lose that aspect when all the antecedents are known. Thus, the laws which determine any event, no matter how mysterious, are laws which are to be ascertained, provided we have time and skill to give to their unravelment. God in Nature does no unthinkable things. A similar assertion must be made with regard to His ways in the realm of the soul, if we are to have an idea of God which is at all congruous. He is always a God of order, of sequence, of law. Spiritual events are phenomena, and can thus be known and explained. Mysterious for a time they may be; but mystery is not a proof of abnormality in the thing which appears. It is rather a proof of ignorance in the observer. There is thus a science of religious experience which lies behind its art—a study which investigates the process, or processes, through which the personality passes before the individual becomes a perfect artist in life. Many prefer to leave these processes hidden in the thick mists of an esoteric doctrine; but that is the

attitude of a medicine-man. If religion is capable of being understood, it is to its interest to be understood and to have its laws explained in simple phrase. The mind of the age suspects magic where there is a show of mystery, and magic has no religious value for a civilized folk. The medicine-man attitude to these facts has been too long tolerated, and is largely to blame for the indifference and contempt with which religion is too often treated by the modern man. He has come to think that in taking interest in religion he is moving into a backwater, aloof from the trend of life; and this is precisely where the modern man will not go. He *must* move on. And the hope of religion lies in our ability to show that it is no weed-grown lagoon, but that its living waters mingle everywhere in the same channel with the other duties and facts of life, with no retarding influence, but giving to the whole a swifter and easier flow; thus aiding and enabling the life to move onward to its full entrance into the haven of a sure success. In other words, religion must come out of the chamber of mysteries into the white light of law; and only in so far as men are shown that in acceding to its demands they are acting according to a law that will carry them onwards and work with the other laws of their being, has it any future. We will, therefore, look for the law, before we study its mode of operation.

The reigning philosophy of life is evolutionary. We accept the theory because it fits the facts best. We look back, and trace the progress, and at the beginning we are forced to posit God. But a philosopher cannot be satisfied with a bland contemplation of his genealogical tree, no matter how august his first progenitor. He is most concerned with final causes. 'Why?' has more interest than 'How?' He prefers to move forward rather than backward. He takes, then, the chain at its start and follows each link to man—but what then? what comes after? Obermann! Superman! Granted! But what then? What is the purpose of it all? What is the end? One cannot rest in the idea that the final cause of the whole

chain of being, made so slowly and with such infinite care, is merely to produce a pendant of beauty. No other conception can satisfy than that the product of the evolution is in some way to enter into a relation with the efficient cause. In some way the end of the chain must bend back to God. With such a conception the mind can rest, but with no other. Man does not justify his existence simply by being; he must enter into relation with God.

We may safely, then, add that to our hypothesis—the final cause of the evolution is union with God. The Creator has planned a circle. But how is it to be completed? To say that the evolution has been so directed; to say that there is inherent in man a tendency to so curve back—such answers, while true, are not the whole truth. If such were all the fact all men would be enjoying communion with God. Another fact has to be considered, that when the evolution of man reached a stage when the creature became self-conscious, at the same moment he became able to be an efficient cause to himself. This at once complicates and simplifies the problem. Man is to curve back to God. In him there are tendencies to so curve. But he has the power to resist. If he were not possessed of a will the tendency would doubtless work its way; but this is unthinkable, as there could be no real relation between God and an impersonal creature. Given the power to resist, it is probable that some will resist. God Himself cannot force a creature to whom He has given free-will. Thus, if the curve back upon God is to be made, it can only be made by individuals, as individuals, allowing the drawing they feel towards God to become operative in their life: and in them it will be the result of a definite choice. The circle of evolution is thus only completed when individuals choose to enter into a certain relationship to the Creator, which relationship must be in the moral realm, as the only reciprocal relationship we know or can conceive is in that sphere. The mind will not rest with any solution of the problem of being, save one which sees in the willing entrance into a state of harmonious

union with the God who started the evolution, on the part of individuals, the final cause of all. Any other view is imperfect, and unsatisfying. This is rounded, satisfying, complete.

Other things follow. If union with the Creator is the final cause of our being, it is only those men who do attain to that relationship who succeed in life. In such alone is the curve of being complete. Lack of such union is failure, imperfection; and imperfection which is culpable, since union would have been consummated but for refusal. For this state of failure Scripture has a plain and familiar word. Such imperfection is sin, and sin is such imperfection. It is a 'missing the mark.' It is not a matter of what we do. We may do most excellent deeds, but it is the thing we are that matters. Sin is attitude rather than act. If we are not curving back upon God we are living in sin, because aiming at a mark other than the highest. So, a youth innocent of all positive wrong is less than he ought to be, and therefore a sinner, unless he be in such a union and harmony with God. Sin is imperfection. And, clearly, the turning from imperfection to seek perfection in union with God is that process called conversion. Conversion is the curving back upon God, by which alone the creation is crowned and completed. It is the dawn of response of moral qualities in us to moral qualities in God. It is thus a matter of the personality and not of conduct. Conversion is no matter of externals. The nature of the man must be changed. Both sin and holiness are attitude, attitude resulting in conduct; and conversion is the point of change from wrong to right relation. Its end is the re-making of the man himself, so that the self shall be harmonious with that of God, and thus in its degree like God.

But is this true to experience? It will not be denied by any that in every man there is a peremptory set of feelings that continually urge to action of a specific type. These vary in every age. As conscience has evolved, so has the imperative borne a fuller content. As the social

sense has quickened, so has the sense of duty broadened. And behind all these there is, stronger to-day than ever, the desire for self-realization. The man feels that he 'ought'; but always with the end of enlarging his real, true self. That is the first duty of man. We must so act and live that we grow. We must develop our true self. As to which is his true self no man is ever ignorant. The true self is always known to be that self that is revealed in our higher impulses. Recognizing this fact, there comes the recognition of another, troubling until understood, that this higher self is a weak self, and that the lower self—the remnant of the beast—is stronger far. It is easy to let the lower self progress its way. It is hard to develop the higher. The reason is not far to seek. The lower self is easily gratified because it is in exact relation with the material world. Our bestial ancestor lived in a world that was harmonious with him, and that because he was so largely the product of his environment. The beast is still within us, and its relation to the world is still harmonious. But the higher self is in no such exact and concordant relation with the world. It is always in sharp antagonism with it, and with the lower self. So, when we attempt self-realization there at once ensues conflict, conflict with the lower sensuous self, conflict with our world-environment. We find that we cannot enlarge our self to what it ought to be because there is so sadly imperfect a relation between what is within and what is without. We cannot relate ourself, and thus feel that our life has failed. In fact we cannot be said to live, for the essence of life is right relation. The lower self lives and is strong, because it is so well related. The fact, then, is that the higher self in man cannot be developed, because the relation that could alone produce growth is one that the material universe cannot provide. The best in man is out of touch with the world. Is it possible that there is nothing that can enter into the needed relation? Nature makes no half-hinges. If the proper and needed relation cannot be found in things material, it must be able to be

found in things spiritual. The higher self makes for righteousness, and thus it needs harmony with a something that is not itself, and not the world, that makes for righteousness. God is more than that something that makes for righteousness, but that is all the description of Him that our present thought needs. That is, from the facts of our own experience we have reached the spot to which our other thought brought us, that we are incomplete unless we reach to union with God, in which there can be that mutual response of moral qualities. There must be a turning back upon the source of life, and the point of turn in the personality is conversion.

Obviously the change will involve struggle, as it means the overcoming of the lower self which lives and is strong. We cannot develop the true self as easily as we choose one of two precisely similar marbles. To every demand for realization the lower self responds 'Thou shalt not,' and struggles to enforce its rule. If therefore the higher is to begin to rule there must be resolute action of the will; and at once conversion is seen to be taken out of the realm of mere emotion and thought. Changed emotions and new thoughts may excite the change of will, but in themselves they cannot change the man. As Augustine finely says, 'Man is, strictly speaking, nothing else but a will.' The dominant power—dominating both feeling and thought—is will, and there is no new self until the will does seek other ends. Conversion may then be defined in terms of the will, as the awakening of the will to choose other and higher ends; and thus, as the beginning of a contest with the lower self which has too long enchained it. The genesis of the change is the determination of the will to be free. This again brings us back to our past thought, for freedom is nothing but the living of life in its right relations. Now, the will is only rightly related when it is harmonious with the great world-will, who is God; and so, paradoxically, conversion is seen to be, whilst a quest for freedom, the surrender of the personal will to be guided by the Greater Will. Freedom can thus only

be ours when our will is wholly harmonious, and therefore, wholly surrendered to that of God. When this is attained struggle ceases.

Conversion may be now finally defined as being the beginning of the search for freedom, for completeness, for self-realization, which are only attainable in union with God. It is the dawn of willingness to enter into such a union, and is therefore an act of surrender to Him that we may be re-selved. It is the turning back upon God that His end for us may be realized, and thus His creation completed. Lack of such will for perfect self-realization is sin; attainment is holiness. Conversion should thus be a process found in the history of every personality which is true to its loftier aspirations. Cosmically viewed it is normal, the lack of such turning back upon God being the abnormal. That in actual experience it appears to us as abnormal but testifies to the deep and radical nature of the disease in the will of man and to the extent to which man is daily setting at nought the will of God.

Conversion, however defined, includes a refusal to continue growth upon the old lines. It necessitates a change of mind. It has to do with a re-valuation of life, and includes the throwing away of a false measure and the acceptance of a new. This wilful rejection of the old is repentance, and such being its content a definition that identifies it with remorse is obviously false. Remorse is a rhythmic emotion. Repentance cannot be defined as emotion. The one English word translates in 2 Cor. vii. 10 two distinct Greek words, *μεάνοια* and *ἀμετάμελει*, distinct in meaning as well as form. The first is the word of the Galilean ministry of Jesus, and signifies a change of mental attitude. The latter stands for an emotion of rue or sorrow. The first and true repentance is something that we do, and is an act of the will rather than of the heart. There is thus point in a command to repent, which command is futile if repentance is mere emotion. It will not be denied, however, that the higher will include the lower. The emotion of sorrow at the thought that we

have been following low ends may even produce the change of mind; more probably the clamant call of the self for realization will awake both the states of will and emotion. But the two must not be identified.

There is, then, either included in repentance or concomitant with it an emotion of sorrow. Sorrow for what? The usual answer is true enough, 'Sorrow for sin.' Translated into the terms of our thought, 'Sorrow for that we have not turned back upon God.' But sorrow on whose account? The efforts of the evangelist have been too often spent to arouse a sorrow that has been nothing but a craven fear. Such sorrow can be no concomitant of a true repentance. Repentance is an element in a process which shows the man beginning to act in a way thoroughly manly, and nothing so utterly unworthy of a true man as fear of that type can be associated with it. There will be sorrow along with a true change of mind, because we have been so long aiming at a wrong mark; but the selfish element will most assuredly be outweighed by sorrow at the thought of the mischief we have wrought to the schemes of God. Over God's wrong we cannot but sorrow. As to whether the emotion always precedes the act of will, or goes along with it, is a matter of no present moment; what is of moment is the fact that such emotion is one of love, for to have regard for God and His will, if not love at its full is yet love. Thus, a true sorrow for sin is the sequent of the revelation to the individual of the scheme, love-wrought, that God has for him. It is the dawn of an answering regard for God. And thus any stress placed upon the threats of the gospel can only be justified by true result, that is, only in so far as such preaching leads the subject from fear to love, and from craven remorse to a true penitence.

All this may be considered as being somewhat beside the point, as we have defined repentance as the negative element in conversion, and therefore with it an act of will. Conceivably there might be a thorough repentance unaccompanied by any sorrow, and it may be remarked that sorrow is not an element even mentioned in the record of the

experience of the disciples of Jesus. Repentance is something that we do. We have been aiming wrongly. We are aware of that fact, and probably sorrowing over it. Wisely, therefore, we turn round that we may be in a position to aim aright. It is the active change of purpose and direction. It is the recognition and rejection of a seen false. And whoso so turns upon his heel that the higher self may be realized is a repented man, whether his emotions have been strong or weak. It is not the emotion that matters, it is the act of the will.

It has been difficult to define repentance without making mention of the positive element of faith, which is always found in company with it. Repentance and faith are inseparable. Sorrow there may be in floods without it, but repentance is always moved by a hope of betterment. There would be no turning from a wrong, unless there was the knowledge, or the hope, of some better thing. So, repentance and faith join hands. By one we forsake the past. By the other we set out for the glowing future. A definition of faith that would satisfy a theologian we do not need: sufficient definition for us is to state it to be seen in the adjustment of life to a hope or belief, no matter how such may have arisen. The hope may be vain, and the belief the frailest of hypotheses, but a man who so adjusts his life is living in faith. In the case before us, repentance has been moved by a belief that there has been a missing of the mark. Joined to this there has been the belief that the true end of life can be found in union with God. There is belief that such harmony can be found. There is hope that it may be found; and the rest upon this hope is faith.

What are the grounds for such hope? We have seen that the end of the evolution must be union with the great First Source. But there cannot be such union unless the Creator both desires it and will co-operate towards that end. Our thought requires it, and therefore we state that God must be found to be willing to move towards the person seeking a closer relationship with Himself. The curve is completed, not by man finding God of his own

effort, but by God and man equally seeking, and, eventually, finding one another. We must curve back upon God. God must bend towards us. We bend back upon God in conversion. God's bending towards us is known as His Fatherhood. Man seeks a relationship that will invigorate and develop his feeble higher self; and on the fruitful principle that God makes no half-hinges, God must be found to be prepared to be at every moment the inspirer of new powers, the source of new life. This hope as to what will be found in God is exactly what Jesus revealed as fact concerning Him in His great basal doctrine of the Divine Fatherhood. Once again the rational demand and the revealed fact agree. Further, the Creator must desire union. That is the final cause of being. With Him, to desire is to have, save when He is dealing with creatures possessing will, when to desire is to seek to have. We expect, therefore, to find in God a pressing of Himself upon man with a view to union; and this expected pressure is what Jesus knew as the Love of God. Love seeks ever to establish a relationship, and such must be reciprocal. God will not be found to force Himself upon man. He will seek to influence, but not to force. Whilst, therefore, He must show His desire for union in divers ways, He will only show eagerness when man is eager. His attitude must be conditioned by man's attitude. He only moves to union when man moves. He is Father always, but He only becomes 'My Father' when in conversion I have turned to Him and found Him coming to me. Thus, faith, the positive element in conversion, may be further defined as the adjustment of life to belief in the Fatherhood of God. It is the appropriation of a place as son. The new relationship gives power to the erstwhile feeble true self to develop, and is the veritable gift of a new life, whence a man in union with God is well called in scriptural phrase, 'born from above.' In a sense he is a man 'born again,' as the translation, 'regeneration,' suggests and has made the popular idea; but the fuller truth contrasts the higher with the lower, rather than the present with the past.

The faith that leads to union with God we have seen to be faith that God is Father, bending down to union with us. We felt bound to posit more than desire, even active search for union. We felt that no idea of God was at all tenable that did not include belief that He sought to complete His creation by union with His creature. This leads us still further. Man is so constituted that his mind cannot seize and actualize a spiritual fact unless it has some existence in form. We expect, therefore, tangible proof that God is seeking for union. The claim of Christ is that He is that tangible existence in form of the divine search for union. We are to believe that God seeks union because there is Christ. We see Jesus, and we see God searching. He was seeking for union from the very dawn of things; but human frailty required that the idea should be embodied in visible form. Man felt the need for a link to unite with God. He felt that he could not reach God unless God bent to meet him. In all this he thought well, but he failed to grasp and rest upon the fact that because such was necessary it was already provided. God was always bending towards man. The link that enables union has never been wanting. In familiar phrase, 'The Atonement was made from the foundation of the world.' He failed to grasp and rest upon the fact, because it had no tangible, visible, presentment. Now, the fact is visualized in Christ. In Him we see God atoning i.e. God seeking union. He makes nothing truer than it ever was, but He makes it truer for us. The search of God is fact for us now, because we have tangible proof. He is to bring men to God by making faith possible. He is the link that makes the chain of the creation complete; always existent but now revealed. We come to God by Him. Union with Him is union with God. And thus we only use Jesus well when we do use Him—when we do lay hold of Him. It is not understanding of Him that we need, but union with Him. In Him we are made full; our true self finds realization; and God's creation is rounded and complete.

P. ADDISON DEVIS.

THOMAS CORYAT: A FORGOTTEN PILGRIM

'THE Odcombian Traveller'—thus the pilgrim signs himself, ever making much of Odcombe, the Somersetshire village where he was born in his father's rectory.

When I was in India I found references by Sir Edwin Arnold and Rudyard Kipling and others to one Thomas Coryat, who journeyed on foot from Jerusalem to Ajmere, spending fifty shillings on the journey. My curiosity was stirred, and I was anxious to make further acquaintance with a man of such resoluteness and courage.

The only book that I could find at hand gave me but little information—'Coryat, Thomas (1577-1617), English traveller; introduced table-forks into England; travelled on foot from Palestine to India'—which information somewhat diverted my mind from the pilgrimages, and left me wondering only as to how the royalties and other illustrious personages managed gracefully to eat their meals, whether with wooden skewers or fingers, before the introduction of forks.

Since my return I have got hold of the three volumes of *Coryat's Crudities*, as he calls them. It is a disappointing book, an antiquated guide to churches, palaces, and tombs, with occasionally an historical dissertation, and much quotation of Latin and Greek, but lacking almost utterly in human interest and adventure.

Coryat's first journey in 1608 was in Europe—through France and Switzerland and Northern Italy, returning through Germany and the Netherlands. The most interesting summary of this journey occurs in an appeal to the Lord Chancellor in a lawsuit that had been brought against him by a Somersetshire linen-draper, in which, as Thomas Coryat declares, this Joseph Starre of Euill 'coaceruateth and conglomerateth a meere farrago of lyes.

' Also hee traduceth me about the smalnesse and commonnesse of my Voyage, as having beene out of England but five moneths. Can he justly call this a smal and common Voyage, to passe almost two thousand miles by land? to expose ones body to such a world of imminent dangers both by Sea and Land as I did? to passe those stupendious mountains of the snowie Alpes? to dispatch my journey with such a compendious celeritie? to perform it with such a dispendious disadvantage to my estate? and after the consummation of my travels to be thus opposed by a Vilipendious Linnen-Draper! to walke above the clouds over hills that are at least seven miles high? For indeede so high is the Mountaine Senys I passed over, which disterminateth Savoy and Piemont: the danger whereof is such that if in some places the traveller should trip aside in certaine narrow wayes that are scarce a yard broade, he is precipitated into a very Stygian Barathrum or Tartarean lake six times deeper that Pauls tower is high. Continually to stand in fear of the Alpine cut-throates called the *Bandits*. Being entred into Italy, to passe through that carnificina, that excruciating and excarnificating torture of the *Spanish Inquisition*? These dangers and many more I was exposed unto, and like to be circumcised in Venice amongst the Jewes for maintaining the cause of my Saviour against their refractarie obstinacie, as the Honourable and completely accomplished Knight *Sir Henry Wotton* our Kings Leager Ambassadour in Venice, that was an eye-witnes of the conflict between them and me, can testifie . . . I walked alone afoote with one onely paire of shoes¹ through many fierce and warlike nations betwixt Venice and Flushing in Zealand, having my throate like to bee cut neere the Citie of Worms in Germany and my body to bee turned into wormes meate, onely for pulling a poore cluster of Grapes in a Vineyard. These perils being considered I hope your Lordship will say I have as hardly

¹ These shoes hee hung up in Odcombe church, where they were seen at the beginning of the eighteenth century.

gotten my money as poor laborious Brickmakers eight pence a day for making Bricks.'

Little wonder that Purchas should speak of 'Coryats stile of big-swolne strange-tired travelling words.' One fears there is too much reason for the opinion of the Rev. Edward Terry, 'chaplain to the Right Honourable Sir Thomas Rowe, Knt., Lord Ambassador to the Great Mogul,' who published some extracts relating to Coryat, and whilst doing him honour as a traveller, and confirming the account of his travels, qualifies the praise somewhat by an intimation of his conceit. 'The hope of name and repute for the time to come, did ever feed and feast him for the time present. Anything that did in any measure eclipse him in the high conceiving of his own work did too much trouble him. One Mr. Richard Steele, a merchant and servant of the East India Company, came to us from Surat at which time Mr. Coryat was there with us. Mr. Steele then told him that when he was in England King James inquired after him, and when he had satisfied the King of meeting him in Persia, the King replied: "*Is that fool yet living?*" Which when our pilgrim heard seemed to trouble him very much.'

It was scarcely a gracious speech from the King, seeing that the traveller had dedicated one of his books to him in which he speaks of him as 'Most invincible Monarch of this thrise renowned Albion, and the refulgent Carbuncle of Christendome.' To this address he adds a pun which might have commended itself to King James: '*Albion, quasi—Al-be one*, in regard of the happie union of England and Scotland.'

One is surprised to find that early in the seventeenth century the East had become so familiar to English readers that Purchas in his *Pilgrims*, published in 1625, when quoting this Thomas Coryat should break off in the middle of a sentence thus: 'March 26th. In Damascus I saw roses'; and in brackets these words follow: 'But we have travelled with so many travellers to Damascus, and thence to Jerusalem, and observed so much on those parts

that I dare not to obtrude Master Coryats prolixitie on the patientest Reader.'

Coryat's name, as we have seen, has come to be associated with the introduction of table-forks into England. Here is the account that he gives of the matter:—

'I observed a custome in all those Italian Cities and Townes through the which I passed, that is not used in any other country that I saw in my travels, neither doe I thinke that any other nation of Christendome doth use it, but only Italy. The Italian and also most strangers that are comorant in Italy, doe alwaies at their meales use a little forke when they cut their meate. For while with their knife which they hold in one hand they cut the meate out of the dish, they fasten their forke which they hold in their other hand upon the same dish, so that whatsoever he be that sitting in the company of any others at meale, should unadvisedly touch the dish of meate with his fingers from which all at the table doe cut, he will give occasion of offence unto the company, as having transgressed the lawes of good manners, in so much that for his error he shall be at the least brow-beaten, if not reprehended in wordes. This forme of feeding I understand is generally used in all places of Italy, their forkes being for the most part made of yron or steele, and some of silver, but those are used only by Gentlemen. . . . Hereupon I myself thought good to imitate the Italian fashion by this forked cutting of meate, not only while I was in Italy, but also in Germany, and oftentimes in England since I came home: being once quipped for that frequent using of my forke, by a certain learned Gentleman, a familiar friend of mine, one M. Laurence Whitaker, who in his merry humour doubted not to call me at table "furcifer," only for using a forke at feeding, but for no other cause.'

He notes in Venice a quaint custom amongst the women, which puts the high-heeled boots of to-day utterly to shame:—

'There is one thing used of the Venetian women, that is not to be observed (I thinke) amongst any other women

in Christendome: which is so common in Venice, that no woman whatsoever goeth without it, either in her house or abroad; a thing made of wood, and covered with leather of sundry colors, some with white, some redde, some yellow. It is called, a "Chapiney," which they weare under their shoes. Many of them are curiously painted; some also I have seen fairely gilt: so uncomely a thing (in my opinion) that it is pittie this foolish custom is not cleane banished and exterminated out of the citie. There are many of these Chapineys of a great height, even half a yard high, which maketh many of their women that are very short, seeme much taller than the tallest women we have in England. Also I have heard that this is observed amongst them, that by how much the nobler a woman is, by so much the higher are her Chapineys. All their Gentlewomen, and most of their wives and widowes that are of any wealth, are assisted and supported eyther by men or women when they walke abroad, to the end they may not fall. They are borne up most commonly by the left arme, otherwise they might quickly take a fall. For I saw a woman fall a very dangerous fall, as she was going down the staires of one of the little stony bridges with her high Chapineys alone by herselfe: but I did nothing pittie her, because she wore such frivolous (and as I may truely terme them) ridiculous instruments, which were the occasion of her fall. For both I myselfe, and many other strangers (as I have observed in Venice) have often laughed at them for their vaine Chapineys.'

He notes in Venice a quaint custom, which might perhaps be usefully adopted in front of some of our public buildings at home:—

'Another memorable thing to be observed is a marvailous faire paire of gallowes, made of alabaster, the pillars being wrought with many curious borders and workes, which served for no other purpose but to hang the Duke whensoever he shall happen to commit any treason against the State. And for that cause it is erected before the very gate of his Palace to the end to put him in minde

to be faithfull and true to his country; if not, he seeth the place of punishment at hand.'

He records one practice on the Rhine which modern travellers will be glad to have escaped:—

'There is a very strange custome observed amongst the Germanes as they passe in their boates betwixt Mentz and Colen [Cologne], and so likewise betwixt Colen and the lower parts of the Netherlands. Every man, whatsoever he be, poore or rich, shall labour hard when it commeth to his turne, except he doth either by friendship, or some small summe of money, redeeme his labour. For their custome is, that the passengers must exercise themselves with oares and rowing "alternis vicibus," a couple together. So that the master of the boate (who me thinks in honestie ought either to doe it himselfe, or to procure some others to doe it for him) never roweth but when his turne commeth. This exercise, both for recreation and health sake I confess is very convenient for man. But to be tied unto it by way of a strict necessity, when one payeth well for his passage, was a thing that did not a little distaste my humour.'

We would have expected many perils to have beset our pilgrim, but there seems to have been only one which threatened any serious ending. 'There hapned unto me a certaine disaster about the middest of my journey betwixt Franckendall and Wormes, the like whereof I did not sustaine in my whole journey out of England. I stept aside into a vineyard in the open field that was but a little distant from the high waie, to the end to taste of their grapes wherewith I might something asswage my thirst: hoping I might as freely have done it there, as I did often times before in many places of Lombardie without any controulment. There I pulled two little clusters of them, and so returned into my way again travelling securely and jovially towards Wormes, whose lofty towers I saw nere at hand. But there came a German Boore upon me (for so are the clownes of the country commonly called) with a halbert in his hand, and in a great fury pulled off very

violently my hat from my head, looking very fiercely upon me with eyes sparkling fire in a manner and with his Almanne wordes which I understood not, swaggered most insolently with me, holding up his halbert in that threatening manner at me, that I continually expected a blow, and was in deadly feare lest he should have made me a prey for the wormes before I should ever put my foote in the gallant City of Wormes. For it was in vaine for me to make an violent resistance, because I had no more weapon than a weake staffe that I brought with me out of Italy. Although I understood not his speeches, yet I gathered by his angry gestures, that the only cause of his quarrel was for that he saw me come forth of a vineyard (which belike was his maisters) with a bunch of grapes in my hand. All this while that he threatened me with these menacing termes I stood before him almost as mute as a Seriphian frogge, or an Acanthian grashopper, scarce opening my mouth once unto him, because I thought that as I did not understand him, so likewise on the other side he did not understand me. At length with my tongue I began to reencounter him, took heart a grace, and so discharged a whole volley of Greeke and Latin shot upon him, supposing that it would bee an occasion to pacifie him somewhat if he did but onely thereby conceive that I had a little learning. But the implacable Clowne was so farre from being mitigated with my strange Rhetoricke, that he was rather much the more exasperated against me. In the end, after many bickerings had passed betwixt us, three or foure good fellows that came from Wormes, glaunced by, and inquired of me what the quarrell was. I being not able to speake Dutch asked them whether any of the company could speake Latin. Then immediately one replied unto me that he could. Whereupon I discovered unto him the whole circumstance of the matter, and desired him to appease the rage of that inexorable and unpleasant peasant, that he might restore my hat againe to me. Then he like a very sociable companion interposed himselfe betwixt us as a mediator. But first he told me that I had

committed a penal trespasse in presuming to gather grapes in a vineyard without leave, affirming that the Germanes are so exceedingly sparing of their grapes, that they are wont to fine any of their countrey men that they catch in their vineyards without leave, either with purse or body; much more a stranger. Notwithstanding he promised to do his endeavour to get my hat againe, because this should be a warning for me, and for that he conceived that opinion of me that I was a good fellow. And so at last with much adoe this controversie was compounded betwixt the cullian and myselfe, my hat being restored unto me for a small price of redemption, which was twelve of their little coynes called fennies, which countervaile twenty pence of our English money. But I would counsel thee, gentle reader, whatsoever thou art that meanest to travell into Germany, to beware by my example of going into any of their vineyards without leave. For if thou shalt happen to be apprehended in " ipso facto " (as I was) by some rustical and barbarous Corydon of the country, thou mayest perhaps pay a farre deerer price for thy grapes than I did, even thy dearest blood.'

Constantly he notes the gallows in all sorts of public places, sometimes with the culprit still hanging; and on the banks of the Rhine that yet more cruel torture, the wheel.

' I observed in a great many places, on both sides of the Rhene, more gallowes and wheeles betwixt Mentz and Colen [Cologne], than ever I saw in so short a space in all my life, especially within few miles of Colen, by reason that the rusticall Corydons of the country, which are commonly called the Boores and the Freebooters, do commit many notorious robberies neere the Rhene, who are such cruell and bloody horseleaches, that they seldome robbe any man but forthwith they cut his throat. And some of them doe afterward escape by reason of the woodes neere at hand, in the which they shelter themselves free from danger. Yet others are sometimes taken and most cruelly excarnificated and tortured upon these wheeles, in

that manner that I have before mentioned in some of my observations of France. For I sawe the bones of many of them lie upon the wheele, a doleful spectacle for any relenting Christian to beholde. And upon those gallowes, in divers places, I sawe murderers hang, partly in chaines, and partly without chaines: a punishment too good for these Cyclopicall Anthropophagi, these Canniball man-eaters.'

Coryat had much difficulty in finding a publisher, but to help its sale he secured 'Panegyricke verses upon the author and his worke' (which fill a hundred pages of his book) from eminent men of the day. He dedicated it to Prince Henry, in whose family he had served, and who had a certain liking for him. Of the later and greater journey from Damascus to Surat in India, he did not survive to publish the full account. We can only gather here and there an incident through letters written from Ajmere, a city of Rajputana, to friends in England. It must have been really a remarkable achievement, that he should have sufficiently made himself familiar with the languages, and have escaped the many perils which beset such a journey. Not least perhaps was it notable for its cost.

'I spent in my journey,' he writes, 'betwixt Jerusalem and this Mogul's court [at Ajmere] fifteene moneths and odde daies: all which way I traversed afoot, but with divers paire of shooes, having been such a Propateticki, that is a walker-forward on foote, as I doubt whether you ever heard of the like in your life: for the total way betwixt Jerusalem and the Mogul's court containeth two thousand and seaven hundred English miles. . . .

'I spent in my ten moneths travels betwixt Aleppo and Ajmere but three pounds sterling, yet fared reasonable well every daie: yet of that three pound I was cousened of no less than ten shillings sterling, by certaine lewde Christians of the Armenian Nation: so that indeed I spent but fiftie shillings in my ten moneths travailes.'

He anticipates a still longer journey. 'My whole perambulation,' he writes, 'of this Asia the greater, is

like to be a passage of almost six thousande miles, by that time that in my returne backe thorough Persia, afterward also by Babylon and Ninivie. I shall come to Cairo in Egypt, and from that downe the Nylus to Alexandria, there to be one daie (by Gods helpe) imbarqued for Christendome: a verie immense dimension of ground.'

In a letter from Ajmere in 1615, he refers to one whose name is preserved in guide-books and elsewhere, and whose presence illustrates the extraordinary enterprise of the English people at a time when India was so far distant, and travelling was a matter of such difficulty and even peril. Indeed it seems as if in the remote parts of Asia Coryat not infrequently met with some countryman, and as in the case of Sir Robert Sherley, attended by his lady, travelling from the court of the Mogul to the King of Persia's court.

'We received newes at this Court the ninth day after the writing of this Letter (for nine daies it was unsealed) being the eight of October [1615], of the arrivall of foure goodly English ships, at the haven of Surat in India, and in the same, of a very generous and worthy English Knight, a deare friend of mine, Sir Thomas Rowe, to come to the Court with some mature expedition, as an Ambasadour from the right worshipfull company of London Merchants that trade for India: He cometh with Letters from our King, and certain selected presents of good worth from the company; amongst the rest, a gallant Caroch, of 150 pounds price. Also there came with him 15 servants, al Englishmen. Forty daies hence at the farthest we expect his arrivall at this Court. This newes doth refocillate (I will use my old phrase so well knowne to you) my spirits: for I hope he will use me graciously, for old acquaintance sake.'

But Coryat's hopes seem to have been cruelly disappointed. The ambassador evidently resented the presence of the poor pilgrim, and would have diverted the favour of the Great Mogul. 'The Great Mogul concluded a discourse with me,' says Coryat, 'by a summe of money, that he threwe downe from a window, throu which he looked

out, into a sheet tied up by the foure corners, and hanging very neere the ground, an hundred pieces of silver, each worth two shillings sterling, which countervailed ten pounds our English money: this businesse I carried so secretly by the helpe of my Persian, that neither our English Ambassadour, nor any other of my Countrimen (saving one special, private and intrinsicall friend) had the least inckling of it, till I had throughly accomplished my designe. For I well knew that our Ambassadour would have stopped and barricadoed all my proceeding therein, if he might have had any notice thereof; as indeed he signified unto me, after I had effected my project, alledging this, forsooth, for his reason, why he would have hindred me, because it would redound somewhat to the dishonour of our nation, that one of our countrey should present himselfe in that beggarly and poore fashion to the King, out of an insinuating humour, to crave money of him. But I answered the Ambassadour in that stout and resolute manner, after I had ended my businesse, that he was content to cease nibling at me. Never had I more need of money in all my life, than at that time: for in truth I had but twentie shillings sterling left in my purse, by reason of a mischance I had in one of the Turkes cities called Emert, in the countrey of Mesopotamia, where a miscreant Turke stripped me of almost all my monies.'

A letter to his mother from Ajmere relates the method he adopted in travelling. 'I have very particularly observed all the chiefest things in Jerusalem, Samaria, Nazareth, Bethlehem, Jericko, Emaus, Bethania, the Dead Sea. Since that many famous and renowned Cities and countries: Mesopotamia, in the which I entered by the river Euphrates which watered Paradise; the City of Ur where Abraham was borne; Armenia and Persia, through al which I have travailed into the Eastern India, being now at the Court of the great Mogull, at a town called Ajmere, the which from Jerusalem is the distance of two thousand and seaven hundred miles; and have traced all this tedious way afoote, with no small toile of bodye and discomfort. . . . I always go safely from place to place in the company of

Caravans—a great multitude of people travelling together upon the way with Camels, Horses, Mules, Asses, &c., on which they carry merchandizes from one country to another, and Tents and Pavilions, being furnished also with all necessary provision and convenient implements to dress the same. . . . Going in that manner as I do like a poor Pilgrim, I am like to pass with undoubted securitie, and very small charge: for in my tenne months travails betwixt Aleppo and this Mogul's Court, I spent but three pounds sterling, living reasonably well, oftentimes a whole day, for two pence sterling.'

It is to the chaplain of Sir Thomas Rowe, the Rev. Edward Terry, that we are indebted for the fuller account of Coryat's journey in India. I must content myself with brief extracts only from his narrative.

'From Shushan, where the great King Ahasuerus kept his royal and most magnificent court (Esther 1), Coryat journied to Candahar, the first province north-east under the subjection of the great Mogol, and so to *Lahore*, the chiefest city but one belonging to that great empire.

'Afterwards to Agra which from Lahore is four hundred miles, a country pleasant and flat, and on both sides all this long distance planted with great trees, and very full of villages and towns. At Agra our traveller made a halt, being there lovingly received in the English factory, where he staid til he had gotten some knowledge in the Persian and Indostan languages, in which study he was always very apt, and in little time shewed much proficiency—which did exceedingly advantage him in his travels, he always wearing the habit of that nation, and speaking their language.

'In the first of these, the Persian tongue, he made afterwards an Oration to the great Mogol, bringing in the story of the Queen of Sheba—that as the Queen of Sheba having heard of the fame of King Solomon came from far to visit him . . . acknowledged that she had not heard half of what she now saw concerning the wisdom and greatness and retinue and riches of Solomon; so our Orator told the Mogol what he now beheld did exceedingly surmount all

those former reports of him : then larding his speech with other pieces of flattery which the Mogol liked well. And when he had done the Mogol gave him one hundred Roopees, which amounts to the value of twelve pounds and ten shillings of our English money—looking upon him as a Derveese, or Votary, or Pilgrim.

' After this, he having got a great mastery in the Indostan, there was a woman, a landress, belonging to my Lord Ambassador's house, who had such a freedom and liberty of speech, that she would sometimes scould, brawl, and rail from the sun-rising to sunset. One day he undertook her in her own language, and by eight of the clock in the morning so silenced her, that she had not one word more to speak.'

It is from this narrative of Terry that we have the brief story of Coryat's death :—

' He told us that there were great expectations of the large accounts he should give of his travels after his return home; and that he was now shortly to leave us, and he being not very well, if he should die in Surat, whither he was now intended to go, he might be buried in obscurity and none of his friends ever know what became of him, he travelling alone. Upon which my Lord willed him to stay longer with us, but he thankfully refused that offer, and turned his face presently after towards Surat, which was three hundred miles from us, and he lived to come safely thither. But there being over-kindly used by some of the English who gave him *Sack*, which they had brought from England, he calling for it as soon as he heard of it, and crying, "*Sack, Sack*, is there any such thing as *Sack*? I pray you give me some *Sack*." And drinking of it, though I conceive moderately (for he was a very temperate man), it increased his Flux which he had then upon him; and this caused him within a few days after his tedious travels to come to his journies end; for here he overtook Death in the month of December 1617.

' *Sic exit Coryatus.*'

MARK GUY PEARSE.

THE MYSTERY OF PREDESTINATION

PREDESTINATION may be thought of as a walking ghost which, by this twentieth century, should have ceased from troubling. But it is not yet laid to rest, or rather, it has had a recent revival. A new ecclesiastical community has been called into being in Scotland, largely in defence of that fatalistic view of predestination which Calvin formulated, and the Presbyterian churches have perpetuated. On the late decision of the House of Lords, quite a lively controversy arose in the newspaper press over the significance of the doctrine as formulated in the Presbyterian symbols, from which it was evident that none of the Presbyterian churches could shake themselves free of the more objectionable features of the doctrine. A recent highly successful *Dictionary of the Bible* has put into the libraries of numerous ministers of all denominations a long and solidly-reasoned article imported from America, in which a learned Presbyterian professor argues that everything in history and in individual life has been ordained by God, and is brought about in time by Him in fulfilment of His eternal decree. Evil as well as good, he argues, originates in the infinite purpose; hell has as much of the divine imprimatur for its existence as heaven; Satan works out the service God ordained for him as faithfully as Michael; the lost who curse God through eternity are as much doing His good pleasure as are the saints in heaven who hymn His praises. All this is carefully buttressed by an ample citation of texts, almost entirely culled from the Old Testament, and not one passage that teaches the contrary is even hinted at, though there are not few. Since this dictionary was issued there has been published a volume of the extensive *Jewish Encyclopædia*, which also has an article on Predestination. It is ominous to find this sentence near the beginning: 'The view of predestination held by Chris-

tians and Mohammedans is foreign to Judaism.' The Jewish scholar reads his Old Testament as exonerating God from any complicity whatever with moral evil, which it attributes to the erring human will; the Christian professor does not scruple to bind up the whole of history within the fetters of a divine decree, and to make God responsible for all that ever has been or ever will be.

The consequences of this pitiful misinterpretation of Scripture and the facts of experience would be very dreadful if men were logical enough to carry such conclusions to their ultimate issue. Otherwise there would be no escape from a position like this:—There is no such thing as evil in itself, for infinite perfection cannot initiate evil. Our moral distinctions are only happy conveniences of speech to mark our partial apprehensions. Those whom we call good men or bad are equally doing the will of God and shedding glory on His name. We must not either heartily praise good men or blame evil ones. Both do as they are hiddenly impelled, and both alike serve the ends for which God made them and maintains them in the exercise of their powers.

We count those fortunate who have escaped such perilous teachings, and who see their way as if marked by a sunbeam across such labyrinthine depths. The great majority, however, feel that predestination is a mystery that needs elucidation, although they delight to hope that when the light does break the divine character will shine forth in unsullied glory, and that whatever darkness is associated with it is the result of man's own refusal of the grace of God. Is it too much to say that there really is no mystery in predestination, except what man has made and man can clear away?

Predestination is the subject of only two short passages in the New Testament, and both are in the epistles of Paul. This great apostle has, indeed, the misfortune (may we venture to say it?) of handling 'things hard to be understood,' and is blamed by some in these days for giving them a repugnance to doctrinal Christianity and a distrust

of apostolic teaching as in some degree a departure from the simplicity that is in Christ Jesus. Predestination is one of these knotty and offensive doctrines. This prejudiced attitude is due, however, to misapprehension, for which there may be the slightest possible excuse. The very term tends to raise a sense of mystery, if not of actual injustice, though not so strongly marked in the Greek as in the English word. 'Pre-destinated'—destinies appointed beforehand, your destiny and mine! That carries on its face an offensive look to those who are strongly conscious of moral responsibility, and have the feeling that they ought not to be held as chattels, even by their Creator. But a slight examination of the matter ought to modify this opposition, because wherever predestination is affirmed it implies appointment only to what is good—predestination to be made sons of God in the likeness of Jesus Christ, or to a state of being which is 'to the praise and glory of God,' or, to put it in the clear, concise, biblical setting of Wesley, 'Predestination is God's fore-appointing obedient believers to salvation, not without, but "according to His fore-knowledge" of all their works, "from the foundation of the world."' The equivalent in modern language is simply this: In the divine eternal plan of things it was arranged that all who believe in Christ, or all who love God and continue to respond to His heavenly call, shall be so transformed in nature that they shall finally be fashioned after the likeness of Christ glorified. It is not easy to see on what grounds objection can be raised to a predestination which is not arbitrary and does not smack of favouritism, but is the inevitable outcome of human freedom working under the laws which shape all life and make destiny depend on character and that alone.

Much of the prejudice which exists against predestination arises out of the notion that it points to some line of divine action which is peculiar to God's grace and to Christianity. Bishop Butler long ago said that there is no difficulty in Christianity which is not also found in the sphere of nature. Possibly, then, there is a law of pre-

destination in nature, and if so, it may shed some light on the same operation in the sphere of grace. Most certainly there is such a law in the natural creation. Everything is in a measure destined, that is, fixed as to its terminus from the first. The fact that everything has its own particular constitution ensures that it has its own predestination. Even so characterless a thing as sand has certain limited uses it can serve, and to one or other it is predestined. The purposed destiny of coal is most clearly shadowed in its nature. If I put a bare rose-tree before you and told you that it is a Baroness Rothschild or a Marshal Neil, and you knew anything of roses, you would be able to forecast its shape of leaf, colour and shape of bloom, and the quality of its perfume. You cannot be mistaken, for this result is bound up in the fixed nature of the plant. The same law rules in the animal world. Biologists tell us that there is a stage in the growth of animal life when the most practised eye can detect no difference between one fœtus and another. Yet with infallible certainty this germ will develop into a dog, this into a bird, and this other into a man. In the multitude of living forms around us there is no confusion, but every creature marches on to its eternally-bounded destiny. Now, as theologians we call this predestination, though as scientists we call it the law of conformity to type—the law that each creature's inherited nature implies such and such a destiny in the state of maturity to which it comes.

It cannot be supposed that man is an exception to this law. Whatever he is to be at last must be largely determined by the nature which he possesses. And what is man's nature? The Book of Genesis cannot be charged with carrying any theological bias, and there we read that man was made 'in the image and likeness of God.' Does not the elementary structure of a creature determine what its end should be? If man is made in the likeness of God, then surely the presumption is that he is predestinated to be god-like. Test that by experience. Wherever you find man, and however fallen, he is endowed with those intel-

lectual and moral faculties which make him a moral and responsible creature. And still more to the point, you find him giving tokens of those feelings of reverence, dependence, that sense of the unseen, that longing for immortality which compel him to worship some god, be he a great god or a little. To this interior nature, this fragment of the divine in man, all religious appeal is made by missionary or by preacher.

Dwelt no power divine within us,
How could God's divineness win us?

Does not all this say with trumpet tongue that man was made to be religious, to have communion with his God? The faculty of religion certainly does not equally manifest itself in all. It may be true as Renan says, that the Celtic races were above all predestinated to be religious; but this natural divineness is in some proportion operative in all. If you find a man with no sense of his dependence, no reverence for what is above him, no feeling of the infinite and eternal, there you have a being who is as visibly below the human standard as if he lacked his reason. Irreligion speaks to a void in a man's character which no substitute can fill up. It is missed much more than the absence of patriotism, or even filial feeling. If this stolidity continues, every one who knows what the fullness of manhood is sees that here is a man spoiled in the making—like some great diamond whose beauty and value is destroyed by a flaw.

While everything is so far predestinated by its nature, it is a common observation that everything does not reach the real perfection of which it is capable. Besides the inherent qualities of a thing, its own inherited capability of development, a certain environment is needed to bring its nature to the fullness of which it is capable. Your rose-tree may never reach the perfection of beauty that lies latent within it. You purchased it at the highest price, believing it to be the finest rose in the world, and yet perhaps you actually grew the poorest roses in your village. How did

you accomplish that? Ah, careless man, you forgot the parasites that delight to feed upon roses, and the flowers that came were colourless and stunted like children reared in the lanes of a great manufacturing city. Or, you planted your tree in a damp and sunless spot, and had nothing but a mass of foliage that soon rotted with mildew.

It is the same with every creature that has life. Go to your dog, poultry, or horse show and learn a lesson. If you wish the perfect creature you must rear it as near to perfect conditions as possible, everything according to its nature demanding one particular environment in order to reach the perfection which is attainable. It is now clearly recognized that the best possible men must be bred and developed under certain conditions. The world's noblest men have all been tintured with the spirit of religion, instilled and fostered by a Christian upbringing. You can have great men without religion, but go through their biographies and mark how their greatness was marred and their happiness diminished for lack of religion—Napoleon in statesmanship and war, Goethe in poesy and art, J. S. Mill in philosophy. Take religion out of Cromwell, Sheriff Howard, General Gordon, Mr. Gladstone, Mrs. Fry and Josephine Butler, and the whole character goes down by so large a percentage that one may question whether these persons would ever have come to the front if they had been trained in irreligion and unbelief. Religion is the climate in which alone heroic life can grow. As Theodore Parker has said, 'Religion is true Being, normal life in yourself, in nature, in men, and in God.'

And the religion that is best for the making of men is the religion of Jesus Christ. Occasionally we see men whom it is easy to admire, and they are outside our Churches, and dissent from dogmatic Christianity. Nevertheless, these men owe much to Christianity for what they are. Test this matter on the largest possible scale. Where do you find the men who stand the highest in bodily physique, in health and beauty, in intelligence and morals, and are most beneficent as civilizers and benefitters of man-

kind? You will not answer me by an appeal to China, with its low morality, its stagnant civilization, and its joss-house mummery. You will not challenge me with the Hindu, even with his ideal type, the Brahman? We know too well what he is, and what he has made of India. In these days you may be tempted to confront me with the Buddhist of Japan. There is no denying that the best in Japan owes much to the example and teaching of Christian nations and a partial baptism of the Christian spirit. Would you offer me the Mohammedan, sensual, fierce, indolent and unenterprising, outstripped in every excellence by the Greeks and Armenians resident beside him? No. You are compelled to give the palm to some Christian nation with its evangelical religion, its political freedom, its material enterprise and disposition to conquer the world for Christ. There do you find the highest men, and only in such a Christian atmosphere can a man reach anything like his best. All this shows that man is predestinated in his nature to be a Christian, and that he ought to be a Christian for his own personal advantage. If he falls short it is because the needful environment lies beyond his reach, or having it around him, he prefers to live in an atmosphere which is more comforting to the flesh. In this case he is like the rose that bears no bloom, the fruit that falls untimely from the tree.

All the conditions of life that are strictly natural more or less go to the full development of man's nature. Every state of life is a school of training. The business of life is our education, the educing or leading out into active exercise and fullness of power of all the germinal possibilities God has enfolded in our nature. The highest and best in man, the flower of his life, the richest fruit of his nature, is the spirit of religion, which is the spirit of Christ. It is easy to raise the cry that what some people need for the realization of manhood is better houses to dwell in, or some hope of improving their position in life. A common excuse for not supporting missions is that commerce with civilized nations will redeem them. But as Dr. Dale has said,

Glasgow wares and Manchester cottons will not prove to be 'the power of God unto salvation.' Neither will the science and literature of the West save heathen men, for they do not save the educated at home. Man was created for a life in God, and without God he has no true life. Only by being in Christ, with the mind of Christ, and the indwelling, permeating Spirit of Christ, can a man be prepared for the inheritance of a sonship after the type of Christ's. The man who finds delight in the fellowship of Christ is indeed a growing man, destined like the bay-tree planted by the waters to be for ever green and beautiful with the glories of salvation. Loving God you have the environment needful for the creation of a god-like nature, and you grow liker and liker God, more and more renewed in the image of Christ, more and more capable of being strong and good as the angels of God.

Every man's supreme aim ought to be to attain to what God intends he should be : predestinated to be like Christ, but like Him only as you love Him and live in Him, and do everything in His strength. If we will not live in Christ, then, by the law of our own nature, we can be only disfigured men, far-off copies of what we should be from our natural capabilities and the eternal will and purpose of God. We thwart the Creator's primal will, and we frustrate the love that came to save us through 'the redemption that is in Christ Jesus.'

ALEXANDER BROWN.

THE CALL OF THE CHILDREN

The Children of the Nation. By the Right Hon. Sir JOHN GORST. (London: Methuen & Co.)

The Town Child. By REGINALD A. BRAY, L.C.C. (London: T. Fisher Unwin. 1907.)

Labour and Childhood. By MARGARET McMILLAN. (London: Swan Sonnenschein & Co., Ltd. 1907.)

Baby Toilers. By OLIVE C. MALVERY. (London: Hutchinson & Co. 1907.)

Report of the Education Committee of the London County Council submitting the Report of the Medical Officer (Education) for the year ending March 1907. (Westminster: P. S. King & Son.)

THE most precious treasure of a nation is found in its homes. To possess multitudes of healthy, happy, intelligent children is incomparably more than to ingeminate our national strength in vast colonies, or rule over decadent or newly-awakening nations, whom we strive to raise to our own level of civilization. The seed of illimitable progress and of future glory does not lie in piled-up wealth, in armies and navies that are the envy and dread of our rivals, or in commerce whose ramifications extend to all lands; but in the bright-eyed children who throng the common schools, and are sunshine to the home. For these will form the British people of the coming age. Our hope is in their vitality, their physical thew and sinew, their mental vigour and alertness, their sound moral fibre, their training and equipment, and their love for their country. On them will depend the happiness of England, its prosperity, its rank among the nations. Unless they are genuinely cared for, develop-

ment will be arrested, and decay set in. Yet he would be a bold man who would contend that we are doing our best for the children of the nation.

The volumes named at the head of this article make it clear that we are far from fulfilling our duty, that there is much unconcern in relation to the children's welfare, that serious and criminal neglect are too common, and that there is shameful waste of human life. The avowed object of Sir John Gorst's volume—a brave book and wise, full of knowledge, full of sympathy, breathing a noble spirit of humanity, the book of a patriot and statesman who knows no partisanship when the interests of the young are at stake—is to bring home to his fellow countrymen the danger of neglecting the *physical* culture of the nation's children between the ages of six and sixteen, the period when character is formed. He, of course, recognizes that moral culture is inextricably woven with physical. Mr. Bray's volume is occupied with an endeavour to answer, so far as it applies to the children, what he believes to be the riddle of the twentieth century—'What will England do with the town population, or, perhaps, more truly, what this town population will do with England?' And the book is a thorough and masterly discussion of his theme in all its phases, at once philosophical, psychological, practical, dealing with environment in relation to training, with 'the child and the needs of life,' 'the child and the school,' 'the State and religion,' 'the child and religion,' and 'the child and the world.' It is marked by calm, clear thinking, and is brilliantly written. It is a well-balanced, instructive, candid book, quite free from the *odium theologicum*. Here is conviction and here is zeal for the children, but without bitterness of temper and unreasoning prejudice. *The Town Child* is a fine contribution to the solution of a vexed subject.

It is the town child, chiefly, the child of feeble physique and low vitality, that we have to do with in this article; the child brought up in sunless and overcrowded homes,

in the tainted air of the mean street, the child moulded body and soul by pitiless forces in which the human, the baneful human, rather the de-humanizing, element predominates, and in which Nature, as the country child knows Nature, has little part; the child sharpened to premature cleverness by the hard grind of eager life, and at the same time cramped and distorted by an environment that shuts out half the world, and that the better half, and is distinguished by 'excitement, noise, and a kind of forlorn and desperate ugliness,' and yet scintillates with interests of a thousand kinds.

How much happier is the country child for whom leisurely, benignant Nature, with her silence, repose, and beauty, does so much! the child that grows up with the trees and the flowers and the callow younglings of the nest. 'Woven into the fibres of his being, Nature and her influences will be found to make for strength, stability, patience, calm. They strike the slow and heavy notes on the scale of life, and men's feelings are tuned to respond in unison.' Yet the country child has sombre experiences. The atmosphere of the rose-trellised cottage may be as joyless as that of the slum. Comfortless rooms with stone floors and bare walls; the recurring cry of the wolf; the fret and wear of anxiety,—these things do not brighten the lot of the child. And though the heath and the roadside sward are a better playground than the street pavement, and though health may wait on fresh air and rough food, if there be enough, and may mantle the cheek, yet, before the condition of the little ones of the village and the rustic lane can even distantly approach an ideal state, there will have to be better and more sanitary dwellings, an adequate wage, and security of tenure. We are not able to regard the modern village, with its sordid conditions of existence, as by any means a school of virtue, or a children's paradise. 'With the drift of the more intelligent to the towns, with its dreary aggregation of the stupid and the incompetent, with its decay of local feeling, with its lack of human sympathies and its narrow outlook,

it presents a spectacle little calculated to excite any strenuous enthusiasm.'¹

There is grave necessity that the community should exercise its rights to interfere on behalf of the child. The appeal to the principles of personal liberty and independence, to parental obligation and responsibility, where they are invoked by the indolent and the ignorant as an excuse for doing nothing, and to hinder social amelioration and progress, ought to have little weight. It is often those who abuse individual rights, and wickedly neglect the duties which those rights involve, who are wont to set up the claim (or for whom other shortsighted people set up the claim) to treat their children as they please, and resent State interference. The liberty of the subject has to be curtailed when such larger interests come into play as the health and general welfare not only of the children but of the people, and as enlightened public economy and national progress. Those who complain that this new care for the children means the undermining of parental responsibility, and the imposing of needless burdens on the community, are, if they are not to be charged with gross selfishness, singularly wanting in prescience; and their cry must be ignored, and more humane and saner voices must be listened to. 'The havoc wrought among the children of the poor by starvation, by unsuitable food, by the conditions amid which they live, not only in their homes, but in many of the elementary schools, by accident, by preventable disease, is now thoroughly well known. Many are killed; but many survive and grow up into damaged men and women, who fill hospitals, prisons, workhouses, who remain a lifelong burden to society, and whose cost in care and maintenance to the community in mature age vastly exceeds the sum which, judiciously expended on these in youth, would have turned them into useful members of society.'² The legal rights of children to food, clothing, lodging, and nursing in sickness are

¹ Bray.

² Gorst.

incontrovertible; and if parents, on whom the responsibility rests in the first instance, are too poor (and many are too poor), or too vicious to care for them, then it is one of the elementary duties of the State to maintain them at the public expense. 'This,' says Sir John Gorst, 'is not Socialism; it is a description of the law of the land.' Yet, to our discredit, children starve and suffer. No doubt, many parents fail through ignorance. This cause might to a large extent be removed if instruction were given to mothers by competent persons. Others fail, as we have just suggested, through poverty. Of this we shall speak later; and as to the minority, who fail through radically evil habits, the strong hand of the civil authority should deal effectually with these.

Much as there is to deplore, things would be worse but for the beneficial intervention of voluntary societies which concern themselves with the welfare of destitute children, whom they clothe, feed, seek to shelter from unfortunate circumstance, and rescue from drifting into criminal ways. These societies illustrate a fine redeeming trait in the national character. They are, however, hampered for want of means; and there are vast areas of wretchedness and clamant need, only the fringe of which they can touch. To be really effective, they should be part of a national system of succour, under the sanction and direction of the State. Charity, whose tendency, apart from its value as an expression of sympathy, is after all to rob manhood of vital strength, can only be a temporary expedient—'a well-meant anodyne'—justified by urgent necessity, while as yet the collective nation is not sufficiently educated to realize its duty.

One of the most serious symptoms of to-day is the decline of the birth-rate alike in town and country, the decline being in much larger ratio among the fit than among the unfit, among the rich and well-to-do than among the poor. The causes are as sinister as they are significant, and compel an outlook that cannot be described as cheerful. If the parents of 'the future citizens are not the

unfittest part of the people, they are the least competent to provide the food, the home, and the conditions of life which are necessary for children, if they are to grow up into strong and healthy men and women.'¹ This, it is argued, should lead the State to incur part of the cost of feeding the children of the poor. The burden of motherhood falls chiefly upon the poor, and it is only right that the better-off classes, who selfishly shrink from that burden, should contribute a fair proportion towards the bringing up of the children.

We said that the children of the nation are its most precious possession, and yet this treasure is wasted with reckless prodigality. About ninety per cent. of the children born are born fairly healthy, but deterioration immediately sets in. Many perish at birth, and many more are then maimed for life for lack of skilled assistance. This 'valuable national asset,' to quote Sir John Gorst, 'is not considered worth the few shillings which the visit of a parish doctor, or midwife, would cost,' and Boards of Guardians, he says, deter women from obtaining the aid to which they are legally entitled. The mortality during the first year of life is appalling. It is an alarming fact that, while the general death-rate during the last fifty years has been steadily falling, the infant death-rate shows no corresponding reduction. While the average annual mortality of Great Britain during the decade 1891-1900 was 18·2 in the thousand, the death-rate of infants under a year old was 154 in the thousand. In some of the large towns it is frightful. In Burnley, in 1904, it was 233; in the parish of St. Mary, Birmingham, in 1905, it was 331; and there are streets in our cities in which more than half the children born alive perish under a year old. In 1905 120,000 infants died, a number which represents a quarter of *all* who died during that period. This swollen death-rate is not inevitable; and we are confronted with a detestable destruction of human life, against which we join in

¹ Gorst.

the protest of all rational and humane men. Nothing short of the stopping of this can, as Mr. Bray says, 'save England from being swept into the abyss of physical degeneracy.'

Among the causes there is, first and most prolific, the employment of mothers in manual work, by which infants are robbed of the care which is essential to their life. The mother's labour in the factory or workshop, and her earnings, it is pleaded, are necessary to provide for the rest of the family; and the infant has to be sacrificed to industrial and home requirements. Is it not time that the attempt to combine the double function of mother and bread-winner were abandoned? When will the artisan population, now guiltily silent, face this question? When will legislation wholly vindicate the infant's right to its mother's care, against, alas! too often the mother's ignorance and indifference to the life of her child, and against employers who say little about the evil of undermining parental responsibility when the renunciation by the mother of her obligation to her child serves their interests? The existing law which protects a working woman for one month after childbirth is a dead letter, due, Sir John Gorst says, to the hostile attitude of employers, and to the timidity of the workers, who are afraid to put the law in motion, or who shrink from the prospective loss of wages.

Another cause of this excessive infant mortality is artificial feeding and contaminated milk. The medical officer of health for Birmingham, quoted in *The Cry of the Children*, gives it as his general experience that 'in the diseases of infants the mortality is at least thirty times as great among those who are brought up by hand as among those who have been reared on the natural food.' And hosts of infants are swept away before their first year ends by scarlet fever and diphtheria in town and country, as the result of drinking bacterially poisoned milk. The diffusion of common knowledge as to how children should be artificially fed, together with the establishment of municipal and urban milk depots, under the sanction of

the Public Health Acts, would be an unspeakable boon.

That it is possible to bring down the infantile death-rate is clear from what has been done in Prussia, and by experiments nearer home. Mr. Broadbent, of Huddersfield, has shown us how, by means of a simple, popular method, the annual death-rate of infants in that manufacturing centre sank from 134 to 54 in the thousand.

The waste of child life during the four years after the lurid first is still abnormally high, though there is a gradual reduction. In the second year the death-rate is no less than 55 in the thousand for boys, and 52 for girls. And this is not to be wondered at. 'In the slums of great cities children are crammed into single-room tenements, without fresh air to breathe. Poverty forbids any source of warmth except that derived from the human body, and therefore, when the temperature is very low, every chink by which the cold, fresh air could penetrate is stuffed up with filthy rags, and the child lives and sleeps in an atmosphere loaded with germs and carbonic acid. Out-of-doors, in the impure air of the streets, playing in dirt and dust swarming with bacteria, its sanitary condition is little better.'¹ Hunger is not seldom the diet of these children, who share the fare of parents, whose poverty brings them almost to the limit of human endurance. There are, of course, many homes, especially among artisans, where there is abundance of wholesome, plain food, where the children thrive and are happy; but elsewhere, and in particular among labourers, weakness and illness exact a heavy toll.

A word may be said about the institution of day-nurseries in industrial towns. *Crèches* flourish in France, and are everywhere under the control and supervision of the *Préfet*. They are supported by grants from the central government, and the public revenues of the towns concerned. Their popularity is an evidence of their value. In Great Britain *crèches* are few, and not very satisfactory.

¹ Gorst.

There is amongst us an instinctive prejudice in favour of individual care by nurses who rarely take more than one baby at a time. They are generally old, decrepit women, related to the mother. Not much can be said for this loose method, but it might perhaps be improved if nurses were registered and licensed, and if there were official oversight. But it is not a rare occurrence for the mother to leave the child alone in the house when she goes to the mill. She prepares the baby's food, tucks in the child in its cradle, locks the door of the cottage, and trusts him to providence! Not always with happy results. A system of infant day-nurseries where young girls could be taught the rudiments of infant management might be of real value, serving to rescue many a child from untimely death, and tending to create home feeling in those who looked after the helpless bairns.

At three years of age the gate to the ways of education opens, and the child finds himself in the infant school. Experienced educationists are agreed that it opens too early. Switzerland believes seven years of age soon enough. Why should England alone make provision at three? If only we had suitable homes, infants of tender years might be left to romp there; but that is the difficulty, alas! Where are the homes? To dwell upon the aims of school-life is quite beside our purpose, but perhaps we might be permitted to say that to gain 'mere pieces of knowledge' is of much less importance at this stage, or at any stage, than the development of a healthy body and mind; than the gaining of sturdiness and alertness; than the acquisition of habits of regularity, obedience, order and self-control; than the fostering of interests that centre in pure and beautiful things, and the awaking of the imagination. 'The mere by-products of successful teaching' may, as Mr. Bray remarks, well be left to take care of themselves, if due attention is paid to these supreme matters. Now we are met by the doctor at the threshold of the school.

No subject relating to the child is of more importance

than this. Sir John Gorst complains that the Board of Education and the local authorities have in the past disclaimed all responsibility for the bodily health of the children in the schools. 'The whole duty of the school appears to have been to pass the child through the education mill regardless of consequences.' The child might come to school ragged and hungry, sick and worn-out with toil; but that was no concern of the authorities, whose attitude was repugnant to public obligation, inconsistent with public safety, contrary to public economy, and was condemned by common sense and prudence. To carry on the school as if all the pupils were healthy, as if want of food were a rare experience, as if no tired child-worker ever crawled wearily in the dim morning up the school-steps, as if medical supervision were too troublesome and expensive to be ever considered—this was the approved policy; and it menaced the health of hundreds of homes, turned classrooms into hotbeds of disease, inflicted much pain on the hungry or ailing child, who, with all his physical disabilities, was expected to do his full share of work. We rejoice that enlightened municipal authorities, under the provisions of the Education Act of 1907, are at last, by the employment of a medical officer of health, beginning to pay better attention to school hygiene as a specialized branch of public health, but such officers need multiplying by the thousand.

We should have thought that a wise authority would be eager, by means of a competent doctor, to examine and ascertain the quality of the raw material on which the education machinery was to operate, in order to discover whether or not it was likely to stand the strain of the test which it was proposed to apply. In the schools of Prussia this is done. Every child on entering school is medically examined with the same care as if he were an army recruit. His condition is noted down. An ailing child has to appear before the doctor monthly, and, in addition, there is an annual medical inspection of all children. Similar arrangements are in force in other civilized states. We are

far in the rear, in spite of Royal Commissions and reports of scientific societies on the subject; but the Act of Parliament just referred to, and the more recent Memorandum of the Board of Education, issued by Sir Robert Morant in regard to the medical inspection of children, heralds a better day for the nation; the latest Report, too, of the Medical Officer (Education) of the Education Committee of the London County Council fills us with hope that we shall now evacuate the position of disgraceful neglect into which we had slipped. It will not be Dr. James Kerr's fault if we do not. For his report is at once a strong dose of euphrasy and a trumpet-blast.

It must not be supposed that the British child is a prodigy of health; on the contrary, over wide areas of population the children appear to be delicate, and the elementary conditions of health are conspicuously absent. Dr. Mackenzie found in Edinburgh, as the result of his examination for the Royal Commission for Physical Training in Scotland, seventy-five per cent. of the children out of health. Dr. Eichholz, an official witness for the Board of Education, found in a selected school in London ninety-two per cent. of the elder children, and ninety-four per cent. of the infants, below normal physical condition. More than sixty per cent. were ailing in some schools in the north of England and in Scotland, where a hardy stock might have been looked for. Among a good class of children, in a school where the best educational results were obtained, 154 boys were examined; forty-seven of these were found to be suffering from diseases of the glands, five from diseases of bones, nine from diseases of the heart, seventeen from diseases of the lungs. Of the same number, sixty-two were suffering from affections of the eyes, ninety-two from ears, and sixty as regards other parts of the body. Dr. Kerr's recent report of London schools, though not revealing quite so serious a state of things, is still very disquieting. 'Most of the cases, even when pointed out, are neglected,' and many cases sent to the hospitals have been refused treatment. Many children

are unsuspected sufferers; neither to themselves nor their parents is the lurking mischief known; and for want of remedies now easily procurable, innocents like these are qualifying for life-long invalidism in poverty and misery. In view of all this we are glad to read that the Board of Education will not be satisfied until the new Act has been the means of 'securing ultimately for every child, normal or defective, conditions of life compatible with that full and effective development of its organic functions, its special senses, and its mental powers which constitute a true education.'

The Board lays down the minimum of inspection which will be required in all schools, but space will not permit us to give details. The Act seeks to stimulate a sense of duty in relation to hygiene in the homes of the people, and the parent is invited to co-operate in promoting the child's welfare. Let, as Sir John Gorst suggests, a committee of visitors, of competent motherly women, acting as volunteers under the managers, visit the homes and enter into kindly relation with the parents, with a view to improve the physical condition of the children and to enforce parental responsibility. Let them be clothed with public authority—and not be literary women with a notebook and pencil. Their errand and bearing would ensure for them a welcome. Such boards should be universal as part of the organization of every school.

Prussia is here, again, vastly in advance of us. Every citizen is liable, under a fine, to perform service of this kind. In England a beginning has been made by societies of public-spirited citizens, in places like Manchester, and by the visiting committees of the Education Committee of the London County Council.

The whole question of medical aid to the great mass of people just on, or under, the poverty line, for themselves and their children—and especially their children—is a serious problem. If they are left to themselves, submerge they must. They have no reserve of means, and few friends. With the exception of prosperous, highly

paid mechanics, who unite thrift to industry, the vast body of the people live close upon the borderland of want. The present public provision for medical aid for those unable to pay for it, whilst a captivating illustration of mutual care among Englishmen, is still very inadequate, and bears little proportion to the actual need, and is said to be far behind the provision made in almost every Continental city.

The children from ten thousand homes call for radical improvement in the public provision for effectual medical aid. Sick, destitute children, whose parents fail to care for them through poverty or neglect, ought not to be abandoned to the misery of a slum home, but should at least be sent to the infirmary, and treated in separate wards. There are Boards of Guardians who make any such provision difficult, and, as Sir John Gorst avers, prevent parents from claiming their children's rights. Free medical aid may be denounced as 'flat Socialism,' but it is surely commending itself to multitudes of sober-minded Englishmen, who believe that to put the poor man in a position to command in time of sickness the necessary advice, medicines, appliances for his child out of the national revenues, as part of the unearned increment of land which is appropriated for public purposes, is as just as it is economically wise. There are few greater sources of danger to the health and prosperity of the State than sick and enfeebled children, and there is no fountain of promise and hope and progress equal to homes full of thriving little ones.

No chapter in *The Children of the Nation* is more fascinating than that on 'The Forest School at Charlottenburg.' 'It gives us a concrete example of what a prudent State should do for its rising children in order to secure that the future race of citizens shall be strong and healthy.' But space forbids our touching it. We are glad to see, however, that the London County Council is copying their example. During last summer an open-air school was carried on under the trees at Borstal Heath, where

about a hundred children, selected out of the poorest schools of South-east London, were taught under health-giving conditions. The experiment was very encouraging, the fresh air and good food working wonders. This, we may hope, is but the beginning of a far-extending work of amelioration.

Reference has been made to the underfed children of the nation; and Dr. Eichholz gives it as his opinion that 'food is at the base of all the evils of child degeneracy,' that 'all other causes pale before this.' And it is undeniable that an immense proportion, probably one-third, suffer in health from malnutrition. There are, of course, countless families of working people thoroughly cared for, well fed, well clad, kindly nurtured, wisely trained. These are the aristocracy of their class. Perhaps it has been the wont of too many writers on social reform to underrate the number and the value of these; but they are the salt of the people in town and country. The Jews, too, as both Sir John Gorst and Mr. Bray testify, care for their children, who often are neatly attired, clean and wholesome looking, and in marked contrast with their Gentile companions. To get to the many-branching root of the evil of underfeeding would take more space than we can spare, but whether it be traced to the evils of which recurring mention has been made in this paper—whether it be the result of the intemperance, or kindred vices, of the parents, or of culpable ignorance, or inevitable poverty—one thing is clear: that the child must not be permitted to go on suffering. The indefeasible right of the child to be fed must be maintained, as is recognized by the Provision of Meals Act of the last session of Parliament—an Act which, we trust, will be widely translated into deeds.

The proposal to feed *all* school children at the public expense, for which there is much to be said, appears to be at present impracticable, though thorough-going reformers like Mr. Bray declare that nothing short of this will be of any avail, and that alone by this method, which would constitute a children's sacrament, can the difficulties of

picking and choosing hungry children, and of prosecuting negligent parents, be escaped. But as yet it is probable the nation would regard the cost as prohibitory. 'At the rate of twopence a day, the cost of feeding the 6,000,000 children on all weekdays would amount to £15,650,000.'¹ But it is likely that if a public gratuitous meal were offered, not more than half the school children would at first partake of it. If this were so, the cost would be as follows :

For a halfpenny meal on all school days £1,250,000; for a penny meal £2,500,000; for a sufficient meal £5,000,000. The halfpenny meal—a breakfast—might be attempted as a commencement, as the cost would not be so likely to intimidate persons whose humanity is in fetters to their zeal for a doubtful economy, and who mortally fear that even to seem to relieve the parents of their responsibility would prelude the downfall of the nation.

We are far from discouraging voluntary efforts to feed the children, like those attempted in certain of our cities. They are, however, far from covering the ground; and, invaluable as they may be as expressions of sympathy, they are doomed to failure, being merely temporary and inadequate expedients. We prize them at their full worth, and are thankful for the more adequate arrangements which the Provision of Meals Act makes possible. Meanwhile, let earnest attempts be made to raise the character of the home, and to educate and improve the mothers; and let a minimum wage be fixed by statute. For who can doubt that the principal cause of underfeeding, and many of the ills associated with it, is really poverty? Better surroundings, better clothes, the growth of self-respect, habits of thrift, are all closely related to earnings. Without a living wage better food is impossible; and with the stinted diet which poverty enforces upon growing children, mental disability is inevitable. The starved brain refuses the tasks of school, and a feeble childhood develops into a degenerate manhood.

¹ Gorst.

Those children who suffer from want of food have for neighbours the overworked children; indeed, they are not seldom identical. In Miss Malvery's *Baby Toilers* this part of our theme is set forth with infinite pathos. Few persons could read this book without profound emotion. There are pages that might have been penned in blood. Many of the little white slaves of labour are mute, but there are tens of thousands of them, and their wail should pierce even the stoniest ears. Long hours before and after school, mere infants, they toil with excessive labour at their tasks. Weary they begin the day, and still more weary they end it; weary they stoop over their lessons, without mental or physical energy. It were easy to paint highly coloured pictures. Miss McMillan's extremely able and striking book, *Labour and Childhood*, which no student of the children can afford to overlook, leaves us in no doubt as to the deplorable consequences of child labour on the parent, but especially on the child. 'Anaemia, severe nerve signs, deformities, severe heart signs,' are among the results. The figures, which we have no room to quote, show the rapid deterioration of health that follows hard and monotonous labour in childhood. More than half of those examined were 'exceptionally brilliant mentally.' But, to quote Dr. Thomas, of the London Education Committee (from *Labour and Childhood*), 'these results show that this out-of-school work is a wanton dissipation of the children's powers, the chief national capital, and that the evil effect falls on the best of the children.' The school-work of the wage-earning child deteriorates at once. The eager, bright boy fast becomes stupid, loses ambition to rise, and degenerates into a casual or a loafer. Some of the fittest are destroyed and flung aside. The story of the endeavour to secure protection for these children is a sad story—one of shameful revelations no less than of earnest endeavour on the part of a few brave men led by Sir John Gorst, of partial victory only, in 1903, in a lukewarm House of Commons, through the influence of the managers of fashionable theatricals; the final result being

a maimed and unsatisfactory law, leaving much to desire.

The subject of religion we must leave alone. Perhaps it is well, for no problem is so complex and so hopelessly entangled in prejudice, and we may wisely wait to see what Parliament will propose to do. But no secular solution will satisfy the nation; no preferential treatment will be tolerated; the attempt to include the distinctive beliefs of different Churches in a general system would meet with strenuous opposition from a 'considerable recalcitrant and obstinate minority,' who would render it unworkable.

R. CORLETT COWELL.

Notes and Discussions

THE NEW METHODIST CHURCH IN JAPAN

LAST May an event occurred which contains more than a passing interest for Methodists all over the world, and it is significant in a wider sphere. The first General Conference of the newly constituted Methodist Church in Japan was opened by the six Commissioners appointed for the purpose. These were Bishop Cranston and Dr. Leonard representing the Methodist Episcopal Church of America, Bishop Wilson and Dr. Lambuth representing the Church South, and Superintendent Carman and Dr. Sutherland representing the Methodist Church of Canada. Sixty-six delegates were present, with an equal representation of ministers and laymen. It was natural to recall the similar gathering in Baltimore a hundred and twenty-three years before, when a plan of organization prepared by John Wesley was submitted by Dr. Coke to the 'Christmas Conference' of Methodist preachers, and American Methodism entered upon its formal constitution as a Church. The conditions were similar; yet how different! The originating of an independent Methodist community in such a country as Japan, with such a future before it, is not unlikely to become historic.

An interesting article on this subject appears in the last number of the *Methodist Quarterly Review* (Nashville), from the pen of Dr. S. H. Wainwright, who has spent several of the best years of his life in Japan, and is well acquainted with the East. This article deals not so much with the external and picturesque features of so notable a gathering, as with the problems involved in the launching of a new Church—its doctrines, government, and relation to the great Churches in the West which have brought it thus far on its way. The proceedings throughout were perfectly harmonious; but at least one important difference of opinion manifested itself thus early. The Commissioners from the mother Churches brought with them a carefully prepared 'Basis of Organization,' and, in

answer to questions, said very plainly that it was not open to the Conference to discuss or to alter this. It must be accepted by the new community as it stood; whilst at a subsequent period, after the constitution had been tried, the Japanese Church would have unrestricted rights of legislation for itself. This course appears to have aroused some criticism; but it would appear to be both wise and just. The infant Church in Japan has been, so to speak, called into being by the evangelistic efforts of the American Churches, and there can be very little hardship involved in its receiving at first its constitution from experienced ecclesiastics. Later—at the end of eight years, as we understand the position—when they have fairly tried the scheme proposed, it will be entirely open to the new community to amend or radically to alter the mode of self-government now sketched out.

The whole proceedings were full of interest. As regards doctrine, the Commissioners had prepared a series of Articles of Religion, condensed and modified from those Twenty-five Articles which form the officially recognized creed of the American Churches. Some of these were omitted, and others—on original sin, free will, justification, &c.—had been modified in tone, to suit the changes in doctrinal views since the words were first framed to take their place in the Thirty-nine Articles of the Church of England. Dr. Wainwright criticizes these changes, and it is plain that some members of the Conference resented the idea of having a creed thus fashioned thrust upon them without their consent.

The new Church is to be—in a sense—episcopal in government. The term 'Bishop' will be used; but the office is more like that of 'General Superintendent' in the Methodist Church of Canada. The bishop will be chosen for eight years only, not for life, as in the United States, and his power of appointing presiding elders is carefully restricted. Only one bishop is appointed for the present, Bishop Y. Honda, 'the first native Christian among Far Eastern nations to be promoted to the episcopal office.' It is noteworthy that Methodists should have outstripped the older and more strictly Episcopalian communions in this matter.

Another point on which difference arose concerned the relation between the work of the fifty or more ordained (American) missionaries who are acting under the three Mission Boards of the mother Churches. It was decided that these

should for the present be organized as a mission, auxiliary to the Japanese Church, but not an organic part of it. They will continue to be paid by and responsible to their own Churches at home. This, again, appears to us wise as a temporary or transitional measure. It is surely better that for the present the independence of the new Church should not be carried too far. Experience elsewhere has shown that premature independence may be little short of fatal. Bishop Honda's work will be difficult enough as it is; and if the infant community is still to some extent in leading-strings, all parties concerned will benefit.

These are only a few of the deeply interesting questions raised in connexion with this important new departure. We regret that we cannot pursue the description further. Dr. Wainwright reckons that whilst the period of development before the Methodist Churches in America became self-governing was, in one mode of reckoning, forty-six years, in another twenty-four years, the period from the opening of Methodist mission work in Japan to the first Conference in Tokyo was thirty-four years. It is interesting to note that the Church starts on its new course with 83 itinerant preachers and 15,000 members in connexion with the American mission, and 90 preachers and 11,000 members belonging to Japanese Methodism proper. May the divine blessing prosper and multiply the daughter Church in all the steps of its growth and development, and make it an abiding blessing in one of the most progressive countries of the world!

CHRISTIAN SCIENCE AS A REACTION

I. A CRITICISM FROM HEAD QUARTERS

THE article entitled 'Christian Science as a Reaction,' contributed to your October issue by Mr. Horwill, affords evidence of so keen an appreciation of certain aspects of the movement, that it is startling to find embedded in it traces of considerable looseness of statement, and uncritical acceptance of insufficient data.

One of the ablest historians of our own time, answering

an inquiry as to the soundest method of research, replied, 'Verify your references.' It would be interesting to know to what process of verification Mr. Horwill subjected Miss Milmine's *Biography of Mrs. Eddy* before he came to describe it as 'valuable material' and the result of 'careful investigation.'

Now the original editor of this biography wrote in his introduction as follows: 'Practically no assistance can be obtained from Christian Scientists themselves,' and again, 'Mrs. Eddy refuses to be consulted personally on the main facts of her known life.' What actually occurred was this: Mrs. Eddy referred the magazine in the ordinary way to the Committee on Publication in Boston, and here is the account of what occurred, given by Mr. Farlow, the head of the Committee: 'In a conversation with members of *McClure's* staff, several months ago, I informed them that if they would submit their data to me, I would be pleased to assist them in their verification, giving them as my reason that there were documents in circulation and rumours afloat that were not genuine. They have not availed themselves of my offer.'

Mrs. Eddy is one of the best known women in the States, her picture has been published hundreds, probably thousands of times. Yet so great was the 'care' taken that the magazine publishing the biography printed, in its December issue, a large picture of a Mrs. Sarah Chevaillier as that of Mrs. Eddy. I enclose a copy of this picture with an affidavit of Mrs. Chevaillier's son as to the truth.

The fact of this mistake was known to Mr. Farlow in November, and on the ninth of that month he wrote to the managing editor a letter, pointing out the mistake, from which I quote the concluding paragraph: 'It was my fear that you might be imposed upon by just such counterfeits that impelled me to suggest that your manuscript relating to Mrs. Eddy be submitted to some one thoroughly posted concerning the events of her life.' In spite of this, this photograph was published.

Following this, in January came the first instalment of the biography proper. It was punctuated with mistakes (as may be seen from a lengthy paper of corrections), and contained such gross errors as the attribution to Mrs. Eddy of an objectionable stanza which she never wrote. This may be the manner in which careful investigation is conducted, but I should like to have had Bishop Stubbs's verdict on the question.

With regard to Mark Twain's book, I do not think it necessary to say anything here in detail. The multiplication of inaccuracies and contradictions contained in it have already been exposed. The folly which induced that brilliant writer to insist that Mrs. Eddy had not really written *Science and Health*, when nobody else even claimed to have done so, and to attempt to prove this negation by a process of argument which would have disgraced a school-boy, is—except to the few—inexplicable.

Mr. Horwill next proceeds to speak of the danger of Christian Science to public health, but the entire passage is a complete instance of begging the question. Such statements can only be described as argument by *obiter dicta*. To be of the slightest value they should be supported by evidence showing the percentage of cures and failures to the number of cases undertaken both by Christian Scientists and ordinary medical practitioners. Incidentally he explains that the College in Boston is for the training of Christian Science practitioners, whereas, as a matter of fact, it is for nothing of the sort, and is only open to those who are already practitioners.

Finally, Mr. Horwill points out that 'it is from Churches where religion is thus largely a formality that Christian Science wins most of its converts.' Here, again, it is an *ex cathedra* statement of the truth of which Mr. Horwill cannot, in the nature of things, possess any evidence. Yet he makes it as absolutely as if he were presenting a census return, and I regret to say that with that absoluteness the resemblance ceases.

The knowledge which the critics of Christian Science bring to their task affords considerable astonishment to those conversant with the subject. That a man with so much insight as much of Mr. Horwill's article proves him to possess should commit himself to this class of statement can only deepen that astonishment.

FREDERICK DIXON.

II. MR. HORWILL'S REPLY

THE famous saying of Dr. Martin Routh, 'Verify your references,'¹ is indeed a wholesome exhortation. Dr. Routh

¹ See *Dictionary of National Biography*, vol. xlix, p. 325; Burgon's *Lives of Twelve Good Men*, vol. i, p. 73; and Wilson's *History of Magdalen College, Oxford*, p. 233.

himself—a patristic theologian who died in 1854 in his hundredth year—would have been the more convinced of its value if he could have foreseen that in the twentieth century it would be attributed to ‘one of the ablest historians of our own time.’ Actually Mr. Dixon does not challenge a single one of my own references; his grievance appears to be that I have not verified Miss Milmine’s. I have not thought it obligatory upon me to do this, any more than I should think it necessary to parallel Stubbs’s researches among charters and documents before availing myself of his History, or to explore the Arctic regions for myself before venturing to quote from Nansen’s Travels.

My belief that Miss Milmine’s *Biography of Mrs. Eddy* contains ‘valuable material,’ accumulated by ‘careful investigation,’ is in no way affected by Mr. Dixon’s criticism. The editor of *McClure’s*, it would seem, inserted in a preliminary advertisement the portrait of some other person in the mistaken belief—which he did not know to be incorrect until the magazine had already gone to press—that it was a portrait of Mrs. Eddy as she was a quarter of a century ago. In what way does this blunder of his impair the value of Miss Milmine’s records? Mrs. Eddy’s reply to the first instalment of the *Biography* is, no doubt, a sweeping denial of many of Miss Milmine’s statements. But with the exception of one affidavit, which is by no means inconsistent with Miss Milmine’s account of the matter in question, this denial rests on the unsupported assertions of Mrs. Eddy herself. Now Miss Milmine has shown again and again, by the quotation of documents, books, newspapers and other accessible sources of information, that Mrs. Eddy is not a trustworthy witness to the facts of her own history. For example, a photographic reproduction of an entry in a church record proves that Mrs. Eddy was admitted a member not at twelve, as according to her own story, but at seventeen. Until Christian Scientists refute the numerous statements for which Miss Milmine gives chapter and verse they must not be surprised if we continue to accept her as an authority, even on the question of the ‘objectionable stanza.’ This question is a trifling one, but the stress Mr. Dixon lays upon it makes it worth while to state the case in detail. It is admitted that Mrs. Eddy, when she was Mrs. Glover, once kept a school at Tilton. Miss Milmine reports, from inquiries made on the spot, that several Tilton people, who attended that school as children, recall that their teacher required them at stated intervals to

march round the room singing a few lines she had written in her own honour, namely :

We will tell Mrs. Glover
How much we love her ;
By the light of the moon
We will come to her.

Mrs. Eddy, in her reply, offers a slightly different version as the correct one, and says the lines were not of her own composition, but were ' a paraphrase of a silly song of years ago.' She does not deny that she required the children to sing them. This is Mr. Dixon's typical example of Miss Milmine's ' gross errors.'

So much for Miss Milmine's Biography, to which, as a matter of fact, I made only the slightest reference in my article. The same remark applies to my mention of Mark Twain's book. My own arguments were quite independent of either of these authorities.

My fear for ' the public health ' has nothing to do with statistics of cures wrought by or upon individual Christian Scientists. I used the term in its normal sense as employed in government publications, the proceedings of municipal authorities, and the curricula of medical schools. Christian Science, alike in its text-book and in the lectures of its advocates, ridicules all hygienic precautions. If its teachings are true, the appointment of sanitary inspectors, medical officers of health, &c., is not only a waste of money, but directly promotes, by its mental suggestions, the very evils it is intended to prevent. If a Christian Scientist Parliament were returned, one of its first steps would be the repeal of the Public Health Acts. Meanwhile the spread of Mrs. Eddy's doctrines is a menace to the public health, in so far as it weakens the popular respect for those Acts, and tempts to their neglect or evasion.

In calling attention, in my article, to the simplicity of the ecclesiastical organization of Christian Science, I said that ' the college which has been established in Boston is not a place of clerical education, but a " school of Christian Science mind-healing " for the professional training of such practitioners as prefer the system of Mrs. Eddy to that of the ordinary medical schools.' Surely Mr. Dixon cannot be serious in his comment on this sentence. His objection is like saying that Headingly College is not a place for the professional training of preachers

because a man must already have done some preaching before he enters.

Lastly, Mr. Dixon demurs to my statement that most of the converts to Christian Science are drawn from Churches where religion is largely a formality. 'People are rarely attracted to it,' I added, 'from Churches where their perplexities, their weaknesses, their temptations, are recognized as the very questions with which theology has to concern itself.' I affirmed this on the strength of personal observation. My generalization may have been hasty, and it would immediately be shattered if Mr. Dixon would point to a single 'Church of Christ Scientist,' composed mainly of converts from the Salvation Army, or from a mission of the type of Peter Thompson's. If the claims of this new faith are valid, it ought quickly to win multitudes of recruits from the Churches and missions in the congested districts of our cities, for the victory over sickness and hunger, which to the rich man means merely the removal of discomfort, means to the poor man his livelihood, and even life itself. The propagandists of Christian Science are not making the best of their opportunities as long as they make so much of their West End adherents, and neglect the cogent evidential value of trophies from the slums.

HERBERT W. HORWILL.

WHAT IS THE SOUL?

THE CRUX of the conflict with materialism depends on the answer to this question. Modern physiology and psychology both demand a more careful inquiry into the subject, even though it be granted beforehand that no categorical answer to a question apparently so simple can be expected. Not a little light is shed upon it in an article in the last number of the *Hibbert Journal*, where Mr. Hugh Maccoll furnishes at least a contribution to the discussion. Briefly defined, the soul is that which feels, which has sensation, which is conscious, and its existence is the one fundamental reality of which each man is absolutely sure. The existence of an external world, of other consciousnesses, is an inference; every man knows immediately,

directly, and incontrovertibly, 'I feel, I have sensations, I am conscious.'

The real question at issue between (say) Haeckel on the one hand, and all believers in spiritual realities on the other, is as to whether consciousness is, in Haeckel's words, 'a physiological function of the brain,' and consequently no exception to what he calls 'the law of substance.' Mr. Maccoll joins issue with Haeckel throughout, accepting the facts, the actually observed experiences related by biologists and physiologists, but refusing to admit the inferences which writers of Haeckel's school would draw from them. He holds that as it is certainly proved that no part of the material body ever feels, except the brain, so 'we have not the slightest data on which to ground the inference that the brain is an exception.' As to the ultimate nature of that which feels, he says that we are obliged to confess ignorance. No one can say whether it is material or immaterial, without defining 'matter'—which is a much harder thing to do than might appear. There is, however, 'an intangible something which here I call *soul*, which does unquestionably feel. Where is that something? In the body or out of it? Nobody knows. We are all in the dark.' Science cannot tell us, and 'the priests of pseudo-science' are not worth listening to.

But the evidence before us points definitely in one direction, though it cannot as yet be said certainly to demonstrate anything. Mr. Maccoll's supposition, 'unprovable, but also unrefutable,' is somewhat as follows: 'The material body, including the brain and the whole nervous system, is a mere medium or instrument of sensory transmission, and is itself as insensible as the material apparatus in wireless telegraphy. The soul, or ego, which by the definition is the entity that feels, and in its higher development thinks and reasons, bears some relation to the body, analogous to, though different from, that which the invisible human manipulator bears to the unconscious electrical apparatus through which he sends, and through which he receives, communications.' The ego receives a new instrument of education in the shape of a body, 'which inherits in the germ some of the qualities and some of the defects of its many ancestors, human and pre-human. This body, its guardian, the ego loses sooner or later, in childhood through illness or accident, or in old age through decay. Then it receives another instrument of education, whether human or superhuman may

depend on the ego's fitness and development. This, in due course, or through accident, it loses in its turn, after which it receives another, and so on for ever—always rising in the long run (though not always steadily and continuously) from higher to higher, and from better to better.'

The body, according to this view, is an unconscious automaton, with its operations partially, but not wholly, under the control of the conscious ego. And it is maintained that this hypothesis explains the facts better, and is more in accordance with analogies, than the materialistic theory that 'feeling' is only a function of the brain, as secreting bile is of the liver. We cannot recapitulate the arguments employed. But it is clear that the phenomena of sub-consciousness, hypnotism, and kindred facts, now being so closely investigated, might readily be accounted for on some such hypothesis as that here sketched out. Certain it is that the best representatives of physical, as well as of psychical, science, refuse to identify 'feeling,' which is subjective, with any objective phenomenon such as the vibration of a nerve, or a movement in the grey matter of the brain. The theory of psycho-physiological parallelism acknowledges this, but represents the two 'sides' of consciousness as co-existing, without any explanation of their mutual relations. Sir O. Lodge, while granting that the brain is the means whereby mind is made materially manifest, denies that mind is *limited* to its material manifestation. He holds that soul is an 'underlying, permanent reality,' whilst the body is a 'mechanism for the manifestation or sensible presentation of what else would be imperceptible.' The theory of 'an unconscious automatic brain and body, partially controlled by and in its turn reacting upon, a conscious mind, soul or ego,' is much more in accordance with well-ascertained facts of mental and bodily life. Whether it can maintain itself scientifically depends on whether or not it can better explain *all* the phenomena. And that question can only be settled when science has finished an inquiry which, in truth, it has only just begun.

GERHARD TERSTEEGEN

PROFESSOR SIMONS of Berlin contributes an excellent Biography of Tersteegen to the new edition of Herzog's *Realencyklopädie für protestantische Theologie und Kirche*, which is rapidly approaching completion under the able editorship of Dr. Hauck. The writer has had access to a number of unprinted letters of Tersteegen preserved in Barmen and Halle. A rapid glance at the more striking features of this admirable character-sketch may lend additional interest to the translations of the hymns of this mystic teacher and poet. Three are found in *The Methodist Hymn-Book*; two have long been favourites, viz. 'Thou hidden love of God,' and 'Lo! God is here'; a third is rapidly becoming popular, viz. 'God reveals His presence.'

Gerhard Tersteegen was born in 1697, and received a classical education. The town in which he was apprenticed (Mülheim a.d. Ruhr) was visited by 'separatist mystics.' During the revival which was the result of their preaching, he was converted, and soon afterwards ceased to attend public worship; he also refused to partake of the Lord's Supper in church, because notorious sinners were permitted to do so. In order that he might have less distraction of mind, he gave up his prospects of a mercantile career, and chose the quieter occupation of a ribbon-weaver. For five years he lived a lonely, abstemious, and somewhat morbid life, sometimes 'more contented than a king,' notwithstanding his privations, but sometimes a sufferer from acute religious depression.

In 1724 a friend persuaded him to desist from this excessive self-mortification, and in the following year his activity as an author began. His first work—*An Outline of Christian Doctrine in Questions and Answers*—is said to show traces of the influence of Poiré, a French mystic. Other works soon followed, including a collection of hymns, translations of the writings of Thomas à Kempis and of Gerlach Petersen, 'the second Thomas à Kempis.' A larger work, in three vols., appeared in 1733, entitled *Select Biographies of Saints*, and about this time a hymn-book was published containing fifty-nine of his hymns, also a choice preface from his pen on *The Christian Use of Hymns and Singing*.

During this period Tersteegen was a frequent speaker at

the revival meetings, and his powerful addresses led to 'the thorough and permanent conversion' of many of his hearers. As the movement spread, and the number increased of those who applied to him for spiritual counsel, he was obliged to give up his trade and devote himself entirely to the care of souls, being supported by the gifts of a few friends.

In a house which is still standing (*Pilgerhütte*) Tersteegen established a religious brotherhood. To the little community he gave careful instructions, but at times he was troubled by their 'lack of fervour in prayer and of love.' Meanwhile his ministry extended to other towns, and in 1732 he began regularly to visit Holland. Soon he was compelled to address his pastoral letters to his numerous converts and friends, not only to many parts of Germany, but also to Denmark and Sweden, and even to Pennsylvania.

Zinzendorf made friendly overtures to Tersteegen, both personally and by sending his colleague Martin Dober. But so far from manifesting any desire to join the Moravians, Tersteegen gave utterance to warnings against what he deemed to be their errors, charging them, for example, with trusting to 'sweet experiences' for the forgiveness of sins, rather than to Christ alone.

When Tersteegen was forbidden to hold religious meetings, his zeal prompted him to increased labours in the writing of letters of spiritual counsel and in the visitation of the sick. 'To many his presence was a benediction.' In the chambers of the sick and dying he often spent the night; and so impartial was he in his gracious ministrations, that when he himself was ill the Jews held a meeting to pray for his recovery.

In 1750 Tersteegen was able to resume his public ministry. At the first service 400 assembled, and when the room was full some tried to gain entrance through the windows by means of ladders. For six years he preached regularly in Mülheim to large numbers of people, some of whom came from far to hear him. Many of these sermons have been published; they are described by Professor Simons as 'far superior both in form and contents to most of the discourses of that day, even to those of Zinzendorf.' In this connexion it deserves to be noted that Tersteegen has an honourable place in Hering's standard work on homiletics. His sermons are said to 'breathe the spirit of his piety. Reverent consciousness of the presence of God, a profound sense of the love of Jesus, clear

vision of the crooked ways of sinners, earnestness in calling to repentance and to holiness—these are the qualities which pervade expositions that bear witness alike to his familiarity with the Scriptures and to a skill in exegesis which is based on accurate knowledge of the sacred languages' (*Die Lehre von der Predigt*, p. 177). Jung Stilling declared that 'since the days of the Apostles no one had led more souls to the Lord than Tersteegen.'

Tersteegen died in 1769. A friend, who was with him during his last illness, speaks of his great sufferings, and bears witness to his patience and submission to the divine will. No portrait of Tersteegen is in existence, but Professor Simons rightly says: 'The portrait of his inner life is, in its main features, distinct, and it favourably impresses even those who regard all forms of mysticism with suspicion.' He adds: 'If, however, mysticism is one of the forms of religious experience, if its purest and tenderest tones harmonize with New Testament teaching, it has a right to exist within the Evangelical Church, although it may, historically, have points of connexion with Catholic mysticism.' Proof is abundant that Tersteegen's mysticism was evangelical, and that it was almost always restrained within scriptural limits.

By his hymns Tersteegen still speaks. They 'prove that for the beauties of Nature he had an open eye and a grateful heart.' But their chief charm is their lyrical expression of the profoundest experiences of the soul. They are 'much more than productions of the pen and of the intellect. . . . Personal life is in them. It is not the poet who imparts his views to an unknown circle of readers, but the man himself who speaks out of his own experience to friends whom he knows. To all who in externals would not lose their souls, Tersteegen will always have something to say, indeed something to give.' It is much, but not too much, to affirm that his life exemplified the aspiration of his own uplifting lines—

Each moment draw from earth away
 My heart, that lowly waits Thy call;
 Speak to my inmost soul, and say,
 'I am thy Love, thy God, thy All!'
 To feel Thy power, to hear Thy voice,
 To taste Thy love, be all my choice.

J. G. TASKER.

Recent Literature

BIBLICAL AND THEOLOGICAL

The Reproach of the Gospel: the Bampton Lectures for 1907. By Rev. James H. F. Peile, M.A. (Longmans. 5s. 6d. net.)

THE latest Bampton Lecturer has chosen a somewhat unusual but very fruitful subject. He proposes to inquire into 'the apparent failure of Christianity as a general rule of life and conduct, with special reference to the present time.' Mr. Peile rightly points out that Christianity is challenged to-day as seldom, if ever, before, and that a reply to its assailants is called for from a practical point of view and from the side of experience, as well as on the intellectual side, by way of argument. 'Why have not the kingdoms of this world long ago become the kingdom of our God and of His Christ?' It is a searching question, and the answer cannot be given without closely touching many susceptibilities. Mr. Peile's treatment of a confessedly difficult theme is in spirit all that could be desired. He does not scold or upbraid; his criticisms are not harsh or inconsiderate. He fully acknowledges the immense benefits which the Christian religion has conferred on the nations that have accepted it, and its undeniable power to raise and purify human nature.

But Mr. Peile points out how great a stumbling-block to the advance of Christianity is 'the apparent ineffectiveness of orthodox belief to inspire or control conduct'; and he dwells on what he calls a hard saying, but a wholesome one, that 'the great majority of mankind have for centuries done everything with the Moral Rule of the gospel except obey it.' They have honoured it and disregarded it; they have 'shaped and trimmed it to fit into a corner of an otherwise pagan existence.' Verily these be hard words; the pity is that there is so much truth in them. The lecturer in no sense gives up the fullest confidence in the Christian religion; he does not hope for improvement

from some twentieth-century re-statement of its doctrines. The drift of his argument is ethical and practical, and he asserts that no remedy is adequate except a return to the teaching of Christ Himself. The failure of the doctrine of the New Testament to fulfil its purpose in human life he attributes partly to what he calls the Intellectual Fallacy, which makes theology equivalent to religion, and partly to the Magical Fallacy, which implies a superstitious belief in ceremonies and formulas. The pure and lofty teaching of Christ must be applied to life as a whole—to war, to trade, to social questions, and to individual character and conduct. Average, conventional Christianity, which is religion only in name, is the great hindrance in the way of the radical, ethical reform which is needed if the Christian religion is to fulfil its high purpose in the world.

We regret that we cannot enter more fully into the subject of these lectures. They command our full concurrence, the more so because the author does not abuse his argument by making it subserve the ends of partisan politics. He is no Socialist, in the proper sense of the term, but he is a thorough-going social reformer in spirit, as an earnest Christian in these days can hardly help being. The lectures constitute, it is true, only a slight contribution to a great theme. Mr. Peile hardly does his subject justice historically, and many will say that he does not fully meet the objections urged against our Lord's teaching as impracticable. But it is a gain that such a topic should be treated briefly and pointedly rather than fully, suggestively rather than exhaustively. The object of the lecturer is to awaken the Christian conscience, and his work is admirably calculated to set his readers thinking. In many cases we hope it will do much more than this.

The One Christ: An Inquiry into the Manner of the Incarnation. By Frank Weston, B.D. (Longmans. 5s. net.)

We were not prejudiced in favour of this book by its title. The Incarnation is a mystery of faith; the 'manner' of it is hardly for man to discuss. But the subject has been discussed for centuries. After the great Christologists of the fourth and fifth centuries, Athanasius and Cyril, the Councils of Nicæa and Chalcedon, came the controversies raised in connexion with Lutheranism, and in our day Kenotism is rife, each of its half-

dozen schools having its own explanation of the inexplicable, its own peculiar definition of the ineffable.

But Mr. Weston has written a book well worth reading and careful pondering. He is a clergyman in Zanzibar, and pleads his absence from libraries as a reason why his references to literature are scanty. But he is fully master of the history of this doctrine, and in a wholly reverent way explains why he has not been able to accept any of the theories of the Incarnation, ancient or modern, as adequate expositions of its nature. He claims that his own solution is truly orthodox. He sets on one side Nestorianism and Monophysitism as heretical. He explains his own serious objections to the Cyrilline view on the one hand, and the various types of Kenotism on the other. He ends by taking Athanasian doctrine, or that of Chalcedon, and 'developing' it in a direction which, to his own mind, appears to be both faithful to the teaching of Scripture and helpful to the reason and imagination of the believer.

It is difficult to express this view in a few lines, but briefly it is this. The Christ of the Bible is one; one Person in two natures. His divine nature is inseparable from His person, but His human nature is the medium of His self-knowledge as Incarnate Son, and of the exercise of His divine powers. 'The limits of the capacity of Christ's manhood constitute the limits of His freedom in His incarnate life.' By an act of self-limitation the Eternal Son—not abandoned His attributes, which is impossible, but—allowed His being as Logos to be conditioned by manhood. This manhood is impersonal; the Person is that of the Divine Logos, but not in His unlimited supremacy—this was limited by the measure of His perfect human faculties. 'His manhood is the measure of His power and of His weakness; and, as true manhood, it can only mediate power in obedience to the divine laws that govern human nature.'

The book must be carefully read by one who would appreciate the author's exact position, and the way in which he tests his view of the Person of Christ by the Gospel narratives. The records of the infancy and childhood of Christ, His temptation, miracles, prayers, the limits of His knowledge, His sufferings, death and resurrection are all carefully examined in order to show that the view here presented accords with the facts of the sacred history. We do not say that Mr. Weston has succeeded where so many great minds have failed. But it is a pleasure to say that we have seldom met with a treatment of this great

central doctrine of Christianity which is at the same time so loyal to the Scriptures, to the best catholic tradition, and so reasonable in its exposition of a truth which is above, yet not contrary to, reason. We heartily commend the book to all real students of theology—now, alas! forming a small and perhaps diminishing company.

The Historical Evidence for the Resurrection of Jesus Christ. By Kirsopp Lake, M.A. (Williams & Norgate. 5s.)

Professor Kirsopp Lake, of the University of Leiden, here subjects the accounts of our Lord's Resurrection to a closely critical examination from a purely historical point of view. He considers that the narrative in Mark, ending with xvi. 8, represents the earliest traditions; that the account in 1 Cor. xv. comes next; and that St. Paul believed that Christ rose on the third day in a 'transubstantiated' body, and appeared to himself and other disciples. The non-Markan accounts in Matthew, Luke, Mark xvi. 9-20, the Acts, and the Fourth Gospel represent later versions of the story; and the accounts in apocryphal books, the Gospel of Peter and that according to the Hebrews, are also examined. The contents of the 'earliest tradition' are then stated. It included a description of several appearances, the details of which have not been accurately preserved.

Then the author faces the question which, for his readers, is the most important one—'What are the facts which lie behind the earliest tradition?' His conclusion is (1) the earliest Christians believed that Christ's tomb was empty, but this was not really the case; (2) the belief in a resurrection on the third day, which was characteristic of the early Church, is responsible for the form of the prophecies quoted. Jesus never foretold His own resurrection, and His language concerning the future, whatever it was, was probably unintelligible to the disciples. The origin of their belief was theological rather than historical. (3) The appearances of Christ were not exactly 'hallucinations' on the part of the disciples, nor were they purely subjective. The risen Christ was spiritual, not material, and the phenomena of His appearances should be studied in connection with recent investigations into hypnotism and telepathy. The discussion of the Resurrection may in this connexion 'enter on a new phase,' which the writer will not anticipate.

This necessarily condensed and inadequate account of Prof. Lake's volume fairly represents the views accepted by New Testament critics of what may be called the *Encyclopaedia Biblica* type. The resurrection was not miraculous; Jesus died as we do, He may be supposed to have lived on as believers in human immortality hope to do, and He may have appeared to His followers, just as some of the persons mentioned in Myers's *Human Personality* may (or may not) have had communications from departed friends by telepathy or an as yet ill-understood psychological process. Mr. Lake claims that his inquiry is purely historical. We have no doubt he has tried to make it so, but the course of his examination shows how impossible it is to conduct such an inquiry without doctrinal prepossessions. At almost every turn the credibility or non-credibility of the hypotheses examined depends on the point of view of the critic. In this case the point of view is frankly naturalistic, and the conclusion indicates how much, or rather how little, of the sacred narratives is likely to be accepted by a writer who has no belief in the supernatural, and who undertakes to survey the evidence for an alleged miracle which constitutes the basis and starting-point of a new religion. A whole host of difficulties arises on the supposition that Jesus worked no miracles, never prophesied, did not rise from the tomb, and did not live again except as ordinary men may be (somewhat doubtfully) supposed to survive death. These serious, and indeed insuperable, difficulties Prof. Lake does not discuss. He says that they belong to the theologian, but he apparently does not perceive that the conclusions which he professes to have reached on the ground of 'pure history' imply the tacit adoption of certain negative theological presuppositions throughout.

The subject is too large and too important to be discussed in a brief notice. Readers of the book should bear in mind the standpoint of the writer. One of the chief things they will learn is the nature of the conclusions to which the adoption of certain premisses will necessarily lead them.

The Life of Christ in Recent Research. By William Sanday, D.D. (Clarendon Press. 7s. 6d. net.)

Prof. Sanday's book is composite in its origin, but the lectures, sermons, and reviews here gathered together form a connected chain of thought on some of the vital problems raised by recent study in the life of Christ. There is no doubt

that the volume is self-revealing. It shows how Dr. Sanday's views on these great subjects have matured. He expresses a hope that his position has been 'tentative without being either rash or crude,' and his readers, though they may not be able to agree with every conclusion, will feel that the book is eminently moderate and judicious. When Dr. Sanday went to Oxford as Ireland Professor a quarter of a century ago, he urged that theologians should plan their work on a large scale, and take the humbler departments first. As he looks back he is justly proud of the work accomplished on the Latin, Syriac, and Coptic versions. More has also been done as to literary problems than is generally supposed. Sir John Hawkins's *Horae Synopticae* might be described as the leading authority both in England and on the Continent, 'because it is the one book that everybody trusts.' Dr. Sanday thinks that the caution and deliberate self-restraint of English theologians may have laid them open to the charge of lack of enterprise. They have had some leeway to make up. Before they could teach they had to learn, and were not willing to produce their lesson by instalments before they could see it as a whole. The ideal plan is, 'The theologians ought to carry the nation with them in each step of their own progress; they ought to warn the nation what is coming, and they ought to inform the nation as soon as it has come.' After a careful and suggestive study of Bible symbolism, this volume gives a survey of the past twenty years of research, with illuminating criticisms and estimates of what has been accomplished by some outstanding German thinkers. 'The strong point of Teutonic science is its persistent spirit of forward movement. With us, if a good piece of work is done, it lasts for a generation; whereas in Germany, no sooner does a definite result appear to be gained, than new questions begin to be asked, and new combinations attempted.' There are twenty-one fully-staffed universities in the German Empire alone, 'each watching all the rest, and all throwing their knowledge into a common stock; whatever advance is made, is made all along the line.' There is a great deal to learn from each of Dr. Sanday's lectures and papers. He is not satisfied with the diluted interpretation of our Lord's saying about His life being a ransom for many, which finds so much favour. He also looks with some reserve on the theories of development in our Lord's ministry which have gained such strong hold. There is an impressive passage as to the New

Theology. Dr. Sanday refers to the smaller, but happier, movement represented by the work of Dr. Moberly, Dr. Du Bose, Dr. Inge and Dr. Illingworth, whose writings he earnestly commends to all who are drawn towards the New Theology. The value of this volume will grow as it is studied. It shows with what learning and candour the great subjects of theology are being studied in our English universities. That way, without doubt, truth lies.

The Doctrine of the Trinity Apologetically Considered.

By J. R. Illingworth, D.D. (Macmillan & Co.)

Dr. Illingworth thinks that the doctrine of the Trinity will soon be the battle-ground between faith and unbelief. In truth it is so already. Wherever the divinity of Christ is coldly or even contemptuously ignored, and still more where it is tacitly or openly denied, the wider doctrine falls to the ground. The Incarnation and the Triune Godhead are inseparable. The subject is a congenial one to the author, and his contribution to the conflict is valuable. We are glad that in treating of the Scripture evidence he protests against the needless concessions often made through 'mistaken courtesy.' Why give up at the first challenge defences which are more than capable of defence? Why weaken our case by arguing as if Pauline teaching were confined to the four undisputed epistles, or as if the Johannine authorship of the Fourth Gospel were disproved when we believe that the opposite is the truth? The author makes a strong point in arguing that to trace Trinitarian doctrine to Paul and John is to trace it to Christ Himself, for apart from inspiration they must have known the mind of Christ on such a question. There is nothing to show that the teaching of Paul in the later epistles differed from his teaching at first, i. e. within ten or twelve years of the Crucifixion. 'Christians, therefore, have sufficient justification from their own point of view for believing that the existence of the Trinity was taught by Christ Himself.' It is characteristic that the author refuses to accept the modern interpretation of Rom. ix. 5. The strength of the volume lies in such chapters as the ninth and tenth, where the intellectual bearings of the subject are discussed. The exposition of the worth of value-judgements is exceedingly suggestive, supplying a needful corrective to much vague thinking. Ultimately, it is shown that judgements proceed from the whole personality, from

reason as well as from conscience. The intellect has claims and rights as imperative as the moral sense. Religious doctrine, to be accepted as true, must satisfy both. 'What has spiritual value must also be rationally true.' The dictum that the practical value of a doctrine is a presumption of its truth is only true with limitations, which are carefully pointed out, and which are shown to be respected in the case of the doctrine of the Trinity. In the chapter on 'Doctrinal Development in the Fathers,' the author rebuts the charge that the early definitions introduced new doctrine. 'We find a development of doctrine or teaching in the sense of a new mode of stating the old truth; but not in the sense of the invention or proclamation of any new truth.' 'Consubstantial' and 'co-essential' are taken from the current philosophy of the day, but their use commits us to no obsolete theories. They simply affirm, as Scripture does, that Christ is what God is. It was the Christian teaching that was new. Basil, the Gregories and other fathers are quoted as expressly disclaiming knowledge of what God is, while affirming that He is. 'That God is, I know,' says Basil, 'but what His essence is, I hold to be above reason.' The object of the creeds was to guard and limit, not to explain or add. Augustine's admonition is significant, 'We say three persons, not as being satisfied with this expression, but because we must use some expression.' Dr. Gore, in his Bampton Lecture, suggests that the test of soundness of faith in a Church is that it needs only a minimum of definition, just as the test of the state of a nation is that it is satisfied with a minimum of legislation. In the early Church 'certain interpretations of the old faith had been suggested, calculated to undermine its foundations, and the Church met them with a negative. Test-words, selected to embody these negations, were adopted to guard the old faith, without adding to it, by simply blocking off false lines of development or explanation on this side or on that. An indirect positive influence these negations undoubtedly had, but it was unintended.'

The Christian Religion. By J. Scott Lidgett, M.A.
(Culley. 6s. net.)

This well printed volume of more than five hundred pages cannot be pronounced less than a valuable contribution to modern Christian evidences. It is indeed remarkable how any man who lives the strenuous public life of Mr. Lidgett, can have

found either the disposition for such close and careful thought as these pages exhibit, or the time to express such abstract reasonings in lucid writing. It does not profess to be an exhaustive compendium but simply 'to establish a general point of view.' That standpoint, it goes without saying, is distinctly modern. Both the introduction and the second chapter of Book I are devoted to 'the inadequacy of existing systems of Christian evidences to satisfy the modern point of view.' The writer does well to acknowledge frankly that to-day 'a large number of hesitations have become widespread which in the earlier ages were hardly felt.' It is indeed far more true and more serious than most of those who are comfortably placed in churches are wont to perceive, that the vastness of the universe and the insignificance of man in modern light, the apparent impersonality of nature, the intensified sense of the limitations of the human mind, the tendency to make the theory of evolution both the reason and cause of everything, the ever-deepening sense of the mystery of pain and evil, together with the religious custom hitherto prevalent of making Christianity as a religion not only supreme but almost accidental, utterly exclusive and merely miraculous—these all have brought about an atmosphere which is only very mildly described as unrest. Mr. Lidgett is nearer the truth in saying that 'When to the above is added a conception of the Christian remedy for sin which sometimes crudely applies to God either considerations drawn from modern politics and judicial procedure, or conceptions similar to those of human magic, the revolt becomes complete.'

A careful and exact scrutiny of these pages affords little occasion for criticism, from the instructed Christian standpoint. It is refreshing, rather, to find that on almost every point the author is alert, well informed, and as rational as religious. For which reason this volume should prove a valuable manual for all the students at our colleges, and our younger ministers. It certainly calls for close attention in reading, but this feature, which is in itself helpful as mental discipline, is not due to obscurity of language but to the fullness of knowledge, the width of survey, and thoroughness of reasoning which distinguish all these chapters alike. The fact that we can speak thus highly, and with impartial sincerity, of this work, permits us to point out also that in two respects it would have gained strength for its own purposes. It would have been well to

have had a keener eye upon the extent to which the foundations of modern Christology are being undermined by the critical methods increasingly in vogue. True, the author has a wise and pregnant paragraph on p. 118, beginning, 'But what of the authenticity of all this?' And his few sentences are as well warranted as significant. But the student will not gather from his pages either what constitutes to many educated minds the gravest obstacle to evangelical Christianity, or the way in which it must be and is being met. Some notice, moreover, in a work of this calibre, should certainly have been taken of the most recent assault upon Christian verities under the guise of comparative mythology. Thus the most popular of such attacks deserving also to be deemed scholarly, says concerning another work, 'A noticeable point about this latest contribution to apologetic literature is that though it purposes to deal with all the chief arguments which have been urged against religion, it leaves *the weightiest argument of all*—the argument from Comparative Mythology—practically untouched. Why is this?' The average believer will say at once that it is absurd to deny the historicity of Jesus and assert that 'the teaching Jesus of the Gospels is wholly a construction of the propagandists of the cult, even as is the wonder-working God.' But these findings of such critics as Mr. J. M. Robertson, with Dr. Frazer's *Golden Bough* not only looming large in the background, but urged upon popular attention by a cheap press, cannot be dismissed by a wave of the orthodox hand. A thoughtful chapter on this phase—or, at least, succinct treatment of it by the author in his chapter on 'The Ethnic Religions'—would have been a valuable addition. It must, however, be gratefully acknowledged by every thoughtful reader that Mr. Lidgett has made excellent use of all the five hundred pages of his book, and has furnished teachers and preachers with very valuable help in dealing with the modern situation. It is especially matter for thankfulness that he has almost dropped the hideous word 'apologetics.' It would have been unmixed gain had he done so altogether.

Concepts of Monism. By A. Worsley. (Fisher Unwin.)

So much intelligence, and indeed wide reading, is displayed in this volume, and the whole is expressed in such moderate language, that one cannot doubt the good faith of the writer or the genuineness of his purpose to accomplish

something by his elaborate task. But what that something is, would be difficult in truth to say. For its interpretation into speech intelligible to the ordinary reader, to say nothing of criticism, it would require another volume as large as itself. The following paragraph will serve as a specimen which is perfectly fair. 'Hence, although we may dismiss both allegations, "the Ego" and "Free Will" as illusions, and as having no real counterpart in our world as we know it, yet we must admit that they are both founded upon that one reality which is the thesis of Monism. At the same time we must remember that such thoughts as "the Ego" and "Free Will" are not only illusive as applied to any imagined entity in our world, but are also hopelessly inapplicable in any absolute sense. We cannot transcend the *Tad Ekam* of Vedaic thought, nor endow the Absolute with those limitations inseparable from the conceptions of Relativity.' It goes without saying that the author's representation of Christianity is very far removed from all that an ordinary intelligence, even to-day, would connect with that name. 'The philosophy of Jesus,' we are told, 'has become completely obscured by the religious system called Christianity, which has simply adapted itself to the supposed needs and to the ignorant desires of the multitude.' All this has been 'not a growth or beneficial evolutionary process springing from the teaching of Jesus, but the very decurrency which marks the passing away of every system of philosophy. It was the deidealization of great and noble thoughts, the turning of the Teacher into the God of whom He taught, and of His ideals into idols—transformations which the multitude have always demanded.' It were altogether profitless to examine every strange assertion or refute every false insinuation made in these curious paragraphs. They have evidently afforded the author satisfaction in writing them, but it is exceedingly unlikely that many readers will be found to pay a guinea for three hundred and fifty pages of incoherent and often unintelligible philosophical meanderings. What it all comes to had best be given in the writer's own words, lest it should be thought that we do him scanty justice. 'Those who would discern the highest truths of Monism should beware of the stumbling-blocks of Names and Forms, should clearly see that all our knowledge is based on an apparent or imagined duality (Thesis and Antithesis), and that the destruction of Illusion is the end of all discrimination, and consequently of all concrete

presentments. And should also see that what is true of Philosophy is also true of Morals if viewed from the absolute standpoint of Monism. That all definitions, all terms, all distinctions, become equally meaningless and void when shorn of their temporary association with the world of Karman. The sun shines on the Just and on the Unjust.' If this is all that the mental acuteness displayed in these elaborate chapters can yield us towards making character possible and life worth living, the world of men would not have lost much if this book, for all its excellent printing and binding, had never appeared.

The Century Bible: (1) Deuteronomy and Joshua. By H. Wheeler Robinson, M.A. (2) *Ezekiel.* By W. F. Lofthouse, M.A. (Jack. 2s. 6d. net each.)

(1) Like the other volumes of the series, the present one proceeds exclusively on the critical basis. The notes supplied to the text in the R. V. are brief, the introductions to the two books are fairly detailed. Prof. G. A. Smith is quoted to the effect that the religious influence of Deuteronomy in Israel 'has never been exceeded by that of any other book in the canon.' It was the first book accepted as authoritative Scripture. The value of its teaching is rated high. At the same time the time and method of its composition are matters of great uncertainty. Its central portion (ch. v. to xxvi. and xxviii.) is assigned to the seventh century, i. e. the period of its discovery under Josiah. We know how Josiah regarded the work and the reformation that followed. On p. 47 we are told that the moral judgements passed on princes in the Books of Kings are based on Deuteronomy. 'These kings are praised or pilloried by an unhistoric method; they stand or fall by their compliance with or rejection of a book they never saw,' because the book was not discovered or written till a later day. But Dr. Driver expressly points out that, though the composition of the Book of the Law was late, the matter in all probability going back to earlier times, 'What is essentially new in Deuteronomy is not the matter but the form.' Dillmann also says that the book 'is anything but an original law-book.' So that the author's criticism of Kings is by no means certain. Kuenen's vague account of Joshua, that he 'is certainly not a historical character, but neither

is he a pure creation out of nothing,' is favourably spoken of. Without quarrelling with the critical theory as a whole, we feel that many of its applications and inferences are seriously open to question.

(2) The scheme of the *Century Bible* is well known. Mr. Lofthouse has contributed to it a volume on Ezekiel which well maintains the standard of scholarship and exposition characteristic of the whole series. Part of the secret of his success is found in his first sentence, in which he says that Ezekiel is 'one of the most interesting books in the Bible.' Too many readers regard it as dry, and many critics have said hard things about its style and method. No commentator could do justice to this difficult but sublime book who had not felt its fascination and devoted himself heartily to its study. It is needless to say, however, that Mr. Lofthouse has other qualifications for the work besides this. His scholarly and literary tastes find full scope in the carefully written introduction and the useful notes which he has appended for the elucidation of the text. We cannot describe his work in detail, but we may draw attention to the author's interesting treatment of Ezekiel's visions and the symbolic actions by which from time to time the prophet set forth the truth he was commissioned to deliver; his useful remarks on certain topics needing more extended treatment, such as the Sabbath, the Cherubim, and the Levites; the apt quotations from Dante and humbler authors which occasionally light up his pages; and last, but not least, his combination of critical acumen with reverent study of the text and insight into its spiritual meaning. Mr. Lofthouse is no obscurantist, neither is he an iconoclast. This small volume contains in brief compass all that the ordinary intelligent reader needs in order to enable him to understand what Thomas Guthrie called in the title of one of his books, 'The Gospel in Ezekiel.'

All Saints' Sermons. By W. R. Inge, D.D. (Macmillan & Co. 3s. 6d. net.)

Dr. Inge is very quickly winning for himself a foremost place among the religious thinkers of our time, and this volume will enhance his already great reputation as a teacher of real distinction and power. As the title denotes, the sermons are some of those which Dr. Inge preached during his short incumbency of All Saints, Ennismore Gardens; and they are every-

where marked by knowledge, sincerity, originality, and clearness. The volume is entirely modern, and deals with those great problems which no thoughtful man to-day can escape, and upon which the most thoughtful will be glad to have illumination from a mind so sane, so well-informed, and so penetrating as Dr. Inge's. Some of the sermons are real contributions to the elucidation of perplexing difficulties; some set out with succinctness and clearness the teaching of the Scriptures on great Bible truths; and some are full of the ethical application of truth to conduct and character. Of the first we may instance a luminous and lucid discussion of the relation of Christianity to wealth; of the second four most helpful sermons on 'the Hope of Immortality'; and of the third the beautiful sermon on 'Faith, Hope and Love,' or the suggestive and helpful one on 'A Living Sacrifice.' Altogether this is a fine and thoughtful contribution to religious literature, quick with spiritual insight and passion, full of ample and discriminating thought, and a revelation of how a great theme may be illuminated and interpreted within the narrow limits of a quite short sermon.

New Theology Sermons. By Rev. R. J. Campbell, M.A.
(Williams & Norgate. 6s.)

Most of these sermons have been preached in the City Temple during the last twelve months. Mr. Campbell claims that 'the New Theology is Christianity stripped of its mischievous dogmatic assertions.' He maintains that there is no fundamental divergence among its exponents, 'except perhaps in regard to the philosophy which underlies the theology; other differences are trifling. There is general agreement in all the main positions, such as the person of Christ, the Atonement, the authority of Scripture, and the mission of the Church.' With that clue we turn to the sermons. They are beautifully expressed, and some of the illustrations are effective. Nor do they lack passion or love for Christ and man. But the book is full of false and far-fetched analogies. We read of the Divine Man of pre-Christian thought and experience, 'That side or expression of the being of God from which the finite universe and all mankind have come forth.' 'Whatever else He may be, God is eternally man.' Mr. Campbell thinks that the early Christians believed in the empty tomb of Christ, 'simply because they had no conception of an existence apart

from the body.' In another sermon we are told that 'the day will come when men will recognize the universe to be wholly spiritual.' The life of any noble man like John Hus is 'a manifestation of exactly the same principle, the rising of the Christ from the tomb in which ignorance and wickedness have thought He was buried for ever.' 'Sin is nothing other than selfishness,' is Mr. Campbell's last word on this crucial subject. Its root may be self-gratification or self-will, but that is a very different thing. Mr. Campbell is very severe on those who do not share his views, 'the kind of people who so often pose to-day as the authorized exponents of the religion of Jesus. They talk glibly about sin, without dreaming apparently that their own kind of sin is the worst of all. They, the followers of Jesus! That is the terrible damning lie which is stifling religion to-day as it has tended to do in ages past.' The whole book is disappointing. Such discussion of the greatest themes of religion does not tend towards progress in theology.

Christus Futurus. By the author of *Pro Christo et Ecclesia.* (Macmillan. 5s. net.)

The preface describes this fascinating little book as 'a series of successive efforts to think what the gospel of Jesus really is.' The great fault is that the efforts are altogether too fragmentary and detached, the result being a collection of features that do not form a portrait. The author is a firm believer in the gospel history, with occasional reservations; in philosophy he is a qualified hedonist, and ecclesiastically he views the Church chiefly as an abstraction. God's purpose for the world is regarded as having the diffusion of joy at its centre, and the death of Jesus as the supreme lesson that endurance and forgiveness are better under all or any circumstances than a breach of the law of love. In illustration many things are discussed—demonology and inspiration, war and asceticism, pain as a discipline and sin as a gracious utility; and every page has the merit of stimulating thought, promoting sincerity, and helping the reader towards the discovery of the meaning of Christianity.

The Soteriology of the New Testament. By W. P. Du Bose. (Longmans. 5s. net.)

This is a reissue without revision of a book first published fifteen years ago, a preface of a few pages dealing with such

criticisms as that the discussion of the term personality is neither clear nor adequate. The book has all the qualities which the admirer of Dr. Du Bose has learnt to expect. It is suggestive even when not quite convincing, and hardly a single matter of importance is referred to upon which some fresh light is not cast. The topics include the various aspects of the person and the work of the Redeemer. On the sacraments, especially that of baptism, the writer is particularly helpful, his analysis of regeneration being perhaps too subtle, but revealing the direction in which sacramental grace must be sought and the personal conditions upon which its enjoyment depends. The apology for the absence of revision is that Dr. Du Bose contemplates the preparation of another volume in which a more developed statement of his views will be made, whilst notice will be taken of the leading issues in the enormous Christological literature of recent years. For that volume a hearty welcome is assured. Meanwhile this constructive, non-controversial treatise will be read with delight by men of patient and reverent spirit.

Christ's Service of Love. By Hugh Black. (Hodder & Stoughton. 6s.)

Everywhere in this beautiful book there is a deep note of tenderness—of that tenderness which is born of reverence and love. It is pathetic, not to say tragic, that the Holy Sacrament, around which all these thirty sermons revolve, which was instituted by Jesus as the symbol of His disciples' unity, should have become the matter of their bitterest controversies, the symbol of their widest and deepest divisions. Mr. Black does not forget that the simple Christian rite holds great aspects of teaching, and is beset with some of the deepest mysteries. He is too accurately trained a theologian for that. Running through every part of the volume there is a vast amount of implicit doctrine, which now and again stands forth in quite explicit statement. But the Holy Sacrament also holds beauty, and rare subduings, and profound and subtle appeals, and high inspirations, and gracious upliftings, and sweet atmospheres; and these are the things which engage the preacher's mind and fill his heart. This volume reveals the Sacrament as it is 'interpreted by love.' The preacher's purpose is to create that feeling which always comes to the devout when they really see the rite in its profound and beautiful meaning; and

then to speak to it such words as can only be received in hours of such high exaltation. And in the carrying out of this high purpose there is everywhere the same intellectual acuteness, spiritual insight, and brooding love which are such conspicuous qualities in Mr. Black's previous volumes. Devout men and women will find in this book teaching that will enhance their thought of the beauty and power of the Sacrament; and they will treasure it for its refinement, tenderness, sympathy, and its power of awakening reverence and love.

The Ladder of Life: Talks to Young Men. By various authors. (Manchester: James Robinson. 3s. 6d.)

Do young men in any numbers read the abundant literature of stimulus and counsel that is published nowadays for their advantage? One wonders. But if not, yet indirectly books such as this have their value, as furnishing so much good material for the many who interest themselves in the well-being of the young, and carry on organizations in the Church for their benefit.

In this volume we have 'many thoughts of many minds' on just such topics as are suitable for young men's classes, brotherhoods, and the like. The book contains twenty 'talks' by thirteen different authors; and they are bright, suggestive, useful, full of practical common-sense teaching and encouragement; written not by 'men apart' but as thorough sympathizers with those who are just girding themselves for the battle and burden of life. The writers place their experience at the service of their readers with cordial frankness. All the talks have merit, and it would be invidious to particularize, but such names as J. G. Greenhough, George H. Morrison, Charles Brown, and F. L. Wiseman, are a guarantee of quality.

The Throne-room of the Soul. By Carl G. Doney, Ph.D. (Robert Culley. 3s. 6d.)

Sententious sermons by an American divine, the first giving its title to the volume. To each sermon is prefixed, not merely the orthodox text of scripture, but also several cognate extracts from great writers, well selected, appropriate, and from most diverse sources, e. g. Carlyle, Cowper, Amiel, Browning, Watkinson, Pascal, Tertullian, G. H. Lewes, and a host of others. These 'texts' are a study by themselves.

Dr. Doney's style is terse, vigorous, aphoristic. His sermons are admittedly condensed, and suggest a kind of literary pemmican, or highly compressed food. They are full

of suggestion, and will be very illuminating to cultivators of the devout life, as well as a mine of helpful treasure to preachers. The author has originality, insight, and courage. His book is one of real worth, and very stimulating.

Christ in the Old Testament. By B. W. Randolph, D.D.,
Principal of Ely Theological College. (Longmans.
4s. net.)

These short readings on the great Messianic passages of the Old Testament show, as the Bishop of Salisbury says in his brief introduction, an 'affectionate loyalty towards the teaching of the Church on the great mystery of the Incarnation.' Dr. Randolph wonders whether the treasurer of Queen Candace would have heard the name of Jesus Christ if some modern destructive critic had been sitting in his chariot instead of Philip. His own expositions are always true to Christ. That on the fifty-third of Isaiah is a good illustration of his helpful treatment of these great themes. The book is a real help to faith. The reading on 'Shiloh' is very instructive and suggestive.

The Church, the Churches, and the Sacraments. By
Joseph Agar Beet, D.D. (Hodder & Stoughton. 2s.)

The title of this little volume sounds like a call to battle; the volume itself is an eirenicon. The *motif* of it is a deep desire to bring about that unity and peace for which the Saviour prayed, and which it is His mission to create. The method is to expound the Scriptures and detail the history of the ideas which have gathered round them in the centuries with respect to the nature and the purpose of the Church and its two sacraments. Though it is 'little more than a popular reprint' of the tenth part of the author's recently published *Manual of Theology*, 'which in its turn is an expansion of a dissertation' in his famous commentary on Ephesians, Philipians, and Colossians, it is the fruit of many years of careful research and thought, and it is happily published in a form accessible to those for whom it is designed. To the younger ministers and local preachers of our churches, as well as to the thoughtful laity of all denominations who are seeking guidance on the subjects, we can most heartily commend it. Nothing could be finer than the spirit in which it is written; nothing more important at the present moment than the teach-

ing it contains. 'Only through the One Spirit,' says Dr. Beet, 'can the Churches grow into One Body.' That is the key-note of the book, and it is as instruments of the Spirit of Christ that the Churches and the sacraments are here regarded. The book is full of edification as well as of instruction. We wish that it could be adopted as a text-book for our Sunday-school teachers, and find its way into the hands of all Christians.

The Holy Spirit our Helper, by John D. Folsom (New York: Eaton & Mains, \$1.25 net), brings out impressively the mighty achievements wrought by the aid of the Spirit of God, and shows how the success of every effort to enlarge Christ's kingdom depends on this outpouring. The wealth of illustrative incident adds much to the force of Mr. Folsom's exposition and application of this vital truth.

Those who choose their gift-books for children with some thought of the profit as well as of the pleasure to be derived from them, will find in *Joseph for Little Children*, by Helen S. Telford (Culley, 1s. net), a means to an end which is too rarely attained. In clear and simple language, and with a remarkable insight into the needs and workings of the child-mind, Mrs. Telford tells the ever fresh and fascinating story with effect and charm. No source of attraction, whether of print or binding, or of coloured illustration, has been overlooked. The pictures are of more than ordinary excellence and appropriateness.

Messrs. Macmillan have published two books which will be warmly welcomed by teachers and parents, and will be greatly appreciated by young readers. *The Bible Story for Children of all ages*, by Helen N. Lawson (3s. 6d.), has been prepared under the conviction that no training of the young is 'so conducive to the subsequent building up of character on broad and sound foundations as that which is based upon an intimate knowledge of the Story of the Bible.' The work is skilfully arranged, and will deepen interest in the Scripture and instil true reverence into the minds of all who read it. *Bible Lessons for Schools: Genesis*, by E. M. Knox, principal of Havergal College, Toronto (1s. 6d.), is intended both for the use of teachers and as a text-book for pupils. It is the outcome of Miss Knox's own work in her class, and is arranged in short sections with suggestive headings. Lesson XIV, on Genesis xxvii., 'The Great Exchange,' is thus divided: 'The

Man of Peace; The Contrast between Esau and Jacob; The Question of the Birthright; A Mess of Pottage; A House divided against a House; The Wrongdoing of Isaac and Esau; The Wrongdoing of Rebekah and Jacob; The Character of the Blessing; The Awakening of Isaac and Esau; The Wages of Sin.' It is a book that will be of great service to teachers. Miss Knox illustrates her subject well, and the whole treatment is stimulating.

Little Folks Bible Stories. By S. H. Hamer. Illustrated (Cassell & Co., 2s. 6d.). The stories are beautifully told in simple Bible words, and the illustrations are specially good. We are rather puzzled by the lack of arrangement, Old and New Testament narratives being oddly mingled.

Gloria Christi, by Anna R. B. Lindsay, Ph.D. (Macmillan & Co., 2s. net), gives outline studies of five or six forms of progressive social work which are being carried on by missionary societies, and notes their impress on the non-Christian world. The first five chapters are on Evangelistic, Educational, Medical, Industrial, and Philanthropic Missions; the sixth on missions contributing to other forms of social progress. It begins with the influence of the Evangelical Revival, and gives such a general view of missionary work as cannot fail to make a profound impression. We know no little manual to equal it for fullness and variety of information.

The new and cheaper edition of *The Interlinear Bible*, just issued by the Cambridge University Press, is the Bible for all who wish to see at a glance the difference between the Authorized and Revised Versions. We know nothing to compare with it for convenience for the Bible student. It can be had at 7s. 6d. net in cloth boards, and for half-a-crown more in paste-grain roan, limp. The cheapest India paper edition is 12s. 6d. net. Every one ought to have a copy in daily use.

The Expository Times, vol. xviii. (T. & T. Clark, 7s. 6d.), was never more varied in contents or more perfectly adapted to the wants of preachers. 'The Notes of Recent Exposition' seem to us to be as good in their way as the *Spectator's* 'News of the Week.' The frontispiece is a portrait of the Rev. J. A. Selbie, and the biographical sketch accompanying it will be read with pleasure by all who know how much he has done to help Dr. Hastings in his far-reaching literary schemes. This is a notable volume right through.

HISTORICAL AND BIOGRAPHICAL

History of the Reformation. By T. M. Lindsay, D.D.
Two Vols. (T. & T. Clark. 12s. each volume.)

THE chorus of approval with which Dr. Lindsay's great work has been received renders it superfluous to add our appreciation of the success which he has achieved in a most difficult task. Of histories of the Reformation there are enough and to spare; we venture to affirm that there is none more able and scholarly than this of the learned Principal of the United Free Church College, Glasgow. Its merits have been recognized widely, not only by scholars in England of different schools, but also on the Continent; for instance, by the redoubtable Harnack.

In Volume I Dr. Lindsay deals with the Reformation in Germany from its beginning to the Peace of Augsburg. Book I, Chap. I, 'The Papacy,' is somewhat slight, and does not succeed in showing what were the real causes at work in producing the great distrust of Rome. Avignon and the Schism are not mentioned, nor is it pointed out that the Reformation of the Papacy began by Martin V at Constance, while successful in some ways, ended in the most disastrous entanglement in Italian and European politics, which reduced the Pope to the level of a temporal monarch, with aims and methods indistinguishable from those of a purely secular prince. For the remaining chapters of this book ('The Political Situation,' 'The Renaissance,' 'Social Conditions,' and 'Popular Religious Life') we have nothing but praise. We would especially single out the chapter on the Popular Religious Life. There is here an absence of the common exaggeration of corruption. Dr. Lindsay is right in the emphasis he places upon the growth before the Reformation of what he calls 'non-ecclesiastical religion.' The question of the existence of the Bible in the vernacular and its relation to the Church is one of no small difficulty, over which many historians of the Reformation have sadly erred. Dr. Lindsay seems to us in this matter to give an accurate statement of the real facts. Anything more absurd than the popular idea that Luther, for instance, had not heard the story of Samuel until late in life cannot be imagined by

one familiar with the real life of the mediaeval Church. Dr. Lindsay rightly points out that there were no less than seventeen versions in German of the whole Bible, all translations from the Vulgate, printed before that of Luther, and that these pre-Reformation German Bibles were not wholly displaced by the version of Luther until two hundred years after the Reformation. The author's survey of Luther is eminently sound; it possesses a sympathy totally lacking in Bishop Creighton's critical but cold study. Now sympathy, after all, is the key to history. But our space does not allow us to go through this first volume, chapter by chapter. We must content ourselves with once more affirming that we know of no history of the Reformation in Germany that can for one moment be compared with it. One grumble we must make. Dr. Lindsay is so saturated with German authorities and German writers that he follows the German rather than English methods of spelling the names of his own countrymen. 'Occam,' for instance, should undoubtedly be Ockham—a well-known village in Surrey—while 'Wiclif' is an impossibility; the Saxon root of the Yorkshire village is 'wy,' not 'wick.'

In Volume II Dr. Lindsay deals with the Reformation 'In Lands beyond Germany'; Zwingli in Switzerland, Calvin in Geneva, the Reformation in France, Scotland, a whole book for the Reformation in England, a book for the dangerous movements of Anabaptism and Socinianism, and a final book for the Counter-Reformation. This second volume does not seem to us to be so successful as the first. Too much is attempted for the canvas; the proportions are not so satisfactory as in Volume I. Here and there also we feel that Dr. Lindsay is not so completely master of his subject as in dealing with Germany. On p. 23, for instance, he forgets altogether the exactions of the bishops of Sitten and Chur, and in consequence forms a hasty generalization. (By the way, if it is right to spell 'Luzern' it is wrong to spell 'Constance.' But in matters of spelling Dr. Lindsay seems to have no rule. He gives us both Köln and Cologne. 'Constance' surely is no more an English form than 'Spire.' But this last Dr. Lindsay passes by for 'Speyer.' The only safe rule, we think, is to spell the names as they are spelt by the people themselves, unless there is a recognized English form, e. g. Cologne, Munich, Constance, Spire, Lucerne.) Nor does Dr. Lindsay bring out clearly the political influence of Berne upon the Reformation.

The dislike of the Valais to the new gospel was, as we read it, in no small measure, a dread lest they should be reduced to the condition of Vaud, as a subject land of Berne. On p. 61 we think Dr. Lindsay has missed altogether the real relation of Geneva to its Prince-bishop and Count. To talk of them as 'three different authorities within its walls' is absurd. On p. 62 for 'papal throne' read 'anti-pope.' But his sketch of Calvin, as might be expected from a Scots professor, is vivid and sympathetic. Passing by Dr. Lindsay's accounts of the Reformation in France and the Netherlands, we come to Scotland. On p. 276 Dr. Lindsay falls into a common error when he speaks of 'the High Schools, established by Charles the Great, which grew to be the older Universities of Europe.' He has overlooked completely the researches of Denifé and Rashdall, which in our judgement have disposed of this old idea. On p. 277 for 'Inquisitorial' read 'episcopal'; there was no 'Inquisition' in Scotland, only the inquisitorial powers of the episcopal courts, a very different thing! On p. 279 it is an error to call Leith 'an obscure member of the Hanseatic League.' Like the Steelyard in London, it was only a 'factory,' to use a familiar term of 'John Company' days. These are little points; we have mentioned them merely, and many others that we could point out, because the one weakness of Dr. Lindsay's work is an occasional lack of knowledge of secular history. He is stronger on the religious and theological side than on the secular environment. But this is only what might be expected. The historian who knows both as perfectly as Gibbon has yet to be found.

We had made many notes on Dr. Lindsay's chapters on the Reformation in England. But these, for want of space, we must omit. We must, however, record our thanks for the valuable map with which the volume ends, and for Dr. Lindsay's luminous chapter on the Anabaptists. The wide extent of the dangerous Anabaptist movement came to us as a surprise, and largely explains, we think, the success of the Counter-Reformation.

Good wine needs no bush, and Dr. Lindsay's great work has already passed beyond the praise or blame of reviewers into the region of recognized success. Many years will elapse, we believe, before it will be displaced by a worthier or more accurate account.

The American Revolution. Part III. By the Right Hon. Sir G. O. Trevelyan, Bart. (Longmans & Co. 12s. 6d. net.)

This volume opens with the arrival of the Republican army at Morristown in such a state of exhaustion and disorder 'that a fresh and resolute body of five hundred men might have demolished the whole.' That was in January 1777. Washington fully expected the English commander to strike 'a capital stroke,' but Howe missed his opportunity. He greatly overestimated the strength of his opponent, for Washington was a master in the art of deception, and incited all the American generals who were anywhere within touch of Howe's outposts 'to prompt and strenuous, and, above all, to ostentatious and noisy, action.' Washington had cultivated external serenity, and it had become 'the natural expression and symptom of the tranquil and hopeful spirit which reigned within.' His influence pervaded 'the entire workshop of the Revolution.' Henry Knox, the Boston bookseller, was his trusted coadjutor in the scheme of military reorganization, and secured the vigorous help of Massachusetts. Washington himself gained strength after two years of perpetual labour by his prolonged stay at Morristown. There his wife joined him. The American ladies called upon her in their elegant silks and ruffles, and found her wearing a brown dress and check apron. She resumed her knitting after the compliments were over. 'From that day onward no hands were idle; fine clothes disappeared from use; sewing and knitting clubs were organized for the benefit of the army; and in some kitchens, well known to the younger soldiers, the meal-bags were always open, and the soup simmering on the fire.' The outrages committed by our Indian auxiliaries in their thirst for scalps are the most painful part of this pitiful story. Great Britain put forth her full strength against the colonists in three campaigns, which all ended disastrously. 'The national reputation for prudence and shrewdness was grievously impaired in the eyes of Europe, and our countrymen had thrown away a yet more valuable advantage than that of ranking as the cleverest race in history. In previous wars England had figured as the champion of the weak, and a fearless asserter of the common liberties against the misuse of power by any State, or conspiracy of States; but now, to the sorrow of her admirers, she was committed to the

task of crushing the political life out of a group of Republics which, in the view of Europe, had as much right to free and uncontrolled self-government as the cantons of Switzerland.' We are scarcely inclined to admit the parallel, but the whole history of this war with our own colonies fills an Englishman with regret. Sir George Trevelyan's work is not yet finished, but it is sure of a lasting place as the greatest history of a struggle which may be described as one of the most costly and fruitful lessons England ever learned.

Life and Letters of Sir Richard Claverhouse Jebb. By his wife, Caroline Jebb. (Cambridge University Press. 10s. net.)

Dr. Verrall says Sir Richard Jebb reminded him of Addison. 'Unless I mistake, there is a real similarity of genius and type. Again and again, watching and listening to Jebb in the lecture-room, in society, or alone with him, was I reminded of the traits attributed by tradition to the author of the *Vision of Mirza*. The veil of reserve and the sudden glow, the sensibility, the cover of outward patience, the hint and the hesitation, and, above all, the side-glance of the eye, demure and humorous—all must have noted these, who had any intercourse with Jebb.' Dr. Verrall thinks that 'sensibility, subtlety, delicacy, economy, reserve,' were the essential qualities of his mind, and the foundation of his skill in expression. Lady Jebb has been fortunate to get an estimate of her husband as 'Scholar and Critic,' which forms the concluding chapter of this fascinating *Life*. Jebb seems to have been born a scholar. At Charterhouse he carried everything before him; at Cambridge he won the Ireland and the Craven Scholarships, became Senior Classic and Fellow and Tutor of Trinity College. Then he was chosen Professor of Greek at Glasgow University, which post he held, with growing distinction, till he returned to Cambridge as Regius Professor of Greek. His election as M.P. for Cambridge introduced him to a wider sphere, where he was as much esteemed as in academic circles. His maturity of judgement and confidence in his power to shape his own course are shown in a letter to his father in his eighteenth year. 'I will read, but not very hard; because I know better than you or any one can tell me how much reading is good for the development of my own powers at the present time, and will conduce to my success next year and afterwards.' He was never a recluse,

but entered heartily into all the social life and sports of the University. His gift of expression may be seen from his description of Archbishop Whately preaching. 'The old man shook with paralysis, while he was speaking with the clear, calm face, and the indescribable self-possession that never fails a real master of argument; it seemed as if his mind had come down by train to preach without noticing it had not put on his best body.' This letter was written when he was twenty. At Glasgow competent judges regarded him as the best teacher they ever knew. He made his subject real and inspiring as few were able to do. His wonderful primer on *Greek Literature* is a notable example of his skill in popularizing and condensing a great subject. We are not surprised to read that it 'hung on hand so persistently. Such a tiny book to be so troublesome.' When he wrote the last lines of his commentary on *Oedipus Coloneus* he said, 'Well, good or bad, it is the best I can do.' That was the rule of his life. He put his best into everything he did. His judgements were reached after much deliberation, but, when once reached, he acted with force and decision.' He composed many of his Greek and Latin translations, and most of his famous inscriptions, in the course of his walks. In one long walk he translated almost the whole of Abt Vogler without a book. Prof. Jebb married, in 1874, an American lady, the widow of General Slemmer, and her taste and sympathy with all his work, as well as her business capacity, made her an ideal wife for a scholar, who never knew how to keep accounts or manage financial matters. This is certainly a charming picture of a prince among scholars.

The Letters of Samuel Reynolds Hole, Dean of Rochester.

Edited, with a Memoir, by George A. B. Dewar.
(George Allen & Sons. 15s. net.)

It does one good to read such wholesome and happy letters as these. They are not concerned with great matters, but are homely, warm-hearted, and simple, full of fun but often deeply earnest and devout. Mrs. Hole has helped Mr. Dewar in his work, and the memoir, like the letters, helps us to see into the heart of a man who was greatly loved both for his words and his books. Mr. Bristowe describes the way in which his father and the dean met after a long separation: 'I shall never forget those two big men meeting and hugging each other, their eyes glistening with happiness—and I believe with tears.' The

dean was not afraid to show his feelings. He is best known as the lover of roses. He suggested a National Rose Show in 1857, and had a large share in organizing it and making it a great success. He was in great request as a preacher. When he was eighty he wrote: 'After many years of locomotion (I have preached in 500 churches, including most of our cathedrals, and fifty sermons in St. Paul's), I feel a strong desire to rest and be thankful.' After his first sermon in St. Paul's he told his wife, 'I was not nervous in the least degree in the reality, though I had been in the anticipation, because He who sends, always supports; and the more one is conscious of utter weakness and unworthiness, the more one seems to hear a voice saying, "If I condescend to use you as an instrument, your personal failures and feelings cannot interfere."' The dean's letters to friends in trouble are specially felicitous. 'The "dead" are, I believe, more with us, can do more for us . . . than the living. In a very short time you will *know* this. You will feel yourself inclined, *inspired*, to do more for the Saviour, whom you have always loved, than you have ever done.' The whole book is gracious. There is plenty of fun, and much food for laughter; but the deeper note is never lacking, and memoir and letters combined form a beautiful picture of a man of great gifts and noble character.

Leaves from the Note-books of Lady Dorothy Nevill.
Edited by Ralph Nevill. (Macmillan & Co. 15s. net.)

Those who were charmed by Lady Dorothy Nevill's *Reminiscences* will pass some more pleasant hours in turning over these leaves from her note-books. There is perhaps a little tendency to pad-out the volume by details that lie somewhat beyond its proper range, but the stories about Lord and Lady Beaconsfield, Lady Holland, and a host of celebrities, are as good as any in the earlier work. The two portraits of Lady Dorothy, by Mr. G. F. Watts and the Hon. Henry Graves, are nothing less than exquisite, and help us to understand the loving regard in which she was held in all circles. Lady Dorothy has been an eager collector of programmes of public meetings, cards of invitation, menus, &c., and these have recalled many incidents of great interest. There is an agreeable mingling of town and country life in the reminiscences. A Norfolk parson, who farmed his own land, put up a notice one Sunday: 'In consequence of domestic affliction there will be

no service to-day.' Sympathetic inquiries led to the discovery that a fine bullock had hurt itself and had to be killed. The parson personally superintended its being cut up, and therefore could not occupy his pulpit. Another worthy, who often escaped doing duty from sheer lack of worshippers, rebuked a new parish clerk who was vigorously ringing the bell, by shouting, 'What on earth are you doing, you fool, you? Don't you know that if you go on ringing like that some one is sure to come?' Lady Dorothy refers to the union between ourselves and the United States, which has become so close that Americans are hardly looked upon as foreigners at all. It is by the 'American girl that we have been conquered, for she it is in reality who has brought about the excellent understanding which now exists with the great people beyond the Atlantic.' The homely fashion in which her father lived during a visit to Munich in 1857 is brought out by the fact that he went to market and bought vegetables, fruit, and game, some of which he would stuff into his pockets, whilst the main portion was put in an enormous basket which two of his children carried to their home through the principal streets. Some very interesting details are given as to the Marquis of Hertford's art collection. He once instructed an agent to secure a certain picture. The man searched everywhere, and abandoned the quest in despair. A year or two later he told a shrewd dealer on the Continent what he wanted. The man replied, 'Lord Hertford bought it of me three or four years ago, and he never parts with anything.' This was reported to head quarters, and the picture was duly discovered propped up behind several others, with its face to the wall. This is certainly a book to be read. It is full of good things pleasantly told, and gives many a glimpse of English society fifty years ago which we should be sorry indeed to lose.

The Itinerary of Benjamin of Tudela. Critical Text, Translation, and Commentary. By Marcus Nathan Adler, M.A. (Frowde. 5s. net.)

Benjamin of Tudela set out on his travels some time between 1166 and 1171 A.D., in the days when Saladin was Vizier in Egypt. He started from his native city, Tudela, on the river Ebro, visited Italy, Greece, Constantinople, Damascus, Persia, Egypt, and thence returned to Europe, reaching Castile in 1173. Mr. Adler describes the Hebrew MSS. from which he has

made his translation, and supplies learned notes, a map, and the Hebrew text with various readings. Endless skill and labour have been lavished upon the volume, which will be highly prized by Hebrew scholars. It appeals also to all who wish to see the East through the eyes of a wandering Jew in the twelfth century. Rabbi Benjamin is a shrewd observer. 'Pisa is a very great city, with about 10,000 turreted houses for battle at times of strife. All its inhabitants are mighty men. They possess neither king nor prince to govern them, but only the judges appointed by themselves.' 'A quantity of wealth beyond telling is brought' to Constantinople as tribute year by year. The Church of Saint Sophia has pillars of gold and silver, and lamps of silver and gold more than a man can count. Close to the gates of the palace is the hippodrome, where jugglers entertained the king and queen, and lions, leopards, bears and wild asses were made to fight each other. 'No entertainment like this is to be found in any other land.' Benjamin of Tudela has an eye for anything picturesque or unusual, and his itinerary 'throws a flashlight upon one of the most interesting stages in the development of nations.'

William Morris and his Circle. By J. W. Mackail.
(Clarendon Press. 1s.)

Prof. Mackail's lecture was delivered at the summer meeting of the University Extension Delegacy. It describes the Oxford to which Morris came in 1853, and where, within a week, he 'had formed the great controlling friendship of his life.' He and Burne-Jones 'ran together like two drops of mercury; and for more than forty years, until the Separator of companions and the Terminator of delights ended it, there was never a day's intermission of their comradeship. Each felt his own strength doubled in the other's support and sympathy. When the separation came, the survivor pined visibly, and was, I think, never happy again.' The Brotherhood which the select set of undergraduates formed was 'a little whirlpool of high plans and young enthusiasms.' Anglo-Catholicism fell off Morris 'like an outworn garment, like the husk from an expanding bud.' When he announced his resolve not to become a clergyman he added, 'I will by no means give up things I have thought of for the bettering of the world in so far as lies in me.' Before long he found his vocation as a designer. The building of the Red House for himself made him feel that 'to make a single

house what it ought to be, the whole of the industries concerned with the building, decoration, and furnishing of houses must be reorganized, must have fresh life put into them.' Morris's activity was incessant and ever-varying, and he daily lived in a realm of fancy. 'It seems to me that no hour of the day passes that the whole world does not show itself to me.' This lecture forms a very pleasant Introduction to Morris and his circle.

The Letters of James Macdonald, 1816-31: with Notes by his grandson, Frederic W. Macdonald. (Robert Culley. 2s. 6d. net.)

If the reader of these charming and suggestive letters is at all familiar with the gifted compiler of this volume, he will be continually confronted with the resemblance, in traits of one sort and another, between grandfather and grandson. The love of books, the habits of mental culture, a certain detachment of mind resulting in fair-mindedness and in ability to see both sides of a question, a charm of manner, conversational powers, buoyancy of spirit, and the salt of humour—all these are found in the writer of these letters; and they are qualities which reappear in his appreciative descendant. The environment of the two Methodist preachers materially differs, but the essential features of character are curiously alike.

The *Letters* read better in the consecutiveness of a volume than as originally published in a serial magazine. In their present form we get a truer perspective, and realize the personality of the writer better. He charms us by his 'simplicity and godly sincerity,' by his refinement, his humility, his uprightness, and, not least, by his cheery spirit under what must have been at times a hard and even penurious lot. He was evidently a man of fine mind, a discriminating and reflective reader and student, and the wisest of counsellors to his two sons, to whom these letters were written. The book includes a striking portrait of James Macdonald, full of character, and an equally good one of his grandson. One wishes that George Browne Macdonald had been included in like fashion. In this respect he is a 'missing' link.

As a whole, the letters admirably reveal the man, a man of whom his descendants have no need to be ashamed; rather, may be justly proud. Who of us in this generation of hurry, worry, postcards, and typewriters, will be likely to leave any such leisurely and attractive records for *our* grandsons to delight in?

Father and Son. A Study of Two Temperaments.
Heinemann. 8s. 6d. net.)

This book bears no author's name on its title-page, but it is manifestly the work of Mr. Edmund Gosse, and for every student of a boy's mind and heart it is profoundly instructive. It is quite another thing to settle how far the writer was justified in allowing the world to read the sacred letters of his father, or watch his inner religious life. But the record is a strong warning against fanaticism, or, as it is called in the volume itself, 'religion in a violent form.' The father was a man of science who in one notable instance tried to stem the advance of thought in that realm as he tried to force his son's mind into his own narrow religious groove. In both cases the result was disastrous. The boy was well on the way towards becoming a hypocrite, but his step-mother, who was not strong enough to resist the pressure which her husband brought to bear upon her own gracious spirit, proved a wise minister to her step-son's health of body and mind. The boy gradually awoke to the sense of personal independence, and found new worlds opened by the study of Shakespeare and *Pickwick*, and, not least, from the pages of *Tom Cringle's Log*, which his father himself actually put into his hands. It is a great art to train children, and those on whom such responsibility rests may be thankful for the warnings and the lessons which are to be gleaned from this powerful, but, in some respects, painful volume.

A Working Woman's Life. An Autobiography. By
Marianne Farningham. (James Clark & Co. 3s. 6d.
net.)

A shrewd but kindly humour gleams from the face which greets us as we open this book. Miss Hearn says that her life has been an interesting one to live, and the chronicle of it will be a source of pleasure to a wide circle of friends all over the world. She has much to tell of her girlhood at Farningham in Kent, and of the homely Baptist chapel at Eynsford which her father loved and served so faithfully. Whit Sunday was the day when the village maidens put on their summer clothes, and the old superintendent made them sing—

How proud we are, how fond to show
Our clothes, and call them rich and new—

as an antidote to vanity. The only time when Miss Hearn

loved that hymn was the Sunday she and her sister had to appear without their new dresses. Her father would not allow his children to attend the Church school, and it was not till she was between nine and ten that a British school was opened in Eynsford. Then she had her heart's desire and went to school. Her thirst for knowledge soon helped her to make up lost time, and by-and-by she found a friend in Mr. Whittemore, who started the *Christian World*, and came as Baptist pastor to Eynsford. She was soon at work for the new paper, to which for fifty years she has been one of the most popular contributors. For twenty-two years she has also edited *The Sunday School Times*, with unflinching judgement and success. Her autobiography is delightfully unconventional. Simple sincerity, joy in doing good, unflinching interest in nature and travel, mark it throughout, and its lively stories often raise a pleasant smile.

Hugh Price Hughes: Pioneer and Reformer. By the Rev. Arthur Walters. With an Introductory chapter by the Rev. C. Ensor Walters. (Culley. 15. net.)

Mr. Walters has found it no easy thing 'to condense into so small a compass any adequate account and commentary on the work of one who touched life at so many points' as did Hugh Price Hughes. The leader of the Forward Movement died at the age of fifty-five, yet his life was crowded with achievements, and has left an abiding impress on his own and other Churches, not only in England, but in many parts of the world. The first chapter, by Mr. Ensor Walters, is a felicitous introduction to the little volume. He was only seventeen when he first met Mr. Hughes. 'He talked to me on that occasion as if I had been a learned man, asked my opinion on many matters, and, what is more remarkable, listened to what I had to say. I went out of his presence not exactly with pride, but with a sense of life's sacred mission, and a determination to spend my powers in Christ's service.' The whole tribute is fragrant, and goes far to explain the secret of Mr. Hughes's influence. The story is then told in eight chapters, which begin with the boyhood in Carmarthen, and pass on to his historic work as circuit minister, missionary, journalist, and social reformer. Mr. Arthur Walters shares his brother's feeling for Mr. Hughes, and his whole heart is in this book. It is written with real literary skill, with a keen eye for a dramatic situation, and

with infectious enthusiasm. It thus describes Mr. Hughes's preaching: 'On most occasions his sermons were marked by a striking lack of conventionality; he talked rather than preached to his congregation. Their sincerity and sympathy were irresistible; topical, rather than expository; always fresh, vitalizing, and to the point, delivered with an extraordinary vigour, and in a clear, commanding voice, they held his hearers from first to last.' But it was on the public platform and in debate that his powers were most fully revealed. 'He had every gift necessary for such work—an extraordinary alertness of mind, an unusual facility of expression, a dexterous wit and keen sense of humour, an adroitness of repartee, a heart full of compassion, and the genius of interpreting the mind of his audience. Add to this a personality irresistible, and a force electric, and one has no difficulty in understanding how he came to be considered a prince among platform speakers.' These extracts will show the style of the book. It is a notable addition to the Library of Methodist Biography, which any one who wishes to understand Methodism, past and present, will be well advised to secure and to study.

The Life of Hugh Price Hughes, by his daughter (Hodder & Stoughton, 3s. 6d.), is put within the reach of a greatly extended circle by this wonderfully cheap edition. Every lover of that heroic soul ought to have this *Life* at his side, and draw from it inspiration for his own uphill fights. It is a spirit-stirring book.

Messrs. Macmillan have published Archdeacon Sandford's *Appreciation of Archbishop Temple*, from the two-volume biography, with a Biographical Introduction by William Temple. This is skilfully compiled of quotations and condensations of other sections of the standard *Life*, and forms a connected biographical sketch. It is a volume of profound interest and importance, and it ought to be very widely read. Certainly there is no picture of the sturdy Englishman of whom Rugby, Exeter, London, and Canterbury were so proud, as this, and it is sold at four shillings net. Many will be grateful to the publishers for such a volume.

The Life and Times of Nicholas Ferrar, by H. P. K. Skipton (Mowbray & Co., 3s. 6d. net), appeals strongly to all lovers of Little Gidding. A considerable amount of new information has been culled from various sources, so that Mr. Skipton's work

is the fullest and most reliable biography that we have of Nicholas Ferrar. The book seems to have caught the spirit of those saints and gentlefolk whom we still love and honour. It is a biography which many will prize, and fifteen full illustrations add much to its charm.

A Child's History of Westminster Abbey (Mowbray & Co., 3s. 6d. net) was prepared by Mrs. Twining for her own children, and it ought to be in every school library in the kingdom. The thirty-five illustrations, from copyright photographs by Messrs. Valentine, are perfect, and the stages of the abbey's history are effectively set out in short and brightly-written chapters. It is a book that may be warmly commended to older readers as well as to young folk.

The Town: Its memorable characters and events, by Leigh Hunt, is now added to *The World's Classics* (Frowde, 1s. net), and every lover of London will find it a garden of delights. It is, as Mr. Dobson says, essentially 'chatty,' but it is packed with things one likes to know about old St. Paul's, Fleet Street, and the West End. It is written to catch the fancy, and there is no dull page in it. 'His smiling alchemy,' says Mr. Dobson in his Introduction, 'makes gold dust of the deposit of the ages; the deserted streets echo once more with the footsteps of their dead-and-gone inhabitants; the air is filled with familiar voices, and every house has its legend or its memories.' That is high praise, but it is true; and every one who wants a charming book on London should secure this at once.

Messrs. Bell & Sons have added Ranke's *History of the Popes* to their neat and handy York Library. It is in three volumes (2s. net each). Ranke's latest additions to his masterpiece have been included, and Mrs. Foster's work has been revised, and the later sections translated, by Mr. G. R. Dennis. Ranke's history was based on long study of the original manuscripts, and the 'broad political views' of one who trained himself to be studiously impartial have been of the greatest service to all his successors. Students will know how to prize this compact and complete edition.

A new edition of Legh Richmond's *Dairyman's Daughter* (Culley, 1s.) is always sure of a welcome, and this gives some delightful details as to the girl's conversion and connexion with Wesleyan Methodism which set the whole history in a new light. It is a neat and cheap edition, which ought to have a large sale.

GENERAL

The Cambridge History of English Literature. Edited by A. W. Ward, Litt.D., and A. R. Waller, M.A. (Vol. I.) *From the Beginnings to the Cycle of Romance.* (Cambridge University Press. 9s. net.)

THE aim of Dr. Ward and Mr. Waller has been to give a connected account of the successive movements of English literature, both main and subsidiary, taking note of the influence of foreign literatures upon English, and of English upon them. There are twenty chapters in this volume, each written by an acknowledged authority on the period under review, and all woven together with such judgement and skill by the editors that the work might well be thought to proceed from one pen. The chapters flow easily and are not overburdened with notes or references, though the bibliographies for each chapter show that vast reading and research have been distilled into these pleasant pages. The first volume is full of delights for the lover of English literature, and it is easy to see that the history will take rank as the finest work of its kind ever published. British, American, and continental scholars have been enlisted as contributors, and 'since the literature of the British Colonies and of the United States are, in the main, the literature of the mother-country, produced under other skies, it is intended to give, in their proper place, some account of these literatures also.'

Mr. Waller's first chapter, 'The Beginnings,' shows that when the English settlements in Britain had assumed permanent form little seems to have been left from the prior Roman occupation to influence the language and literature of the invaders. Their thought and speech were of Teutonic origin, modified in some slight degree by Celtic ideas derived from the receding tribes and later by the Christian and Latin elements that resulted from the mission of St. Augustine. The gleemen, or smiths of song as they are called in one of the sagas, were the first English men of letters. The Continental English shared with the kindred tribes around them, the runes or national Germanic alphabet of which Miss Paues gives the most inter-

esting account we have read. The runes were supplanted by the Irish alphabet, founded on the Roman half-uncial hand, until a national hand was developed and spread throughout England. The remains of old English literature show how Christianity retained and disguised many of the festivals, observances, and customs of pre-Christian days. It was at first 'but a thin veneer over the old Christian virtues.' The description of Gildas the Wise is of unusual interest. He was a prophet and a pessimist. 'In style Gildas is vigorous to the point of turbidity. His breathless periods are often wearisome and his epithets multitudinous. Perhaps the most pleasant sample of his writing is the paragraph in which he enumerates with an ardent and real affection the beauties of Britain.' The pages devoted to Bede and King Alfred are still more attractive.

After the Norman Conquest English poetry ceased to exist for about a hundred years. English prose was wrecked for centuries. The chroniclers wrote in Latin. The school of historians at St. Albans which produced Matthew Paris is specially notable. Tradition represents him as no mean scholar and artist, but it is as an historian that he has earned undying gratitude. 'He took immense pains in the collection and verification of his facts, and appears to have been in constant communication with a host of correspondents both at home and abroad. Indeed, his work reads like a stately journal of contemporary European events, where everything is marshalled in due order and proportion by a master editorial hand.' The delightful chapter on 'The Arthurian Legend' will attract many readers, and so will that on the four Middle English poems: 'Pearl, Cleanness, Patience, and Sir Gawaine and the Grene Knight.' The whole volume is full of passages which tempt quotation. It will excite interest in many of the less known masters of our literature, and will redouble that already felt in its great outstanding names. The work promises to be a worthy companion to *The Cambridge Modern History*.

The Moral Ideal: A Historic Study. By Julia Wedgwood. New and Revised Edition. (Kegan Paul & Co. 10s. 6d. net.)

Miss Wedgwood published the first edition of this book twenty years ago. She has now added a chapter on Egypt and enlarged the original nine chapters, omitting what was not helpful to the meaning and adding much fresh material. The

work is thus practically a new one. It surveys the life of Egypt, India, Persia, Greece, Rome, as pages in the history of human aspiration. Egypt was the only nation, in the full sense of the word, to be found in the early world. It had no national childhood, but its moral standard approaches Christianity more nearly than does that of any other nation of antiquity. India 'is the home of renunciation, the teacher of that power of a vacuum which in the moral as well as the material world provides some of the strongest forces known to humanity.' Greece 'combined the political standard of antiquity with a wealth of various development foreshadowing modern Europe.' Rome's golden age may be covered by three long lives, yet it 'starts the history of Europe.' The latter part of the book is taken up with the transition from ancient to modern ideals. It needed nearly two thousand years to exhibit the morality of the 'self' as the classic world exhibited the morality of the citizen. Human progress is like a zig-zag path up a mountain. It turns to right and left, but never comes back to the original level. Truth is movement, and every aspiring soul must 'turn a deaf ear to unseasonable truth.' Moral evolution seems to be summed up 'as a sense of successively overcome incompleteness.' Miss Wedgwood's argument is powerful and it is reached by a wide survey of the whole field. The book is full of phrases that linger in the memory, and of stimulating and suggestive thoughts which light up the great drama of national history.

Cairo, Jerusalem, and Damascus: Three Chief Cities of the Egyptian Sultans. By D. S. Margoliouth, D.Litt. With Illustrations in colour by W. S. S. Tyrwhitt, R.B.A., and additional Plates by Reginald Barratt, A.R.W.S. (Chatto & Windus. 20s. net.)

Professor Margoliouth undertook this work as a relief from the labour of translating and editing Arabic texts. His wife's special training has enabled her to write or revise the architectural paragraphs. The result is a unique introduction to the three great Eastern cities which have played so important a part in the history of the world. The coloured pictures are all attractive, but some of the Cairo scenes stand out from the rest by their beauty and rich tones. The courtyard of the mosque of El Azhar, the Sharia-el-Azhar, the old gateway and the streets occupied by the various craftsmen, are specially good.

Several of the views of Damascus are also very effective. Dr. Margoliouth's historical and descriptive chapters are of great interest and value. Cairo takes the largest share of the book. For two and a half centuries it was the capital of Western Islam and the seat of the most powerful Mohammedan state. 'The occupant of the throne was ordinarily a Turk, Circassian, or Greek, who had been purchased in the market, and then climbed step by step, or at times by leaps and bounds, a ladder of honours, at the top of which was the Sultan's throne.' The history of the city and its rulers, its mosques and palaces, is given from the days when Cairo took the place of power long held by Baghdad down to the recent farewell of Lord Cromer. The historical sketch of Jerusalem is shorter, but is full of details as to the city and its surroundings, and of helpful information as to the chief sites. The number of tongues now spoken in the city is phenomenal, being variously estimated at from twenty-five to forty. Jerusalem seems likely long to maintain 'the position of an international sanctuary, common to the chief religions of the world.' The beauty of Damascus 'lies rather in its natural than in its artificial endowments. Its situation is indeed neither wild nor grand; but the contrast between its luxuriant vegetation with its copious waters, and the arid region which often lies between it and the traveller's starting-point or destination, connects it in the mind with eastern conceptions of Paradise, literally a garden, and never represented without trees and running water. A fountain enlivens the courtyard of every house; to him who looks down on the city from Mount Kasion the minarets and castle-battlements appear to rise out of an orchard; peace seems to reign within its walls, and plenteousness within its palaces. To the south-west the snow of Mount Hermon lends a touch of Alpine beauty to the scene.' The Umayyad Mosque is the greatest of all Mohammedan buildings, and from whatever quarter the city is approached the dome is seen high above all else as though suspended in the air. Some 'Scenes from the History of Damascus' are added in a final chapter. The volume appeals strongly to lovers of Eastern life, and it brings us nearer to Cairo, Jerusalem, and Damascus than any other book we know.

Kent. By W. Teignmouth Shore. Painted by W. Biscombe Gardner. (Black. 20s. net.)

Kent is the county of pilgrims, and the charm which attracts a modern traveller must have steeped the minds of those who

journeyed long ago to and from the shrine of à Becket. Mr. Shore asks if there can exist a country more delightful to the happy vagabond than England, or a county in it more delectable than Kent? He thinks it the most winning of all counties for walkers who love to lounge along as fancy moves them from one enchanted village to another. We are rather sorry that Mr. Shore gives quite so much room to Canterbury, though it is hard to escape its spell; but by-and-by he gets off to the sea coast, where history blends with romance and natural beauty. Kent's glory to multitudes to-day is the life-giving ozone of its wonderful health resorts. Of these Mr. Shore has much that is pleasant to say, but our interest quickens as we step into the south-east part of the county, to feel the witchery of Romney Marsh and the quiet peace of Dymchurch with its tiny church hidden away beside the road under a canopy of green. We come back to bustling, modern life at Rochester, which fills due place in this record, with its history, and its links to Charles Dickens. Cobham village, and the Hall with its fine park, charms us. Maidstone has the atmosphere of an old county town, and here also we keep famous company. The historic wealth of Kent is brought out still more forcibly by Mr. Shore's chapter: 'A Group of Noble Houses.' Penshurst, Hever, Knole, Cobham, Ightham, Leeds Castle, and Cobham Hall have made notable contribution to English history, and they still keep their beauty though their old masters are gone. Mr. Shore is always a bright and well-informed companion, and the coloured illustrations are very effective and well chosen. Altogether this is a book of which every Englishman may be proud.

The Garden that I Love. Second Series. By Alfred Austin. (Macmillan & Co. 5s. net.)

Many will be glad to find themselves again in the Poet Laureate's garden, with its well-remembered company, and its gay talk about flowers and all that they suggest to the poet and his circle. Almost at the beginning we have a happy tribute to the parent past which forbids any of us to claim absolute originality. Our foster-parents, the great poets, saints and prophets of other days, were all, so to speak, at our christening and helped us from their capacious springs of life and health to grow in grace and strength. We are pleased to find Mr. Austin renewing his protest against gardens where

everything else is dwarfed to produce some prize-securing effect at one given moment. He does not hesitate to affirm that a beautiful flower-garden may be had for eight or nine months in the year. His own triumphant fight against last summer's drought makes a lively story. To Mr. Austin the rose is still queen of flowers: 'What language, what music could overmuch extol the beauty, the splendour, the homeliness, the pride, the humility, the fragrance, the independence, the accommodating temper, the clambering, rambling, creeping vagrancy of the rose?' The old charm that was distilled into Mr. Austin's first volume is here also, and we have one or two graceful bits of poetry, though nothing reaches the thrush-song of the earlier book.

The Flowers and Their Story. By Hilderic Friend.
(Robert Culley. 5s. net.)

Mr. Friend has long enjoyed the reputation of being a close, intelligent observer of nature, and in particular a skilful student of—nay, master in—botany. And he has the gift, by no means always found in the learned, of presenting the results of his study to others in an interesting and impressive way. He is never dull, never unintelligible. Some of his papers contributed to the magazines have been charming vignettes in words. In this new book he addresses himself specially to young people, and seeks to develop the love of nature inherent in most if not all of them. He dresses the love he has himself by patient study acquired in most attractive guises. The very titles of his chapters are alluring witness: 'Once Bitten, Twice Shy,' 'Dame Nature's Tuck-shop,' 'Moss-troopers,' and the like. And the chapters themselves fulfil the promise of their titles. Boys and girls, youths and maidens, will find in this book fascination and delight, and older folk will read its useful pages with interest. It is not merely botany made easy, it is botany made a pleasure as well. Some of the explanations given of the everyday names of common wayside flowers are delightful, and all through the reader is being taught in a fashion that is at once a pastime and a solid advantage. The garden, the hedgerow, and the field will have a new interest for all who follow Mr. Friend in his pleasing lessons, and a book so joyous and so helpful should have a great vogue. It is profusely illustrated.

The Story of Insect Life. By W. P. Westell. (R. Culley. 5s. net.)

This is a fascinating book to put into the hands of young people who desire to have some knowledge of the commoner kinds of British insects. The subject matter is treated most interestingly; the illustrations are numerous and well produced, and eight coloured plates add to the beauty of this sumptuous volume. If we may venture to mention specially the chapters that are more fully treated than others, they would be those relating to ants, bees, wasps, and gall-flies. The author has here followed the order of Mr. W. F. Kirby in *The Living Animals of the World*. Of gall-flies he remarks: 'These are minute, black insects. The female has a slender ovipositor, and with it she pierces soft vegetable tissues in which to deposit her eggs. As a result of this piercing, irritation is set up, and a swelling ensues. This latter is known as a "gall," and within this the larva lives.' In this connexion we are glad to find the author refers to Mr. Edward T. Connold, of Hastings, who has devoted many years to the study of British vegetable galls, and who states that about two hundred and seventy kinds are known, many, if not most, being caused through the agency of gall-flies. A vegetable gall, it may be said, is a morbid enlargement of the affected part of the plant, due to parasitic agency. We can well believe that the compilation of this volume has been to Mr. Westell a source of great delight; and, happily, he possesses those two qualities so necessary for the work—knowledge and enthusiasm.

Fifty-two Nature Rambles. By W. P. Westell. (R.T.S. 3s. 6d.)

Mr. Westell and his fortunate little nephew have a weekly ramble which becomes a delightfully informal study of birds, trees, flowers and all the wonders of the countryside. The boy's questions give movement and freshness to the talks, and every child will envy the naturalist's companion. The photographs are excellent, and every paper is full of good things. It is one of the best set of nature rambles we have seen. Mr. Westell says the skylark is our most continuous songster, 'easily ahead of the redbreast, so far as the length of its song periods is concerned.'

The Port of London and the Thames Barrage. (Swan Sonnenschein & Co. 12s. 6d. net.)

The Thames is the glory and one of the chief sources of the wealth of London. Many are asking what can be done to maintain and increase the prosperity of what has long been the first port in the world. This volume contains a series of expert studies and reports on the conditions prevailing in the tidal river and estuary of the Thames. The subject is considered from every point of view, and objections to the proposed barrage scheme are weighed with the utmost care and with scrupulous fairness. The idea is that a straight monolith wall of Portland cement concrete, faced with granite, should be built across the river at Gravesend and carried six feet above the highest known tide. The chalk extends across the river, so that an admirable base would be secured for the dam. 'It is easily worked and levelled, is of great depth, and will bear enormous pressures safely.' The upper surface or roadway along the dam would be a hundred feet wide, and in the base or foundation, which would be one hundred and seventy-five feet wide, tunnels for road and rail traffic might be constructed to avoid interruptions from the frequent passage of vessels through the locks. There would be six locks, with a minimum depth of thirty-five feet, and a series of sluices between the locks and the shore. The largest lock would be one thousand feet long and one hundred and twenty wide, the smallest four hundred feet by sixty. The cost of the scheme is set down at rather less than five and a half millions, but enormous advantages would be secured. Fourteen miles would be added to the frontage available for wharves or factories; traffic in fogs would be rendered much quicker and safer, and it would be possible to insist on vessels observing the rule of the road. The subject is one of the utmost importance, and this book, with its maps and plans, deserves, and is evidently receiving, the most favourable consideration of experts. The scheme is a bold one, but it is simple, and, so far as we can judge, it seems likely to add immensely to the capacity of the port of London.

English Children in the Old Time. By Elizabeth Godfrey. With thirty-two Illustrations. (Methuen & Co. 7s. 6d. net.)

Mrs. Godfrey has found records of children scanty until almost Stuart times, when material becomes embarrassingly

rich. History yields little to the purpose, letters are disappointing, but such books as the *Vernoy Memoirs* yield an abundant harvest. The study is divided into twenty chapters, beginning with 'Babies in Bygone Days.' In Saxon times the camps for women and children were pitched close to the battlefield, so that the young were early inured to the sights and sounds of warfare. The newly-born babe was plunged over head and ears into extreme cold water to harden it. A manuscript of the ninth century shows that swaddling-clothes were worn with a little pointed hood; all was kept in place with green ribbons twisted round and round. The Saxon boy was early taught to run, jump, wrestle, and the first morsel of food was put into his mouth on the point of his father's sword that he might become a valiant warrior. The chapter on 'Nursery Lore' gives pleasant details about the ballads and rhymes on which the children of long ago were nourished. The Church taught them to recite the psalms, the Nicene Creed, the Gloria in Excelsis, and the Paternoster in Latin. Books were scarce. The master wrote sentences on a board, and the class committed these to memory and wrote them out. Toys and games were not lacking, and their cruder form required a certain amount of make-believe which was good for a child's imagination. With the Renaissance the lay school-master appears and discipline becomes harsher. 'In all pictures of schools the pedagogue now always appears armed with the birch. And the lessons were so much harder,' for the purer latinity involved increased devotion to grammar. 'Concerning Pedagogues' is one of the freshest chapters in the book. 'The Superior Parent' emerges at the dawn of the nineteenth century. The spoiled child, who had been allowed to grow up in the preceding century, was now taken severely in hand. Miss Edgeworth and Mr. Day, of *Sandford and Merton* fame, and other authors assisted in taming the boys and girls. It is a relief to pass to 'Children in the Country' where 'Nature took care of her own.' Small folk were as keen on birds and flowers in the old times as they are to-day. The book is full of matter, and every section has its own charm. It will be welcomed in all English homes, and its delightful pictures from Vandyck, Reynolds, Hoppner, and other famous painters add greatly to its value and interest.

Labour and Childhood. By Margaret McMillan. (Swan Sonnenschein & Co., Ltd. 3s. 6d.)

This thoughtful volume is part of the fruit of the awakening in reference to the needs of child-life which is one of the signs of the times in all civilized countries. The book is a striking one, and a valuable contribution to the enlightened discussion of this great question. Miss McMillan is an enthusiastic student of psychology in relation to education. Her previous volumes, *Early Childhood* and *Education Through the Imagination*, placed her in the front rank of thinkers on the training of the child with Froebel, Herbart, and Spencer, but with her own message. *Labour and Childhood* is a study of the original contributions made to education by the hand-workers and mechanics of the race, and of the relation of school hygiene to educational progress. The school doctor and the teacher, and the child-worker learning to handle the tools of life, learning through work and experience, are the themes of this interesting volume. In her own words: 'Its first aim is to make clear what the immediate task of the school doctor is. Its second to show the trend of the only continuous education the race has received . . . through work and experience; and last of all, having a glimpse of what has been done by the artisan, and what is being attempted already by the school doctor in this and other lands, to indicate the probable line of advance.' This is a most suggestive and thought-stimulating book, at once a contribution to humanitarian philosophy and to educational knowledge. The light it casts is not always unshadowed, but it is welcome light.

The Altar Fire. By Arthur C. Benson. (Smith, Elder & Co. 7s. 6d. net.)

The motive of this book is to show that suffering is 'at once curative and curable, a very tender part of a wholly loving and Fatherly design.' The literary man who drops into a morbid state on the crest of his great success and then has a succession of troubles which rival those of Job is an unconvincing person. Unreality is on his whole story. But when this deduction has been made there is rich food for reflection and comfort in these records. Mr. Benson unveils his own mind and heart. After the storms comes the calm of quiet trust in God. 'I cannot amend myself, but I can at least co-operate with His loving will. I can stumble onwards, with my hand

in His, like a timid child with a strong and loving father. I may wish to be lifted in His arms, I may wonder why He does not have more pity on my frailty. But I can believe that He is leading me home, and that His way is the best and nearest.' Every page of the volume has some suggestive passage. Blake's tiny vignette with the figure of a man beginning to climb a ladder set up to the crescent moon, and the legend: 'I want, I want,' is turned to good account, and many a subject is discussed in a way that makes one stop to think. The book is morbid, but it will be a help to faith for many who are beset with troubles.

Stories from Indian Wigwams and Northern Camp Fires. Twelfth Thousand. *The Battle of the Bears, and Reminiscences of Life in the Indian Country. Three Boys in the Wild North Land. Winter Adventures of Three Boys in the Great Lone Land.* By Egerton R. Young. (Culley. 3s. 6d. each.)

The first two of these fascinating volumes are, in some sort, a supplement to the author's first book: *By Canoe and Dog Train among the Cree and Salteaux Indians*, by which he won a world-wide reputation; and to say that they are worthy to follow that absorbing and enchanting story of missionary pioneering mixed with ordinary travel and adventure is to give to them the highest praise. The first volume has already reached its twelfth thousand, and the second will no doubt receive a wide and hearty welcome. The last two are designed for boys, and have been cast into a form that will arrest the attention and kindle the imagination of these lovers of the new and strange and venturesome. A new edition of *By Canoe and Dog Train* has just been issued uniform with these four volumes. The exploits of the three boys in summer and in winter, hunting, fishing, shooting, in the Great Lone Land interior from Hudson's Bay, make none the less exciting and delightful reading from the fact that their sports are mixed with other and more serious occupations in the shape of visits to the Christian Indian settlements with their religious and experienced host and guide, the ex-official of the famous Trading Company. Now that the vast areas of Northern Canada are attracting English settlers in ever-increasing numbers, all these volumes, teeming as they are with information, and relating the experiences of one who has spent thirty

years of strenuous and adventurous life amongst its sparse inhabitants, are worth reading, and will, no doubt, command a ready sale. But it is as gift-books that we specially commend them. For this purpose, and especially as prizes and reward-books, it is difficult to conceive anything that would be better suited and attractive. They are strongly and artistically bound, copiously illustrated with plain and coloured pictures, and printed on good paper in the best of type. In form and contents they will please and satisfy their fortunate recipients. They are entertaining and instructive to the last degree. Our Guilds and Sunday schools could not do better than to add them to their book lists and their libraries.

In the Iron Time. By J. Wesley Hart. (Culley. 6s.)

This is a story of the great Civil War. It opens in 1642 in London, where Samuel Gulbert, the Huguenot refugee and merchant, is waiting for his ward, John de Vyzart, who has gone on a business journey to Waltham. The youth was delayed by helping to rescue an Earl and his daughter from highwaymen at Tottenham, and after many eventful years he wins Lady Eleanor as his wife. He was himself of noble blood, but his father had left France to secure liberty of conscience. John de Vyzart serves under Cromwell, from whom he wins special confidence and regard. His love for Lady Eleanor seems hopeless, and she is only saved from a hateful marriage by the timely appearance of a girl to whom her lover, Trellis, was already married. Mr. Hart has studied the period thoroughly, and his descriptions of its battles and its chief actors are not only spirited but true to history. Cromwell's mother is a really fine portrait, and two love stories are deftly intertwined with the chronicle of battles and adventures. The book is alive and full of excitement and incident to the last. It is a splendid story for a winter evening.

Criminals and Crime: Some Facts and Suggestions. By Sir Robert Anderson, K.C.B., LL.D. (Nisbet & Co. 5s. net.)

Sir Robert Anderson's position as chief of the Criminal Investigation Department at Scotland Yard gave him almost a unique knowledge of the subject discussed in this volume. The profession of burglar is becoming a serious public danger. Yet the number of such criminals is far smaller than is sup-

posed. Sir Robert once used the resources of his department to secure a list of those who had ability and means to plan and carry out important crimes. Ten names were submitted to him. At first he thought the list ludicrously inadequate, but when he had studied it he was inclined to query some of the names it contained. All the well-known professional criminals might be housed in a single ward of a prison—and a single wing of any of our jails would provide for the band of outlaws who may be described as the aristocracy of crime in England. Sir Robert would deprive these men of their liberty till there was good reason to suppose they were really reformed. He would settle their fate after full investigation of their past record, and he is not afraid to say that if the course he suggests were followed 'organized crime might be abolished in a single decade.' Our best judges and our humane prison authorities are working towards this end, and the reforms are coming. 'When they come their beneficial results will at once declare themselves; the diminution of crime will then be rapid and continuous, like the fall of an ebbing tide.' That is the gist of a book which is intensely interesting and full of strong sense and practical knowledge. We do not hesitate to express our opinion that Sir Robert's plan will have to be followed and that it would not only be an immense relief to society, but a blessing to the men who are now ready to run the risk of occasional detection and punishment because of the advantages they gain by crime. As to other criminals Sir Robert is disposed to think that punishment might often be lightened with real advantage. The hooligan who 'formerly dreaded the police court and the jail, now regards a conviction and sentence as a hall-mark of heroism.'

Sir Robert pleads that a prison cell should not be robbed of daylight or a sight of the country or sea, as though 'Nature had no voice, no message for the human heart.'

Stokes' Cyclopaedia of Familiar Quotation. Compiled by E. E. Treffry. (Chambers. 3s. 6d. net.)

This is the best cheap cyclopaedia of quotations we have seen, and every one would find it a happy investment. It contains 5,000 selections from 600 authors, and in every case the source is given so that it can be found without difficulty. The selections are placed under their most important key-word, but the exhaustive index gives every important word in a quotation.

The cyclopaedia is an entertaining companion for any leisure moment, and it has manifestly been compiled with extraordinary care and good sense.

The Pilgrim's Progress (Culley, 3s. 6d.), with eight coloured illustrations by R. Ramsay Russell, is an edition which will appeal to all lovers of symbolism in art. Mr. Russell's interesting notes to his pictures furnish a key to his symbols and colours, and every illustration is apt and effective.

Jock of the Bushveld. By Sir Percy Fitzpatrick. Illustrated by E. Caldwell. (Longmans & Co. 6s. net.)

Jock was a bull-terrier, the least promising in a litter of six. Their mother was bad-tempered and unsociable, but as faithful and brave a dog as ever lived. Jock's young master thought at first that the pup was scarcely worth having, but he soon began to admire its pluck and tenacity, and with wise training his dog became a devoted friend and a keen sportsman. The record of his courage, skill, and endurance is nothing less than wonderful, and his fights with wild antelopes and a horrible baboon are described with a realism which makes us hold our breath. A Zulu brave, Jim, is another vigorous study. The whole book sets a hunter's life in the Transvaal before our eyes in a most thrilling way. Mr. Caldwell has caught the spirit of the narrative in his admirable illustrations. The book is intended for young readers, but it will be quite as popular with their elders, and that is saying a great deal.

Mr. Kipling's *Brushwood Boy* (6s.) has been published by Messrs. Macmillan in a handsome edition with coloured illustrations by F. E. Townsend. It is the story of a modern Galahad at a public school, at Sandhurst, with his regiment in India and at home, where he meets the girl of his dreams. It appeals to everything that is best in an English boy. Such a delightful sermon on clean living, and pluck, and devotion to duty it would be hard to match.

The Partners. By John Ackworth. (Culley. 3s. 6d.)

The setting of this story is entirely immaterial, for it is not there that the deepest interest lies. John Ackworth has none of that magic by which our great writers weave the many moods of nature into their story, and make her brood with deep sympathy, or stand forth in open antagonism to the movement of their thought and the development of their story. Here

we have little or no description of the variegated splendour of the world, and really that does not count. The supreme interest is the human interest; everything is dominated by that, and its expression and development is continuous from the first page to the last. The story is supremely a story that turns on the sovereign and elemental passion of love, with some quite incidental interests; but it is love that is revealed in its glory and in its degradation. In the one case it is full of fine feeling, noble fidelity, patience, tenderness, and self-sacrifice; and in the other it is selfish, capricious, fitful, unsatisfying, common, degrading. In the one case it elevates and attains fruition, and in the other it dissipates life's finest qualities and destroys character. This is the supreme *motif* of the story, and it is sovereign from end to end. Incidentally there is a good deal of character drawing, which is marked by clearness of insight, actuality, and power. The writer knows his characters and has met them in familiar intercourse. If the heroine does not strike the reader as being built upon the great plan, she is very real, and such a woman as one may often meet in life; and of the two heroes of the story the one grows upon the reader in beauty and power, while the other gradually unfolds the poverty and shallowness of his inner spirit and life. The other characters are drawn with a sure hand; people with foibles and prejudices which limit, and with virtues that are gracious and attractive. The story moves very largely within the sphere of our own Church, and the distinctively Methodist people, while they have fine qualities, are girt about with limitations, but the earthen vessel, while it may obscure, never hides the certain heavenly treasure. It is a story of sustained interest, rich in pictures of life, with some dramatic situations, shot through with flashes of illuminating humour, and entirely free from false sentiment—manly, straightforward, pure.

The Broken Road, by A. E. W. Mason (Smith, Elder & Co., 6s.), is a story of India, its problems, its perils, its fascination for military men and civilians. Dick Linforth is the son of a man who sacrificed himself for the Road which was to make India safe, and he carries on the task with the same devotion. His school-fellow, Shere Ali, is spoiled by his English education and by Violet Oliver's coquetry. It is a book that throws real light on Indian problems, and it is really fresh both in style and matter.

Laid up in Lavender (Smith, Elder & Co., 6s.) is a collection of short stories in Mr. Stanley Weyman's best English style. His fame rests largely on his vivid pictures of French life, but this volume links itself to *Chippinge* and *Sophia*. One tale—'King Pepin and Sweet Clive'—reminds us strongly of *The New Rector*. It is certainly a book that will brighten many a leisure hour, and its characters show the hand of an artist. Some of the stories are really charming.

St. Jude's. By Ian Maclaren. (R.T.S. 6s.)

A gracious and genial humour gives these stories a charm of their own. They are leaves from a young minister's notebook. Each is a masterly study of human nature. The book will not disappoint those who loved Ian Maclaren. He himself is revealed in every page, and the revelation does him infinite honour.

Vida, or the Iron Lord of Kirktown, by S. R. Crockett (James Clarke & Co., 6s.), is too full of improbabilities, and some of its characters are too unpleasant to please us; but there are some racy passages, and the way in which Janet Fowler wins her lover is distinctly amusing. Her gift of audacious letter-writing serves her well, and she richly deserves her good husband. The pit scenes are especially powerful.

Amos Truelove (Culley, 2s.) is a Quaker, a widower with six children. He has the good fortune to win the heart of Charity Chamberlain, who brings a great blessing to the rich mill-owner. It is a book full of shrewd and racy sayings, and it overflows with good spirits and good temper, as does everything that Charles R. Parsons writes.

Messrs. Nelson & Sons send us a capital school-story, *True to his Nickname*, by H. Avery (3s. 6d.). The nickname is 'Noble Jewel,' and Bassett is really worthy of it. *The Deerpark Girls* (2s.), who form a 'Triple Alliance,' are very attractive, and they and their lovers will charm young readers. *Molly* (1s.) marries a sailor lad whom she had befriended in his troubles. It is a touching tale and well told. *Countess Dora's Companion* (1s. 6d.) is a clever French orphan who finds a happy home in the Steinberg Palace, and helps to turn the spoiled little countess into a noble lady. Ruskin's *King of the Golden River* and other tales, with eight coloured pictures, is a wonderful shilling volume. Ruskin's story never seems to grow old.

Some stories from the S.P.C.K. are very well written and attractively illustrated. *Philip Okeover's Pagehood* (2s. 6d.) is a stirring tale of the days of Wat Tyler. *The invaders of Fairford* (2s. 6d.) are Cromwell's troopers, from whom some brave girls protect a flying Royalist. *The Forgotten Door* (1s. 6d.) is a powerful story of Jerusalem just before the siege of Titus. *Bingle's Widow* (1s.) makes one's heart warm to humble folk in the East End. *Crags of Duty* (1s. 6d.) are climbed by a clever girl, who gives up a teacher's life to help her mother. *The Experience of Isabel* (1s. 6d.) is a picture of a young lady in gay society and the temptations which nearly spoil her life. *Ray and Fairy* (1s.) are two winning children. These stories will do real good to young readers.

Sunshine's Garden, by Nell Parsons (Culley, 1s. net), is an enchanted place where birds and insects talk to their child friend about themselves, their nests, and their children. It is a clever little book, from which much may be learnt, and it is beautifully illustrated.

Every nursery ought to have *Early Days*. It has long been a favourite in English homes, but the annual volume shows a marked advance on all that have preceded it. The coloured pictures which meet the eye wherever the volume opens are a great attraction, and each story, scrap of poetry, and paper has been cleverly arranged to tempt small readers. *Early Days* has its own bright serial, and 'The Squirrels' Corner' supplies happy employment for a leisure hour. The volume is a great success in every way.

The Little Burma Girl. By Nell Parsons. (Culley. 2s. 6d. net.)

Madi is a lovable maiden, and her story will open a new world to English boys and girls. Here is a bird's-eye view of life in Burma. We see the boats on the Irrawaddy, we go with the brother and sister into the old temple with its images of Buddha, we watch the village girls dance; then Madi is married and led by the loss of her husband to become a Christian. The story is beautifully written, and seventy illustrations by the author make it one of the most charming of children's books.

Pip and Co., by Irene H. Barnes (C.M.S., 1s. 6d.), is the story of an orphan boy who is the means of sending a mis-

sionary to China. A shipwreck helps him, and there are many other exciting pages. Many facts are given about China, but these are never allowed to become obtrusive. It is a very successful attempt to arouse the interest of young readers in foreign missions.

The Poets on Christmas. Selected and edited by William Knight. (S.P.C.K. 2s. 6d.)

Professor Knight's volume begins with Milton's Ode, 'unquestionably the finest Christmas poem which the world possesses,' then follow selections from Prudentius, à Kempis, William Dunbar, and all the masters of sacred song. The selection includes Advent and Epiphany hymns. It is not meant for scholars, and archaic verse is not included, but it will appeal strongly to every lover of Christmas and of poetry. It makes a lovely garland of sacred song. The volume is very neatly printed and bound in crimson cloth.

The Class-Leaders' Companion for 1908 (Culley, 1s. net) is as various and helpful as ever. No class-meeting need be formal or dull with such weekly provision as is here given.

God's Self-Emptied Servant, by R. C. Morgan (Morgan & Scott, 1s. net.). A revised and enlarged edition of a devout and suggestive book.

The S.P.C.K. pocket-books, calendars, and sheet almanacs are increasingly valuable to busy Churchmen, and the issues for 1908 have been prepared with the utmost care and skill.

Messrs. Jennings and Graham publish *With Christ among the Miners*, by Rev. H. Elvet Lewis (\$1.25). A spirited account of the Welsh Revival, with a strange chapter on 'Signs and Visions.'

The Daily Mail Year-Book (Harmsworth, 6d.) is fuller, more reliable, and more useful than ever.

Periodical Literature

BRITISH.

DR. WILLIAM BARRY opens the October number of the *Dublin Review* with a brilliant article on *The Papal Deposing Power*, in the course of which he answers the question, How is it possible for Rome to fulfil its divine mission while recognizing the 'ancient German freedom' now making the round of the world as English and American law, and not putting to the ban that democratic equality which is the last and best outcome of Imperial Legislation? He regards the Church as the great harmonizing force in the world, adding the idea and the spirit of brotherhood to the idea and the spirit of liberty and equality. Such a reconciliation, he thinks, is 'in its nature compatible with Catholic dogma.' 'The Papal deposing power,' he says, 'is gone, perhaps never to return; but the Pontifex Maximus abides, and Christ reigns still in the hearts of His people. Liberty, Equality, and Fraternity are inspiring words. If the Renaissance brought intellectual freedom the Teuton had never lost the conception of individual rights. And what is the Communion of Saints but human brotherhood according to the pattern shown in the Mount? To unite these ideals is, let us say with Goethe, "*Im Ganzen, Guten, Schönen fest zu leben.*"' Then follows a delightful essay on *Caius Maecenas*, by Francis Holland, and a charming paper on *A Catholic Poet*, Lionel Johnson, by Katharine Tynan.

In the *Quarterly Review* (October-December) Sir Charles Eliot begins a promising series of articles on *The Religions of the Far East*, dealing in the first place with China. He says that, during his recent visit (which, however, was not of long duration) he 'saw no signs of any religious movement accompanying the educational and military movements, which were undoubtedly strong.' While recording the testimony of a veteran missionary that 'conversions were more frequent since 1900,' he adds, 'It is said that Herbert Spencer is extensively read by the younger men, and there is probably no Christian or theistic philosopher whose name carries the same weight.' A paper on *Burma under British Rule*, by Mr. H. Fielding Hall, notes the significant fact that in this Buddhist country the natives are adopting the diet of their conquerors, and village after village wants to have a slaughter-house built for its convenience. The question of the water supply of the United Kingdom is exhaustively discussed by Mr. Urquhart Forbes, and two

papers, one by Mr. W. Miller on *Florentine Athens*, and the other by Caroline Spurgeon on *Mysticism in the English Poets*, make excellent reading. The latter begins by remarking that 'fifty years ago Charles Kingsley wrote "Mysticism is a form of thought now all but extinct in England"; but the tide of thought has long since turned.' She then goes on to show that scholars, philosophers, theologians, and men of science are everywhere turning their attention to the subject. By the help of Dr. Inge's *Bampton Lectures*, and of Dr. Gwatkin's *Gifford Lectures*, and by drawing on her own large stores of literary knowledge, this accomplished lady takes us through the English poets and traces out for us their contribution to the mystical thought and feeling of the past five centuries. Her analysis of Browning from this particular point of view is specially interesting. 'He takes for granted,' she writes, 'the fundamental position of the mystic, that the object of life is to know God; and, according to the poet, in knowing love we learn to know God. Hence it follows that love is the meaning of life. . . . This is Browning's central teaching, the keynote of his work and philosophy. Love is the meeting-place between God and man. Love is the sublimest conception possible to man; and a life inspired by love is the highest conceivable form of goodness.'

The *Edinburgh Review* for October deals with the Pope's *Encyclical on Modernism* in massive and masterly fashion, showing that in its recent repression of thought the Roman Church is simply following its traditional policy, and predicting a permanent severance between that Church and the world at large. Incidentally, the writer attempts to prove that the Papacy and the English Puritans, 'whose temper had much in common with that of Ultramontaniam,' both attempted the same hopeless task 'of setting the internal and the external law on the same plane.' The article ends by declaring that the last act of the Pope 'cuts off the Roman Church, as represented by its authorized exponents, from the truth of things on which life rests.' 'History,' it says, 'will hold one man responsible. Till yesterday the Church might have come to terms with fact; the door, if closing, was not closed. Now, short of a miracle, it is too late. Pius X has shut it, and turned the key in the lock.' Another lengthy article, after considering the life and writings of Lafcadio Hearn as *An Interpreter of Japan*, expands into a study of the Japanese character, and a forecast of the influence of England on her ally, and of her ally upon England. Should they adopt our language and religion they will still, the writer says, 'read life from right to left,' and he maintains that we neither do nor can understand the Japanese character. The article is not very optimistic; but it is a weighty contribution to current thought upon the mutual relations of the East and West.

The *New Quarterly* (November) makes a promising start. Its appearance is attractive and its articles are good. Lord Rayleigh's

How do we perceive the direction of sound? describes some experiments made by himself. Mr. Arthur Symons writes on *A Triptych of Poets*. He regards Hood as one of the great artists in English verse. 'Since *The Ancient Mariner* there has been no such spiritual fear in our poetry' as that produced by his lines:

O God, that bread should be so dear,
And flesh and blood so cheap!

'The nightmare comes to us as if out of our own bed, the sensations translate themselves into our own nerves. The words reach us like a whisper, from which it is impossible to escape.'

In the *National Review* for November 'Junius Romanus' traces the latest Papal Encyclical to a combination of Franciscans and Jesuits with a view to converting the Papacy into an absolute and perpetual despotism, with the Jesuits as the power behind the throne. The writer, who appears to be intimate with the inner working and the spirit of the Papacy, says that the spectacle of the Pope thundering his futile anathemas against the whole modern world, 'like a Hildebrand born out of due time,' is not so terrifying to those who have been behind the scenes, and witnessed the manufacture of the dogma of infallibility. 'The words spoken by the "infallible voice of Peter," are seen to have been put into Peter's mouth by "very human agents with various axes to grind, and various old scores to pay."' 'The document,' he says, 'is seen to be the issue of a series of backstairs' intrigues, the *coup* of a victorious party in one of those vulgar competitive struggles between religious orders which have occupied so large a place in the history of the Catholic Church.' In this, as in former instances, he thinks, the victors will become the victims of their own unscrupulous astuteness, and that the outcome will be good. 'The one thing needed to make every intelligent Catholic a "modernist" was to carry the principles that triumphed in 1870 to their extreme logical conclusion. This Pius X has now done, with the kind assistance of Father Billot, S.J., Friar Marrani, O.F.M., and Friar Pie de Langogne, O.F.M.C.' In a very able article on the same subject in the November *Contemporary*, the Rev. W. E. Addis arrives at the same conclusion with respect both to the origin and to the probable results of the Encyclical. The victory achieved by it will be a victory 'such as drove out Luther, crushed Jansenism, and lost the allegiance of the most progressive nations of Europe.'

In the *Albany Review* for November there is another series of the *Unpublished Letters of Lafcadio Hearn*, relating chiefly to his opinions on modern French literature. He had evidently a vehement dislike of the new French poetry, pronouncing it to be 'rotten—morally and otherwise.' Among recent French prose writers, his favourite seems to have been 'Pierre Loti,' of whom he says, 'There is not much heart in Loti; but there is a fine brain; and

there is a nervous system so extraordinary that it forces imagination back to the conditions of old Greek life, when men had senses more perfect than now. No other literary man living sees and hears and smells and thrills so finely as he. . . . But he keeps to surfaces; his life is of surfaces. . . . My feeling to Loti is that of fanatical, furious adoration. The more I read his books on Japan, the more I wonder and worship. Loti is clearly to my thinking the greatest writer in the world.'

Hibbert Journal (October).—It often happens, whether by chance or no we cannot tell, that two or three articles in the same number of this journal illustrate one another. In this instance the editor's discussion of *The Universe as Philosopher*, and Prof. Mackintosh's answer to the question *Are we parts of Nature?* are closely connected, as are the two articles on *Action and reaction of Christianity and Hinduism* and *The Gospel of Krishna and of Christ*. The last paper, by Maud Joynt, leads up to the conclusion that 'the Gospel of Krishna and the Gospel of Christ have the same ultimate aim—the same aim which underlies all the highest forms of religion, in all lands and ages.' That aim is described as being 'escape from the dualism of matter and spirit, and a return to the primal unity.' We wonder what experienced Indian missionaries would have to say on that head. Prof. Bacon, of Yale, attacks Dr. Sanday for his 'defence' of the Fourth Gospel, and allies himself with that prevalent school of critics who describe St. John's Gospel as not 'historical,' but of value as one of the records of early Christianity. His arguments are far from convincing, and indicate a *parti pris*. One of the most interesting and useful articles in the number is that by Prof. Henslow on *Directivity*. He shows how the conception of God in nature may be realized by direct inductive reasoning; 'in universal directivity there is recognized an Omnipotent Director at the least,' and this directivity is chiefly shown in 'the responses with adaptations to the direct action of changed condition of life.'

Journal of Theological Studies (October).—Archdeacon Cunningham's lecture on *The Confirmation and Defence of the Faith*, is neither clear nor cogent. We agree, however, most thoroughly with his statement that in the attempt to express Christian belief in a form which shall make it as little alien as possible to non-Christian minds, there is danger lest it should be emptied of all its force and be removed very far from the Gospel of Christ. Rev. J. H. A. Hart writes at length on the much-discussed passage, Matt. xvi. 18, and he reaches the conclusion, 'If Jesus is speaking and speaking for Himself, *this rock* must be Jehovah; if Jehovah be speaking—though by His mouthpiece—Jesus, as the Christ, must be *this rock*. . . . *This rock* and *my Church* suggest that the real speaker must be Jehovah, though Jesus be His interpreter.' The whole article may be described as a learned and

suggestive piece of exposition, whatever be thought of the conclusion reached. The other articles are suitable only for specialists. Some of the subjects discussed are *Papias on the Age of our Lord*, *The False Decretals*, *the Fleury Palimpsest*, *the Meletian Schism* and *Eustathius of Antioch*.

The Expositor (November).—Principal Garvie's article on *The Restatement of the Gospel for To-day*, is one of the best that has appeared on the subject. He shows that such restatement is called for, on the side of criticism, science, and philosophy; but he marks out clearly and emphatically the limits which ought to be carefully set to this process, and that 'we must not be always revising our creed to bring it into accord with the last book we have read,' but that we may await with patience and confidence the results of recent movements. The 'personal equation' enters largely into the formation of critical, scientific, and philosophical hypotheses, and this should be carefully allowed for. Sir W. Ramsay's *Notes on Christian History of Asia Minor*, and Prof. Deissmann's account of *The Problem of Biblical Greek*, are both by acknowledged chief authorities on the subjects handled. Equally interesting on other grounds are the late Prof. Curtius' paper on *St. Paul in Athens*, and Dr. Zahn's account of *Missionary Methods in the Times of the Apostles*. Dr. Moffatt's fresh batch of *Literary Illustrations of Ecclesiasticus* furnishes another proof of the author's versatility.

The number for December is unusually interesting. The first three articles are occupied with the *New Papyri of Elephantine*, which are discussed from various points of view by Prof. Margoliouth, Rev. F. L. Griffith, and Mr. Stanley Cook. Equally important and useful is Prof. Deissmann's paper on *Septuagint Philology*. A new world is opening up in the systematic and what may be called a scientific study of the Septuagint version. Dr. Denney has not much that is new to say in his paper on *The Sin against the Holy Spirit*, and Mr. Barns' *Study of John xxi.* ventilating the idea of a Montanist origin for this appendix to the Gospel is far from convincing.

The Expository Times (November).—Professor Lofthouse's paper on *Old Testament Books and their Redactors* admits the excessive multiplication of sources demanded by literary critics, whilst he holds in the main to the critical analysis of the Pentateuch and other books as now generally accepted. It appears to us that Mr. Lofthouse's remarks on the current exaggeration of discrepancies and undue demand for 'consistency' in ancient writers are timely and valuable. The attempt to determine with minute exactness 'the precise points at which new filaments or dependencies of the texture begin,' is creating a reaction against some fashionable critical methods. Prof. Iverach's review of Rashdall's *Theory of Good and Evil*, gives high, but not undeserved praise to one of the ablest books on ethics that have appeared in recent years. Dr.

Tasker furnishes a very interesting account of Prof. Loofs' rectorial address on *Luther's Position in Germany*.

In the December part Canon Cruttwell discusses the problem of Modernism in the Church and outside it. He comes to the conclusion that whilst there are in this complex and far-reaching movement elements that are dangerous to the historic faith, full and free inquiry is necessary, and sound and first-hand learning is more important than ever for the Church. Other articles are on *Social Theories and the Teaching of Jesus*, by Rev. D. Macfadyen, and a very favourable review of C. R. Gregory's recent volume in the International Theological Library on the *Canon and Text of the New Testament*.

Primitive Methodist Quarterly (October).—Some of the chief articles in this number are *The Evolution of Theology*, by W. Jones Davies, *Scientific Restatements of Religious Truth*, by H. W. Clark, and *The Attitude of Roman Catholicism to Modern Movements*, by W. J. Tristran. The writer of the first article, however, hardly understands the significance of the cry, 'Back to Christ,' and the criticism must be passed on several of these sketchy articles on great subjects that they are altogether too slight for the handling of their respective themes. Other articles deal with the poet Cowper, *Monistic Philosophies* (five pages!), and *Our Responsibility on the Congo*.

AMERICAN.

American Journal of Theology (October).—Professor H. P. Smith, a fairly advanced critic himself, exposes in trenchant fashion the extravagances of Canon Cheyne's 'Jerahmeel' theories. He treats them perhaps too seriously, but it is well that a writer of this school should show that the Jerahmeel theory 'fails to approve itself to the textual critic, to the higher critic, to the geographer and to the historian.' It might be added that it fails to approve itself to any one but its author. Prof. G. W. Knox does not expect any serious 'modifications in Western Christianity from contact with Oriental Religions on the mission field.' Indeed he administers a wholesome antidote to the ideas, fashionable in some quarters, that Christians need to go to school either to Buddhism or Confucianism. Dr. Miller's article on *Some Distinctive Features of Russian Christianity*, deals with a subject too little understood in this country. It is clear, comprehensive, and full of interesting information. Prof. E. D. Burton's *Exposition of Gal. iii. 13, 14*, is a fine specimen of careful, minute, and illuminative exegesis. It is old-fashioned, and a careful study of it makes one long for a return of the old style of thorough-going investigation into the exact meaning of the sacred text, based chiefly on the Bible itself. The examination of νόμος and its usages is full of instruction.

The Princeton Theological Review (October) contains a continuation of Dr. B. B. Warfield's *Examination of Augustine's Doctrine of Knowledge and Authority*, an article by Prof. Vos on *The Priesthood of Christ in the Epistle to the Hebrews*, and a conservative argument on the date of Deuteronomy drawn from its style. The criticisms of current literature are long and minute. Dr. Warfield deals very severely with Forrest's *Authority of Christ*, and his review would probably fill fifty pages of the book criticized. Dr. Du Bose fares little better at the hands of the doughty Princeton theologian. The careful examination of his *Gospel in the Gospels* contrasts very markedly with Dr. Sanday's confident and high eulogium of the book and of the man.

Bibliotheca Sacra (October) discusses *Hebrew Monotheism* from a conservative standpoint in an article by Harold M. Wiener, the writer of the article on Deuteronomy in the *Princeton Review*. A paper on *St. Paul's Thorn in the Flesh*, advocates the view that the affliction was eye-strain resulting from the Apostle's visions, including the insomnia and depression often associated with this malady. Dr. F. L. Hayes writes shrewdly on *The Effective Blend of the Old and the New Evangelism*. A tendency of the times, he argues, is to be reckoned with, but 'it is never the ultimate truth.' Historical progress must be consistent with historical continuity. The distinctive features in the New Evangelism that need balancing with their counterparts in the Old are (1) the new emphasis upon childhood, which is well, if Prof. Coe's words are remembered: 'Evangelism without sufficient vitality to reach the mature will ultimately lack power to reach the children.' (2) The New Evangelism, in insisting upon the love of God, has 'seemed sometimes to forget His holiness'; to be effective it must show that 'the wrath of God is expressed not in offended irritability, but in the operation of inexorable law.' (3) In its ethical and social teaching the New Evangelism must declare that 'a complete morality includes the observance of religious duties owed to God.' It should not entirely abandon the appeal to self-regarding motives, for 'it finds the sinner on his own plane—the plane of self; but it must not leave him there.' (4) If it be said that the Evangelism of the future will depend less on preachers and sermons than on the prayers and testimonies of the many, then in this respect the New is really the Old Evangelism, which was 'pre-eminently the testimony of experience.'

The Methodist Review (bi-monthly, New York) for September-October contains interesting articles on *Sir O. Lodge's Catechism*, by Dr. Olin Curtis, Theological Professor at Drew Seminary, on *Unrest in India*, by missionary bishop J. E. Robinson, and on *The Growing of a Sermon*, by G. E. Ackerman.

The Methodist Review (Quarterly, Nashville, Tenn.) opens with an able article by Dr. Young J. Allen on *The National System of*

Religion in China. A portrait of Dr. Allen, who died in May of last year after a life-time of noble service as a missionary in China, is prefixed to this number. Dr. S. P. Cadman, whose name is well known in this country, contributes a vigorous paper on *Effective Preaching*. Other interesting and valuable articles are on *The Ministry and Education*, by Bishop Hendrix, *The Methodist Church of Japan*, by S. H. Wainwright, *The Sub-conscious*, by Prof. G. A. Coe, and *The Broader View of the Work of Missions*, by the editor, Dr. Gross Alexander. Dr. Alexander also furnishes a full and trenchant criticism of Mr. R. J. Campbell's *New Theology*. We note afresh with pleasure the excellence of this review, in spite of the great loss incurred by the death of Bishop Tigert.

The Review and Expositor, a Baptist Quarterly (October), includes an *Examination of The New Theology*, by Prof. Mackintosh; *Baptism*, by Dr. C. A. Hobbs; and a paper on 1 Cor. ix.-xvi. by Dr. Dawson Walker.

FOREIGN.

Theologische Literaturzeitung.—No. 22 contains an appreciative review by Dr. G. Ficker of Dr. Donaldson's *Woman: her Position and Influence in ancient Greece and Rome, and among the early Christians*. Approval is expressed of the author's statements concerning the influence of asceticism, and the consequent disparagement of marriage, on the position of women in the apostolic and post-apostolic Church. Owing to this tendency women were kept in the background even in Christian forms of activity. But Dr. Ficker emphasizes another consideration overlooked by Dr. Donaldson. He believes that the primitive Christian ideal proved impossible of attainment owing to the dangers which at that time beset women who entered upon public life. 'The general moral tone of society, in regard to women, was too low in the first three centuries of our era—at any rate it was much lower than in our time—to admit of its being regarded as unnecessary to protect them by excluding them from public activity.'

In the same number there is a lengthy criticism of Prof. Nathaniel Schmidt's *The Prophet of Nazareth*, which is all the more significant because it is from the pen of a scholar of pronounced liberal tendencies—Dr. Paul Wernle. Full justice is done to the learning of the author, as well as to his honesty, as he strives to show that Christology hinders Jesus of Nazareth from receiving the homage which is His due as a human prophet, who inspired His fellows with hope in the coming of the kingdom of God, and with trust in God as their Father. But Wernle points out many weak places in Schmidt's argument. The dating of the New Testament books is contrary to the findings of scientific criticism. The word 'Gnosticism' is grievously misused when John is described as a Gnostic, and

Ephesians is said to be pervaded with Gnostic ideas. Schmidt's attempt to eliminate the Messianic claim from the consciousness of Jesus is pronounced a failure; it is 'tempting to ascribe it to the disciples.' But this leads to yet greater difficulties, for it implies that the disciples misunderstood the teaching of Jesus on a central theme, and it makes their belief in the Resurrection an enigma. Wernle is also obliged to insert notes of interrogation after several of Schmidt's statements, as for example his estimate of the Essene and legal elements in the ethics of Jesus; Schmidt also forgets that Jesus addressed His ethical teaching to His disciples and did not insist on the immediate abolishment of the practice of taking of oaths, or on the cessation of war; He strove so to train men that there should be neither need nor disposition for such things. Finally, Schmidt is said to 'breathe an optimism which does not correspond to Jesus' estimate of sin and the world.' Faith in God must be a living power in the world before the ethics of Jesus can take effect. 'The awakening of this Christian faith in the person of Jesus is precisely what we owe to St. Paul and after him to the Reformation.'

Theologische Rundschau.—To the October and November numbers Prof. Titius contributes an able article, entitled *Zur Dogmatik der Gegenwart*. In Germany, as well as in Great Britain, there have recently been many attempts to re-state Christian doctrine; this article indicates the tendencies which are most influential in the chief modern works on dogmatic theology. At the outset a sympathetic account is given of the subjective school whose chief representative is Herrmann. He represents the idea that 'revelation on which religion is based is a supernatural impartation of doctrines which demand acceptance'; he has done good service by directing attention to the significance for theology of the experience of individual Christians, but it does not follow that systematic theology cannot be a science, because dogmatics may vary according to the different types of religion of which an interpretation is offered. Titius holds that Herrmann's principles are not a legitimate development of the teaching of Schleiermacher, who regarded 'feeling not as something purely individual or subjective, but as something universal finding expression in individual experience.' A more important criticism, however, is that which rightly challenges the main position of both these theologians, as well as of all who teach that religion is based on feeling. Titius separates himself from those who, in the supposed interests of faith, disparage reason. 'I find that it is in accordance with facts to recognize in religion the activity of reason. It seems to me to be altogether foolish not to perceive in faith—the highest experience of a being gifted with reason—something highly intellectual, more than subjective, in short the highest reason.' Titius shows that it is impossible for Herrmann to ignore these considerations, and that their recognition is inconsistent with his attempt to exclude from theology a universal element and to

reduce it to that which the individual consciousness can verify. The argument used is, in brief, that God is the reality of all realities—the reality which claims universal recognition; it follows that the content of the individual consciousness is more than subjective, and that, so far as language is adequate, theology may be the scientific expression of the truths revealed in and implied by the religious consciousness in general. Even Herrmann grants that it is possible to give general or 'normative' instructions for the guidance of those who desire to find the way to faith; therefore the individual who has true religious experience has gained it, notwithstanding his individuality, by walking in a path which is open to all.

Religion und Geisteskultur.—The fourth number (October) of this new quarterly completes the first volume. Throughout a high standard of excellence has been reached, and the articles have dealt with questions of present-day interest. In this number Theistic problems have a prominent place. Dr. Kinkel contributes the first instalment of what promises to be an instructive argument intended to show that historically Pantheism has been a stepping-stone leading upwards from Polytheism to true Theism. Prof. Söderblom of Upsala discusses the teachings of primitive religions concerning 'the All-Father.' The motto of the article is *ex Australia lux*, because it is maintained that in studying the origin of the idea of God the native tribes of Australia are our best teachers. In Söderblom's judgement it is impossible to ascribe their conception of the All-Father either to Christian, or Jewish, or Mohammedan influences. The suggestion of a primitive Monotheism does not account for all the facts. Nor is the recognition of the All-Father to be confounded with reverence for the spirits of the departed. He assigns the Australian ideas to 'a new category'; the phenomena observed are not explained as belief in ghosts or in nature-divinities, nor is it enough to ascribe them to hereditary animism, or polydaemonism, or polytheism. The conclusion is that the belief in the All-Father is an answer to questionings concerning the origin of the universe and its Maker, rather than an answer to the question, 'Who can help us?'

The first fifty-nine pages of the **Revue de Deux Mondes** are taken up with a selection from *The Letters of Queen Victoria*, at that time in process of translation into French for publication by a Parisian house. The letters selected, and rendered into French without explanation or comment, are chiefly those which passed between the Queen and her uncle, Leopold, the first King of the Belgians, and relate to well-known events in the history of Europe in general, and of France in particular. The whole of these letters, noticed elsewhere, are exciting the greatest interest, not only in France and Germany, but throughout the Continent.