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CHRISTIAN CHURCHES AND THE MODERN OUTLOOK

The Reproach of the Gospel. Bampton Lectures for 1907. By REV. J. H. PEILE. (Longmans.)

Christianity and the Social Order. By REV. R. J. CAMPBELL, M.A. (Chapman & Hall.)

National Idealism and a State Church. By DR. STANTON COIT. (Williams & Norgate.)

The Churches and Modern Thought. By PHILIP VIVIAN. (Watts & Co.)

THE four works above specified exhibit as many well-marked grades of modern thought; the issue of three of them within the same year, and the fourth but little earlier, is a notable sign of the times in which we live. They represent in summary the main currents which are moving in the religious atmosphere as the twentieth century opens, and are doubtless prophetic of what may be expected in larger measure as the years pass on.

Mr. Peile, in his valuable *Bampton Lectures*, speaks from the standpoint of what is generally known as 'evangelical orthodoxy,' though with a larger vista, it must be owned, than many evangelicals, and a broader sympathy than is shown by the majority in his own Church. Still,

the theological attitude is, on the whole, that of the larger portion of his own community, as well as of the great body of the Free Churches. His lectures are singularly devoid of any clerical affectation, and they face the practical problems of Christianity in our day with equal candour, wisdom, and charity.

From such a standpoint it is now all too manifest that the pastor of the City Temple has altogether broken away. He is acknowledged as the foremost representative of the modern religious school which calls itself 'The New Theology.' What its position really connotes, no one can exactly say. Its advocates indignantly repudiate the name of Pantheist or Unitarian, although in some instances at least it would seem impossible to justify such indignation. One thing, however, is quite clear, viz. that it is no more what to-day, even in the broader and more modern sense, is called Evangelicalism, than it is the Calvinism of the preceding centuries. If those who read Mr. Campbell's previous books with surprise and sorrow hoped to find in this his last publication some modification or mitigation of his former sweeping utterances, they are doomed to disappointment. For the five points which he enumerates as characteristic of present-day Christianity are set forth with a slashing denunciation which takes one's breath away to read, and certainly leaves no room for any one else to speak or think. *Ipse dixit, cadit quaestio.* One cannot but wonder whereunto such new theology will grow. Its negatives, whether in volumes or in such articles as the *Westminster Gazette's* recent criticism of Dr. Gore, are confessedly powerful. But its positives are feeble and uncertain, being mainly characterized by nebulosity. The one feature which becomes more and more clear is that its Christianity is at least not that of the New Testament. This Mr. Campbell, on occasion, frankly acknowledges.

Dr. Stanton Coit is well known as a cultured humanist, who would doubtless dissent from the New Theology even more strongly than this does from the Old. He has, however, arrived at the same conclusion as Mr. Blatchford, that

whatever becomes of Christianity as hitherto understood, progress must have a religion.[1] He is, moreover, deeply convinced that 'if we are ever to deepen personal religious experience it will be by intensifying, developing, and systematizing church discipline.' Hence this portly and well-printed volume, wherein the author sets himself the task of idealizing the Church on national lines, revising the Prayer-book, and showing generally how Christianity may be utilized on the lines of naturalism. How easily this can be done; how smoothly it would all work—as obedient indeed to his ideal as the hand of a corpse in living grasp —he thus portrays with a light heart:

> There are thousands whom the churches do not now convert because of the prevalent supernaturalism, which offends the modern spirit. Should the churches once drop their supernaturalism, no scepticism, no agnosticism, no freedom of thought would prevent any one's reaping the benefit of conversion. Millions would be wakened up to their own higher selfhood who now remain spiritually dead, if only Christian teachers would but drop their mediaeval theology and their individualistic psychology with its trust in the sub-conscious and the occult.[2]

Such a gracious offer reminds one inevitably of Mr. Blatchford's cognate assurance, that he does 'not want to rob the working man of his faith. I want to awaken his faith in himself.' And then the 'self' turns out to be a something that not only must never be praised or blamed for anything, but is not answerable for its own acts, and can no more do right or wrong than a steam-engine.[3] Dr. Coit appears to be quite pleased with himself for the idea that so long as the name Christian is retained it really does not matter what is taught. 'Naturalism really means the

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[1] 'Let us learn from Cromwell. If we are to fight the gentlemen of England we must have, not crop-eared apprentices filled with selfish greed, but men of religion. If Socialism is to live and conquer, it must be a religion.'—*Altruism*, by R. Blatchford, p. 10.

[2] Page 17.

[3] See *God and My Neighbour*, pp. 186, 137, 19; *Not Guilty*, p 10, &c.

rejection on moral and common-sense grounds of the recognition of any personal agent beyond the social organism.' And not only may 'all Christ's language be interpreted thus humanistically and have more meaning than if taken literally in the sense of the supernaturalists,' but unless that can be done 'it were better *for us Christians* had we never been born.' The words italicized show how far the writer is prepared to go, so long as Christianity only stands for some dim nebulous admixture of hesitant semi-Pantheism with advanced Unitarianism. Granted this, and then 'Christianity plus science equals the Millennium.' Concerning which delightful formula one can only say, Alas for such a Millennium, if its science is no truer than its Christianity. In a word, the 'national idealism' here belauded with such wisdom of speech and earnest social sympathy, is to depend upon a State Church, for the creed of which anything will do so long as it is not supernatural. God is 'simply the spirit of humanity, or the general will of the community, but however tamely and pedantically he thus designates it, man knows it and loves it as the Consoler, the Inspirer, the Saviour.'

From this blinding fog we pass to nipping frost when we come to *The Churches and Modern Thought*, which appears under the pseudonym of 'Philip Vivian.' Those who have traversed the Atlantic generally come to agree with the sailors that almost anything is preferable to fog. Certainly this writer leaves us in no doubt as to either his meaning or his conclusions. He represents himself as a sincere Churchman driven by long years of careful study to an attitude entirely contrary to his own wishes, no less than to those of his nearest friends. It is somewhat difficult to gather such regret from the tone of the book. After repeating, in a style which savours much rather of relish than repulsion, the well-worn tale of the decadence of belief during the last century, he controverts the whole scope of the foundations of Christianity in such thorough-going and uncompromising fashion, as to leave but one problem unsettled, viz. how any man daring to claim an atom of

intelligence along with a shred of sincerity, could possibly cling to even a fraction of Christian belief. These pages do not constitute a mere re-statement of what are called 'rationalistic' objections to Christianity, but rather a kind of triumphant march to the sound of the trumpet through a devastated country amidst hosts of flying foes. In short, everything Christian is here represented as unreasonable, and everything reasonable as anti-Christian.[1] The fact that a goodly number of reviewers can be found to publish laudatory estimates of such a work, is verily much more a sign of the times than a pledge of the intellectual impregnability of the writer's positions. Sincerity may be accorded in full measure. But that a sincere and educated man should really think that he has in these pages finally disposed of the grounds of Christian belief, passes comprehension. As a clever summary, however, of the modern anti-Christian attitude, it would be difficult to surpass. The absence, moreover, of all coarse vituperation, together with the presence of the marks of shrewd observation and considerable reading, render it unquestionably more potent for its purpose. It will doubtless obtain a wider circulation and a more interested reading than the diatribes of the *Clarion*, or the scurrilities of some secularist publications. To such an extent it will both demand and deserve attention from professional Christian teachers.

When the full significance of these four works—with all that they connote—is appreciated, the emergent reflection cannot but be that religion in the England of to-day

[1] The author refers in a footnote to Dr. Warschauer's excellent little brochure entitled *Anti-Nunquam*, and adds, 'I have seldom read anything less likely to convince. Sentence after sentence is open to the gravest exception.' As to the merits or otherwise of the booklet mentioned, I should be more than content to ask the reader to study it for himself (Allenson & Co., 6*d*.). But as to this writer's estimate, I am bound to express the opinion—which may at least be worth as much as his own—that in regard to *The Churches and Modern Thought*, I should emphasize every one of his words just quoted. Every page of this elaborate onslaught, and almost every sentence, is open to critical if not crushing reply.

is in an unprecedented condition. Church Congresses and Free Church Councils would certainly be well advised to take into their programmes a much more serious consideration of the actual state of affairs hereby signified. It is doubtless as popular as easy to arouse pleasurable enthusiasm by proceeding upon the usual assumptions of Evangelicalism. But seeing that these very assumptions are increasingly disputed, or else ignored, every year, common sense, apart from the wisdom of the serpent counselled by Christ Himself, would suggest that the very best Christian thought, on the most important occasions, should be given to facing the modern situation as it really exists. For the very least that can be said concerning the Christianity of our day is that it is the greatest paradox known to human history. It may be with equal truth pronounced a marvellous success and a lamentable failure. It is at one and the same time a growing and a dying element in society. It appears one moment as a spent force which may almost be left out of account, the next it seems to be a resistlessly rising tide. To visit some of its larger places of worship on Sunday is to find a half-empty, chilly waste, reminding one of the deserted temples of Paganism and auguring total extinction at an early date. Yet often enough in the same neighbourhood, maybe within a stone's-throw, is another Christian church resembling nothing so much as a large hive of healthy and busy bees, for whom swarming will manifestly soon be a necessity.

In full accord with such paradoxical conditions are the estimates of interested observers. On the one hand the chief spokesman for Haeckel in this country, exhibiting in vivid dramatism the wish which is father to the thought, passionately declares that 'the whole structure of conventional religion is tottering to decay,' and should be swiftly swept off the stage of human life. On the other hand the published report of the arrangements for Church extension, in one section alone of the Free Churches, shows[1] that

[1] See annual report of the Wesleyan Chapel-building Committee for 1907.

during the last decade 1,280 churches in small towns and villages have been constructed, at a cost of nearly one million sterling; another million has been spent on central mission halls, and about two millions on churches in the larger towns and cities. Seventy-one new churches are at present under construction, of which thirty-five are in places where previously no such building existed. It is further shown that during the past year a new chapel has been opened almost every week; whilst special attention has been paid to Sunday schools and their modern equipment, at a cost of nearly £50,000. Seeing that a great deal of the same kind might be truthfully alleged in regard to other sections of the Christian Church, the whole record would seem to indicate a curious way of 'tottering to decay.' Whatever amount of truth may inhere in the opening sentence of Mr. Campbell's book: 'We are to-day confronted by the startling fact that in practically every part of Christendom the overwhelming majority of the population is alienated from Christianity as represented by the churches'—it is clear that vast and increasing numbers are not alienated, but are proving the sincerity of their attachment by the practical tests of personal devotion and financial generosity.

The plain truth is that it is impossible to-day either to delimit Christianity by precise definition, or to measure its position and influence by census. The grain of mustard seed has indeed in its growth so surpassed all herbs and become a tree, that its branches cannot be exactly estimated or reduced to any one typical form. Some of the larger branches, we know, have a way of considering themselves the main trunk, and viewing the other branches with a patronizing air which easily develops into actual disdain. But such foolishness may here be charitably passed over. In this country, at all events, three main divisions of organized Christianity are recognized in the Romish, Anglican, and Free Churches. There are confessedly serious differences of opinion between the High, Low, and Broad sections of the Anglican Church; as also between the Methodist, Baptist, Congregationalist, and Presbyterian

communities. Yet all these are virtually one in the great foundation conception of Christ's Person, and almost equally so in regard to the nature of His mission on earth. If, then, some limitation be necessary in order to give meaning to the name Christian, it can scarcely be found in anything better than in the answer to the Master's own question: 'What think ye of Christ?' So that whilst the acknowledged sincerity, intellectual status, and practical devotion of Unitarianism entitle it to some fuller designation than mere Theism, yet its leaders will themselves be first to own that if the name Christian be applied to them, it must be in a sense definitely distinct from that which includes the rest of Christendom. If, therefore, in considering the relations between Christianity and the modern world, we think now only of the faith which acknowledges the deity no less than the humanity of Jesus, perspicuity, not bigotry, must be taken as the reason for such assumption. Unitarianism is, in truth, so broad in its indefinability, that some of its 'advanced' disciples cannot but be accounted part of that very humanism which we must here regard as one of Christianity's most deadly enemies. It is not narrowness, therefore, but helplessness which excludes Unitarianism from fellowship in bearing the burdens and facing the conflicts which the century is bringing for Christian Churches. So far as Theism is concerned, we are right glad of the erudite help of a Martineau and an Upton. But beyond that, not even gratitude can avail to nullify the immeasurable difference between worship and admiration, as applied to the Christ of the New Testament.

Giving, however, to Christianity its broadest possible connotation, and employing the term Christian with so large a charity as to disregard the fissures between the Roman, Anglican, and Free Churches in this country, what, we now ask, is the present position and what the future prospect of the Christian faith, in face of the antagonizing intellectual, practical, and social influences, indicated by an atmosphere in which four such works as

those above indicated can not only be born but develop, with the full promise of more to follow?

At the outset we are inevitably brought into contact with figures. For however much men may differ from each other in intellect, in temperament, in social position, in political status, 'there is no respect of persons with God.' It is of the very essence of Christianity to set all these differences aside, in putting value upon the individual man as a moral being. For it there are neither human ciphers nor masses. There may be a 'submerged tenth,' in General Booth's sense; but there can be no 'Bottom Dog,' with the significance appended by the popularizer of that phrase.[1] Every man here counts as a human unit, whether he be king or pauper. No woman is either more or less than a human soul, whether she be peeress or sweated sempstress. Such a basis of valuation is confessedly ennobling. But it is correspondingly a staggering rather than a startling fact to find that at the commencement of the twentieth century, in the most Christian country in the world, four-fifths of the adult population are outside the very organizations which stand for this highest estimate of human nature. If we think first of those who constitute the greatest number, eighty-three per cent. of those around us are artisans, i. e. workmen in receipt of weekly wages. But of these only three per cent. are directly under the influence of Christian teaching. Yet this defection, tragic enough in itself, is very far from being the whole reason for concern. Mr. Peile rightly reminds us that 'it is important to remember that it is not on the working classes only that creed and worship are losing their hold. With more educated men doubtless intellectual difficulties, and an impatience of what they consider antiquated ceremonial, have weight.' And his added summary is true that 'On one hand we have a comparatively small force of active

[1] 'Many of our wrong-doers are ignorant—but there are some who are base or savage by nature. These should be regarded as we regard base or savage animals: as creatures of a lower order, dangerous but not deserving blame or hatred.'—*Not Guilty*, R. Blatchford, p. 19.

and articulate hostility, which has its value as a stimulus to closer thought and energetic work. On the other we are oppressed by the dead weight of spiritual inertia, a widespread and profound indifference to dogma as the guide and motive of action.' Mr. Campbell, with the asperity to which, alas, we are now becoming accustomed, puts it thus: 'There is no blinking the fact that if the churches represent Christianity, then Christianity is rapidly losing its hold in this professedly religious country, as well as in every other country of the civilized world.'

We will not here question these estimates, or seek to mitigate their seriousness. Nothing, it must be acknowledged, can save Christianity from the imputation of being a comparative failure. When we think of what might be to-day, with all the wondrous modern developments of mind and unmeasured wealth of civilization, if only these were leavened by the mind of Jesus Christ and ruled by the two great laws on which His gospel turns, no Christian heart at all events can repress the sigh of profoundest sorrow at the facts as they actually present themselves. So manifest, indeed, is the dark side of modern life, and so inevitable are the criticisms of Christendom which seem called for by way of explanation, that it becomes a positive duty to lodge a caveat against wholesale religious pessimism, and to emphasize that other side which undeniably exists, however easily it may be overlooked by the faint-hearted believer and though it is invariably ignored by the anti-Christian cynic. It has long been the custom of unbelief to represent the churches as whited sepulchres. Readers of Mr. Campbell's latest volume will, if they accept his estimates as final, add that amongst the whited sepulchres only imbeciles and mental weaklings have roamed about. It then becomes quite natural to catch the dulcet tones of the editor of the *Clarion*, as he assures his docile disciples that 'the churches must be defeated and smashed,' before there can be any prospect of social reform. Even Dr. W. J. Dawson seems to have joined the stone-

throwers, for his keen transatlantic criticisms are manifestly intended as being equally applicable in this his native land.

Now no one can deny that there is some real, sad truth in many of these keen denunciations. The falsehood and the mischief come in when these are put forth as a fair representation of the total work and worth of Christianity. True they may be; but the whole truth they certainly are not. Indeed, when all is told, they are really but the poppies in the cornfield. Their glaring actuality does not destroy their better environment. Let the criticisms of Christendom be what they may—and in a moment we shall be compelled to add to them—yet the fact remains that an incalculable amount of ethical good, genuine belief, altruistic endeavour, nobility of character, genuine unselfishness and practical sympathy, tireless and self-sacrificing effort to save the fallen, to help the distressed and relieve the suffering, with love deserving the name towards each other and towards all men, not only exists in the Christian churches of to-day, but is there found in an incomparable degree. This last adjective involves a bold claim, but it may be deliberately made; and assuredly they are best qualified to estimate its truthfulness who are well acquainted—as outer critics and cynics are not—with the inner life of the Christian communities to which they belong. Prof. Tyndall's oft-repeated sneer that in some cases Atheism produces better characters than religion,[1] is sufficiently answered by his own acknowledgements concerning Faraday and others. And the competent testimony of Prof. Seeley remains unshaken, that 'however far the rebellion against the Church may have spread, it may still be called the moral university of the world—not merely the greatest, but the only great School of Virtue existing, i. e. the only institu-

[1] 'The professor and defender of religion is sometimes at bottom a brawler and a clown. If I wished to find men who are scrupulous in their adherence to engagements, whose words are their bond, and to whom moral shiftiness of any kind is subjectively unknown; if I wanted a loving father, a faithful husband, an honourable neighbour, and a just citizen, I should seek him and find him among the band of atheists to which I refer.'—*Fragments of Science*, ii. 368.

tion which is distinctly and deliberately such, and the one which inherits the most complete ideal of virtue.'[1] Dr. Dawson's somewhat sensational reminder of church failure[2] may be useful, but it must be distinctly borne in mind that there are numberless cases to which it does not apply. There are myriads of Gaunts who, in fact as well as principle, though without melodrama, are doing all he did —and more.

If this protest on behalf of the much-abused churches should be pronounced optimistic, we will not deny it, but simply add the corollary that so far as the future is concerned, it is confessedly conditional optimism. Perhaps no better expression of it can be found than Mr. Blatchford's phrase where, unconsciously tossing his so-called 'Determinism' to the winds, he writes: 'I know that I can make myself better or worse *if I try*.'[3] These last three words ought to be writ large in letters of gold, alike over the portals of every Christian church and the doors of every hall where modern Determinedism[4] is proclaimed. They do, indeed, as Prof. Ward has acknowledged, 'let contingency into the very heart of things.' But, as he also adds, 'It is true: I not only admit it, but contend that any other world would be meaningless. For the contingency is not that of chance, but that of freedom.'[5] The emphasis on such contingency is twofold. Negatively, it is to be recognized in manifest Christian failures, as they apply to the present-day religion. Positively, there is strong appeal to every open mind and every truly Christian heart, in the unmistakable requirements of the future. 'If I try' is the sum and substance of the solemnly reiterated appeal to the seven churches of ancient Asia Minor. It is even more insistently the unequivocal answer to the question whether in the century before us Chris-

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[1] *Ecce Homo*, preface to fifth edition, p. xvii.

[2] *A Prophet in Babylon.* [3] *God and My Neighbour*, p. 144.

[4] See, for this deliberate term, the booklet by present writer, entitled *Guilty: a Tribute to the Bottom Man.*

[5] *Naturalism and Agnosticism*, ii. p. 281.

tianity is to become extinct, or is to develop into the veritable Kingdom of Heaven upon earth.

Every instructed Christian mind will not only desire the latter issue, but will know that it cannot be brought to pass in the pages of a review. The utmost that printing, writing, speaking, can do is to suggest thought, with the hope that the thought may find embodiment in action. Being and doing are the ultimate and inalienable conditions of Christian development. Yet careful thought is as necessary for guidance as chart and compass for the ocean liner. Without these the engines would be worse than useless. So may a misguided or an unguided revival hinder rather than help the true Kingdom of God. Never in the Church's history, it must be deliberately affirmed, were both guidance and energy as seriously and even tragically needed as they are to-day. Both criticism and reconstruction are required in equal measure. The one utterly impossible condition is the *status quo*. On to triumph, or back to oblivion, is the dilemma confronting the Christianity of the early twentieth century. Here is, of a truth, such vast scope for all that the best minds and hearts in Christendom can accomplish, that any mind which at all grasps the situation must shrink almost from the responsibility of a modest contribution. We will, however, venture upon a sketch, reserving fuller treatment, more especially of the reconstrûctive side, for another occasion. If a fair appreciation of the significance of the works above mentioned shall in any degree serve to exhibit the gravity of the situation, the purpose of these pages will be accomplished.

It is beyond all possible question that in modern Christendom there are tragic failures which can neither be evaded nor concealed. In swift enumeration only, they are such as these.

Half Christendom, at least, is doubly unreal. There is no genuine personal conviction, consequently there is no actual spiritual decision. Christ is a name, Christianity is a custom, little or nothing more. Mr. Peile only too

truly likens the religious influences of such 'diffused Christianity' to 'a very dilute and attenuated serum which, by inoculating society, secures for it a measure of immunity from violent and inconvenient attacks.' And so 'we find what is called average Christianity acting as a protection against enthusiasm, a positive obstacle to genuine conversion.'[1] Hence follows a generally lowered standard of Christian character; most adherents of the churches having a dim notion that the purpose of the Christian religion is to make men good, thus ignoring the fact on behalf of which Tyndall rightly protested, that civilization swarms with men who are as really good as they are unmistakably non-Christian. The 'higher-toned goodness which we call holiness,' to quote Prof. Seeley, and which constitutes the very *raison d'être* of the Christian Church, is almost wholly ignored.

It must be confessed, moreover, that the average level of Christian intelligence leaves much to be desired. In plain speech, the average acquaintance with the Bible in the pew is as poor as the average dealing with modern life, philosophy, and science in the pulpit. Hence, too often, if women are satisfied, men are not, with ordinary Sunday services. Even when congregations assemble, reality of worship is often so little evidenced by reverence that one hopes rather for the absence than the presence of the stranger supposed by the Apostle.[2] Nothing is more common in the Free churches than to see numbers gaping about them during prayer, as though God were but a fiction. They are often too 'free' a great deal. In other ways also Christian worship is attenuated for want of intelligent thoroughness. Not only is the Jacobean version of the Bible, with its hundreds of errors, retained in the pulpit in spite of the now proved superiority of the Revised Version, but hymn-books contain hymns—and these are regularly put into the people's lips—which would not bear a minute's careful scrutiny in the light of modern intel-

[1] Page 156. [2] 1 Cor. xiv. 20–25.

ligence. Only in religion would such methods be tolerated. In business they would mean swift bankruptcy.

Again, as to the results of worship in church life and work, there is yet greater room for the development of the 'altruism' which Mr. Blatchford rightly proclaims to be the human essence of 'Christ's glorious gospel of love.'[1] The zeal confessedly displayed in this direction is in most cases that of the few, not of the many. In churches without number there is utter indifference to the religious indifference around them. Mr. Ensor Walters' tragic avowal, 'It is time that professing Christians faced the facts, and the fact is that the working class as a class is outside the churches,' causes no special concern. Nor can it be denied that in many suburban churches the working man is, in plain truth, not wanted. And what of social matters in general? For the most part well-to-do congregations still regard them as subsidiary. 'Spirituality' is supposed to exclude them. They are merely 'secular' concerns which may, if the preacher has what is termed a 'fad' in that direction, be occasionally permitted. It is a pity that all who thus feel cannot at least be compelled to study Mr. Peile's chapter on this theme in his impressive book. 'The poor of London have been thrust into and are kept, by a society which till lately called itself Christian, in conditions of life which make the preaching of the gospel to them a mockery.' But if that holds good, as, alas, it does, of every city in the land, what becomes of the reality of Christian love as described in the New Testament? Socialists are creating Sunday schools in order to impress the young with modern facts and duties. What are Christian Sunday schools doing more and better than these? Of course there will be myriads of ready defenders of their inestimable value. To all of whom the same answer must be made, viz. that, good as is their work, it is to-day not nearly good enough. In view of the mental, moral, and social atmosphere into which our children must grow up, no phase of church work

[1] Published at the *Clarion* Office, 1*d*.

needs more thorough revision, more definite improvement, than the Sunday school. When the social influences of Sunday schools are subtracted, the residual and actual moulding of mind and heart on truly Christian lines is often a pitiful minimum. This is witnessed by the countless numbers of those who are ever passing from the school to the host of the indifferent, rather than to hearty and active church membership.

There are yet two other matters meriting equal and utmost regard. One is the actual exhibition of the spirit of Jesus Christ by the members of any church towards each other, and by each church as a whole towards other churches. Amongst the Free Churches there has happily been, during recent years, a real drawing together, which is full of promise for the future. But so long as an Established Church insists upon a fundamental difference between 'ministers' and 'clergymen,' and assumes to itself a superiority which can only extend patronage to other Christian communities, the outer critic will find plenty of occasion for noting the fictitious character of the love, and unity, and brotherhood which are claimed for Christian relationships. Here, again, Mr. Peile speaks all too truly: 'It cannot, I think, be questioned that the striking contrast between the lives of Christians and the rules which they profess to accept, is the great religious difficulty of the present day.' It may be so, though certainly it ought not to be, whatever are the actual failures of believers. For it must be owned that, taking the New Testament as reliable and Jesus Christ as being what is there portrayed, there is no real excuse for the unbelief which stumbles at an unfaithful disciple. The very perception of the inconsistency implies that the critic knows what should be. And if thus he possesses the ideal, and acknowledges it, then another's failure ought to be to him not a plea for withdrawal, but an occasion for self-scrutiny and brotherly pity.

If, however, he is debarred by other reasons from acknowledging that ideal, or from accepting the Christian standard, that is another and a more serious case. And it is

just this seriousness which is so constantly ignored by the Churches, although it is increasingly forced upon their notice by modern influences. Mr. Henderson, speaking for working men, tells us[1] that the alienation of work-people from the churches is increasing, but that it is due to social rather than intellectual causes. This may be true, but it is very far from covering the whole modern case. Indeed, all religious neutrality is less and less likely to remain such, seeing that there is ceaselessly being carried on an anti-Christian propaganda which gathers influence every year, and is increasingly abetted by able men provided with every means that modern knowledge and an ever-cheapening press can afford. Here again churches are full oft asleep and dreaming, whilst the white ants of doubt are eating away the beams of their temples, and tireless miners of downright denial are sapping the very foundations of all Christian belief. The popular notion that all this can be sufficiently met by simply ignoring it, or by the Sunday reiterations of the assumptions which satisfied our fathers, is a mere counsel of delusion, which in any other circumstances would be pronounced as intolerable as ruinous.

When all the foregoing suggestions are faced—and there is not one of them which is not under rather than over stated—it may seem as if pessimism much more than optimism is the inevitable outcome. We can but repeat that the future is contingent. And it must be most clearly understood that the contingency is human, not divine. In grace, as in nature, God's part is done, and is waiting for man's part to make the potential actual. In every realm of our physical being the laws of nature wait upon us; the moment we obey they serve, the moment we rebel or ignore they punish. It is for us to say whether they shall be boon or bane, whether they shall bring help or hindrance. Nor is it any less so in the spiritual world. If Christian failure comes on such lines as those just indicated, we are driven to the conclusion that Christian triumph will come on the opposite lines, and in no other way whatever.

[1] *Christianity and the Working Classes*, pp. 115, 118.

Limitations of space forbid our here elaborating these opposites. Somewhere, however, and somehow, they will have to be not only fully and carefully stated, but acted upon, if evangelical Christianity—using the term in its broadest sense—is to hold on its way, much more if it is to become triumphant in the century before us. Here we must perforce content ourselves with negatives. It is not enough to talk about 'walking in the old paths'; they are not clear enough, or high enough, or broad enough, for the modern hosts who should walk in them. It cannot possibly be maintained that we have learned all the theology we need to know, or that we have kept pace, either in pulpit or in pew, with the developments of knowledge which have been resistlessly progressing around us. It cannot be said that the churches have shown the tender and practical sympathy which might well have been expected from them, in view of the fearful conditions under which myriads of our fellows are doomed by civilization's sin and folly to exist. It cannot, alas, be alleged beyond contradiction that the very name Christian is sufficient guarantee for special purity of heart, loftiness of character, and nobility of conduct, any more than it can that all Christian churches and homes are happy abodes of 'sweetness and light.' No one can truthfully say that our young people are so clearly convinced of the truth and enamoured of the beauty of their parents' faith, that they are proof against the ubiquitous blight of unbelief characteristic of our times. Finally, take such a picture as this, recently drawn for us by an impartial hand in one of our leading dailies, in reference to the 'Wood trial':

> We are busy to-day putting up institutional churches, but the institutional church of the London populace still continues to be the public-house, and we get here a glimpse into its teaching and influence. When ecclesiastics fight about their church 'atmosphere,' it may be well for them to remember that the church atmosphere the millions are breathing is that of the *Rising Sun* and its myriad congeners. Altogether, it is a revelation of the grimmest kind, which should startle some of us out of our complacency. It shows

> us masses of our urban population reputedly respectable, sustained in their courses by the general consent of their associates, who are nevertheless further away from all the things the church stands for than if they lived in Central Africa. The African is teachable and permeable; but there is no heathenism so impervious as that of central London. We have here one of the worst features of the huge cities which modern civilization has called into being. These vast agglomerations have, by their sheer numbers, overweighted and broken down our moral and spiritual organizations. The dense undergrowths of these human forests offer opportunity for the upspringing of every kind of poisonous plant. Whilst the churches are absorbed in ceremonial and in antiquated doctrines, these masses are evolving and acting upon life schemes of their own, with no higher outlook than that of animal gratification. One shudders in thinking of young lads sent up in their thousands year by year from country homes, to join this mass of heathendom.

And this in Christian England 'in the year of our Lord' 1908, and in spite of all churches and all missions! To face what is really here involved, and remember that it is but typical of much in all our modern city centres, without yielding to moral and spiritual despair, demands verily a real and intense belief in the living God as revealed by Jesus Christ. Granted that, and the modern outlook may be stimulating to the uttermost. Without that, it can scarcely be other than paralysing. For Christian churches, then, the contemplation of the facts ought to issue in the immeasurable intensifying of a threefold conviction. The unmistakable gravity of the situation; the plain truth that what is lacking is not divine sympathy or love, but the thorough-going and patient faithfulness of human discipleship; the inseparable opportunity and responsibility which come to every individual Christian, that he should contribute his very utmost to the never-ceasing spiritual evolution so plainly called for;—these are the absolute conditions of any valid hope for the progress of Christ's Kingdom on earth in the twentieth century.

FRANK BALLARD.

FROM EGYPTIAN RUBBISH-HEAPS

1. *Greek Papyri in the British Museum.* Catalogue, with Texts, vol. iii, edited by F. G. KENYON and H. I. BELL. (London, 1907. £2 10s.)
2. *Autotype Facsimiles of Greek Papyri.* Vol. iii. By the same. (£3 3s.)
3. *Epistulae Privatae Graecae, quae in papyris aetatis Lagidarum servantur.* Edidit STANISLAUS WITKOWSKI. (Leipzig: Teubner. 1906. 2s. 6d.)
4. *New Light on the New Testament, from Records of the Graeco-Roman Period.* By ADOLF DEISSMANN. (Edinburgh: T. & T. Clark. 1907.)

THE contents of the two sumptuous volumes which are named first above are protected by their language from the comprehension of the Man in the Street. Were it otherwise, he would probably want to know why the authorities of the British Museum should spend so much money and so much treasure, in the time of their best scholars, upon the publication of stuff which might as well go back to the rubbish-heaps from whence it was dug. There may be justification when newly-recovered fragments of a great literature can be given to the world. But what do we want with old accounts, petitions, letters, receipts and other waste paper of people who died between thirteen and twenty-three centuries ago, without leaving the slightest mark upon their own narrow corner of a world long passed away?

That the ordinary man thinks somewhat on these lines —if he ever bestows a thought on the subject at all—might be not unreasonably inferred from the miserably poor support given in this country to our Egypt Exploration Society. England owns in Drs. Grenfell and Hunt the

most brilliantly successful explorers in the world. For a dozen winters they have been digging, and fickle Fortune has for once rewarded those whose industry, patience, and learning have most deserved reward. In ten years more, they tell us, it will be useless to send explorers to rescue from beneath the Egyptian sands the documents that have slept there undisturbed for so long. The great dam at Assuan, a boon for which the Egyptian fellah will long bless the English occupation of his country, has throughout Egypt raised the damp level, below which the frail papyri buried there cannot survive. What treasures will soon be rotting for want of a few hundred pounds a year spent on wisely directed excavation we may never know. In the field of Christian antiquity alone we might recover primitive collections of sayings of Jesus, independent of our Gospels, like that from which Drs. Grenfell and Hunt have already given us two precious fragments. First-century copies of New Testament books might fix the sacred text beyond controversy; works of Papias or Tatian or Marcion might antiquate many a learned bookful of theory. Surely a world which so readily spends millions on armies and navies, and all the pomp and circumstance of glorified slaughter, might spare a few hundreds for the victories of peace!

But since discoveries of such sensational character are in the nature of things extremely rare, and their recurrence problematical at best, we have still to justify the production of volumes heavily charged with the commonplace, like the work on which Dr. Kenyon and Mr. Bell have lavished rich stores of learning and skill. That a large and increasing company of enthusiasts does welcome such books is beyond question. They would give different reasons for their faith in the extraordinary interest and importance of the new study of papyrology. Some would speak of the fascination of digging up a buried civilization, rediscovering the principles on which it was administered, elucidating the problems of its industries, its laws, its history, its religion. Others would point out that these

artless documents from the rubbish-heap show us, as nothing else can do, the life of common men and women in an epoch of immense importance, known to us hitherto mainly from the writings of the distinguished few, or the dignified archives of State, all alike agreeing to ignore as beneath notice 'the short and simple annals of the poor.' An age which has re-discovered the great fact that human history must take humanity for its province, and treat not so much of kings and thrones as of men, may be expected to take an interest in these humble diaries and letters of peasant life in the olden time. But there is yet another point of view, which many students find more interesting still. The philologist, who examines the phenomena of language for its own sake, is for some reason or other generally regarded as a very poor creature by the side of august persons like the historian and the philosopher. The reason may possibly be that everybody thinks himself capable of delivering opinions on the history of words, and does so with sublime indifference to the need of a special training. The wiser philosopher has fenced off his preserve behind an impenetrable hedge of technical polysyllables, which make the simplest of truisms seem too profound for the ordinary mind to grasp. Be that as it may, we constantly hear of 'mere grammar,' and read scornful judgements from clever German theologians like Jülicher upon the intrusions of 'the philologist Blass'—a humanist whose shoe's latchet few of these 'advanced' spinners of theories were worthy to unloose. And yet there is no subject which can be made more interesting than grammar, a science which deals not with dead rocks or mindless vegetables, but with the ever-changing expression of human thought, an organism perpetually adapting itself to fresh needs, and revealing in all its changes the kaleidoscopic forms of the intelligence which uses it as its means of self-expression. Now to the philologist a document may be intensely interesting, even when its subject-matter is commonplace to the last degree. It shows the development of language, of the meaning of

words, the material of speech, the structure of sentences. When light thus derived from unpromising sources can be turned on to a literature of supreme importance, the student of language has got his reward. And this is what in the last dozen years we have learned from the lettered or illiterate papyri of Egypt. They have been compared with other materials, the full meaning of which had never been grasped before; and we have come to realize that the Egyptian peasant used a Greek which was the common language of the Roman Empire. It had wellnigh disappeared from view till Deissmann taught us how to read the papyri. Literary men scorned to clothe their thoughts permanently in the vulgar speech which they themselves used in daily life; and an archaic dialect, imperfectly reproducing the Attic of the golden age, was the regular vehicle of educated written thought. But there arose a group of writers in the first century of our era who never thought they were writing literature. They were telling the greatest story men had ever heard, and passing on to Greek readers the words of an Aramaic-speaking Teacher to whose voice the world must listen; and they must do it in the language of the people, so that all might understand. So it has happened that the books which have influenced civilization more than all other books put together, are written in a dialect which literature spurned. The Jew Josephus told the Greek world the Old Testament story in literary Greek, which does not bewray its author's native tongue. It is not often in his writings that we seek for light upon the biblical Greek in the many points in which it differs so markedly from the Greek of historians and orators. For the first time our own generation has found the key to these misinterpreted variations from the canons of Greek writing. It was buried in the rubbish-heaps of Egypt, where alone the waste-paper of antiquity, covered with unstudied records of the every-day vernacular, was embalmed for the twentieth century to read. Could there be a more impressive evidence of the fact that the Divine Library was from the first a gift to the masses? It was written in the

period when Greek had for a second time reached its fullest maturity, this time as no longer a dialect of exquisite refinement for the use of an aristocracy of intellect, but as a marvellously flexible and expressive language of common life, spoken wherever the Roman civilization had enthroned itself. The supremacy of Greek as a world-language was of comparatively brief duration. Its imperial successor, Latin, never attained such universal sway; and English is the only tongue in which 'the wonderful works of God' can be told to more people than those who could understand the Greek of the first missionaries of Christianity. Perhaps we can realize now that yet another addition may be made to the content of that pregnant phrase of Paul's, 'the fullness of the time.'

The relative length of this exposition has already betrayed the standpoint from which the present writer comes to the study of a new volume of papyri. It is shocking taste, no doubt, which makes him spend weeks over the dull documents of the latest British Museum collection, and put down after brief perusal Grenfell and Hunt's latest Oxyrhynchus treasures, rich with new-found gems of classical literature. He can enjoy the melody of Pindar as much as ever; nor has he quarrel with scholars for their eagerness to discuss a long-lost historian who sweeps away eight whole pages of Grote, and establishes on a new basis the more or less exciting events of two years following shortly after the death of Socrates. He hopes yet to be able to show that his own enthusiasm is not without reason, and that the new sources of Greek study may provide material to fire even the preacher's imagination and bring things new as well as old out of the treasury of Scripture. For the present, however, we will pass on, only staying to commend to the reader the charming little book of the pioneer of our new methods, Professor Deissmann of Heidelberg.[1] Many who read these pages will have heard

[1] Since these words were written, Dr. Deissmann has been appointed to the chair at Berlin which has been long held by the veteran commentator, Dr. Bernhard Weiss. Those who know him will congratulate

Dr. Deissmann's lectures in Dr. Rendel Harris's Free Church summer school at Cambridge last August. They will know best how fresh and bright is the style in which this brilliant scholar, still happily in the early forties, communicates the results of his researches; and we in England, who have been allowed to enjoy the *New Light on the New Testament* before it has come to its author's own countrymen, are under new obligation to Dr. Deissmann for the illumination that never fails to come from his work.

We may now take up for special consideration the present third instalment of papyri from the British Museum. Its predecessors were uniform with it, and both bore the name of Dr. Kenyon. His past work is abundant guarantee that we need waste no time searching for flaws. It was he who had the privilege of producing the *editio princeps* of two literary treasures in succession, which were found among the papyri of the Museum—first, the treatise of Aristotle on the *Constitution of Athens*, and then the Poems of Bacchylides. His extremely sound and withal readable handbook on the *Textual Criticism of the New Testament* has introduced him to theological students: it would procure him a yet wider circle of grateful readers if only the publishers would re-issue it in a much cheaper form. For the present volume he has taken into partnership a colleague of his at the Museum, Mr. H. I. Bell. We must pass away rapidly from the second of the volumes before us. It is a superb portfolio of 100 facsimiles, all but five of them already printed in the companion book. They are chronologically arranged so as to present specimens from nearly every period of the millennium over which the papyri extend. Three out of the hundred fall within the time while our Lord was living at Nazareth; indeed, the first (B.C. 6) was written when He may well have been in Egypt, before being taken as a little child to the northern town that gave Him a name. To read the documents—even where the innumerable holes leave some-

the premier university of Germany in securing a man so learned and original, and so full of Christian spirit.

thing that can be read—is a task requiring a special training, so strange are the letters and so slight the indications from which the skilled palaeographer makes his sure deductions. But even the untrained eye can often recognize from the general look of the writing how the experts fix the date from inspection of the style. Most of the documents here photographed, however, save trouble by being exactly dated already by the year of the reigning Ptolemy or Emperor, whose full titles are frequently transcribed at a length that makes us exceedingly thankful for our privileges in being able to use a simple 1/1/08!

A few minutes spent on the facsimiles serve to stimulate both gratitude and admiration towards the editors whose sharp eyes and well-stored brains enable us to read the papyri in comfortable print. The novice who turns from the facsimile to the transcript will marvel not only at the skill that makes anything out of the letters, but also at the faculty of divination which fills up the gaps with words of exactly the right length and sense required. Papyrus is exceedingly brittle, and tends not only to break across, vertically or horizontally, but to break out in holes all over the surface. So that one document will remind us of an autograph letter from Dean Stanley—to name him as a supreme example of cacography—which has been torn in two from top to bottom and one half lost; while another will make us think of our school-boy home for the holidays, bringing with him long-suffering garments that, as the Irishman put it, 'consist mostly of fresh air.' But it all seems to matter very little to our editors, who give us long square-bracketsful of supplements, drawn with sure insight from parallel passages in other papyri, or from the context in the document itself.

On the pages of the book that is thus built up we might find many places for halt. To discontented fellahîn of the present day a long return might be interesting, occupying pp. 112–14, and dated A.D. 145–7. The Prefect of Egypt, L. Valerius Proclus, is about to visit the town of Hermopolis; and the town-clerks furnish on demand a long list of persons on whom the duty falls of providing bread,

wine, *posca* (the 'vinegar' of John xix. 29), hay, straw, barley, logs, charcoal (John xxi. 9), 'lanterns and torches' (ib. xviii. 3), geese, oil, lentils, poultry (the word of Luke xiii. 34), salt fish, cheese, vegetables, fish, donkeys, and probably many other things described on the next column which is lost. We give the miscellaneous inventory mostly as it stands, with one or two references which show how even a document of this kind is constantly coming into contact with the New Testament vocabulary. There are a number of exemptions noted, the people named having already some other public burden to bear. Comparisons naturally suggest themselves in both chronological directions. We advance nearly eighteen centuries, and congratulate ourselves as Britons that the official visit of to-day would not cause alarms such as must have fluttered many a modest household in the days of the Antonines. And then we go back to a date in the first or second century B.C., and read in papyri of the age of the Ptolemies what the provincial towns had to pay for the privilege of a visit from their much-flattered but indifferently beloved king. It was the practice to present to him a golden crown on the occasion, and the gift was a 'benevolence,' being provided for by a special 'crown-tax' levied on the people of the district. The form in which this tax appears in accounts is the excuse for our quoting it here. The crown is παρουσίας, 'for (the) visitation.' *Parousia*, therefore, was well established as a technical word, needing no adjective or even article to describe the State visit of a king. We can see now how it was ready for use in gospels and epistles as an understood term for the final 'Advent' of the King of kings.

Lest we should do wrong to the Roman administration of Egypt, the general excellence of which is known to all readers of Mommsen and Ramsay, we may refer to a papyrus of A.D. 149 (p. 126), which confirms the evidence of a previously published ostracon,[1] that there was a regular poor-rate of some kind under the Roman rule.

[1] A piece of broken pottery (unglazed)—the usual material for the most casual kind of writing.

The paper is a 'certificate of poverty,' showing that one Petesorapis was a pauper entitled to relief. Other miscellaneous points of interest must only be noted in passing. That bad habits are common to trippers of every age we learn from a first-century letter (p. 206), telling how Nearchus went up the Nile to its source (!), and carved the names of his friends in the temples. The form in which this was done we can tell from actual survivals; and we hope that posterity may be as grateful to the 'Arry of to-day as New Testament students should be to his prototype of the olden time. For several specimens have been found of the type '(Sarapis) be propitious to thee, Alypius!' Here the ellipsis of the divine name reminds us, on the one side, of our vernacular 'Mercy on us!' and, on the other, sends us to Peter's identical phrase in Matt. xvi. 22 (*see* R.V. margin), which is thus explained for the first time.[1] A curiously modern note is struck by the diploma of membership (pp. 214–19) conferred on an athlete of Hermopolis by an athletic club which seems to have taken much the same position in the Empire as the M.C.C. does with us. It is to be feared that Herminus, 'who is also called[2] Fool,' was not the last distinguished athlete to be short of mental distinction. We must not linger over this interesting sheet; but if the editor of a sporting journal should so far deviate into intellectualism as to ask for a translation, we will hold ourselves at liberty to consider any reasonable offer.

Two 'plums' out of this volume have been picked out before and served up to the readers of the *Expository Times*,[3] but perhaps they are worth bringing on a second time. On pp. 125, 126 we have three letters from officials, apparently copies from a portion of a letter-book. The first two relate to the dispatch of twenty-four ichneumons, one of which, unfortunately, managed to die in transit.

[1] Reference may be permitted to the writer's *Grammar of New Testament Greek*, p. 240.

[2] The form (an extremely common one) is that of Acts xiii. 9.

[3] See vol. xix. p. 41 (October 1907).

The third is a Prefect's rescript requiring all persons who were abroad to return to their homes within the next month, in view of the approaching census. The census is that of the seventh year of Trajan, A.D. 104; and on the fourteen-year period, which the papyri first established for us, it is the seventh after the famous census of A.D. 6 (Acts v. 37). In copying the editors' note on this new fact, the present writer commended it to Professor Ramsay for his next edition of *Was Christ Born at Bethlehem?* Sir William Ramsay has since (*Expositor* for January, 1908, p. 20) accepted the new evidence with great heartiness, and alters his former view accordingly: the command that every one should be enrolled in his own city becomes a Roman order, which 'may therefore be assigned with perfect confidence, as Luke assigns it, to the Emperor.' Should sceptics urge that it belongs to a later period, and was put back into B.C. 8–6 by an anachronism, we might well reply that an enrolment which included household property, slaves, and animals was evidently based on the idea of registering men in connexion with their home and possessions, and bears obvious marks of having included this rule from the beginning. It is an interesting suggestion of the Professor's that Herod would arrange the numbering for the period of the autumn Feast, so that a great movement of Jews from the north into Judaea might be taken as the opportunity for their registration by rule in their own ancestral home. The birth of Jesus would thus fall at the time of the Feast of Tabernacles. The importance of the new papyrus is naturally appreciated by the great scholar who has done so much to refute the attacks on Luke's credit as a historian. In view of the accumulation of evidence which the last generation has brought us, he makes his own the writer's comment: 'We are getting on. One of the census papers of the Nativity year will turn up next.'

A prize of a different kind is discovered on p. 183. The papyrus (dated A.D. 113) is a long series of accounts of the four commissioners for the water-works, probably of Hermopolis, the town which was privileged to own the great

Herminus, just mentioned. It will be simplest here to quote part of the summary and translation we provided before (*Expository Times*, xix. 41):—

> 'The rulers (ἀρχόντων) of the *proseucha* of Theban Jews, 128 drachmae a month.
>
> 'Pachon 12[8], Payni 128, Epeiph 128, Mesore 128, Thoth in the 17th year [i.e. of Trajan] 12[8], Phaophi 128: total 7[68].' The water-rate is noted by the editors as high: the gymnasiarchs have to pay 420 per month, the brewery at the Serapeum—the monks there seem to have been Carthusians—nearly 54, and so on. We recall at once the *proseucha* of Acts xvi. 13, which was on a river-side. Next we recognize, for the first time in the papyri, so far as I remember, the familiar New Testament title of the 'rulers' of the synagogue. Then there is an illustration of Acts vi. 9 in the fact that natives of Thebes had a *proseucha* to themselves.

In repeating this paragraph we should perhaps remind the general reader that the Serapeum was a heathen temple. Christianity must not claim the credit for the invention of monachism; like a good many other features of the dark ages, it has its roots in pagan soil. In the extremely convenient and interesting little collection of private letters from the papyri of the Ptolemaic age, mentioned at the head of this article, there is a pathetic appeal[1] from a deserted wife whose husband has gone into retreat at the great temple in order to escape the trouble of maintaining his family.

But the mention of letters brings us to what is always the most interesting and important section of any book of papyri. In private letters, especially from humble folks, we can be sure of getting the unadulterated vernacular of ordinary people's daily conversation; and this is the Greek which illustrates most perfectly the language of the New Testament writers, if we except the rather markedly literary author of *Hebrews*, and in a less degree the Evangelist

[1] See pp. 38–40: it is a papyrus of B.C. 168 from Dr. Kenyon's first volume.

Luke. No better introduction to New Testament Greek could be devised than the careful study of the little book of letters just named, which adds to its low price and convenient size the advantage of admirable notes by an editor whose work is always sound. The letters in this British Museum volume are unfortunately not numerous, and they are mostly too obscure or too fragmentary to cite. But every one of them contains welcome illustration of New Testament grammar or vocabulary. The proof may be given by a few quotations, with references interpolated where New Testament words or phrases are used. It will be remembered by readers of Deissmann's *Bible Studies*, that the general form as well as the recurrent phrases of letter-writing must be constantly brought in to illustrate the letters which fill so large a part of the New Testament. For Paul's are before all things true *letters*, not perhaps so careless and spontaneous as private correspondence between friend and friend, but as far as possible from the formal style of a treatise. Even in *Romans* the nearest modern parallel would perhaps be a public man's letter to the newspaper, written without any thought of its survival beyond the days immediately following its publication. The *incidental* character of Paul's doctrinal utterances adds immensely to their weight and importance for us: he writes, as the Spirit leads him, unpremeditated deliverances which have no smell of midnight oil. But we are digressing, and must hasten to give our specimens.

From Hermaeus to his son Arius (second century A.D.):—

> Greeting, my child (1) Arius, from your father Hermaeus. I sent you the purple. The deeper shade has been made into the narrow garment and the lighter into the other. I sent the lassie (2) twelve eggs. If Paneros comes to you, reckon up with him what he owes already, and pay him 60 drachmae (3) as well, making one account (4) of all of which there is an account in his bills (5), if he proves to have reckoned it up. I sent you 160 dr. Salute (6) the lassie and her mother. [Here it breaks off.]

Here (1) is the address of 1 Tim. i. 2, Mark ii. 5, &c. (2), lit. 'the little one,' is the feminine of the distinctive title of the second James, 'the little' (of stature), or perhaps as probably 'junior.' (3) is the familiar Greek coin, worth about as much as the Roman denarius, a little less than a franc, but of course with much more purchasing power. So in Luke xv. 8. (4) is the important word *Logos*, which among its many meanings includes this commercial one, as in Matt. xviii. 23, &c.: it supplies very possibly the figure in Heb. iv. 13, 'to whom we must render our account' (Rom. xiv. 12, &c.). (5), a word of various meaning, appears with this sense in Luke xvi. 6. Finally (6) gives us the common epistolary formula seen in 3 John 14.

Two third-century fragments may be added (p. 213):—

> Psenesis to his dearest Atuphis, greeting (1). Before all things (2) I make your supplication (3) every day before the gods of our fathers. I wish you to know (4) that I am engaged in legal proceedings concerning my brother's property, and I cannot yet come to you. Don't suppose I am unreasonably (5) [. . . .

Here (1) is the usual form as in James i. 1; chap. v. 12 has (2). The noun (3) comes from the verb 'worship,' which recurs in John iii.: 'your supplication' means 'a supplication on your behalf.' (4) is a very common phrase in letters: cf. one nearly identical in Phil. i. 12. (5) is the adverb of the adjective appearing in Acts xxv. 27: it may be 'brutal,' as in several papyri—cf. Jude 10, 'brutes' as distinguished from human beings.

> I have heard that you are compelling her to feed (1) the baby (2). Please let it have a nurse (3), for I will not allow (4) my daughter to feed her child. I send hearty salutations to my sweetest daughter Apollonia Euphrosyne. I salute Pinna. Your brother Besas Syrus salutes you, and his wife. Make every effort and come as you wrote after the first.

(1) so Mark xiii. 17. (2) is the term of Luke ii. 12, &c.

For (3), cf. 1 Thess. ii. 7; for (4), Matt. viii. 21, &c. The name of the meddlesome father-in-law's 'sweetest daughter' and that of her husband's brother are not given after the regular form, but the two names in each case seem to belong to one person.

These specimens will help to show the method of work which a New Testament student may employ upon these documents. They will serve their purpose if they explain why the waste-paper of old Egypt is scanned so diligently to-day by those who hope to bring new lights to the study of the greatest book in the world.

JAMES HOPE MOULTON.

WESLEY'S SOCIOLOGICAL VIEWS

STUDENTS of the eighteenth century cannot fail to be drawn out to that little restless man, with his great enthusiasms, his practical temper, his cool head, his sane and wise methods; who combined as few men have ever done utter devotion to the largeness of God's truth as he saw it with ethical passion, and so comes before us in the unique rôle of a religious, a theological, *and* a moral reformer. A social reformer in the same sense Wesley was not. It is rather only indirectly as the outcome of his zeal for Christian faith and life that he appears in these sociological relations.

I do not find that Wesley brought forward any new views of society or of political economy, or that he had thought out what Christianity really demands, if radically carried out, in the reconstruction of human relations. He took the world as he found it, he worked with such laws and institutions as were in vogue, he did not disown the right of private property, the right of accumulation, the right of monarchy, the right of parliament to tax colonies in return for the undeniable blessings—as he considered them —of British protection. On all such questions he stood for the *status quo*. His great work was not to change laws or institutions, but to change men. The French Revolution began May 25, 1789, with the meeting of the National Assembly. On the twelfth of July in that year an insurrection broke out in Paris, and the first blood was shed, and in two days after the people stormed the Bastille. On the fourth of August feudal and manorial rights were abrogated by the Assembly, and a solemn declaration of the equality of human rights was made. But that *annus mirabilis*, 1789, goes by without a word from Wesley in his *Journal*. I wonder what he thought of 1789 and '90?

In 1789 he was eighty-six, but still bright, active,

preaching every day as usual, and interested in affairs, as his reading the King of Sweden's book on *The Balance of Power in Europe* shows. He refers to Rousseau three or four times in his *Journal*, but never to his political or social views. In his sermon, *The Work of God in North America* (printed in 1778), he gives a kind of philosophy of American history. He says the colonies became wealthy on account of their immense trade. With wealth came pride, then luxury. 'We are apt to imagine nothing can exceed the luxurious living which now prevails in Great Britain and Ireland. But, alas! what is that which lately prevailed in Philadelphia and other parts of North America? A merchant or middling tradesman there kept a table equal to that of a nobleman in England, entertaining his guests with ten, twelve, yea, sometimes twenty dishes of meat at a meal! And this was so far from being blamed by any one that it was applauded as generosity and hospitality.' Then came idleness, then lust, according to Ovid's lines:

> It is asked, why has Aegisthus become an adulterer?
> The cause is clear: he was lazy.

These were the reasons why the work of God declined in America. The Revolution followed, due to the desire for independence, which brought on poverty, the nurse of virtue. He closes his sermon as follows: 'From these we learn that spiritual blessings are what God principally intends in all those severe dispensations. He intends they should all work together for the destruction of Satan's kingdom, and the promotion of the kingdom of His dear Son; that they should all minister to the general spread of righteousness, and peace, and joy in the Holy Ghost. But after the inhabitants of these provinces are brought again to "seek the kingdom of God and His righteousness," there can be no doubt that all other things, all temporal blessings, will be added unto them. He will send through all the happy land, with all the necessaries and conveniences of life, not independency (which would

be no blessing, but a heavy curse, both to them and to their children), but liberty, real, legal liberty; . . . a liberty from oppression of every kind, from illegal violence; a liberty to enjoy their lives, their persons, and their property; in a word, a liberty to be governed in all things by the laws of their country. They will again enjoy true British liberty, such as they enjoyed before their first settlement in America, neither less nor more than is now enjoyed by the inhabitants of their mother country. If their mother country had ever designed to deprive them of this, she might have done it long ago; and that this was never done is a demonstration that it was never intended. But God permitted this strange dread of imaginary evils to spread over all the people that He might have mercy upon all, that He might do good to all, by saving them from the bondage of sin, and bringing them into the glorious liberty of the children of God' (*Works*, VII. 418–19).

This is a thoroughly characteristic passage of Wesley, revealing: (1) his belief that riches have an inevitable tendency to corrupt; (2) his Tory optimism that the ruling powers wish well to those governed, and that in the latter's independence they have no more liberty than they had before; (3) that men have the right to full civil liberty; (4) that the chief thing is the kingdom of God and His righteousness.

In the strenuous times of *Wilkes and Liberty*, and of the *Junius Papers*, Wesley published a tract: *Thoughts upon Liberty* (1772). It is a vigorous defence of civil and religious liberty, but with as vigorous assertion that at that very moment England was in full possession of both. He denounces the persecution of the Puritans by the Anglicans, of the Presbyterians in Scotland by the same, scorches the Act of Uniformity and the Conventicle Act, by which his grandfather and great-grandfather were dispossessed, and writes in splendid tone of protest against all oppression. But with all this, the pamphlet is thoroughly Tory. The king is the fountain and guardian of English liberty, to speak against him is almost a crime.

A man who publishes lies against the king ought to be punished. 'We enjoy at this day throughout these kingdoms such liberty, civil and religious, as no other kingdom or commonwealth in Europe, or in the world, enjoys; and such as our ancestors never enjoyed from the Conquest to the Revolution. Let us be thankful for it to God and the king' (XI. 34-46). No Wilkes or Junius for Wesley!

He has a pungent pamphlet, *Thoughts concerning the Origin of Power* (no date, but probably about 1772). Its purpose is to answer the question as old as Aristotle, From whom is political power ultimately derived? and its method is a *reductio ad absurdum* of the claim that that source is the people. It shows the utter lack of sycophancy or of itch for popularity on the part of Wesley that he should have pounced upon this thesis so popular in his later days. He says himself that the opinion that power comes ultimately from the people 'is now generally espoused by men of understanding and education, and that (if I do not mistake) not in England alone, but almost in every civilized nation.' Wesley asks: Who are the people? And here he turns the argument of the opponent against himself. Women are excluded, and men under twenty-one, and yet you say power comes from the people. 'But they have not the wisdom or experience necessary to choose their governors.' Who has? One in a hundred? But you have already put the matter on the basis of humanity. Consistently with your premisses you cannot exclude women or minors. Even after this you are inconsistent, for you exclude in England all men who are not freeholders, or have not forty shillings a year—a most unjust discrimination. If power descends from the people, the poor man has just as great a right to vote as the rich man. Then, historically your thesis is vain. When have the people ever chosen a ruler in England? Did they choose William the Conqueror? Henry IV? Wesley passes in review all the crises in the change of rulers in England, and shows that in no case did the people have the determining voice.

Even for William III the consent of the people was neither asked nor obtained. Wesley says the only case he remembers where the people—that is, all or nearly all the people—conferred power was that of the raising of Masaniello (Tommaso Aniello) to supreme control of affairs in Naples in July 1647, certainly (Wesley might have added) an ill-fated venture. 'I apprehend,' says Wesley, with sarcastic *naïveté*, 'that no one desires that the people should take the same steps in London.'

From the principle that no one has the power to take life but God, Wesley argues that all power must descend from God alone. 'The supposition, then, that the people are the origin of power is in every way indefensible. It is absolutely overturned by the very principle on which it is supposed to stand, namely that the right of choosing his governors belongs to every partaker of human nature.' It would then belong to all. 'But no one did ever maintain this, nor probably ever will. Therefore this boasted principle falls to the ground, and the whole superstructure with it. So common sense brings us back to the grand truth: there is no power but of God' (XI. 46–53).

Here Wesley stops. He is simply content to refute the popular cry of his day. He does not ask, Upon whom does power devolve from God? How does God govern? He does not put the king or aristocracy in the place of the people. He simply shows that the popular contention must either go farther or be given up.

Wesley gets in close touch with economic questions in his little treatise, *Thoughts on the Present Scarcity of Provisions* (1773). It is written with his accustomed frankness and directness, whatever we may say of its judgements. He first describes the poverty of the country and the fearful lengths to which people were reduced to get food, and then sets out to answer the question, 'What is the cause of all this?' People are without work. Why? Manufacturers can find no vent for their goods. Why? Food is so dear that people can afford to buy nothing else. Why is food so dear? Wesley now takes the great staples in

order: (1) Bread corn (wheat and other grains). 'The grand cause is because such immense quantities of corn are continually consumed by distilling.' From the remark of a London distiller Wesley concludes that 'nearly half of the wheat produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into deadly poison; poison that naturally destroys not only the strength and life, but also the morals, of our countrymen.' The amount of duty paid is no sign of the amount consumed, because many distillers pay no duty at all, or a duty on only a part. To the objection that the duty brings in a revenue to the king, Wesley replies that such revenue is gotten at the cost of blood. 'Oh, tell it not in Constantinople that the English raise the royal revenue by selling the flesh and blood of their countrymen.'

(2) Why are oats so dear? Because there are four times as many horses kept for coaches and chaises as were a few years ago.

(3) Beef and mutton? Because many farmers who used to breed large quantities of sheep and cattle breed none now, but have turned their attention to horses. 'Such is the demand not only for coach and chaise horses, which are bought and destroyed in incredible numbers, but much more for bred horses which are yearly exported by the hundreds, yea, thousands, to France.'

(4) Pork, poultry and eggs—what is the matter here? The monopolizing of farms. The land which some years ago was divided into ten or twenty farms is now engrossed by one great farmer. The little farmers were constantly sending their pork, fowls, and eggs to market. But the gentlemen farmers do nothing of this.

Generally, luxury is a great cause of scarcity. The rich consume so much that they leave nothing for the poor.

(5) Land. Larger incomes are needed, so rents are raised. The farmer must have larger prices to pay his rent, and that brings land up.

Then, underneath all, are the enormous taxes, which make everything dear. And the taxes are high because of the national debt, the bare interest of which is now four millions a year.

Wesley makes two or three suggestions at the end. Prohibit all distilling—the great bane of the country. Lay a tax of ten pounds on every horse exported to France, and a tax of five pounds on every gentleman's horse. Let no farms of above a hundred pounds a year. Repress luxury both by laws and example. As to the national debt, discharge half of it, so save two millions a year (Wesley does not say how), and abolish all useless pensions, especially to idle governors of forts and castles (XI. 53–9).

This is Wesley's contribution to the economic question of his time. Well intended, the result of shrewd observation and frank facing of difficulties, it only touches the surface of a condition that needed severer remedies—remedies that none in England then proposed, and few now propose. What was and is the cause of the monopolization of land in England and other European countries? The institution of nobility. Did Wesley propose to abolish that? What was the cause of the general backward state of the farmers and artisans? Popular ignorance. Did Wesley tackle that problem? What was the cause of the national debt? The barbaric war system of so-called Christian nations. There is no word of that here. That made necessary the fearful import and internal duties and taxes on the necessaries of life kept up in England till the great Corn Law Bill of 1846. It is to the credit of Wesley that he saw the waste and iniquity of the drink business, and was the herald of the modern temperance agitation, and that he was the opponent of luxury of all kinds; but it is evident that Wesley was no sociological reformer in the present-day sense. He was a hearty defender of the main institutions of his country, the king chief of all, and anything approaching socialism or radical dealing with land, taxation, &c., was never in his thought.

I spoke of war a moment ago. What was Wesley's principle here? He vividly describes war's horrors: 'Hark! the cannons roar! A pitchy cloud covers the face of the sky. Noise, confusion, terror, reign over all! Dying groans are on every side' (VII. 404), &c. 'In all the judgements of God, the inhabitants of the earth learn righteousness. Famine, plague, earthquake, the people see the hand of God. But wherever war breaks out God is forgotten' (XII. 327). He saw also the insanity of war. In his *Address to the More Serious Part of the Inhabitants of Great Britain Respecting the Unhappy Contest between us and our American Brethren* (1776), he sees the folly of deciding international questions by arms. The armies advance towards each other. 'What are they going to do? To shoot each other through the head or heart, to stab and butcher each other, hasten (it is to be feared) one another into everlasting burnings. Why so? What harm have they done to one another? Why, none at all. Most of them are entire strangers to each other. But a matter is in dispute relative to the mode of taxation. So these countrymen, children of the same parents, are to murder each other with all possible haste to prove who is in the right. Now, what an argument is this! What a method of proof! What an amazing way of deciding controversies!' Wesley hints at a better way, though his suggestion remains only a hint. He laments the 'astonishing want of wisdom' shown in deciding such a matter by bloodshed. 'Are there no wise men amongst us? None that are able to judge between brethren? But brother goeth to war against brother, and that in the very sight of the heathen. Surely this is a sore evil amongst us. How is wisdom perished from the wise? What a flood of folly and madness has broke in upon us!' (XI. 121–2).

In his book, *The Doctrine of Original Sin* (1756), Wesley treats of war as an evidence of the depravity of man. He calls war 'a horrid reproach to the Christian name, yea, to the name of man, to all reason and humanity.'

He says the deciding controversies in this way is as unreasonable as it is inhuman. 'So long as this monster stalks uncontrolled, where is reason, virtue, humanity? They are utterly excluded' (*Works*, IX. 221–3). Wesley then saw the horrible illogicalness of war, its utter barbarity. He suggested a remedy in impartial arbitration, but he did not go farther. His large-mindedness prevented him from following George Fox in making abstinence from arms a test of Christianity, as he believed—as appears here and there through his writings—that society being what it is, an army is a necessary guarantee of good order, and that there may be justifiable wars.

In regard to toleration, Wesley was by both inheritance and nature a severe stickler for order. Besides, he had to suffer from mobs in his own person and in the person of his followers, and he believed that the law should keep a firm hand on unruly elements, just as he did with recalcitrants in his own society. Still, so much being said, he allowed to all creeds and classes the utmost liberty consistent with order. He was a strong believer in Roman Catholic emancipation so far as *religious* liberty was concerned, but he drew a line at political rights, on the plea that while we must in no case hurt the Catholics, we ought not to put them in a place where they could hurt us. So he was in favour of an Established Protestant Church, and would keep Catholics out of office and without political privileges. In 1891, at the celebration of the centennial of the death of Wesley, Catholics remembered this, and were by no means gracious in their references to him. It must be confessed that Wesley in this respect was not ahead of his age. At the same time it is fair to bear in mind that the history of Catholicism in France, Spain, Austria and Italy during Wesley's lifetime, and for fifty years before, was not such as to lead an earnest Protestant to liberal sentiments. If Catholics were granted the full rights of citizenship, might they not outlaw Protestants if they got the power, as they were doing on the Continent? That was the reasoning which retarded full Catholic emancipation till 1829 (X. 161–75).

In the matter of riches Wesley took the religious point of view. How hardly shall they that have riches enter into the kingdom of heaven! Whoever sets his heart on earthly things so that he forgets the things of the Spirit, to that man, whether rich or poor, riches were a danger. As to what made a man rich, Wesley was very modest in his estimate. 'Whosoever has food to eat and raiment to put on, with something over, is rich' (VII. 356). One must give at least a tenth of his income. 'By whatsoever means thy riches increase . . . unless thou givest a full tenth of thy substance of thy field and occasional income, thou dost undoubtedly set thy heart upon thy gold, and it will eat thy flesh as fire.' 'Do you not know that God entrusted you with that money (all above what buys necessaries for your families) to feed the hungry, clothe the naked, to help the stranger, the widow, the fatherless, and, indeed, so far as it will go, to relieve the wants of all mankind. How can you, how dare you, defraud your Lord by applying it to any other purpose?' Everything, then, above absolutely necessary expenses is to be given away. 'After you have *gained* (with the cautions above given) *all you can*, and *saved all you can*, wanting nothing, spend not one pound, one shilling, or one penny to gratify either the desire of the flesh, the desire of the eyes, or the pride of life, or indeed for any other end than to please and glorify God. Secondly: *hoard nothing*. Lay up no treasures on earth, but give all you can, that is, all you have. I defy all the men upon earth, yea, all the angels in heaven, to find any other way of extracting the poison from riches.' That is a hard saying. Who can bear it? It is unnecessary to say that Wesley practised what he preached. 'Oh, leave nothing behind you! Send all you have before you into a better world' (VII. 356, 360, 361, 362).

In regard to methods of making money, Wesley warned the people against hazardous or unhealthy occupations, against those which cannot be made successful without cheating or overreaching, against overcharging, gaming, pawnbroking, &c. 'We cannot, consistent with brotherly

love, sell our goods below market price; we cannot study to ruin our neighbour's trade to advance our own; much less can we entice away or receive any of his servants or workmen whom he has need of. None can gain by swallowing up his neighbour's substance without gaining the damnation of hell.' He was specially severe against the liquor trade. 'We must not sell anything which tends to impair health. Such is eminently all the liquid fire commonly called drams or spirituous liquors. It is true these may have a place in medicine; they may be of use in some disorders, though there would rarely be occasion for them were it not for the unskilfulness of the practitioner. Therefore such as prepare and sell them only for this end may keep their conscience clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way, to any who will buy, are poisoners general. They murder his Majesty's subjects by wholesale. Neither does their eye pity or spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their graves; a fire that burns to the nethermost hell' (VI. 128–9), and more to the same effect.

This was one of the first voices raised in England against the liquor business, and it was raised with tremendous effect. With his practical instinct Wesley incorporated his temperance principles immediately into his societies, which were virtually total abstinence organizations from the first.

He also considered that gain gotten from taverns, victualling-houses, opera-houses, play-houses, and 'any other places of public fashionable diversion' as tainted, because they minister directly or indirectly to unchastity or intemperance (VI. 129–31).

Wesley was almost an ascetic in his judgement of anything like luxury. 'Waste no money in curiously adorning your houses in superfluous or expensive furniture, in costly pictures, painting, gilding, books, in elegant rather than useful gardens' (VI. 131). He was opposed to leaving anything but the most modest sum to children. If a child knows the value of money, and 'would put it to the true use,' then a man could leave the bulk of his fortune to such a child (VI. 132–3). As to the proportion in giving: 'Do not stint yourself like a Jew to this or that proportion. Render unto God not a tenth, not a third, not half, but all that is God's, be it more or less' (VI. 135).

Slavery was flourishing in Wesley's day; but he saw into the matter straight. In his *Thoughts upon Slavery* (1774) he rejected it with abhorrence by every law of natural right, of justice and mercy. This pamphlet is a thorough-going appeal, hitting the nail on the head, as he was wont to do in all ethical questions with his clear-eyed conscience. 'Give liberty to whom liberty is due, that is, to every child of man, to every partaker of human nature. Let none serve you but by his own act and deed, by his own voluntary choice. Away with all whips, all chains, all compulsion. Be gentle toward all men' (XI. 79). His pamphlet upon slavery is a fearful indictment. When the Abolition Committee was formed in 1787 Wesley wrote a letter supporting it heartily (XIII. 153 *note*), and one of his two last letters (February 26, 1791) was to Wilberforce, praising him for his persevering activity against 'that execrable villany, which is the scandal of religion, of England, and of human nature' (XIII. 153).

As to the smaller social or personal virtues, Wesley was everywhere insistent. It was a dirty England that he found—he left it cleaner. He was always insisting upon cleanliness. He quotes:

> Let thy mind's sweetness have its operation
> Upon thy person, clothes, and habitation.

'Use no tobacco unless prescribed by a physician.' What have not physicians prescribed? 'It is an uncleanly and unwholesome self-indulgence, and the more customary it is the more resolutely you should break off from every degree of that evil custom.' 'Use no snuff unless prescribed by a physician. I suppose no other nation in Europe is in such vile bondage to this silly, nasty, dirty custom as the Irish are. But let Christians be in this bondage no longer.' 'Touch no dram. It is liquid fire. It is liquid, though slow, poison.' He imputes to drink, snuff, and smoky cabins the 'blindness which is so exceedingly common throughout the nation' (XII. 250–1). It is an actual fact that in these minor moralities Wesley upheld an ideal far beyond many of his followers to-day, both in England and America.

As to practical social helpfulness, Wesley did what he could. What he did will be seen from any recent *Life* (the old lives do not pay much attention to this side of Wesley's activity), or in that admirable little book *John Wesley as a Social Reformer*, by D. D. Thompson, editor of the *Northwestern Christian Advocate*. He appointed visitors to the sick, similar to our deaconesses. He started the first free medical dispensary; he studied medicine with enthusiasm, and often gave free treatment to the poor; he founded a widows' home; he started schools for poor children; he devised a loan fund—'one hundred and fifty years before a similar scheme was begun by philanthropic gentlemen in New York,' says Thompson (*Wesley as a Social Reformer*, 22), though not before the *Montes Pietatis* were a well-established institution of Catholicism. A cobbler named Lackington borrowed in 1775 five pounds with which to start a second-hand book shop in connexion with his shoe shop. The book business grew more rapidly than the other, and developed into one of the largest in England.

A result of Wesley's movement was the new intellectual stimulus given to labouring men. They began to read, to speak, to preach, to form unions for self-improvement,

finally to form labour organizations, to agitate for better conditions. It was the opinion of Professor J. Thorold Rogers that agricultural unions could not have been formed in England at all but for the moral and mental uplift given by the humble Methodist preachers. 'I do not believe that the mass of peasants could have been moved at all' had it not been for these prior Methodist organizations. 'I have often found that the whole character of a country parish has been changed for the better by the efforts of these rustic missionaries' (*Six Centuries of Work and Wages*, London, 1884; 6th edition 1901, 516). The local preacher, and not the secularist lecturer, says Fairbairn, has formed the mind of the miner and the labourer, and when the politician addresses the English peasantry he has to appeal to more distinctly ethical and religious principles than when he addresses the upper and middle classes (*Religion in History and in Modern Life*).

Wesley was no socialist; he had no social programme. He was not a reformer, nor an agitator. He did little more than re-echo the words which once sounded down the Jordan valley: 'Repent, for the kingdom of heaven is at hand.' But he was a wide-minded man, with a broad outlook, who took intense interest in everything which touched humanity, with great ethical passions, with intense enthusiasm not only for saving men, but for enlarging their lives on all sides. Most of the wrongs of the day he struck with burning words; others he condemned unconsciously. His great object was to make men the sons of God in truth. That work went wide and deep into the English race. It was due largely to Wesley that social and labour and political reform in England went forward in peaceable channels, not by way of cataclysm, as in France then and in Russia now, but by way of quiet but inevitable evolution, as in all English-speaking lands. This result of that great movement of which Wesley was after all only one of many movers, has been so well expressed by Lecky that I quote his words, and with them close the subject:

'Great as was the importance of the Evangelical Revival in stimulating these (philanthropic) efforts, it had other consequences of perhaps wider and more enduring influence. Before the close of the century in which it appeared a spirit had begun to circulate in Europe threatening the very foundations of society and of belief. Religion, property, civil authority and domestic life were all assailed, and doctrines incompatible with the very existence of government were embraced by multitudes with the fervour of a religion. England on the whole escaped the contagion. Many causes conspired to save her, but among them the prominent place must, I believe, be given to the new and vehement religious enthusiasm which was at the very time passing through the middle and lower classes of the people, which had enlisted in the service a large proportion of the wilder and more impetuous reformers, and which recoiled with horror from the anti-Christian tenets that were associated with the Revolution in France' (*A History of England in the Eighteenth Century*, II. 691–2).

J. ALFRED FAULKNER.

PRAGMATISM;

OR,

THE METHOD OF COMMON SENSE IN PHILOSOPHY

§ 1.

WHEN tried in the court of public opinion, whose verdicts neither sciences nor philosophies, neither nations nor individuals, can wholly succeed in disregarding, much as they may affect to do so, the charge upon which philosophy is generally condemned is that of unpracticality, or, as Mr. Schiller likes to put it, nephelococcygia—cloud-cuckoodom. The jury are 'plain men,' but each has his own philosophy none the less, and he names it in every case 'common sense.' The formal philosophies of the professional theorizer he regards with suspicion. Despite their bejewelled movements and highly polished cases, they won't *go*: the unpretending gun-metal of common sense is trusty and useful in the work-a-day world. Philosophy is meant for the show-room.

The philosophers have not been unaware of this reproach. Some have scorned it, following the traditions, for philosophy is a stout Pharisee for traditions; but a few have endeavoured to meet it by bringing the goddess of speculative wisdom from the academy and porch to the market-place. When Thomas Reid published in 1763 his *Inquiry into the Human Mind, on the Principles of Common Sense*, he reacted against Hume's Scepticism and Berkeley's Idealism from the standpoint which he conceived to be that of common sense, albeit common sense in philosophical garments. But Reid founded no lasting type of thought, and with Hegel philosophy rose to alpine heights of abstraction, which produces a kind of mental mountain-sickness in some who attempt to scale the Dialectic. The swing of the pendulum was inevitable.

and during the last few years it has been decisive. Pragmatism, but thirty years old, is still an infant, for a thousand years are but as yesterday in philosophy, yet having survived a baptism of fire from all the batteries of criticism, it is alive and hardy, and growing apace.

Pragmatism traces its lineage to the famous dictum of Protagoras, 'Man is the measure of all things.' Socrates' 'maieutic' was largely conducted on pragmatic lines. Plato, however, with true Greek disregard for the practical, broke away in an entirely opposite direction, and for centuries men busied themselves with vain efforts to solve the problems Plato left, in Plato's manner, which can lead to no solution. Except for an occasional contribution from empirically-minded thinkers, the suggestive theme of Protagoras lay neglected. It may come as a surprise to some to hear Immanuel Kant claimed as a pioneer of Pragmatism; but Kant's philosophy, like a great watershed, has sent its streams through the most widely distant fields of thought, and when, in the *Critiques*, Kant separated the pure and practical reason, and gave precedence to the latter, remarking that 'all interest is ultimately practical, and even that of the speculative reason is merely conditional, and only complete in its practical use,' he clearly saw the truth which Pragmatism has made its gospel. The doctrine of value-judgements, as taught by Lotze and Ritschl, is thoroughly pragmatic, and the modern methods of science have tended to produce a temper favourable to the new philosophy. The term 'Pragmatism,' however, owes its origin to Mr. Charles Sander Peirce, an American philosopher, who, in an article in the *Popular Science Monthly* for 1878, gave this name to the attitude of mind which contends that the sole significance of thought for us is the effect it is fitted to produce in conduct, whilst conceptions which make no practical difference to conduct may be ignored.

This principle attracted little notice at the time, and not until quite recently has it, with surprising suddenness, burst forth into a new philosophic doctrine disturbing the

peace of the Intellectualist camp. In *The Will to Believe*, published in 1897, Prof. William James exemplified the pragmatist's attitude; but the battle began in earnest when, in 1902, Prof. James published his *Varieties of Religious Experience*, and Dr. Schiller, of Oxford, his essay on 'Axioms as Postulates' in *Personal Idealism*. A year later Dr. Schiller's *Humanism* appeared. Since that time the philosophical journals have echoed with the controversy, and the literature of the subject is rapidly increasing. The pragmatic standpoint is illustrated in the publications of Prof. Dewey and his coadjutors in the Decennial Publications of the University of Chicago, and last year appeared William James' *Pragmatism*, and Dr. Schiller's *Studies in Humanism*, the latter claiming in its preface an influential list of allies, including Profs. Ostwald and Mach in Germany, Bergson and Poincaré in France, Signor Papini in Italy, whilst Mr. Peirce still supports the principle he was the first to name.

Under the title of Pragmatism or Humanism, though from slightly differing standpoints, these writers employ the method of the new philosophy. Dr. Schiller prefers the name 'Humanism' for the attitude of mind produced by the method of Pragmatism, and speaks of Pragmatism as the application of Humanism to Epistemology; but the nomenclature is still unsettled. 'Personal Idealism,' 'Radical Empiricism,' and 'Pluralism,' even, are all used to denote positions similar to or identical with Pragmatism, though this last is the term most generally employed.

§ 2.

Pragmatism is primarily a method. There is no ready-made and official pragmatist philosophy. As the method is employed, there will no doubt in time be formed, by the collation and comparison of results, an established body of belief, which will command the assent of most pragmatists. But it is contrary to the whole spirit of Pragmatism to regard it as a formal philosophy which can

be delivered like other systems with an authoritative 'Thus saith Plato,' or 'Thus saith Hegel,' systems which the facts must support, under penalty of the Stephensonian threat, 'Then so much the worse for the'—facts! At present Pragmatism is a working method.

There are at least two reasons why Pragmatism is entitled to be called a common-sense method in philosophy. In a recently published volume Mr. Frederic Harrison, who stands in an isolation which is becoming almost pathetic,

> Suckled in a creed outworn,

claims for his Positivism that it is 'the philosophy of common sense.' If there were such a thing, few but Mr. Harrison would identify it with these broken remnants of Comte. As a matter of fact, however, there is not, for there are exactly as many common-sense philosophies as there are common-sense people. Common sense never did and never could formulate a standard philosophy. Pragmatism bases its claim to be a common-sense method, first, because it takes the starting-point which is natural to every unsophisticated man, and to philosophers when they are off duty, viz. that of our immediate experience as it presents itself to our minds *en bloc*, and secondly, because it teaches that beliefs, philosophical and otherwise, are important only in their practical effects.

It is, however, somewhat of a caricature to assert, as it is at times popularly stated, that this latter point is 'the meaning of Pragmatism.' Though Pragmatism emphasizes this, it is in truth too obvious to carry us far. Defined by Dr. Schiller, Pragmatism is 'the thorough recognition that the purposive character of mental life generally must influence and pervade also our most remotely cognitive activities.' Pragmatism, therefore, is far from being untutored common sense dressed in the feathers of Minerva's owl. It is a new method of inquiry into the old problems of thought and being, a new attempt to value them. It is a key by which it is endeavoured to unlock

some of the long-shut chambers of philosophy, and to let fresh air and light into the temples of logic and metaphysics which have been hermetically sealed, windows and doors, from the inside; and if it be impossible after all to render them fully intelligible, Pragmatism will at least try to make them useful, and to tell us what they mean, if not what they are. We can best judge how far Pragmatism succeeds in this, and at the same time best illustrate the pragmatic method, by taking as examples the pragmatic treatment of one or two of those eternal questions which men ask, and will ask, so long as they think. 'What is truth?' demanded Pilate. If he could ask again, and this time be sufficiently interested in the answer to wait for it, the philosopher of the absolute idealist pattern, which is dominant to-day, will tell him that truth, like the French Republic, is one and indivisible, and that our human truth is true in so far as it 'copies' or 'agrees with' or 'participates in' absolute truth. This is not the place to enter fully into a discussion of the difficulties which attach themselves to this view. It must be sufficient to point out that thus postulating an ideal of truth makes it impossible to relate satisfactorily this limitless and universal Ideal, one had almost written Idol, to the particular experiences in time which it is invoked to explain. We may well be suspicious if we notice that all footsteps point inward at the entrance of this cave. Moreover the problem of error, the error which is just as much a part of our experience as truth, is not met by denial without explanation, by the absolute idealist saying concerning it, as the Christian Scientist says of pain, 'It does not exist.'

The pragmatist comes forward with another answer. Truth *happens* to an idea: it is *made* true. There is, as Dr. Schiller well points out, an ambiguity of truth. Every assertion claims to be truth, but since not all that claims truth is true, truth has a secondary sense—that of the proven and established claim. In other words truth means (1) claim, (2) validation. How then, we are driven to ask,

may these two be distinguished, and how does the first pass over into the second? We give the answer in the words of Prof. James: 'True ideas are those that we can assimilate, validate, corroborate, and verify. False ideas are those that we cannot.' Truth then, so far from being a superhuman system, is humanly made.

How then is truth made? In this way, says the pragmatist, truth is a *valuation* of our experience. All our experience is subject to this process, and we judge it as true or false, good or bad, pleasant or painful. If man were solitary, a Crusoe with the world for his desert island, the matter would rest there; but in social intercourse we are obliged to harmonize our own personal valuations with those of other people. Hence they are subject to revision and restatement. Sometimes I may withdraw altogether my valuation, and refuse to credit as true what once I believed to be true, because I find that no one else will believe it. At other times, I may be so convinced of my own valuation that I shall stand *Athanasius contra mundum*, and believe with Rhoda against the scorn of all, or disbelieve with St. Thomas against the belief of the ten. If a man persist in his subjective valuation, where the weight of others' judgement is against him, he is considered eccentric, and if he carry his persistence too far, society labels him as mad, and restrains him accordingly.

It must further be remembered that we inherit the accumulated and crystallized body of truth, which has come down to us from previous generations, representing the tried and tested valuations of those who have gone before us. This, though subjective in origin, comes in this way to assume an objective aspect; but from the pragmatic standpoint objective truth is not superhuman celestial truth, which we try dimly to adumbrate, but the consolidated result of subjective valuations, which have undergone the process of social selecting and testing.

By what criterion then, it may be asked, do we select? Pragmatism replies, 'By the criterion of use.' What works best in practical use is true. If alternative explan-

ations of any fact of our experience are offered to us, the one that will be selected as true is that which fits in better with the whole harmony of our experience, just as the Darwinian theory has superseded the theory of 'natural kinds,' because of its greater usefulness and efficiency as an explanation of the facts. But where there is no possibility of the matter being decided in practice, there is no criterion by which to judge one better than another. The theory, then, that will connect new facts with previous truths which we have accepted, and will, at the same time, best explain those facts, will be reckoned true. If, however, there should be two or more explanations which equally account for the facts, and are equally harmonious with the truths we have already received, choice between them will be a matter of taste. If rats or spirits are alternative explanations of some ghostly visitation, and proof of either is equally lacking, it will take no great foresight to prophesy which explanation will be preferred by a sceptic and by a spiritualist, respectively.

It follows, then, that not only is truth made, but truth is always being made. It is essentially a case of the survival of the fittest. A new truth that is proposed, if it conflict with the generally accepted body of truth, will have to establish itself in the face of a vast opposition, and many new truths, in the first sense of claims to truth, fail to do so. On the other hand, new truths may succeed in gaining a foothold and revolutionizing the previous body of truth, as in the case of theories of matter within recent years.

The critics of Pragmatism, including even Mr. Bradley, from whose doctrines Dr. Schiller's whole works are a rebellion, have, with surprisingly little insight, declared that the pragmatist's view of truth is that whatever is useful or pleasant is true. No sane pragmatist ever said such a thing. A truth is true, not by being serviceable to one requirement of our life, but to the whole harmony, and in urging this, the pragmatist surely takes a more satisfactory course than the rationalist who demands that

we should choke one side of our experience, the emotional, to satisfy the demand of another side which he has so arbitrarily enthroned, the rational. And no pragmatist ever urged that our subjective valuation can be judged apart from the valuation of others. But Pragmatism recognizes what Intellectualism forgets, that truth must satisfy our whole personality, our feeling included, not merely the sense of logical consistency.

As a further example of the pragmatic treatment of philosophical problems, we may take the question, 'What is reality?' As against the conception of a reality ready made, which is absolute and somehow supposed to guarantee the realities that our experience treats with, Pragmatism regards reality as still in the making, holding that *the making of truth is also the making of reality.*

As we have seen, Pragmatism takes as its starting-point man's experience as it seems to him to be, the whole rich plurality of our minds, our rational and emotional, our personal and social, our aesthetic, ethical and religious experience. It does not demand a desiccated residue of 'pure' thought, but starts from a wider and more human platform. This is 'primary reality,' the raw material before it is treated or dressed in any way. If our interests were purely cognitive, we should stop here. If we were mere spectators we could watch contentedly any and every picture thrown on the screen. But our minds are interested and purposive, and according to those interests we operate on this primary reality. In a sense all our immediate experience, dreams, fancies, and hallucinations included, is 'real' to us. It is only when we begin to reflect upon it, to test it by the experiences of others, and by the generally received reality, that we discriminate between what is appearance merely and what is real. But can our experimenting with reality in any sense be said to *make* it; is it not merely *discovering*? Solely on this ground, however, since discovering makes a difference to the discoverer, who is a part of reality, it makes a difference to reality. But even as regards the thing discovered,

we can be held to make reality, for our knowing is never mere knowing, all knowledge is a prelude to action, and the very act of breaking up the raw material of primary reality into human categories and arrangements is a contribution to reality; these very human interests impose the condition under which reality is revealed. To conceive reality as apart from these is meaningless.

At this point once more Pragmatism and common sense meet. The ordinary man never doubts that his life contributes to reality, and believes the preacher who tells him that the world is made different for good or bad by the influence of every single life. It is only absolutist philosophy which disembowels life and makes this world like Homer's Hades, a vain show where gibbering ghosts flit about in the twilight of appearance, the faint reflection of the far-off sunlight of the serene eternal realm of reality and truth. For Pragmatism, as for the poet, life is real and earnest, involving real issues which are now working out for ultimate good or evil. It is not a phantom drama where reality is weakly represented with ill-painted scenery; it is the workshop where reality is made.

It will not have escaped the reader that it is possible to go behind the pragmatic position here. The pragmatist starts from man's experience: he has not explained it. He wants a beginning. We cannot say that any particular fact can be conceived as having been made by a previous cognitive operation, without thereby postulating a basis for the latter also, and so on in a continual regress. We want an original core of reality. Dr. Schiller and Prof. Dewey content themselves with noting this merely; indeed, the former, at least, expressly says that although this must be accepted as a limit to our explanations, it need not be considered any obstacle to the methodological value of Pragmatism. It may then be safely left to the consideration of some future pragmatist metaphysics. We are but running back to that mystery of the beginning of all things, which neither Pragmatism nor any other philosophy has explained. Every explanation must start some-

where, every structure that our thought builds must be founded upon some postulate, whether our philosophy be theistic or materialistic, idealist or empirical. And with all our thought, we are not likely to better the sublime postulate which is laid down in the first words of the Christian Scriptures, 'In the beginning, God.'

§ 3.

The attitude of Pragmatism towards religion has not received so far anything like adequate treatment. The subject is too large to discuss fully here, and the writer hopes to have another opportunity of dealing with it. Only a few main points can now be touched upon.

Pragmatism, it is evident, stands committed entirely to freedom, a satisfactory result for those who hold that determinism stultifies both morality and the universe in which morality exists. Pragmatism, moreover, for the sake of its root-principles, cannot disregard religion in general, one of the most potent influences of human life, or the religious instinct which is of almost universal range. Nor can anything that works well be regarded pragmatically as valueless, and the common-sense test of religion has always been that the religion is best which produces the best lives. For these reasons Pragmatism is a philosophy which commends itself to the apologist, though Pragmatism cannot be committed to any one particular form of religious belief.

The pragmatic view of reality and truth is in no sense anti-religious. Pragmatism needs as much as all philosophy needs God as a primary postulate. If matter were said to be an equally sufficient postulate, Pragmatism on purely pragmatic principles would be bound to decide against it, as Prof. James points out, since the former gives promise for the future, where the latter ends all with the epitaph, 'Earth to earth, dust to dust, ashes to ashes.' The pragmatic view of truth, though hostile to the pseudo-theological absolute, one of the most undesirable aliens

that ever landed on our shores, the absolute which is wholly foreign to us and lives to be copied, does not lead us into assuming that there is no higher mind in the universe than ours: such an assumption would be most unpragmatic. Moreover, Pragmatism will not limit God to our moral nature, and warn Him off our thinking. Our subjective valuations of this world, whether mental, moral, or aesthetic, must be compared not only with reference to the valuation of others, but with regard to that of God, revealed to us in our spiritual experience.

The pragmatic view of truth, as made rather than ready-made, has a significance which applies very pertinently to the dogmas of religion, by which we endeavour to formulate our inner religious experience. From a pragmatic standpoint superseded doctrines are not to be regarded as cases where religion has taught falsehood. In their own time they were true. With new generations new valuations arise, and old truths are thrown out of focus. Our own truths may in time suffer in the same way. But since 'true' and 'false' are not absolute terms, but relative to those human minds that entertain them, the flux, rather than the immutability of truth, does not puzzle us. It is in complete accordance with the words recorded in the fourth Gospel: 'I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He the Spirit of Truth is come He will guide you into all truth.' Our doctrines represent our best conceptions up-to-date. Development may give us better. Absolute truth for us lies ahead, when, here or hereafter, truth will be adequate for our every need: that is the ideal of truth for Pragmatism.

On two points, at least, Pragmatism is in striking accord with evangelical teaching. For both, this world is a real world, involving eternal issues for good or bad. It is an easy sneer to deride this doctrine by stating that it implies that God made the world so badly that for ever after He struggles with it to make it right. Yet the alternative is most unthinkable, for it reduces the world to a

mere play, a puppet-show, with a predetermined conclusion. Better, surely, a world of uncertified possibilities, a real battle, than a guaranteed world and parade-at-arms! The world of Pragmatism is not insured against total loss; it is still in the making. As it is made so it will be, for salvation or damnation. Pragmatism leans to a melioristic view and hopes, but will not eviscerate life by removing from it real chances, real gains, and real losses. And if, as a true view of freedom necessitates, we regard the will of man as independent even of God's will, we can come to no other conclusion. Our trust is in God, not for salvation *nolens volens*, but as the Helper of those who themselves are doing their best in the fight.

The second point of agreement has not so far been definitely worked out. On pragmatic principles it is necessary to lay stress with evangelicalism, on religious experience. For one thing it can be the only starting-point for a pragmatic philosophy of religion. More important, however, is the relation of religious experience to the knowledge of God. As merely a postulate of explanation, God is a conception of little religious significance, generally reduced to a 'first cause' ever receding in the mists of the past. It is in spiritual experience that God becomes real to us. If, as Pragmatism urges, the real and the true are of meaning to us only in connexion with our human valuation of them, it follows that a spiritual experience is necessary to the apprehension of God. This at least is one of the conclusions of Prof. James' great book on *The Varieties of Religious Experience*. Religious conceptions, then, are made as explanations of the primary fact of religious experience, just as truth and reality are evolved by manipulation of sensible and cognitive experience.

It may be thought that this position renders God the created, not the creator of man. Man makes God as he makes reality and truth. But we have seen that however much of reality we may be said to make, there is an objective core, and it is our relations with this which consti-

tute the process of making reality. To forget this must end in solipsism or even worse extravagances. In a similar way, whilst spiritual experience makes spiritual truth, there is a reality and a truth which it does not make, but finds. At the same time a thought is suggested which we cannot avoid. Since reality and truth are different because of the relation of human minds to them, can we look upon God as unaffected by our relation to Him? We generally look at the change in us wrought by God, but it cannot be a case of one-sided action, there must be, in a real sense, change in God wrought by man.

This brief account has not ventured upon any criticism of Pragmatism. It would be a rash act that embraced all the conclusions of a philosophy feeling its way into acceptance, in the youngest days of its history. So far as the present writer's experience goes, it has not led him beyond the acceptance of the pragmatic method to which he was drawn as an alternative to the philosophical abominations of Hegelianism, which he had rejected long before he could offer any refutation of them. He believes that the use of this method will ultimately bring about a philosophical revolution, or rather, perhaps, reformation, which will tinge our thought with more human colours, giving to and not abstracting from the meaning of concrete life. A pragmatist metaphysic, such as Prof. James has promised, is needed before any ultimate judgement can be passed; but whilst waiting for the enlargement of the pragmatic principle in that and in other directions, it will not be an empty encomium to assert that it has the promise of greater fruitfulness than anything that has been given to philosophy since the days of Kant.

ERIC S. WATERHOUSE.

THOMAS À KEMPIS

Thomas à Kempis: His Age and Book. By J. E. G. De Montmorency. (London. n.d.)

The Chronicle of the Canons Regular of Mount St. Agnes: written by Thomas à Kempis. (London. 1906.)

The Authorship of the De Imitatione Christi. By Samuel Kettlewell. (London. 1877.)

Thomas à Kempis and the Brothers of Common Life. By Rev. S. Kettlewell. (London. 1882.)

Life of the Venerable Thomas à Kempis. By Dom Vincent Scully. (London. 1901.)

THE period of Thomas à Kempis and his spiritual and ecclesiastical associates is receiving no common attention at the present time. A day of reprints could not fail to put many editions of the immortal *Imitation* before the book-buying public. But the closing years of the last and the opening years of the current century will be marked by its study of the period and of the literary and spiritual significance of à Kempis and his school. One publisher announces the first translation into English of his complete works. Beside the well-known works of Kettlewell, the various aspects of the book and the life of its author have been presented by L. A. Wheatley, P. Fitzgerald, Father Scully and Mr. Montmorency. The last named has given to the public a most fascinating volume, and while it is rather a collection of studies than a systematic treatise on à Kempis and his claims, it will be regarded as indispensable by the true Kempisian, if only for its brilliant sketch of the age and of the contents of the book, which, to quote Dr. Johnson's well-known saying, 'the world has opened its arms to receive.'

The causes of this revived interest in the man and his period are many. There is renewed attention given to the great works of devotion that have come to us from the past. Cycles of thought and of interest hold sway in the world of religion, and such a revival might have been expected. Influences exist which both by way of direct causation and by way of reaction make a revival of the sane mysticism represented by the *De Imitatione* a distinct gain for the time present.

Perhaps no other writer of his period holds so prominent a position with the reading public as à Kempis. Other great thinkers of the time, as Chancellor Gerson, are the possession of a few; their works retain a somewhat shadowy existence in the original Latin; their themes are matters which to-day stir but little general interest. Thomas à Kempis lives and speaks in something like fifty translations.

Thomas Hammerchen (or Hammerlein, Malleolus), the son of parents of the handicraft class, was born at Kempen in the diocese of Cologne (from which town he received his name), in the year 1379 or 1380. One is tempted to believe that the movement towards a revival of subjective religion, sometimes running to fanaticism, which at that period was active in and around Cologné, must have been more than usually influential in the country town where à Kempis saw the light. The one monastery of St. Agnes, where most of his life was passed, sheltered, beside the well-known Thomas, his brother John, another John à Kempis, one Godefried and one Hermann, all from Kempen; others from the same place were probably in other houses of the 'New Devotion.' This was the name given to a religious movement and organization, founded by Gerhard Groot, whose beginning and centre were in the Netherlands. Through Groot it reached back to an earlier period, for Groot visited and was profoundly influenced by the mystic Ruysbroek of Groenendael, not far from Brussels. Having received a strong impulse to the religious life which changed him from a worldly eccle-

siastic to an earnest believer and preacher to the masses, Groot was compelled, by the revocation of his licence to preach, to throw his new spiritual energies into a fresh channel. From helping a few scholars, he was led, step by step, under Providential leadings such as directed the course of John Wesley, to gather his scattered scholar protégés into houses, under a simple communal life, whose simplicity, revocableness, and evangelical character stood in contrast to the vows of the strictly monastic orders. After Groot's death his favourite pupil and friend, Florentius Radewyn, founded other houses for the scholars and Brothers of the Common Life; and finally associated the most worthy with a distinct religious order, the Canons Regular of St. Augustine, to whom in the brother houses there were joined laymen of various ranks as *conversi* and *donati*. Of this organization the mother-house was at Windesheim, though the smaller house at St. Agnes, near Zwolle, where à Kempis dwelt, is the more famous.

John Kempis, the elder son, had left Kempen several years previously, probably before the birth of his better-known brother; he went to the school at Deventer, where the Brotherhood was in force, had become a Canon Regular, and in 1399 was chosen the first Prior of Mount St. Agnes. In his thirteenth year Thomas followed in the footsteps of the brother he had never seen. It would appear they were only children (they seem later to have inherited a small patrimony which they devoted to the Order), and Thomas à Kempis must have been a Benjamin, a son of his parents' old age. It speaks much for the devotion of the worthy craftsman and his wife that they should have made this second sacrifice; neither of the sons seems to have returned to Kempen. Not finding his brother at Deventer, Thomas à Kempis proceeded to Zwolle. The elder approved of the younger's purpose, and sent him back with a letter of commendation to Deventer, where he soon came into the favour and under the influence of Florentius. After six years spent in the school at Deventer (of which Erasmus was afterwards a

scholar), à Kempis, at the recommendation of Florentius, became a novice at St. Agnes. At the end of a long novitiate, due doubtless to his deep and sincere humility, he made his profession, and in his thirty-fourth year became priest. It must have been about this time that he composed the *Imitation of Christ*. Henceforth his life was uneventful. For a brief time he was steward of the monastery, and twice sub-prior, and therefore director of the novices, some of his addresses to his class being extant. Once he, with his brethren, left the monastery in consequence of a papal interdict, and passed fourteen months, part of which was covered by the latter part of the interdict, in nursing his sick brother who died at Bethany. The services of the chapel, acts of private devotion and meditation, the copying of books, the composing of his numerous treatises, the writing the record of the monastery and biographies of Brethren of the Order, filled up his years. Favoured with singular strength of body and mind, clearness of sight, and skill of hand, he wrote these obituaries up to the end of his life; the last entry before his own death, which occurred July 25, 1471, being in his handwriting.

His writings, as indicated above, were numerous, but the one to which he owes his fame is the *Imitation of Christ*; though some of the others, as the *Valley of Lilies* and the *Soliloquy of the Soul*, while of inferior merit, should not be wholly overlooked. This statement immediately raises the question whether the assigning the *De Imitatione* to Thomas à Kempis is justified. As is well known, the suggested authors of the book are very numerous, but the claims of some are impossible, whilst that of others is abandoned. The principal competitors are an alleged Benedictine, John Gersen, Abbot of Vercelli, whose authorship, abbacy, and very existence are more than doubtful. His claim is supported upon unjustifiable suppositions, and some forgeries. Another and stronger competitor is Gerson, the famous schoolman and Chancellor of the University of Paris, to whom the book was attributed at an early date, and whose claim, so far as the attestation

of MSS. and editions is concerned, is not lacking in support and strength. Gerson is a man not unworthy of the honour, but the style and other internal evidence make his authorship practically incredible. Mr. Montmorency, who regards the cessation of controversy as not altogether desirable,[1] sets forth with great skill the evidence for the solitary English claimant, Walter Hilton. Hilton was an Augustinian Canon and warden of a house at Thurgarton, a man of saintly life and mystical views, author of some still extant devotional works, who died during the years à Kempis was a scholar at Deventer.[2] Mr. Montmorency does not accept his authorship, frankly confesses himself a Kempisian, but points out the grounds on which his claim might be built. He speaks a spiritual language not very different from that of the Brotherhood of the Common Life which dominates the *Imitation*. The early English manuscripts (which bear the name of the *Ecclesiastical Music*) raise problems which have not yet found a complete solution, and which would be met by the acceptance of his authorship. If a MS. of the *De Imitatione* indisputably earlier by a very few years than the oldest we possess should be discovered, the claim of à Kempis would be impossible and that of Hilton stand in a fair way of being vindicated.

As matters stand, the claims of à Kempis are so strong and varied that the approximately general acceptance of his authorship seems well founded. Space does not permit of more than a very rapid enumeration; to state them would require an article, to vindicate them a treatise. The extant MSS. can all, as to date, be reconciled with his authorship, and begin in, and increase from, a period which suggests a writer of his prime. The character of the allusions to early literature suggests the same period. Many early MSS. and editions attribute the work to him.

[1] 'It (the controversy) has been at rest long enough. . . . It is time, in the interests of literary and theological polemics, for the great cause to be reopened' (p. 141).

[2] See *Dictionary of National Biography*.

This happened during his lifetime, and, if false, the attribution would certainly have been repudiated by so honest a spirit, and by one whose motto was *ama nesciri*. There exists at Brussels a MS. in his own handwriting of the date 1541, in which the four books of the *De Imitatione* head his acknowledged works; a position he certainly would not have assigned the works of another writer. The phraseology is that of the Brotherhood, the technical terms of the New Devotion; and the quotations, mostly from the Bible and St. Bernard, are such as his training and work as a transcriber would have made him familiar with. The numerous Flemish idioms taken over into his Latin suggest an inhabitant of the Low Countries. A peculiar system of punctuation has been detected here which exists in other and acknowledged works of à Kempis. Lastly, numerous contemporary witnesses—Mr. Kettlewell recounts sixteen—some of them in closest association with the monk of St. Agnes, name him, and in some cases during his lifetime, as the author of the famous treatise. The objections are few and may be met; and with such an array of evidence, the like of which could be presented in few cases of disputed authorship, the name of Thomas à Kempis appears likely to be permanently associated with the *Imitation of Christ*.

The book must not be regarded as the product of one mind or of one age, but as the flower of many ages, and as the treasure won by many devout thinkers who had meditated on that divine Wisdom, 'the gain whereof is more than fine gold.' Mr. Montmorency's book illustrates at great length, and with a minute care that retains the reader's interest, the 'Structure of the Imitation.' The basis of thought and expression is chiefly biblical; there are more than a thousand references. An analysis shows the important part played by the Old Testament, and especially by the Psalter, the first of the 'great sources of inspiration.' While there are a few references to classical writers, and possibly one or two to Scotus Erigena, and almost certainly to St. Thomas Aquinas,

those to St. Augustine and St. Bernard are many, and the influence of these doctors is stamped deeply upon thought and language. À Kempis comes also into contact with the great European mystics. Eckhardt's writings he may not have known; if not, he certainly drank from the same founts. But his acquaintance with the later mystics, Tauler, Suso, and Ruysbroek, can scarcely be questioned. The teaching of Tauler is manifest in several passages; and were it not that his authorship is strongly doubted, we might regard as one of the sources of the *Imitation* a work bearing the name of the famous Dominican and entitled the *Imitation of the Poor Life of Jesus Christ.* Ruysbroek was visited by the founder of the Brotherhood, Gerhard Groot, and it is impossible that à Kempis was unacquainted with the teachings and writings of the great Fleming. 'Ruysbroek is the corrective of the non-Christian contemplative ideas adopted from Plotinus and perhaps Eckhardt, and of the super-Christian and unreal physical imitation of Christ put forward by Suso.' But the influence of Suso is the most manifest, though it may not go the deepest. His writings contain what may be regarded as 'a ground plan of the four treatises concerning the Imitation of Christ,' especially if they are read as they appear in the autograph of 1541, where the book on the *Sacrament of the Altar* comes third. 'The physical shape of the *Imitation*, so to speak, was determined by Suso, though its details, its internal literary form, and its general atmosphere have little in common with the not entirely healthy composition of that author.'

A book with such parentage could not fail to be mystical, though some would describe à Kempis as only a 'semi-mystic.' Certainly he does not reproduce the extremer aspects of the mysticism of his own and the preceding age. He was not a philosopher like Eckhardt, in whose Christianity the dividing line from Pantheism seems at times almost crossed. He was not disposed to the suppression of personality and the introduction of fanciful interpretation as we find these in Ruysbroek. He

was not poetic and sensuous as Suso. He represents the non-metaphysical, non-sensuous; to put it positively, the personal, sane, practical, evangelical elements that mark the noblest mysticism. His book stands at the end of an evolution in which these less desirable elements were dropped; it leads on to a yet more evangelical period in which the doctrine of man's immediate and personal relation to his Creator and Saviour—which is of the very essence of mysticism—found a new and more emphatic utterance in the Reformation.

For it can scarcely be denied that the movement in the Netherlands, of which à Kempis may be regarded as the flower, tended, if not to *the* Reformation as it shaped itself on the stage of history, at least to *a* Reformation in doctrine and life. Father Scully repudiates the suggestion, referring to à Kempis's attendance at services where indulgences were promised, and to his devotion to the Virgin and saints. These facts, though admitted, do not exclude à Kempis from a place as a precursor of the great movement that stirred Europe in the next century. Brought up in a circle where the devotional element was stronger than the intellectual, where beneath the surface of things accepted and conventional there moved a vigorous personal devotion, where the current practices, some semi-superstitious, were at least in part neutralized by a more abundant spiritual life, à Kempis, who was not a man of action or of restless spirit, was content to save his soul under the conditions to which he was born. He accepted the creed without criticism, and found in the Living Incarnate One, righteousness, peace and joy. Yet as it is possible for a Protestant to read into his book on the Holy Communion a more evangelical meaning than the words present, so is it possible that à Kempis read into the rites, customs and phraseology of his time a more scriptural and spiritual meaning than most of his contemporaries; though he did not go on, as more logical and reforming spirits did, to investigate these errors and to reject the phraseology that embodied them. It can hardly

be denied that out of the company of which à Kempis is the best known name, there issued influences which found in the Lutheran Reformation their goal. The Brothers of Common Life multiplied the circulation of Scripture, advocated and vindicated its translation into the common tongue. The habit of popular vernacular preaching, which seems to have been favoured by the pre-Reformation mystics both in England and on the Continent, became a mighty power when Luther made his appeal to the German people. It was in the Brothers' schools that Erasmus and John Wessel were educated. The latter, a most considerable factor of the new movement, was personally acquainted with à Kempis, and owed to the *Imitation* the first impulses to a true spiritual life. The Brotherhood's conception of religion, as inward, spiritual and experimental, found its natural fruition in the German Reformation.

The revival of interest in à Kempis and in the Brotherhood of which he was the chief ornament is a promise of a better day, sent to gladden hearts troubled by the present outlook. This revival in mysticism may betoken the passing of the arid materialistic age into which most of us were born. No doubt a mystical age has its perils; the shore of history is strewn with wrecks of fanaticism, the insane developments of spiritual movements. But a mysticism as sane, practical, devout and scriptural as that of à Kempis may save from the materialistic without delivering over to the fanatical. And our danger is not only from the side of the materialistic. Perils threaten from movements of the sacerdotal spirit; and here, too, the principles of the mystic brotherhood, of which à Kempis is the crown, may save to us a belief in and a practice of our personal relation to God, a conviction that we may enjoy, apart from sacerdotal interference, an immediate access to the Eternal, on His 'throne of grace,' through Jesus Christ.

The mysticism of the Orient tends to suppress the personal and active, to emphasize the impersonal and passive, and it lacks a due appreciation of the fact and significance of sin, and so of superhuman redemption. As Dr. Lindsay

points out, this peril lies very near the track of mystical thought.[1] But in the sane mysticism of the *De Imitatione* there is no suppression of the personal, but each man has his individual relation to Christ; it is an active mysticism, attending to common duties and using the means of grace; and it recognizes sin, our sinfulness, and divine redemption. It is not to the East, but to such a mysticism, shorn of crudities and strengthened by modern thought, and brought into closer contact with the inspired Word, that we must look for one of the influences which will usher in a New Age. Mr. Montmorency's words (p. 104) come nearer to a true outlook and forelook: 'Now, as then, we are on the verge of great changes; then it was the Renaissance of Letters that was coming, coupled with the Reformation and the discovery of the Far West. To-day a different Renaissance, a different Reformation, a different discovery are at hand. Science takes the place of letters, a social Reformation takes the place of a political and religious Reformation, the discovery of the Far East—the awakening of Japan and China—take the place of the discovery of the Far West. . . . Mysticism, too, is now as widespread as when the German mystics taught and thought. Europe and the Churches of Europe have before them much the same problem that was before them in the fifteenth century. How will they solve it? Will practical mysticism conquer once more, as it conquered four centuries ago, or will all-pervading Doubt take the place of the unwavering Faith that alone rendered modern Europe possible?' As mysticism led on to the great Reformation which ended the scholastic period and saved the civilization and religion of Europe, so, though the Reformed Churches may have had their dry scholastic period (as the Latin Church had before the Reformation), we may believe that modern mysticism, in its sane, evangelical phase, may play no mean part in bringing us to a brighter day of personal and experimental faith in the invisible, and of personal communication with the Eternal and Holy God.

J. T. L. MAGGS.

[1] *History of the Reformation*, vol. i. 209 *n*. A suggestive passage.

THE TRAINING OF TEACHERS

THAT the training of teachers is desirable may now be regarded as an established fact. In spite of veteran prejudices, the belief has gained ground that what is recognized as indispensable in the case of preachers, haircutters, and athletes, cannot be unnecessary in the case of pedagogues. More and more are head masters insisting on it, and more and more are men (to say nothing of women) going through a diploma course at some university. It is not unlikely that soon, without an Act of Parliament to force the reform, all but a few of the public schools (and those few only the oldest) will compel all applicants for assistant-masterships to be trained. Nay, possibly, even head masters (too often now chosen from quite untried men) will have to prove their teaching capacity before election, and governors will no longer pass over, in filling the highest posts, trained teachers in favour of men who have never taken a form in their lives.

It is true, of course, as Edward Bowen, one of the stoutest opponents of compulsory training, repeatedly pointed out, that the university does for the secondary teacher much more than half of what the training-colleges do for his elementary brother. A secondary teacher, after taking his degree, ought not to need to be taught an enthusiasm for learning, or a love of literature, or a sense of the nobility of teaching as a profession; nor ought he to need to be taught the elements of general culture; and it is *these*, far more than pedagogic training, that take up the two years which an elementary teacher spends at a college. Lectures or classes in English literature, in music, in elementary mathematics, in French—these, or what corresponds to them in his special line of study, the secondary teacher receives at the university, and ought not to need to seek at the training-college. What remains, when this is

deducted, is indeed important; but it need occupy comparatively little time. He need not take long in acquiring some idea of the science of pedagogy, and some principles of method, before starting on actual school-work. It is more requisite that he should have some practice in form-management. But let us see what is, *in fact*, expected of him. At the Cambridge Day Training College—which may be taken as a type of the genus—he is required to do practical teaching in school of not less than fifteen hours in each of three consecutive terms, and, in addition to this, three weeks' teaching in some school approved by the committee. In plain English, he is inflicted on some school that is willing to admit him; and he generally enjoys the privilege of taking such boys as the regular masters are least reluctant to hand over to his charge; that is, the 'rowdiest' or the greatest 'duffers.' It may be believed, as was said of Frederick the Great's soldiers in the Seven Years' War, that a recruit who survives this terrible initiation is in a fair way to become a veteran. His professors attend occasionally to watch his troubles and judge the way in which he meets them; while the boys, who have not, as a rule, the best interests of education at heart, often too obviously regard the performance as a more interesting kind of pantomime. It is here that the true man of mettle shows himself—the one who can discard all theories and act solely according to the necessities of the moment: indeed, it may almost be said that this exercise is good in proportion as it compels the student to forget the theoretical lessons which his professors have given him. For it cannot be too often insisted on that teaching is as much a matter of action as oratory itself; and that the main part of preliminary theory should be thrown overboard at the first decent opportunity.

Our candidate has further to attend criticism and model lessons, and to submit to remarks passed on his style of teaching both by his professors and by his fellow students. This, too, is an excellent and valuable experience for him. If it accomplish nothing else, it may well aid him in acquir-

ing the first and last art of a schoolmaster, that of keeping his temper. Finally, an examiner comes down to hear him teach, and to 'pass' or 'plough' him in the practical part of the course. Here we would pause to recommend the candidate, with all the earnestness at our command, to spare no pains in discovering to what school of educational theorists the examiner belongs. Should he carry a Herbartian label, the wise examinee will glance again at his list of the Five Points of Herbartian orthodoxy (far more stringent these than those of Dort!) and remember to prepare his 'preparation,' to make his 'presentations' presentable, his 'comparisons' as little odious as possible, his 'formulations' formal, and his 'applications' vigorous and telling. Should all these be exhibited in their right order, Rhadamanthus will be satisfied, and the certificate of capacity will be safe. But if the examiner belongs to another school, then the candidate must vary his method accordingly—omit, perhaps, the preparation, or combine comparison and formulation into the single step of 'abstraction.' 'Do in Fadland as the faddists do,' is a good working maxim.

So far, perhaps, there is little serious objection to be raised to the existing system of training. There is, of course, the usual danger of a hide-bound adherence to rules and formulae; the danger that good men may be rejected because they do not satisfy the tests imposed. In such conditions as those we have described, failure need not by any means spell incompetence; nor need success, which, as every schoolmaster knows, depends largely on sheer luck, imply ability. But, so far as it goes, this system is, at least in intention, good enough. A few changes in detail, and a little cordial co-operation on the part of the schools chosen as *corpora vilia* for the experiment, will probably soon remedy such defects as exist. A single slight reform, indeed, might well have the effect of sweeping most of them away at one blow. The examiner in practical work, or at any rate the official with the deciding voice, ought to be, not a professor of education, but a man who is himself

engaged in the art of practical teaching. If such a man should prove hard to find, one should, at any rate, be chosen who has only recently ceased to practise that art. The professor might, indeed, attend; his opinion might be *asked*; and it would certainly be for *his* benefit to be present; but he should have no preponderating influence in the counsels. Only thus, it is certain, shall we secure that sympathy and intelligence which are so essential in examining bodies. And this should last until a dream is realized as unlikely of realization as Plato's pious wish for a philosophical king—until, that is, there is not a single professor of education who has not been himself a practical schoolmaster for at least ten years. While things remain in their present condition, one might as well set a jury of bachelors to decide the respective merits of a number of competing babies, as set a professor of education to decide whether a neophyte is likely to be a good form-master. Were this trifling change made, we could well be content with the practical side of a university training-school. It is when we pass to another branch of the curriculum that we find our discontent growing serious.

During his three terms, the candidate has to attend lectures on psychology, including—we quote again from the prospectus of the Cambridge Day Training College—'the physical and mental characteristics of childhood and youth, the natural order of the acquisition of knowledge, the development of the will and formation of habits, sympathy and its effects.' That instruction in such things is eminently desirable has been generally recognized in enlightened quarters ever since the days of Comenius; nor are we so far behind the times as to wish that it should be omitted from modern schemes of training. We confess, indeed, that we should like such a course to be made compulsory, not only on all teachers, but on all parents also. But it is obvious that, in dealing with so enormous a field of study, the lecturer should select the area he means to cover, and adapt his phraseology, with special reference to the needs of his auditors. Vague or technical language

on the one hand, a superabundance of detail on the other, can be of no use whatever to men who have not made, and are not going to make, psychology a special study. If you are lecturing to the average parent, you must choose words and select branches of the subject likely to benefit the parent; if to the teacher, you must choose so as to suit teachers. We have known professors of pedagogy whose ideas on children underwent considerable change after they became parents themselves. We would suggest, therefore, that the professor of psychology who is to lecture to teachers should also have been a practical teacher. Otherwise, who knows that his ideas may not be quite as wrong as he now confesses his ideas on children were in his non-parental days? Whether this be so or not, it is no vain fear that his lectures may be of scant use for their ostensible purpose. Empty generalities are not what the teacher requires; and empty generalities have too often formed the staple commodity supplied; with the result that the student feels that his time is being wantonly wasted. Of the twenty-two pounds ten shillings which the course costs, probably the least remunerative share, as a rule, is that which goes to the professor of psychology. The master, on entering school, discovers that what he wants is not technical phrases, but a knowledge of *individual character*. 'How would you deal with a sulky boy?' was a question recently asked in a paper for a teacher's diploma; and it is by no means a bad specimen of the sort of thing that results from the teaching of psychology as at present practised. As to what was regarded as a satisfactory answer we can form no conjecture; but we do know that a few weeks' experience is enough to show the dullest master that one sulkiness differs from another sulkiness in glory; that one cricketer is not more different from another than one sulky boy from another; and that there is and can be no way of dealing with sulky boys as such. Each case of sulks has to be taken as a unique specimen, part and parcel of a unique boy; and the man who can seriously propose a single cut-and-dried way of dealing with all such cases is

only proving his incompetence for the task of teaching. Even shaving, as Dr. Johnson long ago pointed out, is done differently by every single barber; and the variety in methods of managing boys is as least as great as the variety in the ways of scraping chins.

Equally important is *simplicity* of language; and here it is enough to say that half the psychological works set employ a vocabulary far too technical for human nature's daily food.

Next follows a branch of training which might conceivably be of assistance to the student—if only the conditions of his life were totally different from what they are. He is required to study the 'elements of the *art* of teaching,' including the training of the senses, the memory, the imagination; the theory of discipline, of rewards and punishments, of the use and abuse of emulation as a motive for exertion, and so on. Unfortunately, whatever opinion he may come to hold on these points—and surely, unless he *do* come to hold some opinion of his own, the whole study is useless—will make very little difference to the line of conduct he will be called on to pursue when once he enters the actual life of school. He may, for example, object to the use of emulation as a motive; but the whole system of English teaching is based upon it. He may dislike the giving of prizes for school successes. Most schools will continue to give them. At every stage he will find his ideals clashing with a rooted and immovable tradition, with, it may be, the views of his head master, with the inexorable claims of examinations. What use, then, can it be to fret him with discussions the only result of which must be either the forcible suppression of his conscience and a feeble acquiescence in things as they are, or a futile but incessant revolt against conditions which he cannot alter? He will all too soon discover for himself, without being taught, the fatal severance in England between what exists and what ought to exist; why disgust him with his profession before he enters it? Similarly, if he is set to investigate the right order of studies, or the principles

which should regulate the making of a time-table, what can happen except that he comes, earlier than he need, to an exasperated perception that the present order of studies is entirely wrong, and that the time-table by which he is compelled to work is about the worst possible? For, exasperated as he may be, he will have to submit. Assistant masters, and head masters also to a very great degree, are powerless to alter the prevailing methods. Things are demanded; the schools have to supply them or they perish. Far better would it be for the professors to endeavour to influence the universities, the Government, or the public, than to instil opinions of this kind, however just, into the minds of the unhappy victims of the ruling systems. Few miseries are greater, few more real, than that of an assistant master, conscientious, able and diligent, who is compelled, knowingly, to teach the wrong boys, at the wrong time, the wrong subject, in a wrong manner. Better, surely, he should continue a little longer to imagine that all is for the best in the best of all educational systems.

Possibly, however, we are mistaken, and such questions should be studied after all. A divine discontent is often a condition of improvement; and not many things are better calculated to arouse discontent—not always, however, divine—in masters, than the ability to contrast things as they are with things as they ought to be. We only wish there were a reasonable chance of the discontent of masters being attended to. At present they may pipe, but no one dances; they may mourn, and no one laments. Nay, worse, they get all the blame for everything that is wrong in a system they detest: for the tyranny of examinations, from which, next to the boys, they suffer most; for the overcrowding of the time-table, which is forced upon them by the demands of the public; for the excessive devotion of boys to athletics, of which the newspapers, the parents, and human nature itself, are really the cause. Let us pass to another subject, for fear we should become eloquent.

The 'practic part' of training is now complete, and the theory of education has been taught, more or less effi-

ciently, to the student. But the trainers are not yet satisfied, and for a reason intelligible enough to all who know the ways of the professorial animal. They must not only teach, but examine. Whence this strange impulse arises we need not stop here to inquire; we are only concerned with its effects. You must find a subject on which it is possible to set reasonable questions and receive reasonable answers. 'How would you deal with a sulky boy?' is not one of those reasonable questions; and the examiners know that well enough. 'How would you arrange a form of forty boys in geography when only twenty can stand?' is equally feeble; and the examiners recognize its feebleness. They therefore seek another subject—which will also help to give their syllabus a decent size, for *their* soul, like other people's, delights itself in fatness. And what do they choose? The history of education; a subject delightful enough, but having no more relation to skill in actual teaching than has a knowledge of the life of Stephenson to skill in driving a locomotive. For example, they have occasionally set Professor Woodward's *Vittorino da Feltre*, or Professor Laurie's *Comenius*, or Quick's *Educational Reformers*, excellent works, indeed, as text-books for an historical tripos, but, apart from the inspiration a good man's example must always be, of no use to present-day teachers. Equally useless is the study of early pedagogic treatises, Ascham's *Schoolmaster*, for example, or Milton's *Tractate*, or Locke's *Thoughts Concerning Education*. Nelson's *Victory* is not more out-of-date as a fighting engine than these works, great as they all are in their different ways. They all deal with the training of boys of rank and wealth; how can they aid the unhappy form-master, with his twenty, thirty, or forty sprigs of middle-class respectability? Nay, in one way, they are worse than useless. They but remind the reader how hopeless is his own position. He often finds in them demands for reform made by men infinitely greater than himself; and these reforms are still unaccomplished. He goes to his class and meets evils exposed with calm prolixity by

Locke, with sounding eloquence by Milton, with impassioned hyperbole by Rousseau. What, he thinks sadly, is the use of *my* raising my voice, when the greatest of men have raised theirs for two hundred years in vain? Discouraged at the outset, he can but settle down wearily to make the best he can of bad conditions.

Such being the work over which a would-be teacher has to spend his time, can we wonder that the majority of the men engaged in it cherish grave doubts as to its utility, that they content themselves with a mere pass, and leave by far the larger proportion of distinctions and first-classes to be gained by women, or that some even of the professors themselves, like augurs of old, have been known to wink? 'My subject won't help you in teaching,' said a lecturer once; 'but you can't get a diploma without it, and a diploma *will* help you, you know.' The fact is, that if the training of teachers is to become general, fully half of this syllabus will have to be cut out; and the time thus saved should be devoted to actual continuous teaching, of a regular kind, in a recognized school. We need, in fact, the introduction of a system of *probation* in schools. For at least a year a master should be regarded as on trial; he should be taken on for a reasonable period, and he should be given practice in all the ordinary work of the staff. If his place is in a public school, his ability will thus be tested, not in form-work only, but in all the other even more important branches of resident duty. If at the end of the year his incompetence is manifest in the eyes *of his senior colleagues*, the judges least likely to make too much of early errors, then he should seek another profession.

But before this reform can come about, another and far more wide-reaching reform must be secured, and one which the public alone can institute. If men are to be willing to face such a training as we have outlined, and to run the risk of failure at the end, the rewards of the profession must be far greater, both in salary and in general consideration, than they are at present. It is useless to dream of making training at once compulsory and efficient, so long as the

candidate has before him the prospect of the mere pittance now doled out to most secondary masters, combined with the scanty respect in which they are now held in England. Men of capacity, if they are at the same time ambitious, will hardly choose teaching for a profession. How many men would spend the time and money requisite to make themselves doctors or solicitors, if they saw no chance of a wife and home of their own after fifteen or twenty years? Yet we know many able, diligent, and conscientious men who, after long service, are still receiving less than two hundred a year. Nay, we knew a man who took a first-class at Oxford, and afterwards spent a year in Paris perfecting his knowledge of French, already not contemptible. Altogether his education cost him not less than a thousand pounds. He became a schoolmaster; and after ten years of hard work his salary was exactly a hundred and sixty a year. Though he thus avoided paying income tax, his example is a poor encouragement to others. And if to all this we add the further obstacle of a year's expensive training, how can we expect the profession to be attractive? Until this is remedied, until the country learns that a good teacher is worth his hire; until, in fact, England becomes in this respect more like Germany, the 'born teacher' will make himself something else, and training will largely be spent on those least likely to profit by it.

E. E. KELLETT.

THE LUTHERAN REFORMATION AND DEMOCRATIC IDEALS

The Cambridge Modern History. Vol. II. The Reformation.

History of the Reformation. Two Vols. By T. M. LINDSAY, D.D.

The Life of Luther. By KÖSTLIN.

History of the Reformation. By D'AUBIGNÉ.

The Social Gospel. By HARNACK and HERMANN.

A CAREFUL psychological study of religious revivals has yet to be written. Not even the scientific examination of the permanent results of such movements has been undertaken. Accurate observers have, however, frequently pointed out that religious renewal almost invariably goes hand in hand with social and political reform. It may, indeed, be asked whether it is possible for the Gospel of Christ to be clearly set forth without some of the accepted principles of society being disturbed. The Sermon on the Mount has many things of a very revolutionary character to say to any civilization thus far seen upon earth. Until the princedom of this world is wrested from the devil, Christ's gospel must continue to bring not peace, but a sword. The exaltation of every alley, the depression of every hill, the putting straight of all crooked places, the making all roughnesses smooth, are not to be accomplished without dust: these were the reforms, however, which the Baptist heralded. The direct application of the message of Jesus has, therefore, almost inevitably been followed by strange movements antagonistic to the institutions of the age. It was so in the case of the Franciscan Revival. The teaching of Wyclif was followed by Wat

Tyler's rebellion; that of Hus by the Taborite movement. The German Reformation immediately preceded the terrible Peasants' War. The French Revolution, with those large views of liberty, equality, fraternity, which stirred the enthusiasms of lands other than France, coincided with the closing years of the Evangelical Revival in England. In the nineteenth century, again, unrest in the world of religion went side by side with unrest in the world of politics—the Oxford Movement and the early Chartist risings synchronized. The exact relation between these apparently unconnected changes has yet to be shown, but that some such relation exists can hardly remain in dispute. How far are we to regard trade depression and prevailing poverty as conditions suggestive of political and religious change? It may certainly be regarded as a general law that prosperity and religious indifference go hand in hand. It is the sharp sting of adversity which is provocative of thought. Adversity, therefore, turns the soul to God, and promotes the revival of religious thought. It is admittedly the cause of social unrest. Have we not then discovered one of these causes which contribute alike to religious and political awakening? Revivals differ in character; in some the intellectual side predominates, in others the emotional; none of them, however, is purely emotional or purely intellectual. The Lutheran movement was, in the main, a great theological and national revolt from Rome, yet it had other aspects. What is to be said of its relation to the new democratic ideals which were beginning to influence the minds of men?

The great social change which preceded the Reformation was the appearance of the middle classes. Under a feudal system there was little room for the existence of any individuals outside the recognized classes of lords and serfs. The only candidate for the middle place was the travelling merchant, who acted as banker and general news-carrier. The development of trade and the growth of large industries involved the increase of population in the towns, which were the natural business centres. It is not at all easy to keep

in mind the fact that in the fourteenth century England had only two towns with a population of more than ten thousand. When trade became a competitor with war for the interests of men the end of the feudal system was in sight. With the great industries came also the 'gilds,' making ever larger demands for municipal self-government. The continued development of commerce produced other divisions; the wealthy capitalist order was severed from the city proletariat. The artisan also was completely separated from the peasant. Had it been otherwise the Peasants' Revolt of 1525 might have had a very different issue.

Into this world, with its divisions of princes, nobles, knights, merchants, artisans, peasants and mob, came Martin Luther. It can hardly be denied that his life and message roused the masses of Germany to resist the tyranny of their 'betters,' both spiritual and temporal. The mere spectacle of an obscure monk facing emperor, papal nuncios, great ecclesiastics, princes of the Empire, and refusing to withdraw his heretical utterances, flouting openly and without disaster the awful power of Rome, was sufficient to have this effect. His message, too, apart from the influence of his life, was at first intensely democratic. He proclaimed, in words which every plain man could understand, the universal priesthood of believers, the equality of all before God. He gave men to understand that the laws of human brotherhood are more binding than any earthly legislation. A cobbler belonged to the spiritual estate as truly as a bishop. Merchants were usurers, lawyers were robbers, all things were worthless compared with the Word of God, which peasants could understand better than priests. As for the princes, they were for the most part the greatest fools or the greatest rogues on earth. His preachers went one step further, and declared that heaven was open to the peasants, but closed to the nobles and clergy. In estimating the influence of such teaching one should bear in mind also the language which Luther was accustomed to use. Its violence is well known. One who could speak of that great Defender of the Faith, Henry VIII, as 'this royal driveller

of lies and of poison,' and refer in one of his choicest epithets to the Bishop of Rome as 'the Papal Sow,' ought not hurriedly to counsel meekness to the powers that be. A sample of his controversial style may fittingly be given from his pamphlet to Henry VIII:

> If a King of England spits his impudent lies in my face I have a right in my turn to throw them back down his own throat. If he blasphemes my sacred doctrines, if he casts his filth at the throne of my Monarch, my Christ, he need not be astonished at my defiling in like manner his royal diadem, and proclaiming him, King of England though he be, a liar and a rascal.

This was, indeed, a new way of talking to prelates and princes, and forcibly expressed the sentiments of the extreme revolutionary party.

One can hardly be surprised, therefore, if Catholic writers unite in ascribing the bloody Peasants' War to the influence of Luther. We are bound to concede that his words of fire had no small share in originating that movement. There were, however, other factors. The close proximity of that great peasant republic of the Swiss, which had issued from a successful revolt from Austria and Burgundy, terminating with the defeat and death of Philip the Bold at Nancy in 1477; the fact that the end of the fifteenth and beginning of the sixteenth centuries formed a period of constant social unrest in South Germany; the misery of the new serfdom which survived the feudal system,—must take their place along with other contributing causes when the origin of that great revolt is investigated. Certain it is that claims were advanced by the German peasants of 1525 which anticipated those made in the French Revolution two hundred and sixty years later.

Priests and officials of every kind were to be popularly elected, and the people were to have the right to recognize or repudiate princely authority. Serfdom, of course, was to be abolished, and the right of free fishing and free hunting to be given to all.

The doctrines of the Humanists no doubt contributed something to this movement. They may be compared, however, to the Socialists of the Chair in the Germany of the nineteenth century. Elaborately conceived Utopias, worked out with much care in comfortable studies, are not potent stimuli to the common man. Professorial ideas filter through to the people but slowly. However enthusiastically democratic many of the Humanists may have been in theory, they fled in panic at the suggestion of enforcing their ideas in actual life. Revolution was far too heavy a price to pay for reform. Their flight was so hasty that not merely the peasants and artisans, but even the Lutherans themselves were left in the lurch as most vulgar disturbers of the peace.

What is to be said of Luther's attitude? He had already thrown Carlstadt overboard. That enthusiast for primitive simplicity had bought a small property and wore a peasant's coat. Luther saw him standing with bare feet among heaps of manure, loading it on a cart. Carlstadt's Eve did not spin as he was delving, but occupied herself in crying cakes for sale. Such an idyllic return to nature had no charm for Luther. He was very far from being a mere enthusiast or a mere agitator. The German princes would have seen him dragged to Rome from Worms with complete indifference had such been his character. He was a politician and a diplomatist, and proceeded to save the Reformation, to all human appearance, by renouncing the peasants. Remember, he was a peasant's son. 'My father, my grandfather, my forebears were all genuine peasants,' he was accustomed to say. Might we not reasonably have expected to find his sympathies to be with his own people? His words from the celebrated tract, *Against the Murdering, Thieving Hordes of Peasants*, have often been quoted, but deserve to be repeated. 'Whoever can, should knock down, strangle and stab such publicly or privately, and think nothing so venomous, pernicious, and devilish as an insurgent. . . . Such wonderful times are these that a prince can merit heaven better

with bloodshed than another with prayer.' The gospel contained spiritual but not temporal emancipation. An extremely comfortable and agreeable doctrine to well-fed, bourgeois Lutherans, but of little help to starving and downtrodden men.

'Kill and slay the peasants like mad dogs,' he said; and we half feel at times that he really thought they were mad. He once lamented that servants could no longer be treated like 'other cattle' as in the days of the patriarchs. He declared his agreement with the substance of the Peasants' twelve Articles at the outset of the revolt, but later added the following article: 'Item . . . Henceforward the honourable council shall have no power; . . . the commonalty shall chew its food, and it shall govern with its hands and feet tied; henceforth the wagon shall guide the horses, the horses shall hold the reins, and we shall go on admirably in conformity with the glorious system set forth in these articles.' Such was his final view of democracy.

> Just for a handful of silver he left us,
> Just for a riband to stick in his coat.
>
> We shall march prospering—not thro' his presence;
> Songs may inspirit us—not from his lyre;
> Deeds will be done—while he boasts his quiescence,
> Still bidding crouch whom the rest bade aspire.

Lutheranism was as unconstitutional in its methods and as revolutionary in its aims as the Peasants' Revolt. The one succeeded, the other failed. The one has received, therefore, the blessing of after ages, the other their curse. Yet we shall not meekly submit to the facile D'Aubigné. 'The insurrection was from below; the Reformation from above. A few horsemen and cannons were sufficient to put down the one; but the other never ceased to rise in strength and vigour in despite of the reiterated assaults of the Empire and the Church.' The strength of horsemen and cannons is hardly a sufficient argument to demolish the claims of eternal justice. We shall incline rather to the

belief that history has few scenes more full of pathetic irony than that of peasants lifting up their voices in the hymn, 'Come, holy Spirit!' as the horsemen charged in upon them.

Mr. Pollard has pointed out that the Reformation is the religious aspect of the arrival of the middle classes. It was in the main a bourgeois movement. But Zwinglianism lay nearer to popular aims. Zwingli breathed the free air of a free republic. He was not subservient to German princes and electors. With Philip of Hesse he entered into alliance on terms of friendship and equality, but had he lived to pass judgement on the question of Philip's bigamy we may reasonably guess that he would not have taken sides with Luther.

This may be presumed, not from any loftier moral standard which he held, but from the fact that he was in spirit, as well as in theory, a democrat. He had none of Luther's fear of the 'common man.' Orderly self-government was the environment in which he was brought up. He was modern and frankly political in his point of view, and the great schism between the Lutheran and Reformed Churches may largely be traced to this fact. Zwingli actually aimed at establishing a republic which should comprise South Germany and Switzerland and eliminate both Pope and Emperor. Aristocracy, he declared, had always been the ruin of states. This to Luther was anathema. 'One or other of us,' he said, 'is the devil's minister.' With his customary violence he described Zwingli and Bucer as 'These wild beasts, lionesses and panthers.' The theological differences between the parties were, of course, important. Luther's doctrine of transubstantiation seemed an immovable barrier to exclude the Reformed Church. The real line of cleavage, however, was a political one.

For a further proof of the essentially conservative tone of Lutheranism we may turn to the revolt in Denmark in 1535–6. Lübeck, the chief city of the Hanseatic League, had rejected its oligarchical government, and was in alliance with the towns of Scandinavia. The popular rising to

restore the 'peasant king' was ultimately suppressed with great violence. Lübeck's oligarchy was restored, and popular ambitions once more dashed to the ground. Here again Lutheranism made common cause with the upper classes, and through its apostle Bugenhagen won Denmark for Protestantism. The proclamation of the gospel and the enforcement of slavery went hand in hand.

So the Reformation dragged wearily on; its early ideals lost, its early partisans divided into widely differing camps. 'In the Germany of the sixteenth as in that of the nineteenth century an era of liberal thought closed in a fever of war. . . . Intellectually, morally, and politically Germany was a desert, and it was called religious peace' (Pollard). Nearly 150,000 peasants had been killed in the revolt alone. The condition of the miserable remnant under the genial sway of the new gospel liberty was more enslaved than ever.

Lutheranism, therefore, ran counter to the just demands of the people; it became Erastian, respectable, lifeless. The temporizing and conservative attitude of the Lutheran Church may have saved the Reformation; but the baneful influence of such a course is evident in Germany to this day.

A glorious opportunity of allying popular aims to the religious movement was missed. Ever since the Peasants' Revolt the German Evangelical Church has had a great debt to pay and an obligation to fulfil. The alienation of the social democrats from the Churches is in some degree the heritage of the mistaken policy of those dark days. The Reformed Churches, more popular in their forms of government, adopted the strong but loveless theology of Calvin and repressed the kindlier humanitarian aspirations. Through many winding pathways are Christ's sheep gathered to the Good Shepherd. The time has yet to come when Christ's Church shall frankly say that its message is first of all, as Christ's was, to the weary and heavy laden, to the poor, the captives, the bound and the bruised.

ARCHIBALD W. HARRISON.

THE PASSION OF CHRIST AND ITS MUSICAL EXPONENTS

The Passion according to St. Matthew. By John Sebastian Bach. (Novello.)

THE history of the *Cantus Passionis* constitutes one of the most interesting and important passages in the development of music as applied to Christian worship. No religious system has been without its psalms and hymns and spiritual songs, for music seems to be meant, by its very nature, to act as the handmaid to devotion; but the *Cantus Passionis* constitutes a new departure. It is one thing 'to sing hymns to Christ as God,' as Pliny says the Christians were wont to do: it is quite another to sing or chant long portions of the Biblical narrative at services held on special occasions. The 'Passion Chant' bears the same relation to the modern oratorio that the miracle play of the Middle Ages bears to the modern drama; and both of them had the same purpose, namely, to present—the one through the ears and the other through the eyes—the saving truths of Christianity. Further, it was from this root that there grew up not only oratorio, but opera, for the connexion between them was at the first very close, the difference consisting in the predominance of one or the other element—the musical or the spectacular. In Italy the two were sometimes blended; and Liszt's *St. Elisabeth* affords a modern example of the same device.

As early as the fourth century Gregory of Nazianzen realized the possibility of deepening the impressiveness of the Passion Story by the aid of musical art. It had long been the custom to make the reading of the Gospel narratives of the Passion a prominent feature of the services during Holy Week; but Gregory, possibly under the influence of the Greek drama, seems to have favoured the

inclusion of chanted recitations and choruses. The history of the *Cantus Passionis* in the Western Church is very obscure; but in the sixteenth century the floating traditions upon the subject were gathered up and set forth in a volume published under the authority of Pope Sixtus V, and entitled *Cantus Ecclesiasticus Passionis Domini nostri Jesu Christi, secundum Matthaeum, Marcum, Lucam et Johannem*, and the four narratives seem to have been given upon Palm Sunday and the Tuesday, Wednesday, and Friday following. Apparently at first the custom was to divide up the narrative between the three 'Deacons of the Passion,' one taking our Lord's own words, another the narrative of the Evangelist, and a third the words of Apostles, or of the multitude, or of other characters. And when we come to the most highly developed musical treatment of the Passion Story, J. S. Bach's *Passion according to St. Matthew*, we shall see how his treatment is a direct and logical development out of this simple, original form. It is noteworthy that the cadences of the narrator's chant varied according to whether it was to be followed by the words of Christ or of the multitude—a remarkable anticipation, at a very early period, of the modern *leit-motif*.

The first significant departure from that form took place when Vittoria, in the sixteenth century assigned the exclamations of the crowd to a choir singing in four parts. Mendelssohn girds at these 'very tame Jews,' but the criticism is not so discerning as one has a right to expect from that quarter. Tame they may be in comparison with those who shriek 'Stone him to death' in his own *St. Paul*; but that is not a fair standard of comparison. Vittoria's innovation is a great advance upon the prevailing custom; and, further, Mendelssohn forgot that at that period the devotional, not the artistic, interest was paramount, seeing that the *Cantus Passionis* formed part of the Church's service at its most solemn season. The blending of the devotional and the artistic, in their highest degrees, was not an impossibility; but the genius to

accomplish that blending had not yet come on to the scene.

The second important departure may be said to have taken place when, in the seventeenth century, the old 'plain chant,' consecrated by centuries of usage, gave place to popular chorales, and even original melodies. We now enter upon the epoch of musical creation as distinct from mere adaptation: and when that principle had once asserted itself it is easy to see that there would be no return to the old form, but, instead, endless possibilities of development along a new line. The line of development in Italy was for the most part in the direction of dramatic effect. St. Philip Neri had initiated the custom of giving musical renderings of Bible scenes in the oratory of his church of St. Maria in Vallicella; and hence springs our familiar term 'oratorio.' But the tendency towards the dramatic was so strong in Italy that often opera and oratorio were only to be differentiated by their subject-matter. For instance Cavaliere's *La Rappresentasione dell' Anima e de Corpo* contains the following 'stage direction': 'If the performance be finished without a dance the vocal and instrumental parts of the last chorus must be doubled. But should a dance be preferred the verse commencing *Chiostri altissimi e stellati* must be sung accompanied by stately and reverent steps. To these will succeed other grave steps and figures of a solemn character. During the *Ritornelli* the four principal dancers will perform a ballet, embellished with capers, without singing.' When one compares such a disposition with the deep seriousness which found expression in the Passion Music of Bach, Handel, and Graun, the difference between German and Italian temperament becomes very manifest.

As early as the year 1704 Handel, aged nineteen, had set to music the Passion narrative according to St. John, and a few years later he set Brocke's libretto, which afterwards Bach used as the basis for his *St. Matthew Passion Music*. Handel's work is, as may be expected, not at all up to the level of his later oratorios; and, moreover, in

its English form it suffers from atrociously bad translation. There is, however, real pathos in the aria, 'Saviour, see my deep repentance.' But it is in the hands of Sebastian Bach that the musical treatment of the Passion Story reaches its climax. We have reason to believe that Bach wrote five settings of the Story in different forms. Of these we possess those according to St. John and St. Matthew, written respectively in 1724 and 1729, and that according to St. Luke—an early work the authenticity of which was long disputed, but which is now published by Breitkopf and Härtel as Bach's. Of the other two all we know is that that according to St. Mark was performed at St. Thomas's, Leipsic, on Good Friday 1731—most of the material having already done service as a funeral ode for a deceased queen; while the fifth, of which we have no independent survival, apart from what is incorporated in later works, was written in 1725 to words by 'Picander'—Christian Friedrich Henrici, that is to say—who wrote the 'Soliloquies,' which have so important a place in the *St. Matthew Passion*. That the works should have had such different fates is due to the fact that two settings—those according to St. John and St. Matthew—fell to the share of Emanuel Bach, who so carefully preserved all those of his father's works which came to him; whereas the unworthy Friedemann bartered his share for trifling sums. Of the three existing works the setting according to St. Luke is not much more than a glorified 'Service of Song,' with the narrative sung instead of read; of the other two, that according to St. John comes nearer to the typical oratorio, whereas in the *St. Matthew Passion* Bach has borrowed the resources of dramatic art to enhance the impressiveness of his presentation of the story.

The real significance of the *St. Matthew Passion* can only be realized when due regard is paid to the deep attachment of the German people to the religious drama which had been for centuries an integral part of the national life. The famous Ober-Ammergau play is, as a matter of fact, not by any means unique, except in so far as it is the

only example which has survived to our own times; but in the seventeenth century these religious dramas were still numerous, and wielded a deep influence, as did the old mystery plays in England. Spitta, in his monumental *Life of Bach*, conscious of this long-standing and deep attachment of the German people to the religious drama, and realizing the essentially dramatic nature of Bach's settings of the Passion Story, applies to them the designation 'Mystery'; and the designation, especially in the case of the *St. Matthew Passion*, points to its undoubted lineage. Except for the absence of gesture and of scenic effects the work is a drama.

It was to Dr. Deyling, Bach's ecclesiastical superior, that we owe the original suggestion of a setting upon this magnificent scale. Bach was for the most part miserably unfortunate in his relations with his employers. He found them unsympathetic, narrow, and unintelligent; they, on their part, found him obstinate and self-willed; and when arranging for the appointment to a certain office in the city they publicly expressed the hope that they might fare better than they had done in their choice of a cantor. We may safely assume that there were faults on both sides. The artistic temperament is not one that blends particularly well with that of the typical town-councillor, as every leading musician would bear witness from his own experience of municipal authorities; and Mendelssohn, bright and sunny as he was, found the Dusseldorf councillors a great trial. But in Dr. Deyling Bach had as his immediate master one who understood him and his art, and was determined to make the most of him in the interests of the Protestant Church. For it was just at Easter that the gorgeous pageants of the Roman Church exercised the greatest influence, and it is not too much to say that he conceived the idea of making the musical presentation of the Passion Story a counter-attraction to the celebrations of the Mass, associated as they were with the music of the best composers of the day. The *St. Matthew Passion* is the outcome of this suggestion, and it was first performed

on Good Friday 1729, in the church of St. Thomas at Leipsic.

There are two occasions in the history of modern music which stand out from all others to the present writer; occasions to which he would fain project himself that he might realize to the full the glory of the first breaking of a light now so familiar. One of these occasions was the production of Mendelssohn's *Elijah* at the Birmingham Festival, and the other the production of the *St. Matthew Passion* at St. Thomas's, Leipsic. Imagine a vast church, filled with an eager but reverent crowd joining in the popular chorales which are so prominent a feature of the work; on either side of the chancel a full chorus, each with its own organ and orchestra; such is part of the framework of the picture. And more than the framework, for the conditions under which the work could be performed at that church unquestionably influenced the composer in the way in which he mapped out his effects; and the same conditions are answerable for the fact that from that day onwards the work was never performed outside of that church until exactly a hundred years later. Mendelssohn—when only a lad of twenty years of age—revived it at Berlin, and by so doing gave an impetus not only to the study of Bach's music, but to the development of musical art generally, which makes that revival an epoch-making date. Not many churches could have accommodated two full choruses, and fewer still possessed two organs. How it came about that there should be two organs it is difficult to say. The smaller was the older, and in its earliest form dated from 1489. The larger, which stood opposite to it, was first erected in 1525, and had twice been enlarged in the two hundred years between that date and Bach's arrival in Leipsic. To us, with our modern ideas, the specification is an amazing one, not only for what is omitted, but for the preponderance of mixtures. Either the designations bore then a very different significance from what they bear now, or else the tone must have been far more strident than would be congenial to our

ears. Probably the former is the more correct view, for all Bach's works for the organ pre-suppose a preponderance of diapason tone.

Of the impression produced on that Good Friday afternoon—of the nature of the performance, or even the name of the preacher of the sermon which separated the two parts of the work—we know nothing; and we must pass on to notice certain outstanding features of the work itself. So far as the general structure is concerned it will be sufficient to say that the narrative of the Evangelist is, according to ancient custom, assigned to a tenor soloist, and Dr. Deyling most wisely stipulated that the very best singer available should be selected for this part. It is a most exacting task, not only for its inherent difficulty, but also because the music is laid so largely upon the higher reaches of the voice; and the present writer has heard one of the greatest singers of the day fail hopelessly to make the part effective, or even bearable at times. It is said to have been one of Sims Reeves's greatest achievements; and of Edward Lloyd the same may perhaps be claimed. In connexion with this matter of pitch, it is important to remember what is stated by Spitta in the Appendix to his second volume, that the organs in St. Thomas's Church were tuned to the lower pitch. The words of Jesus are assigned to a bass soloist; and a notable feature of Bach's treatment of these utterances is that whereas the narrator is accompanied by a harpsichord, the words of Jesus are, with one exception, accompanied by a quartet of strings. The exception is an indication of the deep religious thought which possessed the composer. The words, 'Eli, Eli, lama sabachthani,' are sung to the accompaniment of the organ; and the sense of desolation betokened by the words finds musical expression in the withdrawal of the accompaniment which is associated with the Saviour's other utterances.

The 'reflective' element in the work is reminiscent both of the mystery play and of the Greek drama. The Greek chorus has usually for its function the moralizing upon

the subject-matter of the drama, and very often represents a superior 'man in the street,' or public opinion. In the *Passion Music* the soliloquies, written by Picander, may not attain to very lofty literary excellence, but they most adequately point the meaning of the story; and some of the finest elements in the poem of Brocke's, upon which Bach—like Handel—based his work, belong to the reflective order. Sometimes these 'reflections' are assigned to the chorus—the representatives of the *Turbae* of the older treatment—sometimes to soloists. Of the latter notable instances are 'Come, blessed cross,' and ''Twas in the cool of eventide'; of the former, instances will come up for notice directly; while sometimes, as in the case of 'With Jesus I will watch,' the two are combined. The chorales also serve the purpose of enforcing the message. These chorales were tunes which had already won the popular ear: and the one which is used by Bach no less than five times had been well known as a love-song a hundred years before. But the same melodies appear in vastly different dress, according to the nature of the words, as will be seen from a comparison between Nos. 21 and 72. How truly the chorales enforce the message may be seen from No. 16, to quote only one instance. Following upon the eager interrogations, in imitation, of the chorus, 'Lord, is it I?' comes the chorale, 'My sin it was that bound Thee'—a fine example of the gospel in art.

A striking feature of Bach's work is the place assigned to the accompaniment. A glance at the accompaniments to the solos in the *Messiah*, for instance, will show that in Handel's own score—as distinct from Mozart's beautiful but most incongruous embellishments—the orchestra did little more than support the voice with chords, the nature of which was often indicated only by figured bass on the organ copy. There is no suggestion, as a rule, of any thematic independence. But Bach anticipates the modern school of composers in his treatment of the orchestra, which repeatedly works up material which is in no sense derived from the vocal parts, and it is often impossible to

say whether the voice accompanies the orchestra or the orchestra the voice. In 'See the Saviour's outstretched arm,' and 'Come, blessed cross,' the more clearly marked melody is given in the former to the oboe da caccia, in the latter to the viol da gamba. In 'Have mercy upon me, O Lord,' the melody is shared by the violin obligato with the contralto soloist; but although in this case, unlike the other two just referred to, the melody dealt with by both vocalist and violinist is the same in its germ, the development is given out far more amply by the latter; and as played, for instance, by Dr. Joachim at the Birmingham Festival production a few years ago, it abounds in pathos and emotion.

The harmonization of melodies by other melodies, which is the very essence of counterpoint, finds striking exemplificafions not only among the arias, but also among the choruses. Take, by way of example, 'O man, thy heavy sin lament,' which was used by Bach in two other settings of the Passion Story before it found an abiding resting-place at the end of the first part of this great work. It is a noble example of how that which always seems to be so technical and academic becomes, in the hands of a master of the craft, instinct with beauty and life. The chorus is written in four-part florid counterpoint, the *canto fermo*—a chorale—being taken by the trebles; while, added to it, is an independent figure on the violins, which greatly deepens the pathos: and the whole stands out as a superb piece of sanctified scholarship. The same characteristic is to be seen in the combined solo and chorus, 'With Jesus I will watch,' where, in the choral replies to the soloist, eight times over the same motif 'And so our sins will fall asleep,' occurs, sometimes in inversion, sometimes with its accompanying theme in inversion. But standing out from them all is the great chorus with which the work opens, 'Come, ye daughters.' It is here that the dramatic use of antiphonal singing is most effective. The first chorus appeals to the faithful to weep with them over the spectacle of divine sorrow; but when they cry 'Behold

Him!' the second chorus answer with 'Whom?', fortissimo on the higher reaches of the voice; to which the first chorus answers, 'The Bridegroom.' And these interrogatories continue, with the added feature of a ninth part in form of a chorale, until shortly before the close the two choruses unite on the initial theme, only to break out into the interrogatories again in the last few bars. When one remembers the 'disposition of forces' in St. Thomas's Church the intensely dramatic effect of these challenges will be manifest.

The same antiphonal treatment, with the exclamatory element, appears in a most remarkable form in 'My Saviour, Jesus, now is taken.' The introduction, a duet in two parts between flute and oboe, ushers in a duet in canon between the soprano and alto soloists; but before half-a-dozen bars have been heard the chorus, representing the disciples, burst in with cries, 'Leave Him; bind Him not,' and the same feature occurs several times during the duet, which eventually leads into the chorus, 'Have lightnings and thunders in clouds disappeared,' expressing the amazement of the disciples that human insolence should have been allowed to proceed thus far. Then all of a sudden the double chorus breaks off staccato, fortissimo, on a full close; and after an impressive and prolonged silence the two sections of the chorus, accompanied by an agitated figure on the strings, cry to each other, 'Now open, thou bottomless pit without terrors,' that the 'murderous throng' may be overwhelmed.

The dramatic effect of this scene is marvellous, and it reveals Bach using the utmost resources of musical art for the presentation of his message. But the message was first, and the dramatic effect essentially subsidiary to it; and there is no more striking proof of this than the fact that Bach did not close his first part with this moving and exciting chorus, but followed it up by his enforcement of the meaning of the whole Passion—'O man, thy heavy sin lament'—lest the hearers should be led away by the majesty of artistic creation, and allow themselves to forget

the great message, 'Thou art the man!' Thus did Bach use the resources of musical art to enforce the gospel, and to make the new musical drama continue the didactic mission of the national religious drama of former days. Each age has its own manner of expressing its deepest emotions, and bringing home the truths of religion. It seems a far cry from the 'three deacons of the Passion' to Bach's nine-part contrapuntal chorus, with the two organs and the two orchestras. But the spirit was the same, and in the *St. Matthew Passion* we have the homage of the most exalted musical genius to the great redemptive work of Christ.

W. FIDDIAN MOULTON.

Notes and Discussions

EVOLUTION AND REVELATION

THAT 'evolution' is compatible with 'revelation' is the common goal arrived at by different paths in two well-reasoned articles which occupy half of the January number of the *Deutsch-evangelische Blätter*. Throughout the last quarter of the nineteenth century this scholarly review was edited by Dr. Willibald Beyschlag; the senior editor is now Dr. Erich Haupt of Halle. In one of the articles referred to Superintendent Hermes considers how the idea of evolution affects the Christian view of the world; in the other article Dr. Martin Schian discusses the bearings upon Christian faith of modern evolutionary methods of studying the history of religion. Of necessity both writers traverse ground which is familiar, but in each article there are points of interest to which it may be profitable to direct attention.

Herr Hermes recognizes that the theory of evolution cannot claim to be established as the result of exact scientific research; but when devout scientists hold that it is the most probable interpretation of natural phenomena, he urges Christians to listen to 'what the Eternal is revealing by these new tones in the harmony of the universe.' At the same time, he reiterates Lotze's warning that 'when men have to give account of every unprofitable word that they have spoken, the responsibility resulting from the use of the expression "natural evolution" will be heavy.' Many who thus speak ought to say 'natural descent,' for Darwinism and Evolution are not identical.

Good use is made of an address delivered before the 1906 Congress of Scientists, and at their own invitation, by the philosopher Dr. Th. Lipp. Amongst other notable utterances this is quoted: 'He who uncritically introduces words like energy, force, capacity, &c., into natural science degrades it to mythology.' Many reasons are given for regarding the theist's belief in creation and in purposive evolution as a more reasonable solution of the problem of the universe than the

mythology of atheism. Materialists, who deny the existence of a creative and directive Will, are driven to endow atoms with souls. On these and other lines of argument the conclusion is reached: 'Evolution is conceivable only as the gradual unfolding of transcendental and divine forces in the world of phenomena.'

The highest stage of evolution of which we have knowledge is the human personality. Free-will introduces a new factor into the evolutionary process. 'Freedom—necessity': these two words represent the most difficult problem of philosophy, but their combination in experience is the very life of religion. 'The feeling of absolute dependence blends in the consciousness of the believer with the feeling of the most joyous, world-overcoming freedom. This is conceivable only by him who sees in God both the ground and the goal of evolution.' The mention of freedom raises the question of the possibility of sin. Misuse of freedom is the explanation of degeneration. Hence the folly of regarding degenerate forms of religion as the original types, forgetful of the truth pithily expressed by Titius: 'The history of religion reveals more *de*ligion than *re*ligion.' In the realm of personality 'evolution is subordinate to freedom, although freedom is a factor in the evolution.'

From one point of view degeneration is an evolution—an evolution of evil; and the opposition between inherited downward tendencies and freedom in its upward strivings is overcome only by a divine revelation. Even in revelation it may be possible to trace stages of evolution, but in its beginnings revelation is the disclosure of the divine nature in the interests of mankind. In a sense revelation is subject to the law of evolution, but the evolution of revelation is guided by God's loving purpose concerning man. The soil needs to be prepared for the reception of the seed of divine truth. Hence, according to human capacities for receiving a divine revelation, that revelation progresses from stage to stage, as e. g. from Moses to Jesus. Revelation, like evolution, is purposive, teleological. Its aim is to raise men to fellowship with God—yea, to make them partakers of the divine holiness. What Lessing calls 'the education of the human race,' the Christian theologian calls the conferring on mankind of the blessings of grace. Grace is the eternal and transcendental ground of the evolution, and the transcendental becomes immanent through faith. This is not Pantheism; it does not identify God and Nature. It

may be described as Panentheism; it sees 'all in God,' and it ascribes glory to Him, because 'of Him and through Him and unto Him are all things.'

The Father of Spirits is all and more than all that philosophers mean by the unitary ground of the world. He is the primary cause of the evolutionary process; He is also the Creator of personal spirits, made in His own image, and He is the God and Father of our Lord Jesus Christ. Revelation is pre-eminently an act of divine free-will; but the media of revelation are human personalities. Therefore, the progress of revelation is at once an historical evolution, and the result of personal initiative. Divine revelation culminates in an historical person, who was 'the bright, consummate flower of humanity.' But to place Jesus Christ by the side of the prophets of Israel, the sages of Asia, or the heroes of Greece, is to see that evolution cannot account for Him. Because He is the Son of God, His revelation of the Father is all-sufficing. In Him God comes near to men, imparts Himself to men; that divine self-communication is not only the highest revelation, but it is also the goal of evolution.

Finally, Herr Hermes shows that in Christian experience there is a blending of revelation and evolution. Luther taught that we are 'sanctified in faith,' as well as that we are 'justified by faith.' The sinner's pardon is a divine act, a revelation of God's grace; but it is also the beginning of an evolution, and the goal of that evolution is more than personal holiness, it includes the establishment on earth of the kingdom of heaven, and its consummation in the ages to come.

In Dr. Schian's article a clear distinction is drawn between the use and the abuse of the historical method in the study of the science of religion. The motto of some is 'evolution, not revelation'; their endeavour is to account for the ethics and doctrines of Christianity as an evolution from the customs and beliefs of the Babylonian and other primitive peoples. But evolution and revelation are not mutually exclusive alternatives.

The scientific study of the history of religions may prove that there has been evolution; it cannot account for the rise of religion, or for the new elements in any particular religion. In other words, the *science* of religion cannot explain the origin of religion by processes of natural evolution. The mysteries encountered, as the evolution of religion is traced, leave room for God, and find their only satisfactory solution in the thought

of a divine revelation. There is, indeed, a mechanical conception of revelation with which historical evolution is incompatible. But a genuine belief in a divine revelation which was perfected in Christ is quite consistent with all really scientific results of the comparative study of methods of revelation. If He be what Christian faith knows Him to be, then the more thoroughly Christianity is compared with other religions the more certainly will it be made manifest that whilst rays of divine revelation, more or less bright, have shone upon the disciples of other masters than our Master and Lord, in Him alone is the glory of God revealed in all its fullness.

J. G. TASKER.

WHAT JAPAN READS TO-DAY

AFTER centuries of seclusion the Japanese have suddenly changed their modes of life and come into line with civilized nations. That the pendulum of their thought and action should have swung so rapidly, and over such a wide arc of vibration, is a striking phenomenon. Writing in a Tokio magazine, Inazo Nitobe traces it 'not to a radical metamorphosis in the cellular tissue of our race'—indeed he playfully complains of foreign students of Volkerpsychologie who find the Japanese fit objects of analysis and dissection. His explanation is that up to 1868 Confucius was the head master of Japan, and the Buddhist priests his understudies. With the removal of these adverse conditions their inherent force found expression, and the 'spring-uprush' of national activity was a growth, not a graft; a pullulation, not a generation. We are not of those who have regarded Japan as a pleasure park for European excursionists, and its mission that of supplying our homes with quaint specimens of art; yet we confess a gentle regret that its delicate underworld of sylphs and fairies should disappear before the genii of chemistry and militarism. An attempt is being made to revive Shintoism. Retired professors of Confucianism are offering to reoccupy the chairs of moral instruction. Tokiwo Yokoi ridicules this movement as futile, and alien to the national instinct. That these venerable professors of an exhausted cult should sit in rooms fitted with the

newest scientific apparatus and teach eager-faced youths whose minds are full of the latest theories in physics and biology is to him 'the last word of obscurantism.'

Four years ago the present writer called attention in Liverpool to the value of Japanese scientific literature. Translations of Prof. Nagaska's *Researches in Magnetism*, and Japanese treatises on the Higher Mathematics and Physics are now studied in the University. On the other hand, Spencer, Darwin, and Tyndall are translated into Japanese and widely read. Among modern political writers we may mention the Marquis Ito, whose *Constitution* is the text-book on Political Economy. Tokutomi's *Japan of the Future* has passed through five editions in two years. Mr. Tokutomi is a Christian, and he believes that 'the succession of human events manifests the reign of divine law. The good gives way to the better, and the unjust is overcome by the just.' A writer of a different type is Mr. Ukita, professor of History and Philosophy. He is the centre of the new Asian movement. He resents 'the contumely thrown upon the Eastern races' as shown in their exclusion from America and our colonies. His policy is to unify the peoples of the East, that at some propitious moment 'they may stand together on the principle of Asia for the Asiatics, and put an end for ever to the execrable European system of plunder and tyranny.'

Poetry pervades Japan like a golden atmosphere. It is unlike any other. It is natural imagery, sweet sentiment, generous emotion, lofty desire. It is light, music, soul, and must not be mingled with elements less fine. Like the single stroke of a temple bell, the perfect Japanese poem sets undulating in the soul a succession of tremulous aftertones. General Kuroki's 'Swan' is known and quoted everywhere. The Mikado writes excellent poetry. His 'Prayer' is faultless in form, but it is difficult to express in English verse its liquid sonances.

> O God! who dwellest in the realm of purest light,
> In Essence, Substance, and in Intellect divine,
> The Lord unique of Time and Space; yet from that height
> Supernal, condescends to rule both me and mine.
> To Thee I come for shelter from all human guilt;
> Protect Thou me from penalties of sin; and wilt
> Thou lave me from my life's impurities. I dare
> To ask a gracious answer to my lowly prayer.

The chief modern novelists of Japan are Yano, Sudo Nansui, and Gensai Murai. Murai's historical novel on the war (*Tears of Blood*) has had a wonderful popularity. Latterly his books have taken a more didactic turn. 'How to make homes happy, to rebuke social evils, and to save the people from them,' is his aim. His *Sake-Doraku* (Drink Pleasures), 1902, is a strong temperance story. Thirty editions of his *Kwi-Doraku* (Home Pleasures), 1903, were sold in six months. The spirit of his teaching is 'Bushido,' the soul of honour, and 'Kakugo,' which means fidelity in duty, simplicity in life, fearlessness in death. In *Hana* his hero is on board a torpedo-boat. The deadly tube is launched. The Russian ironclad reels. Excited by their success, his men begin to cheer. 'Don't cheer, boys,' he cries; 'we have done our duty, but eight hundred men are about to die. Bushido, kakugo.' And this represents the spirit of Japan. A relentless accomplishment of the purpose in view mingled with a sweet and grave seriousness.

Taken as a whole, their modern literature exemplifies this. Volcanic forces underlie external impassiveness. Beneath the simple is the abysmal. Their manners are gentle, their speech soft and musical; but there are the iron jaw, the clamped lips, the brow of the fanatically resolute. It may be that Japan will yet be christianized. If so, this people, who carry loyalty and personal sacrifice to the supremest point, will become the grandest missionary force of the future. The ideograph which stands for Japan is 大. The four cardinal points represent the world; the upper segment of the circle is the rising sun; the complete form is 'Japan, the rising sun of the world.' May we turn this antique ideograph into a prophecy? The cross remains, the august symbol of the Christian sacrifice; but its image falls upon this rising sun of the Orient, which in its turn radiates its gracious splendour over both hemispheres.

E. Theodore Carrier.

AN OLD PROBLEM AND TWO SOLUTIONS

Suffering has the habit of presenting itself to man not only as an experience, but also as a problem; as something to be endured, certainly, but also as something to be explained if

possible. That is where mankind apparently differs from other animals. Suffering comes as an experience to all, but as a problem it comes to man alone. A sick animal is not troubled about the origin of pain, nor apprehensive about its consequences. Its suffering is of the body only, and never of the mind. Man, on the contrary, suffers from mental distress far more than from physical. He not only suffers, but proceeds to augment his suffering by demanding—ineffectually for the most part—to know the reason why, and to be told how to abolish suffering from the world. It is a recurrent problem, and no solution seems to be quite satisfactory.

In the Old Testament, Jeremiah faces the problem from the point of view of the community, and the writer of the Book of Ecclesiastes from the point of view of the individual, and neither is able to solve it with satisfaction. In still earlier times, Zoroaster postulated two elemental forces in eternal conflict, and, of course, must have discovered very soon that he was but restating the problem, and not by any means solving it. But, of all the philosophies of pain, that of the Buddha, five centuries or more B.C., seems to have come nearest to the modern conception of, at all events, the problem. Gautama had quite our own Western and twentieth-century impatience of pain, and was determined quite as resolutely as we to find some way of repressing it. His intolerance of the ills of life reminds one quite irresistibly of the eager reformer of to-day, who thinks it scandalous that science has not abolished toothache, nor political economy the slums.

But, unlike some modern zealots in a hurry, Gautama, in his leisurely Eastern fashion, set himself to probe the matter thoroughly before propounding a remedy. He gazed patiently at the facts before formulating so much as a theory to account for them, and, still more, before advocating a method to cure them. The woes of life appeared to him in visions of the manifold sicknesses of men, the decrepitude of age, the pains of death and of birth. He saw man vainly endeavouring to raise himself above the brutes, and succeeding only to be frustrated by the decree which destined him to die. Man was ever becoming, but never being. Life was but an illusion which tempted each generation in succession onward only to lead to ignominious failure.

He turned to the religious systems of his day, but they held out to him no more hope than the *Clarion* finds in Christianity.

The Vedic gods of his people were gods for a conquering folk, friendly gods of sky and air, whose praises were sung by people whom they led to victory, just as Christianity is said, by those who do not experience it, to be the religion of the comfortable classes. He found no note of gloom or despair in the Vedic religion, nothing but an easy-going optimism which had no message for the dejected and the broken-hearted.

> I am as all these men
> Who cry upon their gods and are not heard,
> Or are not healed.—Yet there must be aid!
> For them, and me, and all, there must be help!

At first, however, Gautama despaired of help. He resolved that he would ignore the suffering which he could not aid. He would go forth from it all and live his life in ascetic solitude. So he turned away from stately minarets and soaring spires, and his aspirations found their appropriate symbol in a mound instead, a mound which encloses rather than uplifts the soul. The Sākyan land of his birth was itself far removed from Aryan homes. He was not of the privileged caste, nor cared to be.

At length illumination came. He found the ills of life to consist essentially of disappointed hopes, of frustrated desires. The desire to live was the reason why death was bitter. The desire to live happily accounted for the pain of defeated schemes of life. It should henceforth be his aim to rid his soul of desire, to accomplish the unselfing of the self in him, to harbour no passion of hate, or love, or hope, and in meditation and seclusion to attain unto Nirvana. When eighty years of age he said to his disciples, 'Be ye a lamp unto yourselves; be ye a refuge to yourselves; look not for refuge to any but yourselves.' That was his teaching to the end.

There are still some men who find a soul of truth in this. Matthew Arnold, if not Edwin, is a prophet for them.

> Yet they, believe me, who await
> No gifts from chance, have conquered fate.

That is sheer Buddhism, and not bad teaching either. Compare with it the homely philosophy in current use which bids us learn to do without the things beyond our reach. Satisfy your desires if you legitimately may, but otherwise suppress them. And we are not to forget that a Buddhist would find some sayings of our Lord much more congenial than we find them, much more in harmony with Buddhist conceptions than

with ours. The whole passage (Matt. vi. 25–34), beginning with, 'Be not anxious for your life,' and ending with the same exhortation, would present far less difficulty to a devout Buddhist than it presents to a devout Western Christian.

Buddhism makes little or no appeal to the Western mind. The modern solution of the problem of pain is just the opposite of the Buddhist. Not to annihilate desire, but to satisfy it—or, at all events, to provide for each one the opportunity for its satisfaction—is the aim of present-day Western reformers. Socialism is born of the new or recrudescent intolerance of unsatisfied desire. Neither the Buddhist attitude nor, to say the truth, the attitude of the Sermon on the Mount, finds hearty acceptance. There is for us little but absolute misfortune in suffering, little that is wholesome and remedial. To deny ourselves is foreign to our natural impulses, and is only induced in us by the sheer grace of God. But we should at least remember that that, or something very like it, is the attitude which has recommended itself to millions of human beings, our fellows in the East, through centuries of human history, as the true solution of the problem.

HENRY T. HOOPER.

LEPERS AND LEPROSY IN BURMA

THE question of leprosy has challenged the skill and intellect of the greatest thinkers of our age. Problems as to its cause and means of transmission are of considerable interest, while the possibility of a cure invites, whilst it baffles, the deepest research of the medical faculty. No disease is more wrapped in mystery. Theories are easily propounded, and apparently as easily disproved. Perhaps the only unassailable proposition with regard to leprosy at present is that it is incurable.

Burma is to be congratulated on the fact that it has possessed an earnest worker who made a valuable discovery in the direction of a cure during 1904. All await with deep interest further results of research carried on by him and other experts, and some of earth's optimists are not without hope of living to see the day when science will proffer a specific which shall work the miracle for which the world is waiting. Of the various remedies suggested, all have been tried; and though some cause alleviation of suffering, none has yet produced a cure.

This alleviation of suffering is of itself no small boon to the leper, for it must be remembered that a leper may suffer also from consumption (a very common form of the close of leprosy), rheumatism, chronic dysentery, scrofula fevers, abscesses, dropsy, bronchitis, anaemia, ophthalmia, &c. 'By the healing of wounds and careful dieting, there may be temporary improvement in the leper's condition, yet there is never more than a checking of the disease. He can, as yet, hope for nothing but a leper's slow decay. His weakened frame can ill withstand attack, and he falls an easy prey to one or other of the diseases referred to.'

Leprosy was known as a scourge in the time of early Israel. It is read of as existing in ancient Greece. It is of common note in the New Testament. In the Middle Ages it ravaged Europe, and was known to the school of Salerno as 'mal morto.' To-day Norway is the only European country in which leprosy is common. Twenty years ago there were 900 lepers in the asylums of Bergen and Molde.[1] A few cases were reported in 1886 in Sicily, in Malta, the Levant, the Crimea, and Astrakan. It is common in India and Syria, Arabia and Burma. It has been known for ages in China and Japan. It is more or less prevalent in Africa, in the Islands of the Pacific (notably the Sandwich), in the West Indies (especially Trinidad), in Central America, and on the coasts of Brazil.

Leprosy is essentially one and the same disease the world over. Two forms are more prevalent, viz. the tubercular and the anaesthetic, but these two are often combined in one victim. The disease begins insidiously, usually by white patches on the skin. Often red and visible patches, of varying size, follow. Then the flat, firm, raised nodules of tubercular leprosy appear, and the lymph glands become enlarged. All forms of leprosy end in the ulcerative stage, which usually results in necrosis and the dropping off of the limbs. One of the most noticeable features of the disease is *the slowness of its progress*. Its incubation period has, by some experts, been put down at nine years. In spite of much pain in a leper's life, there are not lacking periods of brightness: 'In many instances the larger portion of suffering is confined to particular seasons, such as when the disease, reaching certain stages of its development, takes a more active form, or, when the rapid decline into the

[1] There appears to have been a rapid diminution in the number of lepers in Norway of late years.

valley of death is made. It would seem to be a merciful provision of Providence that anaesthesia should play a very beneficent part in these sad cases, and thus secure that many of their days should be spent comparatively free from pain.'

'Many persons, though afflicted with leprosy, are yet able to perform some of the slighter household duties of life, and in the best regulated of the charitable institutions established for their maintenance the lepers are encouraged in such light tasks. Some are capable of carrying on the trade which formerly was their means of earning a livelihood, and frequently employment can be found on leper home premises for carpenters, cobblers, gardeners, and the like. It is not much that the ablest can do, it is very little that the majority can do; and in their crippled state it takes lepers a long time to carry out even light tasks: yet in the very attempt there is produced or maintained a commendable spirit of self-respect, and the performance of these duties tends, of itself, to reduce the many hours of monotony and enforced idleness which are part of a leper's lot.'

It is fair to state that what a Fellow of the Royal Society wrote in 1891 may still be written to-day: 'The essential cause of leprosy is entirely unknown.' Of course there are theories, and even probable theories, as to its origin, but the above statement is a fair one. One is inclined to believe with Prof. Jonathan Hutchinson that food contains the leper bacillus, and that of all viands the most probable cause of the disease is decomposed fish. This view is in agreement with the presence of leprosy not only on the sea-coast (vide Norway), but also in the neighbourhood of great rivers and inland seas, or lakes, as in Burma, Siam, India, &c. It accords with the prevalence of leprosy in Europe in the Middle Ages, when salt fish formed the principal animal food throughout the winter. But, to show how difficult is the solution of the problem, it may be stated that leprosy does not appear in many parts where fish, fresh and putrid, is eaten, and it is prevalent in certain districts where fish is not an article of diet. Abstention from fish diet has had remarkably ameliorative effects in leprosy cases under Hutchinson's own notice. Still, the treatment for leprosy has been, up to date, almost hopeless. As a medical expert says: 'Various drugs have been vaunted from time to time, and all in turn have been discredited.' Chaulmoogra oil is one of the best remedies for the alleviation of symptoms; that it does

more cannot be asserted. Injections of Koch's fluid have been tried in England and France, but the results are small. Now and again a cure is heard of, but it turns out to be but the *quiescence* of the disease. In spite of this, one cannot but believe that the day will break on which science will, at length, unravel the mystery and the leper will be cleansed. Meanwhile, there is no question as to the need for succouring the victims of this scourge, and common humanity demands that such means of alleviation as are possible shall be placed within their reach.

Reference has been made to the fact that Burma possessed a medical man who, during 1904, made a discovery in the direction of a cure. Although up to the present time this discovery has failed to fulfil its highest expectations, yet it has included such a notable advance upon previous experiments as to make it of considerable interest. The serum discovered was called 'Leprolin,' by Captain Rost, and had its origin in his discovery that the germs of leprosy can be cultivated in media from which the salts of chlorine have been extracted. Following up the important discovery, he extracted the chlorine salts from nutrient media by distillation of beef extract in a current of superheated steam, and, later on, by simply dialysing through an animal membrane. On such media the bacillus of leprosy grew with the greatest ease, and had all the characteristics of the *Bacillus leprae*. He cultivated quantities of the bacillus in Pasteur flasks, and produced Leprolin by filtering the culture several times through a Pasteur filter. With the addition of glycerine this formed a powerful toxin, or poison. The discovery of the method of cultivating the bacillus of leprosy outside the human body is, in itself, a notable advance.

So far as experiments in the 'Leper Home,' Mandalay, founded by the Rev. W. R. Winston in 1890, have been tried, they seem to indicate that Leprolin checks the progress of the disease temporarily only; but although Leprolin does not appear to be the long-looked-for specific, yet it may possibly prove to be a step in that direction. Injected at intervals of about ten days into the muscles of lepers, it causes a most marked reaction: the temperature rises sometimes three or four degrees, the tubercular patches become swollen and painful, and there is a feeling of extreme nausea. These symptoms are the more pronounced the more the disease has advanced in the system, and usually persist for two or three

days. As the injections are continued the symptoms appear, but in a lessening degree. When the disturbance caused by the injection has subsided, the patients declare that they feel able to move about with greater ease; sensation, dulled or destroyed by the disease, seems to show signs of returning; open sores heal up, and tubercles are reduced in size. And yet, after a time, patients appear to become proof against the serum, and the healing up of sores, &c., is demonstrated to cause but temporary relief to the suffering. May the day quickly dawn on which this most foul of human diseases—this living death—shall be not merely eased for a time, but entirely banished from the earth!

Leprosy is held to be contagious, but cases which can be traced to ordinary contagion are exceedingly rare, while striking examples are quoted by leprosy experts to dispute the theory.

It is also considered hereditary, though not necessarily so. As a matter of observation it has been found that children separated early from leprous parents have a good chance of complete deliverance from the disease. On the other hand, similar cases develop leprous symptoms, which, except on the theory of heredity, would be very difficult to explain. A case is quoted from Mandalay in which a man was brought to the 'Home' whose wife had been a leper for many years, and who had borne him four sons; the first and third were lepers, the second and fourth untainted.

Where possible—and in Mandalay it is possible—the untainted children of leper parents are cared for away from the 'Home,' and are examined medically from time to time for traces of the malady. It is hoped that in these cases the disease will be entirely avoided. Already many of the imperilled lives have been saved to health and usefulness by the work of the 'Home' in Mandalay, and, doubtless, many cases might be recorded from different parts of India and Asia in which the segregation of such children has been the human factor of physical health and salvation from this terrible disease. Meanwhile, the need is as imperative as ever to succour the distressed and care for the dying, and this the Mandalay 'Home,' and other kindred institutions, do in offering sustenance to the destitute, comfort to the stricken, and shelter to the outcast and forsaken.

A. T. V.

Recent Literature

BIBLICAL AND THEOLOGICAL

Canon and Text of the New Testament. By C. R. Gregory. (T. & T. Clark. 12*s*.)

Dr. Gregory is probably the only man living who could boast that he has written an important work of scholarship in Latin, German, and English. Every student of Textual Criticism knows his *Prolegomena* to Tischendorf; and all for whom much German is not a weariness of the flesh know his big later work on the same subject of Textual Criticism. Now he traverses the same ground, together with the equally large subject of the Canon, in English—or, shall we say, American? The reservation is necessary, for this book brings home in a most startling manner the magnitude of the difference that there is in our own language, in its colloquial form, on the two sides of the Atlantic. This remark is closely connected with the comment which rises first to the lips of any one who picks up this volume. A series inaugurated by Driver's famous *Introduction*, and continued in so many solemn and learned volumes, does not prepare us for an absolutely popular summary of two big subjects, written in a style which is often positively jaunty. It is clear that Dr. Gregory felt the impossibility of squeezing a technical abstract for students into 500 or 600 pages, and he therefore resolved to chat at large for the benefit of the general reader. In this object he has been, as a whole, very successful. The book is thoroughly interesting, and though there are not a few places where the language is, for us Britons at least, as hard to understand as Paul's epistles were according to the writer of 2 Peter, there is no doubt that an intelligent reader who wants no technicalities can get from the book just what he needs. The difficulty comes in when we wish to use it as an authority in serious discussion. When the question is whether an important New Testament

book was in use early in the second century, it is not enough for us to have even Dr. Gregory's *ipse dixit* that it was quoted by an early Father. We want to know whether this is an accepted fact, or only the opinion of a convinced defender of the tradition; and above all we want a foot-note to tell us where this quotation may be found. But for all this we have to go to Westcott still: never a foot-note, or even a word of Greek, adorns this book, except in quite a few places. Moreover, Dr. Rendel Harris has shown in the February *Expositor*—in an article which ought to be read by every student of this book—that there are not a few serious mistakes in points of fact which make the absence of references decidedly unfortunate when the book is to be used for any but popular purposes.

One turns with special interest to the second part of the book, in which one of the very first authorities on the Textual Criticism of the New Testament tries to bring a general summary of his science into 230 pages. There are many points that might be raised upon this section. There certainly seems to be a decided lack of proportion. Many comparatively small points are dealt with at length, and many momentous questions are practically ignored. The general effect, however, is very good. These chapters should help a general reader to understand the principles of an extremely complex science, and they tell him a great many very interesting facts about the history of our New Testament. But we cannot say that Dr. Gregory has been very successful in his terminology. For instance, his new name for what Griesbach called the 'Western Text' embodies a theory which we are bound to treat with respect because of its author's pre-eminent right to speak. But the 're-wrought text' will convey but little meaning to the ordinary reader, whether the experts approve or disapprove the meaning which Dr. Gregory intends. As to this we confess to a sense of grave disappointment that the author has not even alluded to Prof. Burkitt's recent theory, according to which the 'Western Text' becomes a reality after all. A sentence or two to describe this most important theory, and give some indication of Dr. Gregory's attitude towards it, would have been specially welcome.

But we cannot further pursue criticisms in columns which are not intended for the small band of specialists. Enough to say that when the purpose of the book is understood, and a few deductions made on points of detail, it may be cordially

recommended to all intelligent readers of the New Testament who want to know how the sacred books attained their earliest currency, and by what means we can recover their earliest form.

The Gospel of Barnabas. Edited and translated from the Italian MS. in the Imperial Library at Vienna by Lonsdale and Laura Ragg. (Clarendon Press. 16*s*.)

The 'Son of Exhortation' has had his name unwarrantably used for two very different works which he would never have owned. One is the harmless early *Epistle*, which stands among the *Apostolic Fathers*. The other is far more sensational, but its credentials are not such as to impose on an owl. The unique sixteenth-century Italian MS., which Canon and Mrs. Ragg have translated and edited with elaborate care, has had a somewhat eventful history. It was known to Sale, the translator of the Korân; and his references to it have started the Mohammedans on the promising line of asserting that it was translated from an Arabic original. They have been challenged for two centuries to produce it, but so far without success; and our editors—fortified with the high authority of Prof. Margoliouth—establish beyond any reasonable doubt that such an original never existed. Its real history is worked out in the introduction. Some mediaeval renegade from Christianity to Islam, who knew his Vulgate better than as yet he knew his Korân, conceived the brilliant idea of writing a 'Gospel' which should make Jesus of Nazareth predict the coming of a greater Prophet still, the Prophet of Islam. He was not a very clever forger. He lies under great suspicion of quoting Dante. He most assuredly gets his Bible from Jerome. (To the editors' proofs, by the way, we might add a trifle in the reference to the seventy-*two* disciples of Luke x. 1: very few Greek MSS. read this, though they include the weightiest of all.) And his knowledge of Palestine is astonishing—the possibility of going by boat to Nazareth (even as an old carol assumes for Bethlehem) will serve as an example. The editors briefly sketch the lines of an inquiry which might have highly interesting results: Was this Moslem forgery partly based on the lost Gnostic 'Gospel of Barnabas,' dating from an early period? If so, the subject-matter of this curious document would become of some importance for the Christian historian. But it is indeed well worth

reading on other grounds. It has fantastic legends told in a vivid style, conspicuous among which is the Docetic story of the magical transformation of Judas into his Master's likeness, and his trial and crucifixion in His stead. Much of its teaching is elevated, and its ideas are often beautiful. The fact that educated Moslems take many of these Mohammedan or Gnostic legends seriously was shown not long since in a paper in the *Hibbert Journal*. We do not suppose that controversial use of 'Barnabas' will survive the present volume, though clearly missionaries engaged in the hard task of preaching to Mohammedans will have to take it into account. In an excellent popular description of the 'Gospel,' contributed to the October issue of *The East and the West*, Canon Ragg tells us that permission to translate it into Arabic was asked within three months of its publication last June. It will do no harm, perhaps even good; for it is a serious effort made by a convert to Islam to reconcile the Crescent and the Cross. However fantastic its history, however audacious its manipulation of the Four Gospels on which it rests, it at least leads the Moslem to reverence and admire as a messenger from heaven the 'Isâ ibn Maryam' who is the Christian's Lord.

Old Latin Biblical Texts: No. V. The Four Gospels from the Codex Corbeiensis; together with Fragments of the Catholic Epistles, of the Acts and of the Apocalypse, from the Fleury Palimpsest. By E. S. Buchanan, M.A., B.Sc. (Clarendon Press. 12*s.* 6*d.*)

The series to which this new volume adds fresh value is on the shelves of every student of Textual Criticism. Only a few experts know how much labour has been expended on the four previous volumes, which we owe to Bishop Wordsworth, Prof. Sanday, and Mr. H. J. White. Mr. Buchanan has followed worthily in their footsteps; and the fact that Mr. White has collated the proofs of this edition with the original gives us a final guarantee that we have the *Codex Corbeiensis* ('*ff*' or 'ff_2' in the critic's apparatus) in a perfectly accurate transcript. The most noteworthy novelty in Mr. Buchanan's introduction is the fact that he regards '*ff*' as dating from between 375 and 425 A.D., which is two centuries earlier than we find in the text-books. It becomes, consequently, next to the *Vercellensis* ('*a*'), the oldest of the authorities for the pre-Vulgate Latin Gospels. If the date is granted—and on this the palaeographers

will have to decide—the MS. must naturally take its place among the primary authorities for the 'European' type of Old Latin. The editor fondly imagines that his MS. will help to bolster up the poor old Syrian Revision, or 'Received Text,' which by this time is not even a 'Syrian ready to perish,' in the judgement of textual critics of all schools. But though in his preface he trails his coat very insinuatingly, we must resist temptation in a non-technical review; and we are too grateful to him for giving us reliable texts of these two important MSS. to be ready to quarrel with his deductions from one of them. Instead let us quote in conclusion the statement that previous collations of the Corbey Gospels were so inaccurate that Tischendorf's apparatus misquotes the MS. no less than 153 times in St. John alone. It is gratifying indeed to find that those 153 great (or little) fishes are at last safely netted!

Studia Sinaitica: No. VI. Supplement to a Palestinian Syriac Lectionary. By Agnes Smith Lewis, D.D., LL.D., Ph.D. (Cambridge University Press. 1907. 1s.)

Students of Syriac who possess Mrs. Lewis's *Palestinian Syriac Lectionary* will be glad to know that she has recovered the text of a considerable portion which was missing when she edited the MS. in 1897.

A Dictionary of Christ and the Gospels. Edited by James Hastings, D.D., with the assistance of J. A. Selbie, D.D., and J. C. Lambert, D.D. Vol. II., with Appendix and Indexes. (T. & T. Clark. 21s. net.)

The present volume worthily completes a unique work. It is true to its text, treating only of Christ and the Gospels. The articles are, if possible, even of greater interest than those of the first volume, the treatment is equally able and the matter equally varied. The most novel feature, as before, is the great number of general subjects, such as Labour, Laughter, Numbers, Originality, Popularity; and one questions at first the relevance and utility of such topics. But the doubt is soon removed by the interest of such articles as those on Personality, Pre-eminence, Presence, Socialism and Social Life. It is a revelation to discover how much light their exposition throws on Scripture. The main articles are rich in instruction and helpfulness to preachers and teachers. Dr. Warfield argues that 'Little Ones' refers only to disciples, and many agree with

him; but he might have spared us 'hypocoristic.' Valuable single articles are those on the Sea of Galilee, with map, the sixteen pages on Mark's Gospel, the Teaching of Jesus, not to mention others. The series by Dr. Orr on Ransom, Reconciliation, and Redemption; by Dr. Denney on Preaching Christ, Offence, Regeneration; by Dr. Moffatt on Light, Mammon, and the Trial of Jesus are among the most striking. Other subjects like Magi, Messiah, Names and Titles of Christ, Old Testament, Passover, Pharisees and Sadducees, Righteousness, Sanctification, Saviour, Scribes, Septuagint, Sermon on Mount, Sin, Sinlessness, Synagogue, Transfiguration, Trinity, Virgin Birth, Woman are apposite in the extreme, and they are adequately treated. Dr. Kelman on Poet and Palestine cannot but be full and graphic. Topics like Transfiguration, Temple, Sanhedrin, Prophet, Logos, Logia, Wisdom attract the student at once. Another attraction is the series in the appendix on Christ in the Early Church, Middle Ages, Reformation, Seventeenth Century, Modern Thought, Jewish Literature and Mohammedan Literature, and the final one on Paul by Dr. Sanday. Even those who have the Bible Dictionary proper will not find this one superfluous, and to those who do not need the larger one the present work will prove an excellent substitute.

Studies in the Inner Life of Jesus. By Alfred E. Garvie, M.A., D.D. (Hodder & Stoughton. 7*s.* 6*d.* net.)

The old-fashioned Lives of Christ are giving place to Lives of a new type, to Lives in which the words and acts of the Lord are used as keys to interpret His inner experience, His communion with the Father, and His thoughts of Himself. German works on the self-consciousness of Jesus are numerous. As far as we know, Dr. Garvie's is the first attempt of the kind in English. It is obvious that the aim is an ambitious one, making large demands on knowledge, self-restraint, and reverence. Keen powers of insight and analysis are required for success in so delicate a task. The author comes well out of the ordeal. His twenty-four 'Studies' are the fruit of years of wide reading and much reflection, and furnish abundant material for the student and preacher. The spirit is at once modern and conservative in the best sense. Such subjects as The Virgin Birth and The Risen Lord are treated with much force and wisdom. A Life of Christ written from so high a standpoint cannot but feed the inner life of disciples of the Lord. The value of the work

is enhanced for the student by the Critical Introduction at the beginning and the Constructive Conclusion at the end, which consist of four lectures given at a Summer School of Theology. The first of these discusses the sources of our knowledge of Jesus and their historical trustworthiness, the second the light thrown on the Person of Jesus and the doctrinal definition of His Person. In the Critical Introduction the reader will find a brief and clear account of modern views on the genesis of the Gospels and their historical value. 'The writer' (to use Dr. Garvie's favourite periphrasis for himself) temperately and keenly criticizes the most recent theories on the subject, from Harnack and Scott to Schmiedel and Wrede. Naturally the Fourth Gospel causes the most difficulty, and the writer inclines one way or the other with the internal evidence. His final judgement is: 'We can know enough about the words and works of Jesus to warrant fully the faith we put in Him as the Christ, the Son of God, and the Saviour of men.' The criticism of Harnack's cool dismissal of miracles and of the methods of the new 'religious historical' school is particularly apt and informing. In treating of the evidence for the nature of Christ's Person the author goes beyond the Ritschlian school, with which in some respects he has much sympathy. While starting from the practical worth of Christ's work for us, we cannot stop there. We cannot help asking why Christ has the value of God for us. Like many more in our day, Dr. Garvie is dissatisfied with the old metaphysical definitions of the Trinity and the Incarnation, and suggests alternative lines of thought. Whether help is to be found in these new paths is doubtful. In the doctrine of the Trinity 'principle' is suggested instead of 'Person,' which we venture to think is far from an improvement. If one term is too concrete, the other is far too abstract. As to definitions of the Incarnation, the author often insists that all along the course of history the human in Christ has received too little justice. In our day the pendulum swings the other way.

St. Paul's Epistles to the Thessalonians. The Greek Text, with Introduction and Notes. By George Milligan, D.D. (Macmillan & Co. 12*s.*)

The Epistles to the Thessalonians have scarcely received the attention from English scholars which they deserve, both as the first letters of the Apostle that we possess and as the

earliest picture of church life in his generation. Professor Findlay's little commentary, which, as Dr. Milligan says, combines careful attention to the text with great theological suggestiveness, is the most convenient volume for students. But there was real need of a commentary which might take its place beside the masterpieces of Lightfoot and Westcott, and this Dr. Milligan has produced. It is no whit inferior to theirs in learning and research. Such success is the more astonishing, as the work has had to be done far from a library, but the references to the papyri in the singularly suggestive note on 1 Thess. iv. 4 and in the luminous description of 'St. Paul as a letter-writer,' show how Dr. Milligan has surmounted his difficulties. The use made of the Greek inscriptions and papyri is a notable feature of the work. In that respect we may be allowed to conjecture that he owes something to Dr. James H. Moulton, whose kindness in reading the proofs he acknowledges in his preface. The commentary follows the well-known lines of Lightfoot's masterpieces. The text adopted is the Greek text of Westcott and Hort, though it is manifest that Dr. Milligan has used his own judgement as to difficult passages. The introduction seems to leave no question affecting the history of the Thessalonian Church, the character and contents of the Epistles, their language, doctrine, authenticity, and integrity, untouched. It is not a small matter to add that it is a pleasure to read it. On the Parousia it is specially suggestive and helpful. The notes in the text are very complete, and are rich in material both for the scholar and the preacher. The additional notes are of the greatest value and interest. Those on 'The Biblical Doctrine of Antichrist' and 'On the Interpretation of 2 Thess. ii. 1–12' may perhaps be specially mentioned. St. Luke's accuracy in describing the magistrates of Thessalonica as politarchs is well brought out in the introduction. Dr. Milligan thinks that in none of his Epistles, unless it be in the Philippians and 2nd Corinthians, does 'the real Paul stand out more clearly before us in all the charm of his rich and varied personality' than in those to the Thessalonian Church.

The Early Traditions of Genesis. By A. R. Gordon, D.Litt. (T. & T. Clark. 6*s*. net.)

Dr. Gordon's treatment of the early chapters of Genesis is distinctly critical, but he is not a rash or extreme critic of documents which to him are sacred, though he treats them

with a freedom which a generation ago would have been branded as heretical and mischievous. He accepts the current analysis of documents, tracing Genesis i.–xi. to two sources, P and J, the latter of which is resolved into J^1 and J^2. The age and relation of the documents are discussed and the nature of the traditions which they contain carefully examined. Some of these traditions Dr. Gordon holds to be purely Israelitic, others have been transmitted from the Babylonians, either through Canaanite influence in the earlier period or directly after the exile. The function of myth and legend, and the value of each to history and to religion, are then treated, and the teaching of these early chapters of Genesis is set forth as regards their cosmogonies, the conception of God reflected in them, and the light shed on the nature and destiny of man. In the latter part of the volume a translation of the eleven chapters, with critical Hebrew notes, is appended.

Students of Scripture will find the book very useful, as conveying in brief compass the conclusions of modern criticism on the important questions handled in it. Dr. Gordon is scholarly, clear, well-read and instructive. His point of view must be allowed for by those who are not familiar with critical methods. But the book lays just emphasis upon the most important function of these earliest chapters of the Bible—the *religious* lessons which they were intended to convey and which their sublime words have impressed upon the generations of men for more than two thousand years.

Re-creation a New Aspect of Evolution. By Rev. C. W. Formby, M.A. (Williams & Norgate. 5*s*.)

The object of this essay is to examine into the scope and working of the natural laws which have been and are at work in the world and in human life, and to inquire whither they are tending. Taking for granted 'natural selection' and other laws which by general consent are in operation on evolutionary principles, is it possible for man to discern a purpose directing them all and an end towards which they are leading? If the scientific man says: 'Fact I know and law I know,' may not the student trace out a co-operation in the forces at work which urges living matter continually towards higher forms of life? The author is convinced that he can, and adopts as his watchword 'Divine Selection,' which, as he holds, controls and regulates the formative processes at work in nature and in man.

The end he describes as re-creation, a great-renewal which will be accomplished at last by the Divine Spirit who is over all and through all and in all.

The author's knowledge of science is considerable, and his suggestions most interesting. Whether his conclusions will carry conviction to the minds of his readers will depend largely upon the bias and habit of their minds. For when Mr. Formby leaves the region of physical science for that of religion, he avails himself of arguments which will have little weight with scientific men, and in many places he assumes without argument. But his book is able and suggestive. His conclusions are, we believe, true; and if he has not actually proved them, it may be that they cannot be *proved* by any inductive logic.

Is the New Theology Christian? By Hakluyt Egerton. (George Allen. 2*s.* 6*d.* net.)

Mr. Egerton answers his question with a vigorous No. But he gives abundant reasons for his opinion, and never transgresses the bounds of considerate and even generous argumentations. Indeed amongst the books which the 'New Theology' controversy has called forth—and it has been our good or ill fortune to read most of them—Mr. Egerton's criticism is the closest and most carefully reasoned of all. In setting forth the implications of Mr. Campbell's teaching, the critic gives him always the benefit of the doubt, and often refrains from pressing his logical victory as far as he legitimately might. But Mr. Egerton shows very plainly that so far as published writings are evidence, Mr. Campbell is constantly inconsistent and self-contradictory, that he either does not know, or has failed clearly to express, the principles of idealistic Monism on which his whole 'system' is based. But so far as the philosophical principles are clear, they indicate a view of God and the world which is certainly not 'Christian,' as that word has always been understood. It is perhaps rather like breaking a butterfly on the wheel to subject Mr. Campbell's rhetorical utterances to such close logical scrutiny, but if the work needed doing, the critic in this instance has done it thoroughly.

The True God. By Frank Ballard, D.D. (R. Culley. 3*s.* 6*d.* net.)

The sub-title of this volume describes its scope as 'A Modern Summary of the Relations of Theism to Naturalism, Monism,

Pluralism and Pantheism.' The title-page also announces that it is a thesis approved for the degree of Doctor of Divinity in the University of London. The relation between this book and its larger predecessor, *Theomonism True*, is that the copious quotations which supported the author's arguments in his earlier volume are here omitted, and the reasoning itself is more condensed and concentrated. It cannot be said that the process of condensation brings pure gain; many readers will miss the illustrative extracts from writers of all types with which Dr. Ballard was wont to enrich his pages. But it is an advantage for some readers to have the arguments against naturalistic and monistic systems presented without the element of personal polemic, and to depend upon argument instead of relying simply upon the authority which attaches to a great name. Dr. Ballard's reasoning is cogent throughout as against Naturalism and Pantheism. In dealing with Monism, the weakness of the Haeckelian type in one direction and of the Hegelian in another is forcibly shown. The vindication of spiritual Monism might well have been strengthened. The critical part of this able essay is more effective than the constructive portion. But the book is vigorous, able, timely and helpful. It contains a well-filled armoury of weapons for the defence of Theistic faith, and it furnishes one more proof of Dr. Ballard's thorough equipment for that which has now become the main work of his life.

Dr. Ballard's *Christian Essentials* (Culley, 5*s*. net) will be read with peculiar interest by all who are looking for a restatement of Bible teaching on cardinal truths. It is marked by large tolerance and a fearless recognition of true religious feeling wherever it shows itself, but it is justly severe on some of the rash statements of Mr. Campbell in his *New Theology*. The subjects of the nine chapters are: The Christian Conception of God, Sin, The Atonement, The Deity of Christ, The Resurrection of Christ, The Holy Spirit, Holiness, The Sacraments, The Christian Hereafter. Dr. Ballard goes straight to the point and sets out his conclusions with the utmost clearness. He never loses sight of present-day discussions, yet he insists that the practical consideration of Christian verities is of far greater importance than any merely theoretical discussion. 'Holiness—as the true embodiment of' Christ's 'commands—is of more value to humanity than all theologies, old or new, ever were or ever will be.' The chapters on The Holy Spirit

and Holiness are specially suggestive and stimulating, but the whole book is rich in food for thought, and it deals with the deepest and most perplexing problems in a way that inspires confidence even in the minds of those who may not be able to adopt all Dr. Ballard's conclusions.

The Pastoral Teaching of St. Paul: His Ministerial Ideals. By Rev. W. Edward Chadwick, D.D. (T. & T. Clark. 7*s.* 6*d.* net.)

There are many signs that Christian scholars are returning to St. Paul. Among the most welcome evidences of this return are the writings of Dr. W. E. Chadwick. He is already favourably known by his book on *The Social Teaching of St. Paul*; his latest work is an elaborate and instructive study of 'the *principles* upon which St. Paul acted and the methods he employed.' Under such suggestive headings as The Minister's conception of himself, The Minister's conception of those to whom he ministers, and The Love of Souls, Dr. Chadwick shows 'how rich in pastoral guidance and inspiration' St. Paul's life and teaching are. That such a study has special value at the present time is fully proved in the excellent sections which dwell on those elements in ministerial work upon which St. Paul laid stress, though they are 'apt to be comparatively neglected to-day.' Ministers will find both stimulus and guidance in this thoughtful work. How helpful, for example, and how modern are the remarks on St. Paul as 'a master of method.' According to psychologists, 'it is the mixture of new and old which rouses and maintains *interest*'; a study of St. Paul's speeches and letters shows that 'again and again he obtains admission for new truth by carefully connecting it with ideas which were evidently familiar.' Again, how timely and forceful is the reminder that philanthropy will be ineffective unless it be inspired by 'the love of souls' which St. Paul regarded as implying 'not only the reality of sin, but the warfare against sin.'

The Cities of St. Paul: Their Influence on His Life and Thought. The Cities of Eastern Asia Minor. By Sir W. M. Ramsay. (Hodder & Stoughton. 12*s.*)

Considerable parts of these 'Dale Memorial Lectures' have already appeared in the *Contemporary* and the *Expositor*, but that only adds to the interest with which one welcomes the

volume. Sir William was compelled thirty-one years ago, much against his will, to study St. Paul's Letter to the Galatians. There he discerned that in Paul, for the first time since Aristotle, Greek philosophy took a real step forward. Prolonged study now makes him describe the Epistle, which he studied with reluctance, as 'the most remarkable letter that ever was written.' In Paul's mind 'a universalized Hellenism coalesced with a universalized Hebraism.' Two of the most learned Jews of modern time once told Sir William Ramsay that no Jew could have written St. Paul's Letters. They did not see that in education and mind the Apostle was no mere Jew. He was deeply affected by the Greek education and method which surrounded him in Tarsus. Having made this clear in the first part of his volume Sir William introduces us to Tarsus, Antioch in Pisidia, Iconium, Derbe and Lystra, and shows us the civilization which so profoundly influenced St. Paul. Tarsus was 'the city whose institutions best and most completely united the Oriental and the Western character.' It was the one place most fit for the training of an Apostle to the Gentiles. Its situation, its religion, its history, its university life are described with Sir William Ramsay's characteristic insight and a great wealth of research. The book is one of the most valuable contributions to the study of St. Paul's character and training that we have had even from Sir William Ramsay, and there is no page from which students will not feel that they have gained fresh light on the New Testament and the apostolic age. Many excellent photographs add fresh interest to the lectures.

The Progress of Modernism: A Reply to the Encyclical of Pius X, translated from the Italian. With an Introduction by A. Leslie Lilley. (T. F. Unwin. 5*s.* net.)

This defence of Modernism by Italian Catholics against the impeachment of the Papal Encyclical is not wanting in vigour both of thought and style. 'Reckless and false assertion' is a specimen of the language used of a document issued in the name of Pius X. The defence is that the system condemned in the Encyclical is not founded, as is asserted, on philosophical assumptions, but on incontrovertible results of modern criticism and science. The volume essays to prove that these results are reconcilable with the essentials of the Papal system. The

writers have no difficulty in proving that critical results are true to themselves. But we doubt whether they show their tenableness on Papal grounds. To the present writer it seems that the modernists, strongly as they repudiate scholasticism and all its works, really adopt the line of the mediaeval scholastics, who, while declaring against Papal doctrine on the ground of reason and philosophy, accepted it on the authority of the Church. Thus modernists say that it matters little whether criticism can prove even the resurrection of Christ, the direct institution of the Church and its dogmas. Whatever may be the outcome of criticism, as to which strong things are said in the earlier chapters, these doctrines are certified by other considerations (p. 133). In point of fact the authors repeat the process of Kant in first ruling out certain beliefs by one method and then taking them back by another. The result is that beliefs declared unprovable on historical, documentary grounds are held to be indispensable for subjective reasons. Faith is a value-judgement. Will such a course tend to scepticism or to faith? If the writers are to maintain their position within the lines of the Roman system, the latter must greatly change its spirit and policy.

Unbelief in the Nineteenth Century. By H. C. Sheldon, Professor in Boston University. (R. Culley. 5*s.* net.)

If some special reason be required to explain the publication of an American book by the English Methodist Publishing House, it may fairly be found in the general excellence and useful succinctness of Mr. Sheldon's volume. After careful testing we have discovered no real inaccuracy in it. The style is the author's own, one must acknowledge, but seeing that that does not in this case connote obscurity or dullness, it becomes rather a recommendation than otherwise. For younger ministers and thoughtful laymen, indeed, this book is both timely and valuable. An ever-increasing number of hearers in our city congregations desire to be well informed as to fundamental matters, but have no chance whatever to undertake prolonged courses of study in philosophy or criticism. At the same time they are suspicious, and certainly not without cause, of popular summaries. In the present case such hesitation may be dismissed. As a synopsis, brief indeed and so far imperfect, yet accurate in historical reference and critical in estimate of the philosophy and criticism of the nineteenth century, as these relate to

Christianity, this book leaves little to be desired. Its lucid and trustworthy succinctness is as rational as religious, and as well informed as wisely conservative. Quotations which would amply establish such an estimate being here ruled out, we can but refer to a few pregnant words at the close.

After pointing out that 'the nineteenth century has been to an extraordinary extent a period of testing for the Christian faith,' the author nobly protests alike against narrowness of mind and timorous pessimism. 'There is likely to be room for an improved understanding of the pre-eminent religion, and it is only requisite that the better understanding should tend rather to confirm and glorify than to overthrow and obscure the great characteristic features of that religion.' But the Christian believer must remember that 'to vent scornful reproaches upon those who do not share his faith is out of harmony with the requirement for brotherly regret over their destitution. Anathemas are strangely inappropriate upon the lips of one who, in the midst of the tokens of his fallibility, must confess that he is still striving after better light. But a demand to avoid arrogance involves no interdict against cheerful confidence.' Such conditional optimism, in the careful and well-instructed form in which it appears on these pages, may be especially commended to all the young people of our churches. The volume would form an excellent manual for Wesley Guilds, Literary Societies, and Christian Endeavour classes everywhere.

The Philosophical Basis of Religion. By John Watson, M.A., LL.D., Professor of Moral Philosophy in Queen's University, Kingston, Canada. (Maclehose & Sons. 8*s.* 6*d.* net.)

The circumstances under which Prof. Watson delivered these lectures led him to avoid all merely technical terms and abstruse philosophical questions. His object was to set forth the conception of life which commends itself to his own mind after the most careful thought. The first lecture deals with the urgent problem of 'Religion and Authority.' He examines Newman's view of development, which rests on the 'hidden assumption of the Church as an external authority necessary to help out the weakness of faith.' The human mind is thus judged incapable of discovering ultimate reality. 'The Church, as divinely appointed, must guarantee what reason can neither

originate nor understand. But if the Church stands sponsor for the being and existence of God, this does not enable the mind to form any idea of what the God of whom the Church speaks really is.' Dr. Watson rejects the idea that religion must ultimately rest upon external authority. He then examines and rejects Dr. Wilfrid Ward's new defence of authority, and finds Abbé Loisy's position also untenable. The rejection of authority throws us back on reason as the only basis of morality and religion. The development of thought is traced from the sixteenth century to the time of Kant; and idealism is discussed in its various forms. One lecture is devoted to Prof. James's *Varieties of Religious Experience*, and another to Harnack as the representative of the historical view. Other lectures show the relation of Philo to the writers of the New Testament, the struggle of Christianity with Greek philosophy as represented by Gnosticism, and the position taken by Augustine, Thomas Aquinas, and Leibnitz. This historical course prepares the way for a statement and defence of the writer's own position—Constructive Idealism. The critique of mysticism is very acute, and Dr. Watson shows how his own view is distinguished from Pantheism. He tries to indicate a way in which all the interests of human life may be reconciled in the conception of a divine 'principle which manifests itself in every part of the universe, but predominantly in man, whose prerogative it is to realize ever more clearly that if in his first nature he is sunk in evil, his second nature is to be of kin with God.' The book is a profound study of a vital subject which is exercising many minds, and it will lead thoughtful readers to clearer views of God and all that is meant by religion.

The Raiment of the Soul, and other Studies. By the Rev. Henry Howard. (R. Culley. 3*s*. 6*d*.)

Mr. Watkinson, in a graceful introduction to these sermons, describes them as 'fine examples of true popular preaching,' and every page of the volume endorses that verdict. The first sermon, on 'The fine linen is the righteous acts of the saints,' will stir many minds. 'The raiment in which the ransomed saint shall appear at the marriage supper of the Lamb will have been woven out of the deeds done in the body.' What a thought that is for the first page of a volume of sermons! Here is a specimen sentence: 'Our bodies are simply the vesture which our physical life has wrought, and behind which it sits, throwing

its shuttles, weaving its robe of flesh, restoring wasted tissues, repairing damages, fulfilling countless functions, and displaying manifold powers.' Every phrase is a work of art, yet there is no lack of ease and naturalness. Thought is not sacrificed to words, but enriched by them, and made alluring. The titles are almost as telling as Newman's: The Tragedy of Unfulfilled Trust, Christ's Cure for Worry, The Persistence of Love, The Triumph of Love, The Majesty of Meekness, The Moral Purpose of Peril—such titles make us eager to read or listen, and Mr. Howard never disappoints us. His sermons are evangelical in the best sense—full of gospel teaching and moral earnestness. The book will enhance the writer's reputation both in England and among his own people in Australia.

A smaller volume by the same author, *The Shepherd Psalm* (Culley, 1*s*.), is charming, alike in form and contents. So much has been written on the Twenty-third Psalm that a new book has to pass a severe test; but for grace, tenderness, and insight, this little exposition is really worthy of its subject.

The Unrecognized Christ. By Cecil H. Wright. (Culley. 2*s*. 6*d*.)

These sermons are clearly expressed and well arranged, the illustrations are varied and felicitous, and the choice of subjects shows that the preacher is alive to the needs of the time. All the sermons bear witness to the broad mind and large heart behind them. Loved though Unseen, and Mid-life Revival, may be named as good specimens of the volume. It will not only be welcomed by those who have heard the sermons, but by many new friends, who will find comfort and strength from its message.

The Lord of Glory. By Benjamin Warfield, D.D. (Hodder & Stoughton. 6*s*. net.)

No estimate of the Person of Christ is complete which is not based on a thorough investigation of the historical evidence. How did the early Christian communities regard their Lord? By what designations was He known to them? How far does the evidence of the early literature of Christianity bear out the dogmatic decisions of a later age? When we come to examine the writings of the New Testament, we find that our

Lord's divinity is not so much attested by definite dogmatic statements as by the fact that it is everywhere taken for granted. Possibly the incidental evidence is more impressive than a series of definite assertions might be, inasmuch as the latter would be suspected to arise from prejudiced or polemical motives. Among such subsidiary lines of evidence a study of the estimate placed on our Lord's Person by the writers of the New Testament is of considerable weight, and it is in this field of investigation that Dr. Warfield has conducted his survey. His book is a careful and detailed study of the designations of our Lord in the New Testament with special reference to His Deity. As is natural, he lays the most stress on the evidence of the Synoptic Gospels, regarding the remaining books as rather corroborative of their testimony; and he clearly demonstrates that it is impossible to construct a primitive Mark which will not contain the portrait of a superhuman Jesus such as is given us in our present Mark. The author shows an easy acquaintance with the chief modern literature bearing upon the New Testament, and some of his foot-notes contain really valuable critical suggestions: while the volume as a whole is a most useful and competent exposition of an important feature of the historical evidence relating to the Person of Christ.

The Religion of the Post-Exilic Prophets. By W. H. Bennett, Litt.D., D.D. (T. & T. Clark. 6*s*. net.)

This is the first of a series of ten volumes dealing with 'The Literature and Religion of Israel.' The conception and arrangement is due to Prof. Skinner, who is to contribute one of the volumes. Prof. Bennett reviews the Teaching and Work of the Prophets from Ezekiel to the close of the Old Testament Canon in ten chapters. The critical standpoint is in the main that of Dr. Hastings's *Dictionary of the Bible*, and there is evidence on every page of the learning and the scholarly precision which we always associate with the name of the writer. The Servant passages in Isaiah are interpreted from the point of view that the Servant is Israel. In Part II we have an 'Exposition of the various doctrines of the Exilic and Post-Exilic Prophets' under such headings as The Nature and Attributes of God, Revelation, Nature of Man, &c. The book is full of rich material for preachers, and is written in a way that makes its study a pleasure.

Some Elements of Religion. By W. Manning, M.A., Vicar of St. Andrew's, Leytonstone. (Francis Griffiths. 3*s.* net.)

A new volume of the 'English Preachers' series, of which half-a-dozen have already appeared. We rather wonder the title of this volume has been allowed to pass, seeing that Liddon chose it years ago for one of his books, but here it is. These are sermons without 'texts,' in the conventional sense of that word. No extract from Scripture heads any of them. All the same they are sermons, terse and vigorous sermons too, on great topics—God, Man, Life, The Hereafter, and so on. The writer is a man of advanced views, who thinks clearly and reasons forcefully. His book, though not large, is eminently a book for the times, and will be specially useful to those who would fain make sure of their foothold when assailed by the doubts of the age on certain great topics.

The True Theology. By J. H. Freeth. (H. R. Allenson. 1*s.* 6*d.* net.)

In this volume 'The New Theology' is discussed from the Swedenborgian standpoint. 'The True Theology' is the theology of 'The New Church,' which has 'the most complete and connected system of theology ever made known to man.' The result is a curious amalgam. The one theology makes Jesus Christ divine only in the sense in which all men are divine; the other makes Him divine according to the old Sabellian definition, personal distinctions in the Godhead being ignored. In the 'New Church the Lord Jesus is alone worshipped as God.' The two theologies are at one in the strenuous rejection of vicarious or substitutionary atonement. The chief point of antagonism is in regard to the nature of the divine immanence. Here a strong protest is rightly made in favour of human freedom and responsibility. Not unnaturally the chief aim of the volume seems to be to advocate the author's own creed rather than to combat the new teaching.

Solomon's Temple: its History and Structure. By the Rev. W. Shaw Caldecott, M.R.A.S. With a Preface by the Rev. A. H. Sayce, D.D., LL.D. Second edition. (The Religious Tract Society. 6*s.*)

In this second edition of *Solomon's Temple* Mr. Caldecott has strengthened and augmented the chronological part of his

work by providing tables and schedules, two of which are placed in a pocket in the cover of the volume. These tables form part of a full scheme of Old Testament chronology which is to appear in Mr. John Murray's *Bible Dictionary*. Mr. Caldecott claims that he has solved the difficulties which have long beset schemes of dates for Old Testament history. We can hardly proceed to our own verdict upon that matter till the new Dictionary appears, but we may say at once that the scheme as here set forth appears to be workable and trustworthy, and we have not been able to find any flaw in the demonstrations and methods upon which the scheme is based. Should Mr. Caldecott's tables be finally accepted, as seems to be probable, it will be difficult to overrate the value of his work.

The Appearances of our Lord after the Passion. By H. B. Swete. (Macmillan & Co. 2*s.* 6*d.* net.)

Prof. Swete has had teachers specially in view in the preparation of this set of studies, and they will have reason to thank him every time they use them. The book appeals to every lover of the New Testament. Some new gleam of light is thrown on each of the appearances of Christ before His Ascension, and those to Stephen, Saul, and John are very beautifully treated. We know no Easter volume which will be more helpful to preachers and teachers than this. In a postscript Dr. Swete refers to St. Paul's 'ecstasy' (2 Corinthians xii.), which he thinks 'may carry us some way towards an understanding of what is meant by the faithful departed being "with the Lord."' That 'prolonged ecstasy of the disembodied spirit will, in the belief of the Apostolic age, be broken at length by the coming of the Lord and the resurrection of the dead.' The subject is one that never ceases to appeal to Christian thinkers, and we are only sorry that this postscript is so brief.

What purports to be the story of a dialogue between 'the Saviour' and 'a chief priest' was unearthed from a mound at Oxyrhynchus, in Egypt, two years ago. On a single vellum leaf, written on both sides, a scribe has compressed forty-five lines of Greek uncials. The text, with translation and commentary by Dr. Grenfell and Dr. Hunt, is now published for the Egypt Exploration Fund by Mr. Henry Frowde, at the Oxford University Press (1*s.* net). Our Lord and His disciples

are reproached by the chief priest because they walk in the temple without having washed or bathed their feet. Amongst the most interesting of the words ascribed to Jesus is His question to the chief priest: 'Art thou then, being here in the temple, clean?' and His statement: 'I and My disciples, who thou sayest have not bathed, have been dipped in the waters of eternal life.' The editors direct attention to the resemblance between the teaching of the fragment and other sayings, both in the canonical and in uncanonical Gospels, which emphasize 'the contrast between outward religious observance and inward purity.' On what seem sufficient grounds the composition of the work to which the fragment belongs is dated A.D. 200. It is described as 'a secondary, or even tertiary production,' and it is unquestionably 'an interesting and valuable addition to the scanty remnant of the uncanonical traditions concerning Christ's teaching which were current in many Christian communities, especially in Egypt.'

Sermons in Syntax, or Studies in the Hebrew Text. By John Adams, B.D. (T. & T. Clark. 4*s.* 6*d.* net.)

This is a sequel to *Sermons in Accents*, and is quite as suggestive and stimulating as that valuable little book. Mr. Adams shows by many instances how much material the preacher may gain from a careful study of the Hebrew tenses. He makes his subject thoroughly interesting from first to last. Every young student of Hebrew ought to have this book constantly at his side.

The Church and the Changing Order. By Shailer Mathews. (Macmillan. 5*s.* net.)

Prof. Shailer Mathews of Chicago has made his name familiar in this country by two or three brightly-written handbooks on biblical and kindred subjects. Here he essays to handle what may be called *the* question of to-day. How is the Church of Christ to deal rightly with the rapidly-changing conditions of the world of thought in which we live? Is it possible for the Church to preserve that sacred deposit of truth which has been entrusted to her care, and at the same time to assimilate in all directions the new knowledge and new ideals which are fast creating a new world? Can the Church retain all that is worth keeping of the old traditions, whilst not alienating those whose minds have been shaped by modern views of

the universe and human life? It is easier to ask these questions than to answer them adequately. We cannot say that Prof. Shailer Mathews has fully succeeded where so many have failed. But he has furnished some useful suggestions, and the spirit in which he writes combines reverence for the past with full appreciation of the needs of the present, and a characteristically American optimism in his outlook on the future.

What we Want: An open letter to Pius X from a group of priests. Translated by A. Leslie Lilley. (Murray. 2s. net.)

This book marks an epoch. The Pope pronounced a scathing censure, last April, on the enemies of the Church 'who profess and spread abroad, under artful forms, monstrous errors on the evolution of dogma; on the return to the gospel—the gospel, that is to say, stripped, as they put it, of the explanations of theology, of the definitions of councils, of the maxims of asceticism.' He accused these thinkers of undermining the faith and seeking to annihilate Christianity. The discourse is printed in full, with the reply of the priests. Their language is quite as fearless and uncompromising as that of the Pontiff. A Protestant reader is puzzled to know what loyalty to the Papacy can be left in the breasts of sons like these, who regard his Holiness as ignorant, prejudiced, and incompetent to decide on the questions in dispute. This letter shows how liberal thought is leavening Romanism. Mr. Lilley's Preface is almost as interesting as the utterance of the priests. It brings out the significance of the document, and expresses the conviction that 'all generous minds will gratefully recognize the high nobility of their aim, and the general insight and wisdom of their actual attempt.'

The Soul of Progress. By the Right Rev. J. E. Mercer, D.D., Bishop of Tasmania. (Williams & Norgate. 6s.)

This is the first 'Moorhouse Lecture' established to commemorate Dr. Moorhouse's 'forceful and brilliant episcopate in Melbourne.' Dr. Mercer's object is to show that the Christian religion can meet the deepest social needs of the individual and the race. Man cannot rest content to look no further

backwards or forwards than the bounds of his natural life. 'The ultimate questions press upon him because his nature expands beyond the world of fact to expatiate freely in the unknown and unrealized.' Christians must believe in progress. It is inconsistent for them to frown upon social ideals as unpractical and mischievous. The true social programme has no narrow limits, but harmonizes all interests by being simply human. Bishop Mercer does not spare Australia, where the 'ideal of a happy life centres far too much in horse-racing and betting.' 'There is no future before Australia unless she can curb and reduce the gambling ideal of her people.' The rate of progress in social development is slow. Human society is marked by growing complexity, and many cannot be induced to look beyond their own little world. Yet 'the keystone to the arch of existence is discovered in the truth that God Himself is Love,' and 'in the mysterious process of evolution God has gone out of Himself into the world, founding a kingdom of persons who, by the training of experience and the development of moral purpose, are capable of becoming sons of God and sharing His existence. Evolution is thus the return of the world to God in all the fullness of its added wealth of being.' The book is instinct with hope, and will breathe new courage into those who are labouring to reshape the world.

Mankind and the Church. By Seven Bishops. (Longmans & Co. 7*s.* 6*d.* net.)

This volume is 'an attempt to estimate the contribution of great races to the fullness of the Church of God.' The subject is rapidly coming to the front, and these papers are a valuable contribution to its study. Bishop Montgomery has edited the volume and written the introduction: 'The Church of the Far West.' He points out that the missions of Christendom are no longer a negligible quantity anywhere. They have stirred Hinduism and Mohammedanism into new activity, and there is a certain reflex action on our own race. Bishop Montgomery is not clear what the result will be when each nation has pressed the full meaning out of such names as Saviour, Master, Friend, but he has his dream of the new world that is to be when humanity is Christian. The other papers are written by missionary bishops. Dr. Stone-Wigg, of New Guinea, thinks that the Papuans may lead the more advanced races back to the child-like spirit of gentleness, patience, good temper. The Arch-

bishop of the West Indies sees that the Negro race may help us to cultivate a cheerful acceptance of all providential arrangements as the acts of a wise and loving God, and emphasize the emotional and social element of Christianity. Japan is perhaps destined to lead the Church of the future to 'cheerful patience, neither fatalistic nor despairing,' to 'a proper estimate of wealth in comparison with other things,' and to the 'self-subordination of the individual to the interests of the whole body.' China may give new emphasis to the oneness of the Body of Christ. The Bishop of Lahore holds that when the Mohammedan races are brought into the Christian Church the name of God, 'I am that I am,' will receive new emphasis, and the brotherhood of believers will be reaffirmed and pressed home on the Christian consciousness. Dr. Mylne, formerly Bishop of Bombay, thinks that Hinduism may develop in Christianity: 'the feel of God in all things, the sense sympathetic to His touch, as it thrills through the universe around us, the consciousness that all that exists is impregnated with Him and with His influence.' The whole volume has unique interest, and the description of the various fields under survey is very instructive. Such a study of missions and the goal towards which they are leading the missionary Church has never been written before.

The Paradise or Garden of the Holy Fathers. Being Histories of the Anchorites, Recluses, Monks, Coenobites and other ascetic fathers of the deserts of Egypt between A.D. 250 *and* A.D. 400 *circ. Compiled by Athanasius, Archbishop of Alexandria; Palladius, Bishop of Helenopolis; Saint Jerome, and others.* Now translated out of the Syriac, with notes and introduction. By Ernest A. Wallis Budge, M.A., D.Litt. Two vols. (Chatto & Windus. 15*s.* net.)

In 1888 Dr. Budge was at Môsul (Nineveh), where he was shown a thick oblong quarto in Syriac, which proved to be the most complete copy he had ever met of the *Paradise* of Palladius. He had it copied, and published a translation in 1904 for private circulation. This he has revised, filling up also several gaps in the text by the help of recently acquired manuscripts. A generation ago the *Paradise* was regarded as a work of fiction, and the existence of Palladius himself was doubted, but it is now agreed that the work is historical, and truthfully describes

the lives of the anchorites and monks whom Palladius visited in various parts of the world. His title was intended to indicate that his work was 'a spiritual garden, the flowers of which were the histories of the famous monks which he had collected therein, just as the monks themselves were the flowers of the garden of God.' Palladius lived for three years on the Mount of Olives with Innocent, who had been a court official under Constantine; he visited Alexandria at the age of twenty-three and became the friend of two great monks who had known St. Anthony. For some time he lived with an anchorite in the desert whose daily food was six ounces of bread, a little bundle of green herbs and some water. This monk earned his bread by weaving baskets of palm-leaves the whole night, and never slept willingly, though sometimes, when working or eating, slumber would seize him. It is a strange world into which these volumes transport us, and those who wish to understand the lives of these men and women who fled from the world to work out their salvation in the desert will find the *Paradise* unique. We owe the Syriac translations of Palladius to a monk who flourished in northern Mesopotamia about the end of the sixth century. Dr. Budge has earned the gratitude of all students of monasticism by this work, and the publishers have issued it in a very attractive pair of volumes.

The Empire of Christ. By Bernard Lucas. (Macmillan. 2*s.* 6*d.* net.)

This is 'a study of the missionary enterprise in the light of modern religious thought.' Mr. Lucas has lived in India and writes out of extensive knowledge of the problems which the Christian Church has there to face. India, he holds, is in the direst need of that manifestation of the character of God and of His relation to man which we owe to Jesus Christ, but it does not want 'our Western interpretation' of the facts. 'No race in the world has been so richly endowed with spiritual capacities as the Hindu, but he has become a slave to a conception of the universe evolved out of his own imagination, which has paralysed his whole being.' 'The Hindu has lost his soul in the universe,' and the conception of man as a child of God which Jesus Christ brought 'is the one thing lacking to complete and bring to fruition the immense resources of the Hindu religious nature.' India has long been waiting for that message. Mr. Lucas feels that attention should be concentrated

not on the quantity of converts to Christianity, but on the quality of the religious life which our religion can produce. Our aim should be to give India a deeper religious life, not what the Western Church 'may conceive to be more correct religious opinions.' He points out that there is not a Christian civil servant, or merchant, or artisan who may not help to extend the empire of Christ 'by infusing a Christian spirit and thoroughness into all his work.' Mr. Lucas has a lofty conception of missionary work as empire-building, and his hopes are high. 'The Hindu religious nature is a veritable Nile, which waits only for the skill which can direct and the energy which can utilize, to transform India into the richest province of the Empire of Christ.' The little book expounds a great theme with singular force and felicity of style. The problem of leaving each race to present its own interpretation of the life of Christ is one that we are all puzzling over, and if it can be solved many nations may be born in a day.

The Leaves of the Tree. (Bible House.)

This book is so attractive in its format and subject matter that it is difficult to believe it is 'a popular illustrated report of the British and Foreign Bible Society' for the past year. Here we have, in a little over a hundred pages, beautifully illustrated with photographs, a record of this society's work. Mr. Darlow has performed his task admirably.

Jesus Christ the Son of God. Sermons and Interpretations. By William Malcolm Macgregor, D.D. (T. & T. Clark. 4*s*. 6*d*. net.)

Dr. Macgregor has done a good piece of reviewing of his own book by adding the word 'interpretations' to the word 'sermons' on his title-page. His expositions are most felicitous, and go with simple directness to the heart of a difficult Scripture phrase or allusion in such a way as to make you wonder that you had thought it difficult. The volume is charming throughout. It has the charm of pellucid style, pellucid with the sparkle of a rippling stream; the charm of illustration, which illumines with a soft side-light; the charm of arrangement, which links each sermon with the next and makes the book a rounded whole; the charm of an even too picturesquely free translation, which, utterly without warrant and without apology, interpolates a delightful phrase into John viii. 56. Incidents are

vividly made to re-enact themselves before our eyes in a refreshingly novel way and with but seldom a strain upon the text. But the book is more than charming. It is informing in the same way as Sanday's famous treatise, but with a difference in style. The only fault we have to find with it is that it stops too soon. There is little about the Cross and almost nothing about the Resurrection.

Remarks on the Existence of Evil, its Origin, Permission, and ultimate Benefit. By M. S. B. (S. W. Partridge & Co.)

God's Way of Electing Souls to Eternal Life as revealed in His Word. Glad Tidings for every one. (Same author and publishers.)

We have in this composite volume a good example of how not to make a book. The paper is poor, the binding is crude, the printing is inferior, the type is of every possible variety in irritating proximity, the long title-pages cover two of the three sides of the outside binding, *et in tergo scriptus* in fact, and no date is given. Moreover, since no price is stated, and the books have now reached their fortieth and thirtieth thousand respectively, we conjecture that the volume may be had for the asking. Nevertheless, it is by no means a worthless production. It is true that the themes are just those two about which controversy has been both persistent and futile, but the writer's style is lucid, his method is the diligent, if uncritical, use of Scripture in a prayerful spirit, and his conclusions are the usual orthodox positions. Evil, he thinks, originated in the inherent instability of human nature—a conclusion which, if it adds nothing to our knowledge, is at all events not revolutionary.

Light and Life. Sermons by the late Rev. James William Shepard, M.A. (Macmillan & Co. 6s.)

Mr. Shepard was a distinguished Oxford scholar, and for forty years a successful and greatly honoured master in St. Paul's School. In the pulpits of many London churches he was known as 'the Broad-Church Liddon.' The selected sermons published in this volume show that he was a man of broad sympathies and had a highly cultured mind; his style has literary charm. The reader of these discourses will not

be surprised to learn from the prefatory memoir, contributed by the Archdeacon of Middlesex, that for several years Mr. Shepard 'acted as Canon Page Roberts' deputy at St. Peter's, Vere Street (so closely associated with the memory of Frederick Denison Maurice), when the Canon was in residence at Canterbury.' In the sermons there is revealed what is said to have been the chief charm of the man: 'a wise and cheery optimism that was the outcome of his faith in the divine goodness and love encircling human life.'

The Isles and the Gospel, and other Bible Studies. By the late Hugh Macmillan, D.D. (Macmillan & Co. 4*s.* 6*d.*)

Dr. Hugh Macmillan's theme, in these as in all his sermons, cannot be better described than by the title of the volume published forty years ago—*Bible Teachings in Nature.* He had an eye quick to discern analogies between the natural and the spiritual world. Here is a characteristic passage from the title-sermon: 'What a striking proof of God's causing all things to work together for good have we in the collocation of the labours of the coral polyp and the labours of the missionary of the Cross! A tiny mollusc forms from the depths of the ocean an island, on which the gospel of Jesus Christ shall achieve its greater triumphs in raising from the depths of sin and misery the soul of man—to form the new creation of God.' Other sermons in this volume—as fertile in suggestion as any of its predecessors—are on 'The Home-coming of the Cattle' (Isa. lxiii. 14), 'The Law of the Rainfall,' and 'The Golden Street of the Heavenly City.' There are also three 'Miscellaneous Papers.'

For Joy's Sake, by Herbert S. Seekings (Culley, 1*s.* 6*d.*), is a set of twenty short Studies on St. John's First Epistle. The titles are themselves tempting: The Transient Intimacy, The Tragic Denial, The Dawn of Love's Day, The Comfort of God's Omniscience—and the studies show a wide knowledge of the best books on the Epistle, and much skill in setting forth the salient features of the Apostle's teaching. Mr. Seekings' quotations and illustrations are very happy, and his little volume will be seized on as a real treasure by those who wish to find helps in cultivating their own devotional life, or ministering to others. It is a first book, full of promise.

Lebensrätsel und Gottesglaube. Von D. Paul Mezger. (Stuttgart: Evang. Gesellschaft.)

This lecture was delivered in Stuttgart by the Professor of Theology in Basel. The theme was chosen by the Evangelical Society, and Herr Mezger was glad to put into brief and compact form the thoughts concerning the problems of providence which ordinary thinkers have to face. He had already discussed the subject in a work published in 1904 at Basel, *Rätsel des christlichen Vorsehungsglaubens.* We can well understand the desire expressed for a popular address on the subject. What strikes us most in these pages is the sound Christian sense and the lucidity with which the great theme is discussed. The heavy catastrophes of the last few years, such as the eruption of Mont Pelée and Vesuvius, are referred to in the first sentence. These things come home to the believer in God, whose very doubts spring from his earnest search for truth. Faith develops its noblest powers in its struggle with these problems. It not only conquers the world, but gives us new eyes to read the universe and the fate of man. The man of faith gains a wide and deep vision of which he had not dreamed. One of the most fruitful points of view which we possess for the solution of the many pressing puzzles of life is a knowledge of the personal aim which God has set before us in the building up of a spiritual character. That and the gospel of work bring much light to those who are perplexed. 'Work and do not despair,' is a wise maxim. Professor Mezger's last words give the conclusion of his whole study. 'We live in a world in which all things are from God, through God, and to God, in a world where the ever-rushing stream of events, often so sad and tearful, will issue at last in that sea of light and that peaceful eternity where God will be all in all.'

The Old Theology. By Rev. H. M. Sherwood. (Elliot Stock. 3*s.* 6*d.*)

Mr. Sherwood's account of 'Holy Scripture, its birth, history, and purpose' is peculiar. He holds that there was an inspired Scripture two thousand years before Moses, written by Enoch, who received instruction from Adam. The records were inscribed on stone, and 'would require an army of men to move them.' Semiramis, Queen of Babylon many centuries before Moses, knew of these Scriptures, and she believed that Christ was to be born of a virgin. The book is curiously

rambling in its composition, and it ends with a chapter giving a highly original interpretation of the Parable of the Unjust Steward. The Steward is Christ Himself, and the (false) accuser of Him the devil. The author understands Greek so little as to confuse κῦρος, Cyrus, with κύριος, Lord. 'Cyrus my Shepherd' means the Lord is my Shepherd. We respect the writer's piety, but regret that he should describe these vain speculations as 'the old theology.'

Matter and Intellect: A Reconciliation of Science and the Bible. By Andrew Allan. (London: A. Owen. 5*s.*)

To any one who imagines there is any real contradiction between the teaching of Scripture and the assured conclusions of scientific observation, this book may be commended. The author has an adequate acquaintance with the Bible, with scientific principles, and with the conceptions of philosophy. He writes freely and well; and while his pleas will not appear all equally valid to different minds, they are so phrased and urged as neither to repel by technicalities nor to disgust by lack of sympathy. The book would be a helpful gift to a young man of alertness, who was perplexed by some of the quasi-scientific talk of the day.

An Exposition of the Gospel of St. John. By the late William Kelly. Edited, with additions, by E. E. Whitfield. (Elliot Stock. 7*s.* 6*d.*)

This exposition first appeared in 1898 with a translation from the Greek text which Mr. Kelly preferred, and critical apparatus. The new edition gives the evidence of the Sinaitic version and the readings of Weiss and Blass, with other notes on current critical theories in an appendix. It is a book which students will prize, but its chief value lies in its spiritual insight and devout feeling.

Messrs. Longmans publish a sixpenny edition of Father Gerard's *The Old Riddle and the Newest Answer*, which ought to be in the hands of every thinker. It is a powerful study of the modern theories of evolution, which gives new emphasis to the words of Rivarol, that God is the explanation of the world, and the world is the demonstration of God. We are grateful for such a masterly discussion of a subject of supreme importance.

Messrs. Macmillan have issued a twenty-sixth reprint of

Ecce Homo (1s. net). It is very neatly bound and well printed, and will be greatly appreciated by all who wish to read or re-read this classic.

Prof. Peabody's wise and timely volume on *Jesus Christ and the Social Question* (Macmillan) is now to be had for 6d. net in paper covers. It will repay careful reading.

Bible Lessons for Schools. Exodus. By E. M. Knox. (Macmillan. 1s. 6d.)

This volume well sustains the impression made by that on Genesis. Teachers will find much rich material here for Bible lessons.

The Mystery of Three, by E. M. Smith (Elliot Stock, 3s. 6d.), finds a buried vein of treasure 'in the hidden meaning of Three' in the Bible, but it is too ingenious to be convincing.

Thoughts on the Gospel of St. John. (C. Murray & Co. 3s. 6d. net.)

The writer of this devout little book is nearly eighty, and his failing sight has not allowed him to read much that others have written on this Gospel. He argues ingeniously that its author was John the Presbyter, but he leaves us more convinced than ever that we owe the record to John the Apostle. Notwithstanding this blemish, we have found much to interest us in the ripe thoughts of this old disciple.

The Mission of the Cross: Meditations. By L. B. (Stock, 2s. 6d. net.)

The writer's views are in some respects very broad, but there is much to set one thinking in the little book, and some beautiful bits of prose and poetry are quoted.

God's Missionary Plan for the World. By Bishop J. W. Bashford. (Culley. 2s. net.)

Dr. Bashford's work in China supplies many interesting illustrations for this study of the divine purpose in missions and the divine method of securing power, workers, means and results. The book is full of good things, put in a way that is both suggestive and stimulating. The bishop holds that 'the evangelization of the race in the present generation is within the range of possibilities,' and the facts which he quotes in proof of this opinion abundantly justify it.

Life's Good Things. By W. A. L. Taylor, B.A. (Culley, 1s. 6d. net.)

The title of this book tempts perusal, and each of its fourteen papers is chaste in thought and style. The impression deepens as we move through the world of good things into which Mr. Taylor leads us. Illustration and quotation are felicitous, but are never allowed to overload the thought or distract attention. The book will be warmly welcomed and greatly treasured.

The Mystery of God, by the Very Rev. C. T. Ovenden, D.D. (S.P.C.K., 3s. 6d.). These papers are written for Christians who are troubled by doubts as to the mysteries of life and the ways of God. Such subjects as heredity and education, the difficulties of social reform, &c., are handled with skill and insight. It is the book for which many have been looking, and it will be much appreciated.

Rock or Sand? Is Christianity True or False? A course of lectures by the Rev. John Wakeford (S.P.C.K., 6d.). Six lectures on The Being of God; The Nature of Man; Christ, God and Man; The Purpose of Miracles; Truth of the Resurrection; The Christian Religion. They are clear and forcible—a real help to intelligent faith. The little book ought to be widely useful.

Endeavours after the Christian Life, by James Martineau (Allenson, 1s. 6d. net). These discourses were first published in 1843, and though Dr. Martineau's teaching has serious limitations when judged by the Christian standard, we feel that the volume gives no unworthy impression of the religion by which the writer desired to live or die. There is much here that lifts mind and heart to holy things.

The Supersensual Life, by Jacob Boehme (Allenson, 1s. net). This is Law's translation of two dialogues from Boehme's *Way to Christ*. It is somewhat too mystical for our taste, but there is much to learn from this initiation of a disciple into the life where the will is surrendered to God, and the eye of Time and Eternity are both open together.

Messrs. Hodder & Stoughton send us *The Incarnation and Recent Criticism*, by Dr. R. J. Cooke (6s.). Our estimate was given in a notice of the American edition last July. Scholars will be glad to have an English edition of such a timely and able work within easy reach.

Mr. Allenson has added *The Private Devotions of Lancelot Andrewes* to his 'Great Souls' Library of Devotion (*2s. 6d.* net). The translation is by Newman and Neale, and the little volume is well printed and attractively bound in purple cloth. No one need wish for a more pleasing edition of a devotional classic.

St. Chrysostom on the Priesthood (S.P.C.K., *2s.*). This is a valuable addition to the Early Church Classics. Mr. Moxon's translation has been made with great care, and his 'introduction' seems to meet every need of a student.

Shadow and Substance, by E. K. Ryde Watson (Stock, *2s.* net). A cheap edition of a 'Handbook of Types and Antitypes for Church teachers.' It is a careful piece of work in its own special line.

Bible Truth through Eye and Ear, by George V. Richel, Ph.D. (Allenson, *3s. 6d.* net), gives fifty admirable lessons for the young. It is full of good matter which will be of much service to teachers.

An Outline of Scientific Method in Theology, by the Rev. F. A. N. Parker (Stock, *6d.*). Mr. Parker argues in this suggestive pamphlet that the Christian Church must cease to pay so much attention to speculative philosophy and manifest the truth of religion by bringing into existence a new social order. The proof is to be practical, not theoretical.

New Testament Criticism during the past Century, by Rev. Leighton Pullan (Longmans, *1s.* net). Mr. Pullan reaches the conclusion that the Christian position is really stronger than it was fifty years ago. His survey is not only of great interest, but it is also eminently helpful and reassuring.

Mr. Allenson has published an edition of Madame Guyon's *Short and Easy Method of Prayer* (*1s.* net) in neat purple cloth. It is the most compact and handy edition of this noted book that we have seen.

We have received *The Divine Purpose of Grace*, by John Coutts (National Hygienic Co.).

HISTORICAL AND BIOGRAPHICAL

The Historians' History of the World. Edited by Henry Smith Williams, LL.D. Twenty-five vols. (Times Book Club. 7*s.* 6*d.* per volume.)

THIS is a work that takes away one's breath. It is not its 17,000 pages that impress us so powerfully, nor its 3,000 pictures, but the learning and labour that have been lavished in gathering together the history of all nations and all ages into one organic whole. Egypt, Babylonia, and Assyria fill the first volume; the Eastern nations of antiquity—Israel, Phoenicia, India and Persia claim the second. Greece has two volumes to itself, Rome has three, France has two and a half; the Netherlands fill nearly one volume, the German Empire nearly two. The British Empire holds the post of honour with four and a half volumes, the United States receive one and a half. Italy, Spain and Portugal, Spanish America, Poland, China and Japan —the whole world is here. The history of each country is given from the chief authorities, and supplemented by sections dealing with special problems from leading experts. Maps, full-page illustrations, and smaller illustrations in the text, add immensely to the interest of the studies. The story is told in the most readable way, so that wherever one opens a volume it is a pleasure to study it. We may describe one of the smaller records in some detail. The section devoted to Egypt begins with eight pages on 'Egypt as a World Influence' from the pen of Dr. Adolf Erman, Professor of Egyptology in the University of Berlin; then we have an invaluable survey of the sources of Egyptian history, the sweep of events, and a chronology covering nine pages. The busy man who reads these twenty pages will have no mean grasp of Egyptian history. The story of the people is told in about 200 pages, with a clear description of the hieroglyphics, and a concluding summary. Appendices are added on Classical Traditions; the Problem of Egyptian Chronology, a reference-list of authorities for each chapter, and a General Bibliography with critical and biographical notes. That will show how the work is laid out. It is the most complete and reliable work—not merely that was

ever planned, but ever dreamed of. For ten years a cosmopolitan staff has ransacked the world's libraries for material, supplementing what they found in 30,000 volumes, and criticizing it in the light of the latest research. Scholars from eighteen universities have lent their aid in perfecting the record at various points. The narrative stretches from the dawn of history to the Hague Conference of 1907. The Index volume is very full. By consulting the entries under 'Art' a general view of sculpture and painting in all ages may be gained in a most convenient way. 'Press,' 'Jews,' and other entries, show the worth of this Index. The volumes are light, and the type is excellent. There has never been such an opportunity of studying the whole history of the world as is here offered. The crimson cloth volumes with gilt tops are only seven shillings and sixpence each, though they would be cheap at a guinea. We should like to see the work, in its handsome oak case, in every reference library in the world. It is worthy of the honour, and the enterprise and learning lavished on it deserve such recognition.

The Salon. By Helen Clergue. Illustrated. (Putnam's Sons. 12*s.* 6*d.* net.)

This study of French Society and Personalities in the Eighteenth Century makes one of the most charming books of the season. Its four chief figures embody the different phases of Parisian society in their day: Madame du Deffand, whose romantic friendship with Horace Walpole has made her familiar to readers of his Letters, was a true aristocrat with a fine wit; Julie de Lespinasse, her companion, and afterwards her rival, was all compact of sensibility; Madame d'Epinay was swayed by enthusiasm for education such as moved her friend Rousseau. Madame Geoffrin stands out as a paragon of common sense, an autocrat and a Lady Bountiful, who ruled her *salon* of artists and literary men as her admirer, Catherine II of Russia, ruled her empire. In no other country have men and women become intellectual companions as they have done in France. The French woman thus gained a masculine breadth of view. Madame du Deffand has been called the feminine Voltaire, and was often victorious in her literary contests with that redoubtable antagonist. 'Their affectionate attachment, begun in youth, was lifelong.' Her letters are French classics. Julie de Lespinasse was an extraordinary hostess, whose enthu-

siasm communicated itself to every guest. 'You make marble feel and matter think,' said Guibert. None of these ladies had happy lives, save perhaps Madame Geoffrin, but the tragedy which broke the heart of Julie de Lespinasse forms the saddest page in this volume. Voltaire, Rousseau, d'Alembert, Marmontel, Diderot, Condorcet, Grimm and Fontenelle grow familiar as we turn these pages and study the striking portraits which are given. Light is also thrown on many phases of French society in the years before the Revolution. The ladies who reigned over these *salons* did not owe their power to personal beauty. It was due to intellectual force, or to tact in drawing out the gifts of others. 'The first aim of the leader of a *salon* was to make others shine, rather than to direct attention to herself. Nor was vanity encouraged in any member of the circle, for the hostess skilfully directed and manipulated the conversation, tossing it, as her ready wits suggested, from one to another.' There was little card-playing or music in the *salons*. The *tête-à-tête* was prohibited; subjects were discussed in common. A high ideal of truth and beauty was cultivated, and an exquisite harmony, which tended to unity and temperance. This volume shows the *salon* in its golden age, and gives something like a free passport to its charmed circles.

The Story of Oxford. By Cecil Headlam. Illustrated by Herbert Railton.

The Story of Dublin. By D. A. Chart, M.A. Illustrated by Henry J. Howard. (Dent & Co. 4s. 6d. each net.)

The *Mediaeval Towns* series has become deservedly popular with all who wish to have a pleasant epitome of the history of the world's famous cities, and Oxford and Dublin furnish two of the most attractive volumes in the growing library. Mr. Headlam's work has already appeared in a more expensive form, so that he has been able to perfect it by the help of his critics. He begins with the appearance which Oxford presents to a visitor, and guides us at once to the cathedral, where the eastern wall of the Lady Chapel carries us right back to St. Frideswide's day. On the floor is a recent brass, which marks the spot where the bones of the virgin saint are supposed to rest. From the cathedral we pass to the Mound, the Castle, the churches; then follow chapters on the origin of the University, the coming of the friars, the mediaeval student, Oxford and the Reformation, the Royalist Capital, &c. The interest

of the subject is inexhaustible, and this book is packed with facts, and so brightly written that we have not found a dull page. The Appendices give date of the college building, and useful information about the Bodleian, the University Galleries, the Schools. The Dublin volume opens with the story of the city from 150 A.D., through the days when it was a Viking stronghold, down to the present century. The second part is given to the city, with its two cathedrals, its castle, Trinity College, Phoenix Park, the streets and the suburbs. Christ Church Cathedral is the oldest building in Dublin, and its interior is strikingly beautiful, with the splendid stonework of nave and aisles, graceful arches and massive piers. Strongbow began the building in 1172, and his tomb is here. St. Patrick's Cathedral dates about fifty years later, and its great length and height make the interior very impressive. No better guide could be found to the Irish capital. Both volumes are provided with maps and plans. Some of the illustrations are little masterpieces.

Outlines of Church History. By Hans von Schubert. Translated from the German by Maurice A. Canney, M.A. With a Supplementary Chapter by Miss Alice Gardner. (Williams & Norgate. 10*s.* 6*d.* net.)

The writer of this book is Professor of Church History at Heidelberg, and has delivered his lectures not only to members of all faculties, but to theologians and teachers. They give a concise account of the development of Christianity through two millenniums, with a summary of the essential facts, and 'a guide to the red threads in the too variegated web of history.' The first chapter deals with 'The Preconditions.' Rome claimed that its empire was 'the inhabited earth,' and the claim was not so extravagant as it appears to be. 'Even India—that hot, enervating country, whose name still possessed a magic charm —was ready to send its treasures on camels' backs, over hills and deserts, to the pampered lords of the world, who were ever ready to welcome anything new.' The converging currents which ran to meet Christianity were very powerful, as we see from a study of the teaching of Seneca, Epictetus, and Plutarch. Professor von Schubert thinks that the Gospel 'according to John' combines 'the two preceding stages of development represented by the Synoptists and Paul, since the human and earthly existence of Jesus is apprehended in a most spiritual aspect, and represents the last and decisive scene in the great

spiritual conflict between light and darkness.' Much light is thrown on the relations between Christianity and the Roman State and the work of Constantine, who, 'by forcing the universal State to adopt the Church of a universal religion, gave the aging empire a means of support which was the more valuable because it combined spiritual with material benefits.' The alliance of Church and State was based on common interests, so that Julian the Apostate's attempt 'to revive paganism was hopeless from the first, and was in no sense popular.' The whole course of Church history is lighted up by these lectures. In closing his survey the professor shows that the Christian Church is making powerful strides towards overcoming Mohammed and Buddha, as it overcame Zeus and Woden. 'To-day there is no longer any Church, or any party, which refuses to undertake this, the greatest of all tasks, *the mission to the world*.' Miss Gardner's supplementary review of the 'Religious Thought and Life in England during the Nineteenth Century' is a welcome addition to this powerful and suggestive book. General Booth, however, belonged to the New Connexion, not to the Primitive Methodists.

From St. Francis to Dante. Translations from the Chronicle of the Franciscan Salimbene (1221–8), *with Notes and Illustrations from other Mediaeval Sources.* By G. G. Coulton, M.A. Second Edition. Revised and Enlarged. (Nutt. 12*s.* 6*d.* net.)

Mr. Coulton thinks that the key to most modern problems is to be found in the so-called Ages of Faith. 'Mediaeval history has been too exclusively given over to the poet, the romancer, and the ecclesiastic, who, by their very profession, are more or less conscious apologists. Yet we cannot understand the present until we face the past without fear or prejudice.' He has therefore undertaken this work on the most remarkable autobiography of the Middle Ages, which has long been almost inaccessible, but is now being published in its entirety by Prof. Holder-Egger in the *Monumenta Germaniae*. Salimbene was born five years before the death of St. Francis of Assisi, and lived twenty-five years after Dante was born. His Chronicle was written for his niece Agnes, who entered the Order of St. Clare in her fifteenth year. The old friar was proud of his young relative. She 'had an excellent understanding in Scripture, and a good understanding and memory, together with a delightful tongue and ready of

speech, so that it might be said of her, not without reason, "Grace is poured abroad in thy lips, therefore God hath blessed thee for ever." ' He is a veracious chronicler of what he sees with his own eyes, and his work throws a flood of light on life in the thirteenth century. Mr. Coulton has dipped into the old friar's miscellaneous paper bags, and added notes and illustrations from other mediaeval sources which light up the narrative. The friar's parentage and boyhood, the Italy of his day, with the life of cloister, court, and camp, are described in the raciest way. Mr. Coulton thinks that there is no feature of Puritanism 'which had not a definite place in the ideals of the mediaeval saints. The "personal assurance of salvation," which Newman mentions as specially characteristic of "Calvinism, or Methodism," was, in fact, specially common among the early friars. So was the dislike of church ornaments and church music; high officials in the Order were disgraced for permitting a painted window or a painted pulpit in their churches; and even in the seventeenth century there were many who believed that St. Francis had forbidden music altogether.' Mr. Coulton is no blind panegyrist of the past. Salimbene was 'neither saint nor poet, but a clever, observant, sympathetic man, with nothing heroic in his composition.' That makes his evidence as to his times more reliable. This is a very valuable piece of work, and profoundly interesting.

A Brief Discourse of the Troubles at Frankfort, 1554–1558 A.D. Attributed to William Whittingham, Dean of Durham, 1575 A.D. (Elliot Stock. 5*s*. net.)

The Torments of Protestant Slaves in the French King's Galleys and in the Dungeons of Marseilles, 1686–1707 A.D. (Elliot Stock. 6*s*. net.)

The *Brief Discourse* is the first volume of 'A Christian Library,' edited by Prof. Arber. The Introduction, from his own pen, is of unusual interest. *The Life and Death of Master William Whittingham*, written by a student of the Temple about 1603, is also given. The *Discourse* opens in June 1554, when Whittingham and his friends reached Frankfort. They were the first Englishmen to settle in that city, and next month arrangements were made for them to have joint use of a church with the French refugees, who came principally from Glastonbury. The form of service was arranged, and ministers and deacons chosen. Then the little community endeavoured to make

Frankfort the head quarters of the exiles, but failed because of the dispute over the use of the Prayer-book. Knox, Whittingham, and others, who wished to have the Liturgy of Calvin, sent him a 'scoffing analysis of the Prayer-book in Latin.' Calvin's replies are 'charming.' No one can understand the controversies of that day who does not know this *Brief Discourse*. Prof. Arber is to be congratulated on the choice of such a book to start a library which promises to be of unusual value. The second volume is itself a library. After an Introduction, which shows the true authors of the merciless persecution endured by the French Protestants, we have reprints of a tract in the library of Sion College, showing the sad estate of the Reformed Church in France, and other documents giving the history of the persecution. These are followed by pathetic narratives of three galley slaves, and lists of those who endured this horrible punishment. The book is enough to melt the heart of a stone.

Paul the Deacon's 'History of the Lombards.' Translated by Dr. W. D. Foulke. (Pennsylvania University.)

This is one of the many translations and reprints from the original sources of European History published by the Department of History of the University of Pennsylvania. Paul the Deacon's 'History' is one of the most important of original sources for the history of Italy and Europe. Dr. Foulke has here given us a scholarly translation, with good illustrative and explanatory notes, and a brief, but adequate, life of Paul the Deacon prefixed to the volume. In two learned Appendices he discusses the Lombard and Roman sources of Paul's work. In matters of historical research the Universities of America are doing well. Is there a University in the world except Oxford that could be so absolutely indifferent to the highest claims of scholarship as to leave its own priceless records still unpublished?—for no scholar can call Anstey's *Munimenta Academica* other than a trifling and unsatisfactory instalment. Perhaps some day America will wake us up to the more excellent way.

The Tale of the Great Mutiny. By W. H. Fitchett, LL.D. Sixth Impression. (Smith, Elder & Co. 6*s*. net.)

Dr. Fitchett's recent visit to India enabled him to see the Mutiny cities, and the three new chapters on Delhi, Cawnpore, and Lucknow add much to the interest of his *Tale of the Great Mutiny*. He has the historic imagination by which a

bit of brick which he broke from the walls of Hougoumont calls up before him 'the red squares, the eddying smoke, the charging horsemen of Waterloo.' As he visited Delhi he seemed to 'touch hands with the gallant dead, to see their faces, to catch the ring of their voices.' Delhi is little changed. All the buildings with historic names stand almost exactly as they did in 1857. These chapters take us amongst scenes which never cease to thrill an Englishman. We walk along the Ridge at Delhi, we watch John Nicholson, on whose blood danger acted like wine, we follow Havelock and Colin Campbell to the relief of Lucknow. All lives again at Dr. Fitchett's touch. The diary of an officer's wife, given as an Appendix, is artlessly realistic, and seems to set a seal on all the descriptions of a book which has already become a classic. It ought to be in the hands of every Englishman.

A Life of Gilbert Burnet, Bishop of Salisbury. By T. E. S. Clarke, B.D., and H. C. Foxcroft. (Cambridge University Press. 15*s.* net.)

Researches which Miss Foxcroft made as editor of the memoirs and autobiography of Bishop Burnet led her to think that a new Life would be of service. Mr. Clarke, minister of Saltoun, supplied her with material as to Burnet's early work there, and when Miss Foxcroft found that he was also meditating a biography, they agreed to divide the work between them. Mr. Clarke is responsible for 'Scotland, 1643–1674, Miss Foxcroft for 'England, 1674–1715.' An extended Introduction by Prof. Firth gives additional value to a very fine volume. Prof. Firth discusses Burnet's position in English historical literature, and helps us to understand the conditions under which he laboured. His zeal and energy in searching for truth were not accompanied by equal care in stating it. 'His work swarms with inaccuracies of detail.' In three volumes of documents, which he published, about ten thousand downright mistakes have been discovered. Yet the critic who has detected these finds no reason to assail his honesty, and his readiness to correct his mistakes deepens the impression of his candour. Where he depends on personal knowledge he bears the test of comparison with the writers of memoirs very well. Prof. Firth compares Burnet's work with Clarendon's. We miss the sonorous periods of the *History of the Rebellion*, yet Burnet has a realism which we do not find in Clarendon. His characters are much inferior as artistic com-

positions, but have an individuality which Clarendon's finished portraits sometimes lack. Burnet's life has never been told with such fullness or such charm as in this volume. The Scotch period shows how his convictions led him to abandon the Presbyterianism in which he had been brought up, and become an Episcopal minister, despite the strong indignation of his family. His friendship for Archbishop Leighton forms one of the brightest pages in his early history. 'I never was with him but I felt within me a commentary on these words—"Did not our hearts burn within us while He talked with us?" He had such a way of preaching that I never knew any come near it. His thoughts were the most ravishing, his style the most beautiful (if not too fine), but his way of uttering them so grave, and so tender, that I never heard him preach without trembling for one great part of the sermon, and weeping for another.' Miss Foxcroft's description of Burnet's own preaching is almost worthy to set beside his tribute to Leighton. An orator by temper and training, Burnet found ample scope in the pulpit for 'his religious fervour and his childlike love of display; his talent as an expositor, and his passion for giving advice.' He was regarded as 'the extempore preacher of his day.' Speaker Onslow said he never heard a preacher equal to him. 'There was an earnestness of heart, and look, and voice that is scarcely to be conceived.' His days of disgrace at Charles II's Court, and his exile on the Continent, where he found favour with William and Mary, supply many dramatic situations by which Miss Foxcroft knows how to profit. Her final estimate is just and sagacious. His robust common sense was due to a happy union of vigour and breadth. He lacked the judicial instinct, and had no profound insight into character. But to old age he preserved his inexhaustible fervour, his enthusiastic sincerity, his tempered asceticism, his religious earnestness. The story is here retold with every light that historical research can throw upon it, and this Life will be of the greatest service for all students of a memorable period and a man who will never cease to arrest attention.

Fénelon and Madame Guyon. Documents nouveaux et inédits. Par Maurice Masson. (Hachette et Cie. 3*f*. 50*c*.)

This volume gives the secret correspondence between Fénelon and Madame Guyon in the years of their early friend-

ship, 1688–9. M. Masson, Professor of French literature in the University of Fribourg, has edited the letters with great care. Their first editor had scattered them through different volumes in the most fantastic disorder. They are largely undated, but M. Masson has arranged them, as far as possible, in chronological order, corrected the faulty text, and inserted the true names, which were hidden behind prudent, and sometimes inexact, initials. He has also added many foot-notes and an extended Introduction. In 1767–8 Jean Philippe Dutoit, a Pietist Vaudois pastor, published at Lyons a new edition in five volumes of the *Christian and Spiritual Letters* of Madame Guyon, 'enriched by the secret correspondence' of Fénelon. The abbé Gosselin, who published Fénelon's correspondence in 1828, considered this secret correspondence unauthentic, but M. Masson gives strong reason for accepting the letters as genuine. Fénelon first met the plain little lady with the pock-marked brow on her release from her convent prison at the instance of Madame de Maintenon. He owed much to his new friend, who added the touch of conviction to his spirituality and gave him a heart as immense as the sea. The friendship wrecked his fortunes, but it made him a saint. In the first letter Madame Guyon says, 'I have been for some years in a state of continual prayer for you. Not that I desire anything in particular, nor that I ask anything; it is a state which may be compared to a lamp which burns without ceasing before God.' The mystic becomes almost the abbé's confessor. She pacifies that troubled soul, she builds him up. 'She had renewed not only his piety, but his ideas, his sentiments, his action, all his life.' Fénelon owed much indeed to Madame Guyon, and these letters, with their simplicity and devotion, help us to understand the spell which she cast over the great Frenchman.

A Family Chronicle. Derived from Notes and Letters selected by Barbarina, the Hon. Lady Grey. Edited by Gertrude Lyster. (Murray. 12*s*. net.)

Lady Grey was the wife of Admiral Sir Frederick Grey, who was First Sea Lord in 1861. Her chronicle covers three generations—that of her delightful grandmother, Lady Dacre, her mother, married to the Rev. F. Sullivan, who held the Dacre vicarage at Kimpton, and her own. It is not easy to describe the charm of the family letters, the correspondence with Fanny Kemble, 'Bobus' Smith, who was said to be even cleverer than his famous brother, Sydney Smith, and the intimate glimpses

of some of the noblest men and women of their time. Lady Dacre was an enthusiastic admirer of Wellington, and 'blubbered quarts over him as he walked over Waterloo Bridge' with his officers on his return from Waterloo. 'I sat by the side of his mother, a great Hampton Court ally of mine—oh, how pretty her behaviour was! It was *I* who whispered to those around who that innocent, quiet old lady was!' There is a very pleasant account of an unexpected visit paid by Queen Victoria to Howick, and a letter describing the coronation which is a treasure. When old Lord Rolle tumbled on his approach to do homage 'there was a rush to help him. The Queen got up from her throne and darted to the top step to save his mounting. The old fellow persevered, and did his homage, and there was a heartfelt burst for the dear Queen, who always combines youthful, feminine, girlish gentleness, and consideration for others, with the most perfect royal dignity and discretion.' There is much true pleasure to be got from this delightful chronicle.

The Reminiscences of Albert Pell, sometime M.P. for South Leicestershire. Edited, with an Introduction, by Thomas Mackay. (Murray. 15*s.* net.)

We have not met a more racy book, or more instructive than this for many a day. Mr. Pell had a bluff Anglo-Saxon way which was sadly disconcerting to pretenders of every kind, but he was a noted authority on all matters connected with agriculture and the poor law, and did splendid service to his tenants and poor neighbours, both in the country and in the East End of London. He was a redoubtable controversialist, with humour and pertinacity, and a lofty scorn of tactics. A heckler once asked him in the hustings whether it was he who had made the law obliging poor men to maintain their parents. 'No,' was the answer; 'that is an older law. It was written by God Almighty on two tables of stone, and brought down by Moses from Mount Sinai; and as far as I can make out, Thomas, it's the stone, and not the law that has got into your heart.' The heckler for many a day was known as 'stony-hearted Thomas.' Mr. Pell was one of Arnold's boys at Rugby, and was playing bowls with Judge Alderson when news came of his schoolmaster's death. 'I don't know which retired the sadder, the judge or myself.' The experiences of travel by stage coach given in this book are wonderfully vivid. There are also reminiscences of Brougham, who was an attached

friend of his father's, and some pleasant incidents as to Disraeli, Bright, and Gladstone. The way the boys at Rugby devoured each number of *Pickwick* as it appeared helps us to understand the spell Dickens cast over his contemporaries. Mr. Pell was intended for the Bar, but the rooms that had been taken for him were let by the landlord whilst he was on holiday, and that little incident turned him into a farmer. No one can read these pages without feeling what a barrister Mr. Pell would have made. He was so ready, so racy, so fearless, so determined, that he might well have gone beyond his father, who was a judge in bankruptcy, but we question whether he could have spent his life to better purpose in any sphere. The way he founded a village co-operative society, investigated every case of pauperism in his parish, and grappled with East End poverty, makes a notable record, and some of the stories of imposture told are almost beyond belief. This is a book to be read and pondered.

James Thomson. By G. C. Macaulay. (Macmillan & Co. 2*s.* net.)

This book has increased our respect for the poet of *The Seasons*. He was very fortunate in some of his friendships, especially that with Lyttleton, who wrote his pamphlet on the Conversion of St. Paul, in Kew Lane, with a particular view to Thomson's satisfaction, and had the pleasure of knowing that it almost entirely removed his religious doubts. He says 'Thomson, I hope and believe, died a Christian. . . . As to the heart of a Christian, he always had that, in a degree of perfection beyond most men I have known.' Mr. Macaulay thinks that the poet's indolence was more apparent than real. He turned night into day, but in his youth he was physically active, and to the end of his life he was accustomed to walk between London and Richmond. He was 'sometimes tempted to an excessive indulgence' in the company of certain friends. Mr. Macaulay brings out the part that Thomson played in the development of nature poetry, and his critical discussions of the various poems are of great interest. He was 'moved by a genuine impulse to restore to the language some of the richness and poetical colour of which it had been deprived by writers of his own age in their endeavours after lucidity and common-sense,' and his adventurous endeavour did not lack its measure of success.

Memoirs of the late Dr. Barnardo. By Mrs. Barnardo and James Marchant. (Hodder & Stoughton. 12*s.*)

Dr. Robertson Nicoll says in his Introduction to this volume that he first met Dr. Barnardo in Inverness more than thirty years ago, when he was in the fullest vigour of his many-sided enthusiasm. He learned there to admire the man and believe in him, and this affection and admiration continued to the end. 'It was a life of continual growth, a life that never flinched, never wavered; a life which was spent to its last drop in the labour it loved.' This volume traces his course from his birth at Dublin in 1845, through all his heroic and devoted labours, to his death at Surbiton in 1905. As the funeral procession passed through East London 'an old woman in rags pressed through the crowded lines, and, stretching out her bare arms, and lifting her tearful face to the sky, cried out in a loud voice, "O God, God, give him back to us!" Such a cry was his noblest monument. For children who suffered from cruelty and neglect his feeling was white-hot. Towards the little ones he was infinitely tender, and he never ceased to seek the salvation of the boys and girls whom he rescued. As a social reformer he built on a solid foundation—the care of the destitute child. The biography is one which increases our pride and thankfulness for Dr. Barnardo's work. It gives a vivid description of the unceasing pressure under which it was carried on, and of the daily sacrifice which he made to rescue outcast and perishing children. It is profusely illustrated, and the best chapter is the last, which shows that the Homes and Orphanages for which Dr. Barnardo lived maintain their hold on the love and support of all classes as strongly as they did whilst he was at their head.

Joseph Bush. A Memorial. Edited by his wife. With a brief memoir by the Rev. Arthur Hoyle. (R. Culley. 2*s.* 6*d.*)

This volume will be warmly welcomed wherever Mr. Bush was known. Mr. Hoyle's sketch brings out the unwearying labour, the fidelity, the gracious spirit of his old friend. The first incident, when the younger man, as a candidate for the ministry, was examined by Mr. Bush, lends a pleasing intimacy to the sketch, and this is maintained to the close. Mr. Hoyle gives a beautiful picture of the Lincolnshire farm-house where

Joseph Bush was born, of his parents, his apprenticeship in Horncastle, and the Methodist preachers who watched over the promising youth and guided him in his studies. The story of his ministry is told with many a bright incident which shows how he loved his people and lived for them. His delight in the old Minutes of Conference, and his skill in 'stationing' the preachers, stand out in this happy bit of portraiture. The ten sermons which follow the memoir are excellent specimens of Mr. Bush's shrewd and incisive style. His knowledge of the Bible and of human nature come out at every turn, and many a homely saying lingers in the memory. 'A deeply-rooted habit of giving thanks is, in itself, half a fortune.' 'Let not any word escape your lips whose echo would disturb your last hour.' Some pages of 'Obiter dicta' are added. Here is one hint for preachers: 'First, we must know well what we mean, what it is we wish to say. Secondly, we are to say what we mean in words apt, clear, short, and as few as will do the work.' Mrs. Bush is much to be congratulated on securing Mr. Hoyle's help, and on her choice of sermons and sayings for the book. It is a living picture of a man whose devotion to his Master and his work were simply unbounded.

Roderick Macdonald, M.D. A Servant of Jesus Christ. By his wife. With twenty-two Illustrations. (R. Culley. 3*s.* 6*d.*)

Mrs. Macdonald has done her work with taste and judgement. She allows her husband's letters and diary to tell the story of his labours in China, and confines herself to the task of weaving them together and supplying any links needed to complete the chain of events. Dr. Macdonald was born in 1859, and went out to Fatshan to join Dr. Wenyon as a medical missionary in 1884. He was soon immersed in hospital practice. He gave a daily lecture to the Chinese students, performed operations, cultivated friendly relations with Chinese officials, and visited the new Chinese hospital once a week, at the request of the Chinese doctors. He believed that the gospel could only be spread far and wide through the empire by its own people, and that to accomplish this the churches and hospitals must become self-supporting. He held strongly that indiscriminate charity, in the form of free medicines, &c., was hurtful to the cause of Christianity. Many touching details are given of cases that he treated. He was a strong man, who enjoyed his

missionary tours into the country, and liked to preach on a hill-side to a country congregation. His gentle, cheery manner always secured him a welcome. In 1888 he went to Shiukwan, 300 miles from Fatshan, on the North River, to begin a medical mission. There he studied the language and pursued his work with growing success. In 1892 he visited England, and found a noble helpmeet in the lady who has now prepared this record. When they reached Fatshan his wife often marvelled at his cheery optimism, till she learned that it was deep-rooted in an unwavering faith. Many dangers and anxieties had to be faced in those days of hatred to the foreigner. In 1895 forty soldiers had to be quartered in the hospital to guard it from rioters. In 1897 he took charge of the new station at Wu Chow, about 240 miles up the West River from Canton. Here also he was often in danger. Mrs. Macdonald gives one horrible placard taken from the walls, inciting the populace to massacre the foreign devils. But the work steadily advanced. The doctor planned and built a hospital. Nothing could 'dim the mighty optimism' of his faith in God. His life daily grew richer in grace and fruit till the fatal hour when he was shot dead by pirates on the West River as he was attending to the wounded captain of the steamer. He had given twenty-two years to China, and no man ever bore his burdens more bravely, or did more unselfish service. This book will help to carry on the work for which he lived and died. It is a living picture of a medical missionary's life, and many fine illustrations add greatly to its interest and value.

General Gordon: Hero and Saint. By Anne E. Keeling. Fourth edition. (Culley. 1*s* 6*d*.). A painstaking, spirited, and sympathetic book, which well deserves the popularity it has gained.

GENERAL

Rambling Recollections. By the Right Hon. Sir H. Drummond Wolff. Two vols. (Macmillan & Co. 30s. net.)

Sir Henry Drummond Wolff has filled with distinction many important diplomatic posts in Roumelia, Egypt, Persia and Spain. As a member of the Fourth Party he was brought into historic association with Lord Randolph Churchill and Mr. Balfour, and was honoured with the special confidence of Lord Beaconsfield and Lord Salisbury. The early pages of his *Recollections* are too discursive—they resemble a procession of men and women who move on the moment they are introduced; but by-and-by we reach chapters which form a substantial contribution to our knowledge of foreign affairs during the last fifty years. Anecdotes and incidents enliven the record, and make the volumes a delightful companion for leisure moments. Lord Palmerston owed much of his social popularity to his wife, who was 'perhaps the most amiable *grande dame* who ever existed.' After his marriage his manners changed completely, and the gracious way he treated his fellow members did much to cement them to him. During his early years at the Foreign Office Sir Henry had to toil hard, especially during the time of the Crimean War. 'But work, and hard work, engenders the power of more work; and while all this was going on I also undertook some literary employment.' The legal stories in the volume are racy. Lord Wensleydale was heard to soliloquize after a sermon: 'A good case. No reply. The court with him. And what a mess he made of it!' Sir Henry visited the seat of the Franco-German War in 1870, saw the horrors of the battle-field at Sedan, and found a boulevard near the river strewn with weapons. 'Soldiers stood about, drunk and furious, cursing, quarrelling, shouting and looking at us dubiously. Some of them took up *chassepôts* and dashed them against the trees till they were broken; others broke swords. We saw them cut slices off the dead horses for food. We were not sorry to reach the gate.' Important extracts are given from Mr. Balfour's letters as to the Fourth Party,

and two letters from Lord Beaconsfield, which show how he relied on Sir Henry's discretion. The chapters on Egypt are of peculiar interest. Ismail Pasha wished to be called 'Aziz,' but as that was a name of the Sultan Abdul-Aziz, and an attribute of God, he had to content himself with the title 'Khedive,' or 'minor sovereign,' though he received a promise that this designation should not be granted to any other governor of a province. The *Recollections* are no doubt 'Rambling,' but they are very brightly written, and introduce us to a host of celebrities in Europe, Asia, and Africa. Such a book is a real part of the education of Englishmen, and a very pleasant part as well.

The Man-eaters of Tsavo, and other East African Adventures. By Lieut.-Colonel J. H. Patterson, D.S.O. (Macmillan & Co. 7*s.* 6*d.* net.)

This is the most thrilling book we have read for many a day. That a pair of lions should actually stop the building of the Uganda railway for three weeks, and not be disposed of till they had eaten twenty-eight Indian coolies, in addition to scores of natives, is almost incredible. No one can doubt the terrible courage of the lion after reading these stories, and we do not wonder that Mr. Selous and President Roosevelt have pronounced them unique. Colonel Patterson ran terrible risks before he had the satisfaction of shooting both the 'devils,' as the natives called them. From that time he was a hero in the eyes of his men. It seems astonishing to find a lion standing on a railway platform, with the officials safely in hiding; and the story of another lion who entered a railway carriage and carried off his victim is perhaps the most astonishing even in this book of wonders. Tsavo is about 122 miles from Mombasa. Colonel Patterson went there in charge of a section of the Uganda railway. In his leisure moments he had many lion hunts in the district, and he and his companions were often in the gravest danger. There is much about other sport with hippos, crocodiles, and other beasts.

The National Church. By H. Hensley Henson, B.D. (Macmillan & Co. 6*s.*)

The Church of England has its most fearless critics inside its own borders, and none of them deserves a hearing more than Canon Henson. He has been fortunate enough to secure

an Introduction from Dr. Llewellyn Davies, who dwells upon the hopeful features of this age of enlargement and transition, when 'the names of the Divine Father of men, of Jesus Christ, of the Heavenly Spirit or Breath, are manifesting a power, and drawing to themselves a homage, which are not easily understood or measured, and of which timid souls are sometimes a little afraid.' He feels that Christian thought and Christian piety never had freer scope or a more favourable atmosphere than in the National Church, and that there was never a stronger feeling for justice and humanity than in the House of Commons to-day. That background of optimism serves well as a prelude to Canon Henson's criticisms. He holds that the Church of England has always been Episcopal, but not Episcopalian; that government by bishops is not included in its list of the essentials of a Christian Church, though it is held to be apostolic, and is highly valued on grounds both sentimental and practical. The Canon is, however, bound to acknowledge that Episcopalian views have gained rapid extension within the last two generations. That undue exaltation of the Episcopate is at the root of much of 'the existing confusion within the National Church, and properly involves an ecclesiastical theory inconsistent with national establishment.' Divine-right Episcopacy leads to a sacerdotal conception of the Christian ministry, and to those sacramental practices which the Fathers of the English Reformation most desired to repudiate. Canon Henson regards it as truly lamentable that the Church of England 'should now by the action of a section of its clergy be made a force of disintegration in the Protestant world, and the exponent of principles which have their free and unimpeded expression only in the extreme but thoroughly logical despotism of Rome.' The whole tone and temper of the book will prove a real encouragement to Nonconformist friends of the Church of England. If Canon Henson's views could prevail a host of difficulties would disappear, and a large stride be taken in the direction of true brotherhood and friendly co-operation.

The Rise of the Greek Epic. By Gilbert Murray, M.A., LL.D. (Clarendon Press. 6s. net.)

Professor Murray's book was prepared in response to an invitation to deliver the Gardiner Lane lectures at Harvard University. They form a study of Greek poetry 'as a force

and the embodiment of a force making for the progress of the human race.' The idea of service to the community was more deeply rooted in the Greeks than in ourselves. Plato has a rigid and passionate Puritanism, and Greek literature may be regarded as 'an expression of the struggle of the human soul towards freedom and enlightenment.' Dr. Murray protests strongly against the modern view of the Greek as Pagan. Hellenism fought an uphill war against human sacrifices, slavery, the subjection of women, immorality and cruelty. No one can be insensible to the charm of these lectures, and to the ease with which they traverse the enchanted domain of Greek poetry. But when we are asked to take the Higher Critics' conception of Deuteronomy as a clue to the composition of the *Iliad* and the *Odyssey*, we hesitate. Professor Murray thinks that the *Iliad* has undergone a more thorough process of revision and expurgation than the *Odyssey*. Cruel practices, insults to dead enemies, the use of poisoned arrows have been left out, and the poems are completely expurgated of the abomination of human sacrifices. He also adduces a number of phenomena which seem to indicate that the *Iliad* is a traditional book. These positions are copiously illustrated to bear out the writer's view as to the strange processes of growth and composition which have made the *Iliad* what it is. He holds that the races which built up Homer at length outgrew him, and 'found other subjects than the Heroic Saga in which to express their ideals and satisfy their intellectual thirst.' It is all intensely interesting, though its views will be strongly opposed by many scholars.

Drawings of Michael Angelo. (Newnes. 7*s.* 6*d.* net.)
Sir Thomas Lawrence. (Newnes. 3*s.* 6*d.* net.)

England is particularly rich in the drawings of Michael Angelo. They formed part of Sir Thomas Lawrence's celebrated collection of drawings of the old Italian masters, and are now preserved at Windsor, the British Museum, and the University Gallery at Oxford. Mr. E. B. Johnson's brief Introduction to the selection here given is the work of an enthusiast. The sketches show the ardour with which Michael Angelo pursued his studies of the human frame. 'Every line is strenuously alive, and compels our attention by its keen observation. He overcomes all obstacles, apparently with the utmost facility.' Reproductions of such drawings cannot

altogether express their force and mastery, but these splendid illustrations come as near as possible to the originals, and Mr. Johnson's notes help a student to appreciate the special merit of the drawings.

The volume on Sir Thomas Lawrence brings us into a more familiar world. It is a gallery of portraits. The vestibule is filled with happy children, who lead us into the presence of famous beauties, great ladies, and men of light and leading in their day. Mr. R. S. Clouston tells enough of Lawrence's history to give zest to the study of the portraits. The talent of the infant prodigy was exploited by his father, who used to show off his gifts to the guests at the inn. Lawrence never painted a child so irresistibly fascinating as he was in these days. When he began to paint in London he soon made a great reputation, and after West's death in 1820 he was 'the one possible choice as President' of the Royal Academy. Sir David Wilkie said he had 'a perfection of execution never to be equalled.' After his death his fame began to suffer eclipse; it has been of late steadily rising higher. These portraits show that his place is sure as one of the English masters.

The Society for Promoting Christian Knowledge is issuing a series of *Masterpieces in Colour* (1*s.* 6*d.* net), edited by T. Leman Hare. They are attractive octavo volumes, with eight full-page coloured illustrations and a life of each artist, with a critical estimate of his work. The bold, black type is a real pleasure for a tired eye, and the coloured pictures are singularly effective. The first volumes deal with Velasquez, Reynolds, Romney, Greuze and Botticelli. Spain has lost her vast empire, but Cervantes and Velasquez still confer immortality upon her. Even if all the disputed pictures are included we should not have as many works to represent the forty years of Velasquez as Sir Joshua Reynolds was known to paint in a single year. His activities were circumscribed by the ridiculous formalities of the Spanish Court. He had no beauties to throng his studio, but climbed to fame by portraits of royalties whom not even his brush could make beautiful. He loved grey and silvery tints; he had no tricks, yet in his own line he is still unrivalled. Botticelli's wizardry is felt by every lover of art who visits Florence. His imagination is like that of Shelley. He loves the wind and the light, he revels in beauty. Greuze and his garden of girls, 'each lovelier than the last, and all apparently just ready to step forth from the canvas,' is one of

the painters who never loses his charm. His vanity was overweening, and his work has considerable monotony; but he was the first to go to humble life for his subjects, and his flesh painting is superb. Reynolds 'is the pride of British art and the admiration of all the civilized world.' This little sketch shows that he bravely holds his own, not only in comparison with his contemporaries, but with all the dead masters of portraiture. Romney stirred Sir Joshua to jealousy for a time. A score or so of masterpieces are set down to his credit, and the story of his life is still matter for regret and wonder. The sketch of this painter is brightly written, but it has some repetitions, and it was John Wesley, not his brother Charles, who sat for his portrait to Romney.

Poems. By Mary E. Coleridge. (Elkin Mathews. 4*s*. 6*d*. net.)

We are sincerely grateful to Mr. Newbolt for this volume. Miss Coleridge was unwilling that her verse should be published with her own name. 'Never, as long as I live! When I am dead, you may do as you like.' A natural fear lest the great poetic name she bore should be tarnished explains her hesitation, but we agree with her editor 'that no poems are less likely than these to jar upon lovers of "Christabel" and the "Ancient Mariner."' Their distinction of phrase and epithet shows the true artist; their richness of thought and feeling reveals a gifted and loving nature. Some of the little poems are as exquisitely polished as a diamond; not a few answer one great end of true poetry—they set you dreaming and wondering. 'Nicodemus' is a wonderful description of 'The man upon his way to God.'

> He came by night—and yet he came.
> And He that was Himself the Way
> Shall own him in the Judgement Day,
> And to the world confess his name.

'Praise' is a sermon that one cannot forget.

> Alone they safely trod
> The flowery mazes
> Who loved the praise of God
> More than man's praises.

The book is altogether precious—a worthy memorial of a life short, indeed, yet both gracious and fragrant.

The Knight Mystic, and other verses. By EDWARD J. Thompson. (Elliot Stock. 2s.)

The writer of these 'Verses,' as they are modestly called on the title-page, deserves all the kindly consideration which the House of Commons accords to a 'maiden speech.' We cordially congratulate Mr. Thompson upon the measure of success he has attained; the promise of his work is decidedly above the average of first efforts. He has a musical ear, and shows the power of gracefully handling various forms of metre. An occasional lapse into prose, or a halting or over-loaded line, need not be too hardly judged; though, as time goes on, the author will probably prune his own work more severely, and remove flaws which now mar some of his lyrics. A young poet is not worth much who has not felt the sway of some master or other. We should judge that Tennyson and William Watson have most influenced Mr. Thompson, but there is no servile imitation in his lines. The 'Song' on page 41 recalls some strains of A. E. Housman, the 'Shropshire lad,' but the similarity is probably a mere coincidence. In his choice of subjects Mr. Thompson has wisely foreborne to 'trust the larger lay,' and he gives us 'short swallow-flights of song,' reminiscent of various moods. The chief topic is indicated in 'The Knight Mystic,' which gives name to the volume, and in the kindred sequence of sonnets on 'The Perfect Knight.' The value of personal experience and immediate communion with the spiritual world as governing all else is the theme of these poems, so far as their subject can be expressed in bald prose. Other sonnets—among which we may mention 'The Dying Greek,' 'The Dying Christian,' and 'The Elect from the Four Winds'—are apt and deftly wrought examples of a form of verse in which complete mastery has only been attained by the very few. Mr. Thompson's chief success is reached, as we think, in single lines, in the brief quatrains at the end of his volume, and in stanzas such as the opening 'Prayer to the Incarnate Word.' It is difficult to do him justice by detached passages, but we might quote 'The Mystic's Garland' as a fair specimen of his quality:

A sprig of heather at my feet,
  A woodbine spray from overhead
I plucked, and into union sweet
  With fragrant rush engarlanded;
And ever after bore with me
Their beauty for who would to see.

I gathered from the glowing west
To these fair blossoms yet another;
The earthly blooms were manifest,
But none perceived me pluck the other.
Yet all for whoso will to see
I ever after bear with me.

Mr. Thompson has fairly earned the garland which should crown a young poet's earliest work. We trust that others, and more abiding ones, await him when he has more fully exercised and matured the powers of which he has here furnished real and rich promise.

The Postal Literary Alliance publishes a booklet on the *Later Work of Torquato Tasso* (1*s.* net), rendered into English verse by Henry Cloriston. It is of special interest because of Milton's debt to Tasso, and the rendering is very graceful.

We are glad to see a second edition of *The Tulip Tree, and other Poems*, by Robert J. Kerr (Dublin: Combridge & Co. 1*s.* 6*d.*), which we reviewed two years ago. The pieces are musical and tender, with a pleasing touch of pathos.

Pilgrim Songs. By Margaret T. Wedmore. (Headley Bros. 2*s.* net.)

These simple, graceful and devout little poems form a chamber of peace where the heart is gently drawn to holy things. 'Fourth-Day Morning' specially pleases us.

Through the Magic Door. By Arthur Conan Doyle. (Smith, Elder & Co. 5*s.*)

This is a book that can scarcely fail to make book lovers. Once inside the magic door we find ourselves listening to the story of the writer's youth, when, by sacrificing his lunch, he picked his first literary treasures from a tub outside a bookshop, which held an ever-changing litter of tattered books. Macaulay's *Essays* is the volume from which he has had most pleasure and most profit, and its wonders are opened out by a true enthusiast. Next we keep company with Sir Walter Scott, and eagerly discuss his stories. Then Dr. Doyle chats about our soldiers and sailors, who seem to find inspiration in some bit of comic verse for their stiffest tasks. As one might expect from the author of *Rodney Stone*, pugilism has a warm advocate. In that Dr. Doyle leaves us unconvinced, but everywhere he charms and instructs us. We pity the reader of this volume

who is not eager to share the delights which are so temptingly set forth in these pages.

Early Christian Ethics in the West, from Clement to Ambrose. By H. H. Scullard, D.D. (Williams & Norgate. 6s.)

The field of early Christian ethics has not been worked with anything like the thoroughness devoted to that of Christian doctrine. Dr. Scullard has felt the lack of any satisfactory book, and has set himself to collect and arrange the ethical thought of the early Church writers. He realizes that it is impossible to construct a complete system from a letter of Clement, or a fragment of Victorinus, or a brochure of Minucius Felix, but he has skilfully used his material, and arranged the result in two parts. Part I, 'The Groundwork,' contains four chapters—God and Man, Man and the World, The Old Man and the New Man, The God-Man. Part II, 'The Ethical Ideas,' has three chapters—The Highest Good, Duty, Virtue. Dr. Scullard's luminous style and arrangement are very helpful to a student, and he has spared no thought or labour to make his work reliable. The fertility of thought in this period has greatly impressed him. 'Many of the early Christian writers were distinctly able men, and men trained, too, in the best secular learning of their day.' Some of the ablest and best-furnished men of the period were Christians, and the inherent fruitfulness of the ideas with which they had to deal made their teaching singularly rich. The remarkable agreement among these early Christian thinkers is chiefly due to the authority of Jesus Christ as Teacher and Lord. Dr. Scullard won his degree as Doctor of Divinity in London University by this work, and we are glad to find that he intends to deal with the writers of the Eastern half of the Empire in a second volume.

Trees and their Life-Histories. By Percy Groom, M.A. Illustrated from photographs by Henry Irving. (Cassell & Co. 25s. net.)

Mr. Groom writes of trees as living things whose struggles, wants and changing lineaments constantly appeal to the observer of Nature. He has reduced technical terms to a minimum, and has given attention to certain structural features, such as the branching of a tree or shrub, the shape and conduct of a light-demanding tree at certain points in the volume. A botanical Introduction tells everything about roots, stems,

leaves, cotyledons, barks, flowers, fruit and seed that one needs to know before passing to the detailed description of the various classes of trees. Full information is given as to the height and form, and every feature of each tree in the most readable way, and is admirably assisted by more than 500 photographs, many of which are full-page. Those of the bark are wonderfully clear, and we have splendid pictures of the tree in winter and summer, with its buds, leaves, fruits and seeds in smaller illustrations. Botanic accuracy is not sacrificed to popular treatment, but is happily combined with it. It is a volume which those who are fortunate enough to secure will treasure more and more highly as they continue to consult it.

The Fairy Land of Living Things, by Richard Kearton, F.Z.S., with photographs by Cherry Kearton (Cassell, 3*s.* 6*d.*), has five sections: The Romance of Bird Life, British Mammals, British Snakes, Lizards and Amphibians, The Wonders of Plant Life, Wonders of the Insect World. This is a wide area to cover, but it gives a vivid picture of the fairyland of our countryside. There is no need to praise the Keartons, but this little book is as rich in charm and as variously instructive as anything they have ever published. It ought to make many young folk into naturalists.

Industrial Day-dreams: Studies in Industrial Ethics and Economics. By Samuel E. Keeble. New Edition. (Charles H. Kelly. 2*s.* 6*d.*)

The A B C Annotated Bibliography on Social Questions. By S. E. Keeble. (Charles H. Kelly. 1*s.* net.)

The first President of our Wesleyan Methodist Union for Social Service has earned his right to speak on social questions to earnest patriots of his own and other Churches. That the Union has already brought forth such invaluable handbooks as *The Citizen of To-morrow*, and the 'Bibliography' which now meets our eye, is a great testimony to the crying need that the establishment of the Union has begun so soon to satisfy. Mr. Keeble's 'studies' appeared first in 1896, but have long been out of print. It is well that they reappear now, brought up to date, and in connexion with other publications which are stimulating the young people of the Church to take seriously the matter of social reform. Mr. Keeble seems to us to take exactly the line that a wise Church leader should take. He preaches, but does not scream. He takes no side between

political parties, and says nothing to offend the susceptibilities of any sincere Christian, whatever his party label at election times. But he urges, with telling force, the thesis which the Christian Church is coming more and more to recognize as true, that it is the business of Christianity to work towards better social conditions—not to be content with tending the wounded in life's fierce strife, but to 'turn the world upside down' in order to abolish the selfishness which produces nearly all the world's misery. In what tangible reforms to embody the 'Royal Law' of Christ is, of course, a problem of profound difficulty and delicacy, and we cannot expect agreement yet even among the most earnest and unselfish of men. But Mr. Keeble at least brings to the study of the problem the fruits of long, wise, and clear-headed reading; and his own words, and the study of the literature to which he supplies so admirable a guide, will help every candid student to see where the difficulties lie, and in many ways to see how a beginning may be made of a permanent reform.

English Socialism of To-day: Its Teaching and its Aims Examined. By the Right Hon. H. O. Arnold-Forster, M.P. (Smith, Elder & Co. 2*s.* 6*d.* net.)

This book is true to its title. It is a careful examination of the Socialist programme, which leads to the conclusion that the Society which it promises to create would not be an improvement on that which now exists. That conclusion is argued out in a way that will help to form public opinion, but Mr. Arnold-Forster is by no means blind to the social evils of our time, and his closing chapters on that part of the Socialistic programme which should be discussed with sympathy and with some hope of agreement, and his own constructive suggestions, are both timely and distinctly helpful. A wise Imperialism may help us to form schemes of emigration which will further the welfare both of the emigrants and the empire. The future of our race is not wholly dependent on these islands, but on the 'glorious and treasured appanage of the great countries across the sea.' Mr. Arnold-Forster does not hesitate to express his own conviction that the most certain and effective method of securing adequate and constant wages for able-bodied and willing workers is to introduce a reasonable scheme of Tariff Reform, though he is well aware that for this opinion he will incur the censure of some of his readers. Other points dealt with are the cheap and safe transfer of land, communica-

tion and power distribution, afforestation and road-making. Real progress in social reform is possible if all men and women will combine in wise efforts to secure it.

Final Natural History Essays. By Graham Renshaw, M.B., F.Z.S. Illustrated. (Sherratt & Hughes. 6*s.* net.)

Dr. Renshaw has already published two volumes on the Mammalia, and this set of essays brings the total number of his studies up to sixty. They effectively combine zoology with incidents as to the terrible daring and skill of some of these creatures, and the photographs have been taken by the author himself. This volume includes the drill baboon, the ring-tailed lemur, the Ocelot cat, the brown hyaena, many kinds of hog, the Sumatran rhinoceros, the European beaver, and other interesting animals. Comparatively few naturalists have worked in this field, and Dr. Renshaw makes excellent use of his opportunity. The appearance and habits of each of the mammals is described with great care, and many thrilling stories are given. The book is both popular and scientific.

The Philosophy of Common Sense. By Frederic Harrison. (Macmillan & Co. 7*s.* 6*d.* net.)

Mr. Harrison is 'ever a fighter,' and in the evening time of his life he fights as stoutly as at noon, a sturdy Horatius defending the Positivist citadel against all the ranks of philosophical Tuscany. We like Mr. Harrison's spirit better than his doctrines. 'Common sense' which despairs of, or abandons as unessential, some of the deepest questionings of man, deserves the label of uncommon nonsense. It is utterly futile to allege that the search into the deepest problems of religion and philosophy is the artificial following of a fashion. They sink too deep into man's being for that. Nor is it an argument that many races and individuals do not possess the interest. There are also men who prefer cocoanuts to the study and worship of humanity. But Mr. Harrison would scarcely accept this as an argument against the study of Positivism.

Without attempting to perpetuate Comte's absurdities of religion-making, Mr. Harrison seems to regard Positivism as a religion as well as a philosophy, with humanity as its deity, as 'a dominant power whereby our whole human nature is purified and disciplined.' I may not feel inclined to the worship of my greengrocer, who to-day cheated me with mildewed

potatoes, but if I add the world up, greengrocers and others, past, present, and future, the bulk is big enough for a god! How any man can believe that, nothing but the extraordinary psychology of human beliefs can explain. That man should be willing to serve man as a whole or as individuals, even to the reformation of erring greengrocers, needs no explanation; but, surely, to find in the mere block-mass of humanity an object of worship, points either to an entire misconception of worship or a mental peculiarity so curious as to warrant a desire for post-mortem investigation.

Notwithstanding our radical disagreement with Positivism, which may be as temperamental as it is mental, we do not hesitate to commend the happy lucidity and forceful phrasing of Mr. Harrison, his sturdy persistence and hard hitting. He makes the best use of what seems to many of us an impossible contention, and if any one wishes for a good account of what Positivism teaches to-day, none better will be found than that contained in these pages.

Highways and Byways in Kent. By Walter Jerrold, with Illustrations by Hugh Thompson. (Macmillan & Co. 6*s*.)

Kent is crowded with varied interests, and this book moves easily amongst them, dealing with its historic events and present-day attractions in a very pleasant fashion. An introductory chapter gives a general view of the country, then we find ourselves at Canterbury, and, after exploring the city, wander off into the villages round. From the sea-coast Mr. Jerrold guides us to Ashford, to the 'hursts,' to Maidstone, Tunbridge Wells, Westerham and Sevenoaks, Rochester and 'Kent near London.' The whole book is delightful. It is full of facts and of apt quotations from earlier writers, but it is never didactic or dull. It covers a very wide area, but we have been surprised at its completeness. 'Oast' was a Kentish name for a kiln long before hops were grown in the county, and the word 'probably survives in such place-names as Lime-house.' Mr. Thompson's pictures are singularly well chosen, and many of them are gems.

The Cambridge University Press publish a second edition of Dr. Paget's *Introduction to the Fifth Book of Hooker's Treatise on the Laws of Ecclesiastical Polity* (5*s*. net). A few references have been added, and Mrs. Paget has laid those who use the volume under great obligation by a full index. A Life

of Hooker, valuable chapters on his writings and work, and on the Puritan position, with the exposition of the Polity, and a set of learned appendices, combine to make the Introduction indispensable for students. There is nothing to compare with it for completeness and grasp of the whole subject. Since his first edition came out, Bishop Paget says he has gathered 'fresh conviction of the abiding worth of the lessons we may learn from Hooker, and of the truth and excellence of his way of thinking.' Hooker himself would have wished for no saner or more sympathetic introduction to his great book than this.

Mr. Marion Crawford's *Arethusa* (Macmillan & Co., 6*s*.) is a story of Constantinople in 1376. Carlo Zeno, a gentleman of Venice, is a merchant in the Eastern capital, and secures the grant of Tenedos for Venice from the deposed Greek emperor, whom he restores to his throne with the help of a supposed slave-girl and a wonderful astrologer. The first attempt to rescue John Palaelogus from the tower where he is confined fails, but Arethusa devises a better way, and its success comes just in time to save her from the hands of the torturer. That scene is very powerfully painted. The descriptions of life in Constantinople are masterly, and the love of Zeno for his supposed slave makes an exciting story. It is a book that grows in interest up to the last sentence. Every character has life and individuality, not least the young slave girls who are so devoted to Arethusa.

The Church of the Knights Templars, by George Worley (Bell & Sons, 1*s*. 6*d*. net), gives not only a description of the building and its monuments, but a clear and reliable account of the great Order of which it is the abiding monument. Richard Hooker and other Masters of the Temple are not forgotten, and the detailed specification of the organ, and the most recent improvements made in it, will greatly interest musicians. The illustrations are very effective. It is a little book that Londoners will be proud of.

Turbines. By Engineer-Commander A. E. Tompkins. (S.P.C.K. 3*s*. 6*d*.) We all want to know about turbines, and this book, with about a hundred illustrations, is the work of an expert who does not unduly encumber it with technicalities. It will startle many to find that, 130 years before Christ, Hiero of Alexandria described a spherical 'reaction' turbine driven by steam. It was not, however, till 1884 that the Hon. C. A. Parsons built his first compound turbine, and not till 1897 that

the *Turbinia* startled the naval men of all nations with her phenomenal speed at Spithead. She made the *Lusitania*, the *Mauretania*, and H.M.S. *Dreadnought* possible, and the explanation of their machinery here given is so clear and thorough that every one with a taste for mechanics will be greatly attracted by this little book of wonders.

We are glad to welcome a new edition of Mr. J. C. Wright's *In the Good Old Times* (Elliot Stock, 6*s*. net). The fruits of wide and varied reading are put in a very pleasant way, and the book is as bright and wise as it is well informed.

Sign-Posts for Children, by A Grandmother (Elliot Stock. 5*s*.). A tastefully-got-up volume, with illustrations that will attract young readers. The talks are on such subjects as knowledge, self-control, prayer, love, and will do much to guide young pilgrims in the right way. They are both tender and wise.

The Methods of Methodism, by the Rev. J. Angus (Culley, 1*s*. net), is a manual of the government, finance, teaching, and departments of the Wesleyan Methodist Church, which is compact, well arranged, and, with a few exceptions, reliable. It does not attempt to fill the place of the standard works by the President of the Conference and Dr. Waller, but it is a handy digest which will be really helpful to Methodist laymen, and especially to young Methodists. It is a book that is not only good to consult, but pleasant to read.

Nisbet's Church Directory and Almanac, 1908 (2*s*. net.), is now in its eighth year. It has grown bigger with each issue, and has proved itself the best cheap book of its kind. In the first part there is a diary for each day of the month, with space for pencil notes, lists of the two Houses of Convocation, the House of Laymen, the Cathedral Chapters, and many matters of current interest. The second part gives the name of every clergyman, with the date of his ordination, his present charge, and its value and population; the third part is a list of the benefices, with the incumbent and patron of each. The Directory is prepared with the utmost care, and in its own way it is unrivalled.

The London Diocese Book for 1908 (S.P.C.K., 1*s*. 6*d*.) is wonderfully complete and helpful. There is everything here that Churchmen need in the most convenient form. We see no omissions.

The New Zealand Official Year Book for 1907 is a perfect mine of statistics and information about the colony.

One and All Gardening for 1908 (Agricultural Association, 2*d.*) is better than ever.

Magnificat and Nunc Dimittis. Service in Mode X. By Richard Farrant.

This, which is No. 12 of the Church Music Society Reprints, is a fine illustration of the severe ecclesiastical music of the sixteenth century. Richard Farrant, better known by the hymn-tune that bears his name (an adaptation from the anthem, 'Lord, for Thy tender mercies' sake'), flourished about the middle of that century, and along with Tallis, Tye, Morley, and others rendered invaluable service to Church music. This reprint, however, is interesting more as an historical curiosity than as affording a model for present-day compositions. Its sudden and difficult modulations could only be rendered by a well-trained choir, and even then they would sound untuneful in the modern ear.

The Faith that Failed. By Evangeline Marsh. (Elliot Stock. 1*s.*) A powerful tale dealing with the New Theology and its teaching.

Ways of Marigold (Culley, 2*s.*) is one of Miss Bone's happiest stories, full of insight and sympathy. This reprint has some effective coloured pictures.

Christian Beneficence, by Thomas Mitchell (Culley, 6*d.* net). A powerful and timely plea for systematic giving, with many good illustrations.

The Charm of London, an Anthology, compiled by Alfred H. Hyatt (Chatto & Windus, 2*s.* net). No Londoner can afford to overlook this anthology. Mr. Hyatt has been generously treated by authors and publishers, and these selections in prose and verse give a view of London streets, of East End and West End, of River, Bridge, and Tower. We renew 'London memories' of famous events and well-known men and women; then we hear the praise of the City from poets past and present, and from notabilities such as Dr. Johnson, Charles Lamb, Charles Dickens. Every page of the anthology has its own charm. We do not think it could have been prepared with more skill and taste.

Periodical Literature

BRITISH.

CONTINUING his articles on *The Religions of the East*, Sir Charles Eliot, in the **Quarterly** for January-April, writes of the religions of Japan. These are not really those of Buddhism, rather those of Shinto, but they borrow from Buddhism any teaching respecting self-discipline, self-sacrifice, and renunciation that suits them. Sir Charles thinks that a feeling that Buddhism is insufficient is growing, and that among the rising generation there is an emotional craving. The best authorities, he says, are agreed that the Japanese are not likely to adopt Christianity in any form implying an admission of European superiority in thought; but that they are likely to adopt and refashion parts of it in a mould satisfying their idiosyncrasies and sense of independence. The old distrust of Christianity, however, as incompatible with patriotism appears to be disappearing, owing in large measure to the patriotic efforts of Japanese Christian Societies during the late war, and the good service done by Christian soldiers of all grades. In the same number Prof. Churton Collins has an admirable article, full of information and illuminating criticism, on Johnson's *Lives of the Poets*. Perhaps the best thing in it is the noble eulogy of Gray, but the whole article will be prized by students of our literature. Speaking of his defects, the professor says that, like Aristotle, Johnson was abnormally deficient in imagination, in fancy, in all that is implied in aesthetic sensibility and sympathy. His standards of taste were derived entirely from the Latin classics and from those writers in England and France who most closely resembled them. His most serious faults were faults of temper and faults of age—prejudice, arrogance, obstinate indifference to everything but preconceived impressions. The article consists of a history of the work reviewed, and of a detailed description of the work itself. The most popular of Johnson's writings, it has long been a classic, and is a really great work. It is 'an indispensable and imperishable commentary on the literature of the eighteenth century, and of the early fathers of that literature. There are few books in which so much that instructs and informs and so much that amuses are blended.'

The most important article in the **Edinburgh Review** (January-April) is the one on *The Fallacies of Socialism*, in which Mr. Kirkup's *Inquiry into Socialism* is searchingly handled. That book, says the writer, 'leaves the impression that the author has a very dim idea of what Socialism really implies, and no acquaintance what-

ever with the arguments by which it has been assailed.' Perhaps the most valuable sentence to those who think historically is that which the writer quotes from Prof. Flinders Petrie with reference to the decline of Rome: 'There was but one end possible to this accumulation of move upon move, on the false basis of compulsory trade unionism, and work under cost for the proletariat. The whole system was so destructive of character and wealth that it ruined the Empire. Slavery was by no means the destruction of Rome; it flourished when the government was strongest, and diminished in the advance of social decay. Vice was by no means the destruction of Rome; it was worst when Rome was most powerful, and lessened in the decline. The one movement which grew steadily as Rome declined, and which was intimately connected with every stage of that decline, was the compulsion of labour and the maintenance of the wastrel as a burden on society. It was that which pulled down the greatest political organization, by the crushing of initiative and character, and by the steady drain on all forms of wealth. The free Goth was the welcome deliverer from social bondage.'

Hibbert Journal (January 1908).—The first three articles relate to Papacy and Modernism from different points of view. Father Tyrrell discusses the prospects of the new movement as they appear to one of its leading spirits. He holds that a 'climbdown' on the part of the Pope and his advisers is impossible, and that, as the reformers represent a perfectly legitimate Catholic standpoint, matters at present are 'at a deadlock.' He entertains no doubt that 'the mediaeval interpretation of Catholicism' now put forward by the Curia is doomed, and that Modernism will ultimately be successful, but this is rather a matter of faith and hope than of reasoned prediction. Father Gerard describes the Pope's Encyclical from a Catholic's point of view, and Rev. H. L. Schwab writes on *The Papacy and American Ideals*. It were much to be desired that representatives of the Anglican Church exhibited more frequently the broad and generous spirit which animates the Bishop of Carlisle's paper on *What is the Catholic Church?* His language concerning non-episcopal Churches does the writer as much credit as it will arouse criticism and objection among the 'Anglo-Catholics' of his communion. Sir Oliver Lodge publishes the former part of his Drew Lecture on *The Immortality of the Soul*, and Dr. Adams Brown, of New York, furnishes a suggestive paper on *The Reasonableness of Christian Faith*.

Journal of Theological Studies (January 1908).—Dr. Du Bose, of the Southern University, U.S.A., has received of late high encomiums on his side of the Atlantic, being hailed as 'not only a philosopher, but a prophet.' Dr. Sanday in particular has marked him out for the highest praise, and here, in a severely critical review, Mr. W. H. Moberly devotes thirty pages to an analysis of his theology. Such eulogy, following on long neglect, is somewhat overdone. But

that Dr. Du Bose has a message for the present generation of a uniting, strengthening, constructive kind, can hardly be questioned, and this study of his work is full of interest. Sir. H. Howorth contributes a long article on the *Biblical Canon According to the Continental Reformers*. This is in continuation of a previous article on *The Authority of the Old Testament Apocrypha*, and it is to be followed by yet another completing the subject. It would therefore be premature to judge of an argument only partially developed. But the drift of these fifty pages of learned and elaborate investigation is to prove that the Reformers differed among themselves on the subject of the Canon and 'adopted extravagant subjective tests for the Bible books.' They 'repudiated traditional and historical arguments as the ultimate basis for the authority of the Canon, and naturally came to different conclusions as to the legitimate contents of their Bibles.' Within certain very narrow limits this is true, for in the main their agreement was complete. But we wait to see what conclusions Sir H. Howorth seeks to draw from this premiss, one which hardly needed such minutely detailed proof.

The Expositor (January and February 1908).—Prof. Orr begins in these numbers a series of papers on *The Resurrection of Jesus*, dealing with 'the present state of the question' and 'its nature as miracle.' If we mistake not, the issue between Christians who do, and those who do not, believe in miracle will have to be sharply joined ere long. As Dr. Orr writes, it becomes more and more clear that on this fundamental question the readiness of apologists to make all reasonable concessions to opponents should find a limit, or the foundations of Christian faith will be undermined. Other papers forming parts of series are the exceedingly valuable *Lexical Notes from the Papyri*, by Drs. J. H. Moulton and G. Milligan, and Dr. Moffatt's suggestive *Materials for the Preacher*. Separate articles of note are those of Prof. Deissmann on *New Testament Philology*, and *Ecclesiastes and Ecclesiasticus*, by Prof. Margoliouth. The latter dwells on the marked originality of Koheleth contrasted with the professed compilation of the son of Sirach. We have been especially interested by two other articles. Rev. R. A. Strachan writes on *The Personality of the Fourth Evangelist*, and brings into prominence personal considerations which have been too little taken into account by critics of the Fourth Gospel. The other, by Prof. Findlay, is a choice bit of exposition, dealing with *The Parable of the Pearl-Merchant*. We cannot accept his view that Jesus is the merchant and the pearl the human soul, but he makes out a good case for a not entirely novel, but very interesting interpretation. In the February number Dr. Rendel Harris subjects Dr. C. R. Gregory's recent volume on the *Canon and Text of the New Testament* to a searching and severe, though not unappreciative, criticism.

The Expository Times (January and February 1908).—Dr. Hastings never flags in his opening notes of recent exposition. His range is

wide and the treatment suggestive. Whether he discusses the Atonement or Assyriological discovery, Oxyrhynchus or Dr. Frazer's *Golden Bough*, or the New Theology—and all these receive attention in these numbers—the biblical student, ministerial or lay, will find much to interest him. Mr. Macfadyen, of Highgate, writes on *Social Theories and the Teaching of Jesus* very sensibly and practically. A few sermons on the rights of property and the limitations to which they are, or ought to be, subject would be very timely just now in many pulpits. But the preachers must be at the same time as fearless and as cautious as Mr. Macfadyen, and such men are not too common. Professor Holdsworth, of Handsworth College, begins in the February number a series of papers on *The Life of Faith*, which promises to be interesting. The reviews under the heading, *Recent Foreign Theology*, always form a feature in this periodical; and when such writers as Dr. Stalker and Dr. Iverach, Profs. Mackintosh and Banks and Kennedy describe and criticize recent French and German treatises, a double benefit is conferred on the English reader.

The Primitive Methodist Review (January 1908) is an excellent number. The excessive subdivision of space amongst many writers of short, sketchy papers which has frequently characterized this Review is modified in this instance, and the editor provides a few papers of higher calibre. The opening one on *Zechariah*, by A. L. Humphries, is written from the point of view of moderate criticism, and expounds the scope of the prophet's work with insight and skill. George Meredith is in evidence just now in all periodical literature, and the article on his philosophy, by J. W. Chappell, is above the average of papers of its class. Prof. Peake contributes an instructive description of the Oxford Hebrew Lexicon by Drs. Brown, Briggs, and Driver. The article on the *Immanence of God*, by W. Duffield, is thoughtful and well balanced. But one of the most valuable contributions to the discussion of this subject that we have seen of late is furnished by the veteran Indian missionary, Rev. T. E. Slater, who writes on *Indian Monism and Christian Thought*. The essay deserves to be carefully read, as it sheds a flood of light upon shallow theories of 'monism' in its relation to religion which are now current in this country. Mr. Slater is to provide a sequel to this article in the next number, which will be awaited with interest. The biographical notices of Moncure Conway, Thomas Davidson, and C. C. M'Kechnie are interestingly written.

The **Albany Review** for February has a most illuminating and suggestive paper on *Shelley's View of Poetry*, in which most of Shelley's great poems and his 'Defence of Poetry' are utilized for purposes of exposition and illustration. Prof. A. C. Bradley, the writer, shows the deep influence of Plato's more imaginative dialogues upon the poet's theory and art. From the poems it is gathered that, to Shelley, the world was a melancholy place, a dim,

vast vale of tears, illuminated in flashes by the light of a hidden but glorious power. This power is outside the world, but works in Nature and the soul of man. It takes many names: Intellectual Beauty, Love, Liberty, the One, the Vision, the Spirit of Nature, &c. Poetry is one of the many voices of this hidden and mysterious power; one revelation among many. In the Defence, where Shelley is philosophizing, he considers poetry as a creation rather than as a revelation, and imagination as the great creator. This fundamental point is fully considered, together with other principles of Shelley's art, and the writer adds: 'The moral virtue of Shelley's poetry lay, not in his doctrine about the past and future of man, but in an intuition, which was the substance of his soul, of the unique value of love. In the end, for him, the truest name for that perfection called Intellectual Beauty, Liberty, Spirit of Nature, is Love. Whatever in the world has any worth is an expression of Love. Love sometimes talks. Love talking musically is Poetry.'

The Contemporary for February contains the full text of the important Report published by the commission which has been inquiring into the condition of Christian Missions in China. With respect to the work as a whole in that country, the commission reports that 'it has been done with great and extraordinary efficiency,' and that 'the results have exceeded the most sanguine estimate of the most competent spectators.' In the attempt to stamp out Christianity in 1900 it is estimated that over 290 Protestant missionaries were murdered, and 16,000 native Christians. How fruitful has been the blood of these martyrs is shown by the fact that, since that date the number of native communicants has been almost doubled, and that there are now about a million persons in touch with Christianity, as compared with the 110,000 church members in 1900. With respect to the possibility of the christianization of China, the Report, while offering the wisest and most practical hints, observes: 'Assuming the population of the Chinese Empire to be 300,000,000, this would mean that some 40,000 Chinese pastors would be required, or, say, about 34,000 in addition to the 6,000 ordained and unordained pastors and workers. If, therefore, the missionary societies resolve, if possible, to work up during the next ten years to this ideal of 34,000 pastors, this would imply that the task or duty that will lie before each missionary in China during this period of ten years would be to endeavour to train, or to enlist with a view to training, on an average one Christian pastor each year, or ten pastors in ten years.' Surely not an impracticable, or even a very difficult, ideal.

The article in the **Dublin Review** (January-April) on *The Papal Encyclical* is most unsatisfactory. But what can be expected from a writer who begins by telling you that the first duty of a Catholic journal is to accept without questioning whatever emanates from the Papal chair. We much prefer the paper by the editor on Father Ryder, 'the last of those Oratorian Fathers whose names are im-

mortalized in the concluding section of the *Apologia*.' We get in outline a picture of 'the great theologian, the true Christian poet, the literary artist whom we have lost.' His 'straightness, his thoroughness, his very wide theological reading, his absolute candour —an intellectual quality so rare among adepts in scholastic dialectics—his sense of humour and power of satire,' are duly noted, and many of his sayings and stories are preserved. For instance, 'The Catholic Church, like every old building, accumulates dust, and the process of dusting thoroughly and carefully from time to time is a most necessary one. But the writers in question, instead of applying their duster to this useful purpose, prefer instead to flourish it out of the window as a flag of liberty.' Of an extreme Biblical critic, whose conclusions he thought subversive of all that theologians ever held or tolerated, but who at the same time was a man of the most exemplary piety and devotion to the Church, Ryder said, in summing up his attitude: 'I do indeed deeply respect A.B., and really admire the reverent *decorum* with which he puts out all the lights on the altar.'

The most important paper in **Mind** (January–April) is that on *Pragmatism*, in which Prof. McTaggart subjects Prof. W. James's book to a searching criticism. The fundamental vice of the new system is that 'it endeavours to reduce truth to an ethical conception.' Dr. James's position, says his critic, leads to the singular consequence that an assertion about anything is never an assertion about that thing, but about something quite different. 'Let us suppose,' says he, 'that God is powerful, and that this belief is true. What does this belief tell me about? It professes to tell me about God. But, according to Dr. James, it does not do so. For the truth of the belief is the agreement of the belief with reality, and this agreement is that the belief works. And when we inquire what we should learn by knowing that the belief that God is powerful works, and turn to the definitions on p. 201 and p. 211, we find that we should learn a great deal about belief, but nothing about God or about power.'

AMERICAN.

Bibliotheca Sacra.—The most noteworthy article in the January number is a translation from the Dutch. Dr. J. M. S. Baljon, Professor of Theology in Utrecht University, furnishes a critical estimate of *The Aid which the Study of the History of Religions Provides for the Study of the New Testament*. There is no adequate expression in English for what is called in Germany *die religionsgeschichtliche Methode*. But the new method is really an endeavour to interpret many New Testament narratives from the theology of surrounding nations. Dr. Baljon investigates the supposed agreement between the Buddhistic and the Christian narratives, also the

relation asserted between the Mithras cult and the Christian religion. The conclusion reached is that 'the influence of strange religions upon Christianity is not very important. He who would interpret Christianity can do so by means of the Old Testament, the later Judaism and Hellenistic philosophy.' When Christianity is placed by the side of other religions, it is found to contain 'whatever is noble and divine in them, and a great deal more.' By 'a great deal more' Dr. Baljon means especially 'the person of Jesus Christ, the Creator, or rather the Centre of the religion that names itself after Him.'

The American Journal of Theology (January 1908).—The articles in this number are fewer and longer than usual. One, by Prof. F. C. Porter, of Newhaven, reaches the portentous length of sixty-three closely printed pages, and it is on the unpromising subject of *The Pre-existence of the Soul*. Yet it is distinctly interesting, and from its own point of view valuable. The writer holds that the *Book of Wisdom* is rather Hebrew than Greek in its allusions to this subject, and he contrasts the philosophical tone of Hellenism with the religious and strongly practical tendencies of Hebraism. Professor Toy's article on *Some Conceptions of the Old Testament Psalter* is, as might be expected, decidedly critical. The freedom with which he treats the Hebrew text militates, to our thinking, against the value of his conclusions. Prof. Moore's *Notes on the Name Jahveh* are, on the other hand, illuminating and valuable. Prof. Lovejoy, in his article on *Pragmatism and Theology*, criticizes closely and very effectively the quasi-philosophical theories which are gaining vogue under the name of pragmatism. It is quite time that the weakness as well as the strength of the views associated with the names of Prof. James in America and Mr. Schiller in this country should be clearly pointed out. The whole number is full of interest for the scholarly reader.

The Methodist Review (New York, January and February 1908).—Rev. W. L. Watkinson contributes a characteristic article on *Sin in the Light of Modern Thought*. The paper is freely illustrated by extracts from scientific writers, who confirm, without intending it, Biblical teaching on the subject of sin. An interesting appreciation of the late Bishop M'Cabe brings out some of the characteristics of one who was called 'the best-loved man in Methodism,' a kind of Admirable Crichton of the highest type, of whom 'no one ever spoke but in superlative terms.' Dr. Jas. Mudge sketches the life and work of the poet Whittier, and similar articles describe Vaughan the 'Silurist,' and 'the message of Victor Hugo.' Rev. J. Leuthold essays to define religion, and would widen the application of the word, but his brief treatment of a difficult subject is neither clear nor convincing. Other articles deal with the psalms as a *Source of Instruction in Prayer*, and *The Knowledge of God*. The 'Notes and Discussions' and 'Reviews of Books' contain abundance of instructive reading.

The Review and Expositor (Louisville, January 1908).—The chief articles in this number are *A Study of Homiletical Theory*, by an expert in that department, Dr. E. C. Dargan; *Plato's Theology*, by W. W. Everts; *The Purpose and Forms of New Testament Eschatology*, by R. J. Drummond, and *The Story of Missions in Five Continents*, by W. T. Whitley. Mr. Drummond's article is timely and helpful in the light that it sheds on our Lord's eschatological teaching.

The Methodist Review (Nashville, January 1908).—The first two articles appeal chiefly to Methodist readers. Mrs. Baskervill contributes reminiscences of her father, Bishop McTyeire, a great force in the Southern Methodism of the United States, though little known in this country. Bishop Hoss gives an *Interior View of the working of Episcopacy in the Methodist Episcopal Church*. He writes frankly and graphically, and his article will interest all who desire to understand the actual working of one of the peculiar institutions of Methodism—the itinerating general superintendency by which two great Churches of America are governed. Other articles in this number are on *Whittier the Poet*, *Lessing the Critic*, *Matthew Arnold* and *Victor Hugo*. Mr. H. Welch asks rather late in the day: 'Shall we read Fiction?' The editor's article on *The Gospel of St. John* takes but little account of the main questions which still divide scholars in the study and exposition of this book.

The Princeton Theological Review (January 1908) contains *John Knox as Statesman*, by E. Russell, and a learned and able article on *Ezekiel and the Modern Dating of the Pentateuch*, by a newly appointed professor at Princeton College, J. Oscar Boyd. The writer is conservative in tone, and seeks to prove that the Priests' Code is pre-exilic, a comparison with Ezekiel upon three important leading topics furnishing evidence that the prophet is dependent on the Code, not vice versa. Prof. C. W. Hodge, in another able article, contends that the very idea of 'dogmatic theology' in its proper sense is in danger of being lost. The vital question for Christian Dogmatics is 'whether a supernatural revelation is possible, and whether in Christianity and the Bible we have such a revelation.' There can be no doubt that if this is answered in the negative, external authority must be given up and nothing but a vague and shifting religious philosophy is left for the guidance of men. Yet a large and increasing proportion of theologians outside Roman Catholicism appear to be content to relinquish the idea of supernatural revelation in the Bible. Prof. L. M. Sweet, who has published a useful volume on *The Virgin Birth of Christ*, here institutes an instructive comparison between it and *Heathen Wonder-Births*, showing by minute examination the unique character of the Gospel tradition. The Reviews of Recent Literature are long, able, and valuable; far more work is put into this department of the Review than is usual in these days of hasty reviewing.

FOREIGN.

Religion und Geisteskultur.—In the January number three articles deal with Eastern thought. Professor Bertholet of Basle writes on *Christianity and Buddhism*; he begins by emphasizing their agreement in that both claim to be religions of redemption. The difference appears when we inquire: From what does man need to be redeemed? The reply of Jesus is: From the power of sin; the reply of Buddha is: Not from a sinful existence, but from existence itself. The Buddhist holds that in itself, and not merely because of sin, life is suffering. Nor does death release the sufferer, for it is also a birth—an entrance into a new state of suffering. Again, whilst the Christian ideal is perfection, the Buddhist goal is Nirvana. Bertholet corrects a former judgement of his in regard to Buddha's teaching. Like most modern scholars he had accepted the view that Buddha does not state whether Nirvana connotes positive blessedness or merely the negation of existence. Now he is convinced that the recent researches of Pischel have proved that later Buddhism transformed the conception of Nirvana and made it signify Paradise. According to Buddha it was a condition attainable in life. The word means 'extinction' as, e. g., of the light of a lamp; Nirvana is, therefore, the extinguishing of the flame of passion, the quenching of that burning thirst—the will to live—which is the cause of the misery of existence. For those who attain Nirvana death is not also a birth; their blessedness consists in the cessation of existence, and is correctly described not as Nirvana, but as Paranirvana. The ethics of Buddhism are described as in complete accord with the monastic ideal, and the result is that 'say what one will, justice is not done to the sacredness and dignity of home life.' To Westerns who toy with Buddhism Bertholet says that passivity is not the virtue of which our age has need.

On *The Theosophical Society* Prof. Karl Sellin passes severe condemnation. He writes with authority as co-editor of *Psychic Studies*, and, therefore, familiar with the subject. The basal idea of theosophy—re-incarnation—is characterized as 'palpably a philosophic untruth' upon which it is impossible to erect either a system of philosophy or of metaphysics. The article is an earnest warning against the errors and the 'humbug' which Prof. Sellin regards as characteristic of this movement, however free some of its leaders may be from any intention to deceive.

Dr. Felix Gotthelf contributes an appreciative review of Prof. Deussen's two volumes of translations from the Sanscrit, containing respectively *Selected Texts from the Upanishad*, and *Four Philosophical Texts from the Mahâbhâratam*. For such a task it is rightly said that a translator needs to have a philosophic mind as well as the learning of a philologist. Professor Deussen has both, and Dr. Gotthelf rejoices in the success with which his life-task is being accomplished. These translations will 'help us to maintain

the idealist position, which is the basis of true religion, against the violent attacks of a shallow realism.' The 'manly self-discipline' inculcated in the *Upanishad* is a wholesome doctrine for an age in which 'reckless self-seeking' is often sophistically defended and loudly praised. In Deussen's judgement the translations from the great epic, *Mahâbhâratam*, will enable students to trace the transition from the pure Vedânta teaching to the later realism of the Sankhya philosophy. With universal regret the news will be received that Prof. Deussen is suffering from ophthalmia; in the preparation of these volumes he has had the assistance of Dr. Otto Strauss and Dr. Paul Emile Dumont.

Theologische Literaturzeitung.—In No. 4 Dr. Holtzmann reviews a recent study of the Fourth Gospel by a French Roman Catholic professor. It is one of the many works elicited by Loisy's famous writings. All the more significant is Holtzmann's praise of Prof. Lepin's *L'origine du quatrième Évangile*, because author and critic represent different schools of thought. In a previous book, entitled *Jésus, Messie et Fils de Dieu, d'après les évangiles synoptiques*, Prof. Lepin dwells on the evidence of the superhuman personality, the heavenly origin and divine nature of our Lord afforded by His sayings recorded in the Synoptic Gospels. In his latest work he defends the Johannine authorship of the Fourth Gospel, including the appendix (ch. xxi.). Holtzmann commends his diligence and care, instancing his statement of the controversy in regard to St. John's residence in Ephesus, which 'for completeness and accuracy leaves scarcely anything to be desired.' Many who deny that St. John is the author of the Fourth Gospel recognize that it contains 'historical elements.' Their concessions are made use of by Prof. Lepin to prove—against Loisy and Réville—that at any rate the Gospel is relatively trustworthy.

In 1905 Dr. Friedrich Spitta published a work on *Luther's Hymns* which has aroused considerable discussion. The generally accepted view is that the hymns were written shortly before publication, and that they were called forth by the course of events towards the end of the year 1523 and immediately afterwards. On this supposition Luther was forty years old before he discovered his poetic gift; then in rapid succession he wrote twenty-four of his hymns, including the finest, whilst only thirteen of his minor productions were composed during the remaining twenty years of his life. Spitta holds that the hymns published in 1523–4 were written earlier. In a pamphlet entitled *Studien zu Luther's Liedern* he replies to his critics; his work is described by Dr. Achelis as a notable contribution to our knowledge of Luther.

Theologische Rundschau.—In the February number Rolffs concludes a lengthy and interesting notice of recent works in the increasingly important department of *Christian Ethics*. Welcome evidence of the spread of 'temperance' principles in Germany is

afforded by the fact that the books reviewed are examined carefully in regard to their treatment of *The Alcohol Question*. Peabody draws a parallel between the state of morals in Rome under Tiberius and Caligula and the social conditions of modern life. The former led many Christians to take the vow of celibacy, and the latter, he argues, 'admit of no temperance which is not abstinence.' The comparison fails, as Rolffs points out, because abstinence, unlike celibacy, if it were universal would not lead to the extinction of the race. Of recent writers Schöll treats the question under the heading 'What is permissible?' and several discuss it as a branch of 'Ascetics'; but there is agreement in regarding abstinence solely as a means for promoting the development of individual character. Rolffs rightly takes exception to this attitude. He prefers the method of Paulsen, who discusses 'the craving for alcohol' from the social point of view. The total abstinence movement is well defined as 'a reaction of the moral consciousness against an evil habit (*Unsitte*) which has become a social disease.' The ethical aim of the Christian must always be to secure such social conditions as shall be most favourable to the development of Christian character.

The **Revue de Deux Mondes** for February 1 offers its readers one of those literary articles for which it long since won world-wide renown—an elaborate and exhaustive study of George Meredith as a romancer, by M. Firmin Roz. Like everybody else, the writer finds our octogenarian romancer difficult to understand, but pre-eminently worth study. The first condition of understanding him is to dismiss from one's mind all pre-conceived notions of romance. Meredith is *sui generis*. He has gained his great position as a novelist while departing from the universal tradition in fiction. He is original, eccentric, artificial, full of mannerisms; typical, in short, of the extreme individualism of the English character, and yet withal thoroughly human. The writer finds in Mr. Meredith's *Essay on Comedy* the key to all his work. He is said to be 'a psychologist of singular penetration. His wit is like a subtle fire which dissolves the *ensembles* that life presents, and, in order to enable us the better to seize its structure, reconstitutes those wholes before our eyes. His romances are reflective and voluntary syntheses based upon analyses. He may be compared to Dickens for copious wealth of detail, humour, sense of caricature; to Thackeray for the finesse and subtlety of his portraits of women, and for his irony; to George Eliot for the gravity of the questions raised, and the deep meaning which is given to life.'