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THE LONDON QUARTERLY REVIEW

JANUARY, 1924

THE GREAT REACTION

TO-DAY (October 27, 1923) Italy has begun, with great ceremony, the celebration of the first anniversary of the Fascisti 'March on Rome.' The Government is taking every possible measure in order to make this demonstration something imposing, which shall eclipse even the recurring fervour of the festival of the Twentieth of September, the anniversary of the Unity of Italy. Therefore every one in Italy is thinking and talking about the first year of Fascisti Government, and the work of Mussolini. The myriad editors of Italy's innumerable newspapers are letting themselves go in columns of adulation of the wonderful year which began when the squadrons of 'black-shirts,' armed and resolute, entered the Eternal City on the last days of October, 1922.

Every one who saw anything of the famous march was impressed with the solemn sense of destiny which it brought with it. The writer witnessed the procession of the contingent which passed along the Via Nomentana and went into Rome through Porta Pia. The men, nearly all of them in the first flush of manhood, marched in grim silence, in very perfect formation and open order, over the same road tramped by the liberating hosts in 1870. But this time there was no breach to be made in the walls of Rome. There were, it is true, barricades of barbed wire entanglements in the gate, but they had been dragged aside by order of the feeble Government which had placed them there, and the troops, who had a few days before been ordered to oppose the advance of the Fascisti—those Royal Guards enrolled by Nitti who were to be disbanded by the new rulers in a few weeks—had been ordered on that day to stand aside. There was no resistance. It seemed to a foreigner as though

Rome welcomed those squadrons of athletic young fighting-men with a sullen resignation, as those who accept a doom from which there is no hope of escape.

For those youths in black had been for two years the ministers of violence in the land. Their work had made the pages of nearly every day's newspapers lurid with accounts of guerilla warfare in which the casualty lists were always heavy. They had shown no mercy at all in their fight with Socialism, and large numbers of their own comrades had fallen. They came with all the prestige of those who fear not death for themselves and do not hesitate to kill and harry all who displease them. One may safely say that the majority of the citizens of Rome, while receiving them so quietly that there were scarcely any 'incidents' during their few days' stay in the city, dreaded their arrival, as the initiation of a new reign of terror, with a very deadly fear.

Every one knew that the march to Rome meant the seizing of the supreme power by Signor Benito Mussolini. He himself had created Fascism as a fighting force, and he was as yet an unknown factor to the mass of the people. The march had been willed by him, and by him alone. However he might seek to clothe it with constitutional forms, the affair was a *tour de force*, an armed assault. We can see now that it was a gigantic 'bluff,' for those who had all the will in the world to oppose him and his men had the command of a great army, of all arms, composed in the main of men who would have cheerfully blown the Fascisti to pieces if any one had had the moral courage to give them the order. But moral courage was wanting in those who held power. The King of Italy was allowed to take charge of the situation and decide the fate of Italy, and there is no doubt that the King, in those days, was the only member of the Italian Government who possessed any political insight. He acted in that crisis with unerring prescience, as the representative of the will of the majority of the Italian nation.

The explanation of all this lays in the fact that Italy had

been made ripe for one of the greatest reactions in her troubled history. She was thus ready because the action which had preceded it had missed its mark. There is no doubt that Italy is the most democratic country in the world, and her people are ever surging forward towards the realization of Socialist ideals. The reign of Fascism, which is essentially anti-Socialist, must therefore not be regarded as a forward movement, though Mussolini and his friends profess to look upon it in that light. It is, on the contrary, a very violent spring back into the atmosphere of mediaeval sanctions. It is the withdrawal of a whole nation into safety, and is inspired by terror. To understand the success of Mussolini we must look back at the revolution which failed, and try to understand that failure. The revolution was that commenced by Socialism in 1919, and was brought to abortion in 1920 by a spectre—the spectre of Russian Bolshevism. Nothing else can explain the failure of the Socialist leaders to establish a Socialist State then. They had the ball at their feet. Their organizations had been allowed to capture all the factories and much of the agricultural land. The country was paralysed before them. The Governments of those years—for Cabinets rose and fell with giddy rapidity—allowed them to do as they pleased. The mob, organized by Socialism, governed the country. The Socialists were able to take possession of most of the Communes, and if they had wished to do so would have been able to assume the government of the country by a similar *tour de force* to that accomplished by the Fascisti in October, 1922. They did nothing of the kind, and allowed the moment of opportunity, golden to them, to slip by. Their enemies say they failed through ineptitude and feebleness. That is hardly true in the strict sense of the word. They failed because of Russia. The Russian *débâcle* made them for the first time doubt the soundness of their own theories. Fascisti would be the last to admit such a statement, but it is true that even Italian Socialist leaders are patriots and

sincere lovers of their kind. They realized in their moment of victory that there was something horribly and fundamentally wrong and deficient with the well-sounding doctrines upon which they had based their very lives, and so, in their moment of power, halted irresolute.

Benito Mussolini, whose political intuition is uncanny, sensed the coming of the Socialist failure as early as March, 1919, and foresaw the coming of one of the most far-reaching reactions in history—a reaction which, if not properly controlled and handled, would have meant a civil war, and ruin and perhaps dismemberment of the yet hardly welded State. He at once started on the task of forming an organization which should be able to take charge of the reaction and dominate it, and the world has reason to be thankful that he did thus prepare in good time the force which has saved Italy from chaos. Mussolini made Fascism. It is his creation, and began to live apparently in March, 1919. But while that is the date of its birth it would be difficult to say when it was first conceived. It is very likely that it began its gestation when Mussolini renounced Socialism on the eve of Italy's entrance into the war. He was then editor of the Socialist paper called *Avanti* and one of the coming leaders of Socialism. Every one knows that *Avanti* means advance. There is something very significant in the fact that this man, of dynamic energy, a Socialist of the Socialists, one who was prepared to go every step of the way with them and lead them, refused then to be any longer associated with advance. The war had come, and war means the stop of all advance.

It was probably when Mussolini left his editorial chair to take up a rifle that the germ idea of his Fascisti began to live in his fertile brain. After his brief military service he began at once to organize reaction, and we must be glad that such a man is directing such a movement. For though in statecraft he is perhaps the greatest of living men, he is himself no reactionary, while with consummate ability he

is dominating a reaction. With a tyrant's opportunities he is no tyrant, but a patriot and lover of his people. The common people detest him, yet he is a man sprung from their loins, and is devoted to them to the point of being willing to die in their service. He was once a Socialist leader, and one of the reddest. He is no longer that because he recognizes that Socialism is, for the moment, one of the world's greatest dangers. When the hour of a reformed Socialism shall come in Italy, and the race once more goes forward on the path of social evolution, it is more than likely that the leader of the action may once more be Mussolini. Always if the assassin's bullet spares him.

The first year of Fascisti rule, or, to be more correct, of Mussolini rule, has been a perfect success. No reaction has ever been more efficiently carried out. The fears of the timorous who shuddered when the 'black-shirts' came to put Mussolini in the Dictatorship have not been justified. Fighting ceased as though by magic. Italy, instead of being an extended street fight, became in a moment a well-ordered country. Even the ghastly game of administering quarts of castor-oil to Socialists, which had been, before November, 1922, one of the Fascisti's more genial methods of persuasion, was stopped. One of the curses of 1919, 1920, 1921, and 1922 had been strikes. They were a national plague. Post office, railways, tramways, bakers, carpenters, ironworkers, electric light employees, gas workers, scavengers, employees of water companies, Civil servants of all grades—these were all on strike continually, either singly, or in groups, or in general strikes involving all trades and public services. The only people who did not go on strike in that period were the burglars, the lawyers, the doctors, and the clergy, and the two latter categories did threaten to strike. During 1919 and 1920 there was not a day in which one or other class of labourers was not on strike. The disastrous disorganization of all commercial and social life can be imagined. There was a desolating sense everywhere of

being at the mercy of a capricious and insensate mob.

During the year of Fascisti Government there have been no strikes of workmen. In addition to strikes, the years before 1922 were rendered unendurable by slackness of all workers even when not on actual strike. There was no discipline in the nation; work was never well done. As if by magic, the advent to power of the new force has brought a new attitude on the part of all the workers. Insolence has given place to courteous and decorous behaviour; people are working conscientiously and with public spirit. The fear of the Fascisti has tightened up all public and private services. People dare not be slack. There is everywhere the sense of being part of a well-ordered and governed State. It would be an exaggeration to say that Italy is yet a thoroughly well-administered country; there was too much leeway to be made up in one year. But the country has not been so well administered since the days of ancient Rome, and, when the chaotic state of things which they took over is taken into consideration, that indicates a remarkable achievement for a group of young men who had had no previous practical experience of government.

There has never been such a busy year of governing. The Cabinet, at the beginning, metaphorically presented its revolvers at the two Houses of Parliament, and demanded and obtained arbitrary powers. They have since produced approximately 1,648 decrees, most of them involving radical changes in State administration. Everything has been overhauled from top to bottom. Whether these new measures are reforms or not depends upon one's point of view; they are certainly radical and most important alterations. The State railways have certainly been reformed, an achievement of which any ministry might be proud. Municipal Government has passed from the incompetent hands of the Socialists into Fascisti management; much has been done to perfect the army, and half the military police have been disbanded; the Judicial department has been seriously

modified; the city government of Rome has been completely transformed; the national finances have been placed on a new footing of solvency; the number of prefects and other civil officers has been reduced, while at the same time the efficiency of civil and police procedure has been greatly enhanced; revolutionary reforms of taxation have been carried out; manufacture and commerce have been wisely stimulated; a most startling modification of the electoral law, which will secure an overwhelming majority to whatever party wins the general election, has become law; a new militia has been created, and new laws have been introduced for the control of the Press. The one apparent failure in Fascisti reform has been a far-reaching educational reform, due to the famous philosopher, Dr. Gentile, who was given the portfolio of Education and allowed to introduce a system which has reduced to confusion the schools of Italy.

The centre of all this great activity has been Mussolini himself. His energy and activity are superhuman. He has been Prime Minister, Foreign Minister, and Minister of the Interior. While availing himself of the services of experts, he decides everything and controls everything. He is the mainspring of the machine. He seems to be made of dynamite and radium, with a framework of steel. He sleeps little, and mostly in railway trains between dynamic visits to Italian centres of life. When one remembers that he assumed power before he had even held an under-secretaryship, and after only a few months in opposition in Parliament, and, moreover, that he came from the ranks of the toilers, one marvels at the few mistakes he has made. To have immeasurably increased Italy's prestige in the present condition of international politics is no small achievement, but to have successfully governed an Italy in the state in which that country found herself in 1922 is nothing short of a political miracle. And the world must recognize that, while it may not approve of his foreign policy, that policy

has at any rate plainly given the world to understand that Italy is a force to be reckoned with, and that has been the main object of Mussolini's policy.

Yet, dazzlingly successful as the year of Fascisti government has incontestably been, we must not lose sight of its reactionary nature. The clock has been put back by centuries. Mussolini himself has said that the goddess of Liberty is now a corpse. It would be more apposite to have said that she is for the time in prison, guarded by the 'blackshirts,' but well fed and quite healthy. It does not need much insight to sense the completeness of that reaction. The Press is muzzled; men do not dare whisper their real thoughts on the street. Succession duties have been lifted to benefit the wealthy, and income tax has been put on the poorest. In nothing else is the reaction more apparent than in the alliance of the State with the Roman Catholic Church. Among other things, the State has decreed that every Italian child shall be drilled in the doctrines of that Church which is still worshipping the ideals, traditions, and doctrines of the dark ages.

In all probability this alliance will do more than anything else to shorten the duration of the reaction. Italy does desire, at the present moment, to draw back from the onward path of social progress, but the mass of the people are lovers of liberty in all things. There are some things they cannot stand for long; political bondage to any one theory, restriction of the freedom of speech, and class legislation of any sort, are abhorrent to the majority of them. Still less will the mass tolerate for many years the yoke of the Roman Church. That yoke has hardly yet been felt, and possibly the Vatican will be too wise to allow it to become too heavy, but the moment it begins sensibly to gall the neck of the proletariat and of the educated classes it will signal the end of this period. It is likely that the great mistake of Mussolini has been his turning to the Church for help, and yet it is difficult to see how one who would dominate a reaction could do otherwise in Italy.

Mussolini seems to have a long period of power before him. He has the backing, not only of the Fascisti organization, but of the solid part of the nation. There are observers who believe that they see signs of a breaking-up of the Fascisti force. Success has, it seems, been fatal to that body. *Il Travaso*, one of the humorous papers of Italy, had recently a double cartoon, which depicted first Mussolini standing on the top of a great pyramid of Fascisti, who were shouting, 'If we fall *Il Duce* will fall too,' then the symbolical figure of Italy, with Mussolini standing on her shoulder, and the Fascisti pyramid falling away from her to the ground, with Italy saying, 'But I say otherwise.' The cartoon quite hit the mark. Mussolini could dispense with the Fascisti and still govern the great reaction. He personally created Fascism as a tool; when he has done with it he may be able to do without it—for a time. Yet no one but a very rash person would venture to make any prediction about what may happen in Italy to-morrow. Certainly Italy is behind her Dictator, and that because it realizes that he is the synthetic expression of modern Italian manhood in the political sphere. He represents Italian genius in State action. A thousand dangers threaten him, personally and politically, and most people marvel every day to find him still alive. One thing, however, is quite certain. The nation which could, from the most obscure and humble stratum of her forty odd millions of people, produce such a man in her hour of need has no reason whatever to fear for her future. The factory which made him is always working double shifts. Italy needs, and will need, supermen to govern her, and, having once tasted the benefits of having first-class rulers, will not again tolerate the mediocrities of recent years. And, needing them, she will find them among her generously gifted sons, for war and post-war strife has made men in plenty in Italy.

E. J. Bradford.

METHODISM AND ANGLO-CATHOLICISM

THE Anglo-Catholic Congress in London and the Wesleyan Methodist Conference at Bristol both met in the month of July. Both were marked by fervour and optimism, both were accompanied by great public demonstrations, and both found the subject of the corporate reunion of Christendom a fascinating hope for the future. If the Anglo-Catholic Congress attracted more attention by its novelty and dramatic intensity, the Wesleyan Conference represented an equal, if not greater, section of English religious life, warm-hearted, generous, solid, with nearly two hundred years of valuable experience and tradition behind it. Of course, both communities have the whole tradition of the Catholic Church behind them, but the Anglo-Catholic as we know him to-day is a more recent development than the Methodist, and has a less extensive parish in the world. The Anglo-Catholic, however, claims to be the authentic heir to the ancient and mediaeval Church, while the Methodist can hardly be regarded by him as a Churchman at all. The Methodist is well content to admit that his brother Anglo-Catholic belongs to the fold of Christ, but the Anglo-Catholic must make many reservations before he will admit as much for his brother Methodist. It appears, therefore, to be true that the so-called Catholic is the real sectarian and the so-called sectarian is the real Catholic. There are many other sheep in the Christian flock with other letters upon their fleeces, but the comparison between the Anglo-Catholic and the Methodist is of such interest and importance that it throws light on our whole conception of the Christian Church and its function in the world. Both groups claim to have a special significance for the future of the corporate reunion of Christendom. The high sacerdotal and rigid dogmatic teaching of the Anglo-Catholic

is supposed to give him an appeal to Greek, Roman, and Anglican Churches which can only come from one who is near to all three. In this country the Wesleyan Methodist appears sometimes to stand half way between the Established Church and the Free Churches, holding out a hand of fellowship in both directions. It was in the interest of corporate reunion, in the spirit of the Lambeth Appeal, that the Archbishop of Canterbury paid his visit to the Wesleyan Conference and that the Wesleyan President and the Bishop of Bristol exchanged pulpits. Our Anglo-Catholic friends were not enthusiastic about these fraternizations. 'This is one of these special occasions contemplated by the Lambeth Conference,' says the *Church Times* by way of apology, 'when it was suggested that interchange of views should be welcomed.' The Wesleyan Conference was deeply moved by this kindly gesture made by the mother Church through its chief pastor for the first time from the days when it closed its pulpits to the Wesleys and repelled them, and the converts they had won, from the Table of the Lord. The Dean of St. Paul's some time ago, in a sombre address on the prospects of Christian reunion in England, saw no ray of hope in any quarter except with those whom he termed 'our warm-hearted Wesleyan friends.' He seemed also to imply that even that hope arose because Wesleyan warmth of heart was accompanied by a certain absence of intelligence. Let the Dean be of good courage; in the long run a warm heart will carry men farther than a clear intellect, and will do more for real progress than all the 'best-laid schemes of mice and men.' That does not, however, absolve us from making an obstinate attempt to find wherein we differ, in order that ultimate co-operation and union may be achieved. We gain nothing by sentimental expressions of admiration and hope, while real difficulties are constantly slurred over or kept safely out of sight. It is such a gathering as the Anglo-Catholic Congress that helps us to bring our own position into clearer definition, to see the places

where we may find union and the places where we diverge. Let us get at once down to reality. This comparison between the Wesleyan Methodist Conference and the Anglo-Catholic Congress is no idle comparison. It is merely accidental that the Anglo-Catholics find themselves within the fold of the Established Church of this country and the Methodists are outside. If the Oxford Movement had begun in 1738 and the Evangelical Revival in 1838 our respective positions might have been reversed. We believe that it would be more easy to prove the loyalty of the Methodists to the tenets, the doctrine, even the discipline of the Established Church than the loyalty of the Anglo-Catholics to their own communion. Had the eighteenth century been as tolerant or as religious as the nineteenth century was, the probability is that the Wesleys would never have been driven, against their will, into the wilderness. It is possible that in that case the Evangelical Revival would have been still-born. We have come to see that it was in the providence of God that they were thrust out as shepherds of the hungry sheep of Christ who looked up but were not fed in the folds that previous generations had provided for them. It was no *Ecclesia in Ecclesia*, no Church within the Church, that they were building; but step by step they were led on to the great unchurched masses of England who belonged neither to the Establishment nor to the Dissenters, but were reverting to the original paganism of their ancestors. The Anglo-Catholic movement has a very different history. It has been essentially a Church within the Church in all its course, and when it has won its victories over the outsider it has been a victory, not of sacerdotalism, but of evangelicalism, and the gospel has triumphed over the priest. Let it not be laid to our charge as a subject for penitence that we call ourselves by the name of a man. We are no more tied to John Wesley than the Anglo-Catholics are to Keble and Pusey and Newman. 'One is our Master, even Christ,' say both

schools. Our technical designation is still 'the people called Methodists'—a name given at first in derision and afterwards accepted as an honour, just as 'the disciples were first called Christians at Antioch.' For a Methodist is a man who seeks to order his life according to the method laid down in the New Testament. 'An Anglo-Catholic,' we are told, 'is an Englishman, or an Englishwoman, who is following after Jesus along the old Catholic path.' Now what is that 'old Catholic path'? If we can find out that we may find where we diverge. We wish to follow Jesus according to the method of the New Testament; they wish to follow Jesus along the old Catholic path. This brings us at once to the point of cleavage. It is not a question of counting heads, nor of counting centuries. We gain nothing by saying that there are 7,000,000 Methodists in the United States of America to 1,000,000 Anglicans, nor by affirming that the Methodists in all the world to-day outnumber the Anglicans, to say nothing of the Anglo-Catholics. Nor do they gain anything by tracing diocesan episcopacy through 1,800 years and more of Church history in comparison with less than 400 years of the Presbyterian order of Church organization that we have entered into. Not by such authority are great issues settled. The great majority of Christians are Episcopalians, but the majority need not therefore have a monopoly of truth as to Church order. Nor is antiquity the last word on such a subject. It is possible for God to begin in His Church 'the Reformation of Reformation itself'; and, in any case, the last four centuries count for the modern man more than all the untold centuries that went before them. It is the last 400 years that have made the modern world, and the historic Churches are not merely the Greek Church and the Roman Church and the Anglican Church, but the Baptists and the Independents and the Methodists (I would say the Quakers), who have not only their long record of enterprise and sacrifice and education in the most vital years of national

history, but who find their roots in the New Testament, and share the great names of Paul, of Irenaeus, of Polycarp, of Augustine, and all the fathers with Moscow, or Constantinople, or Rome. No, we shall solve these problems of disunity neither by counting heads nor by invoking antiquity, but by a re-examination of principles.

We are told in one of the fifty-two handbooks prepared for the Anglo-Catholic Congress that the Evangelical Revival 'depended too much upon the personality of its leaders. They were men of deep spiritual life, with a real love for the person of our Lord, although inclined to a very decided Calvinism; but they failed to appreciate, let alone to teach, the fact that the Catholic faith is the only divinely ordered means whereby we may attain to the vision of God; and so, with many of their followers, they left the Church.' Macaulay's well-instructed schoolboy could have given them a better account of the Evangelical Revival than that. A person who set out to write an official booklet on Anglo-Catholicism might at least be expected to know the very elementary fact that while Whitefield was a Calvinist in theology, the Wesleys and their followers were Arminian, and were the chief instruments in killing the prevalent Calvinistic theology and setting the love of God above the absolute decrees of predestination to eternal life or eternal death. Their motto was:

> For *all*, for *all* the Saviour died;
> For *all*, my Lord was crucified.

The same writer goes on to say that the Anglo-Catholic 'definitely rejects the unprimitive theory that the sacraments are symbols and no more,' and 'insists that in accordance with the teaching of the universal Church, the sacraments are to be for Christians the means whereby the soul may be united to God.' Here we are coming to the old Catholic way. There is no vision of God without the acceptance of the Catholic faith (i.e. an intellectual acceptance of a series

of dogmas, not an attitude of the soul merely), and there is no union of the soul with God apart from the sacraments. Jesus said, 'the pure in heart shall see God,' but He said nothing about this other condition of 'the acceptance of the Catholic faith.' 'Enoch walked with God' before the Christian sacraments were instituted, and we have a strong suspicion that the kingdom of Christ is a bigger thing than our Anglo-Catholic friends have yet admitted.

Let us pursue their teaching on the sacraments a little farther. We will listen to the eloquent words of the Bishop of Zanzibar: 'The one thing that England needs to learn is that Christ is in and amid matter, God in flesh, God in sacrament. But I say to you, and I say it to you with all the earnestness that I have, if you are prepared to fight for the right of adoring Jesus in His Blessed Sacrament, then, when you come out from before your tabernacles, you must walk with Christ mystically present in you, through the streets of this country, and find the same Christ in the people of your cities and your villages. You cannot claim to worship Jesus in the tabernacle if you do not pity Jesus in the slum.' With the general idea and sentiment of that passage we have little quarrel; it is merely an emotional putting of the doctrine of the divine immanence. We accept wholeheartedly the sacramental view of life; our very conception of the Incarnation is based upon it. But we must inquire a little more closely if we are to know exactly where we are. Are there degrees in the manifestation of Christ in matter, and if so, do these differences in degree amount to a difference in kind also? Is Jesus more present in the bread and wine of Holy Communion than in the intelligent mind and sympathetic heart of one of His truest followers? We presume that the Anglo-Catholic believes that He is, for he is willing to 'fight for the tabernacle' in which the consecrated bread and wine are reserved for adoration, while he is unwilling to fight for the adoration of living saints in whom Christ is enshrined. The Church

of England makes no provision for the reservation of the Blessed Sacrament on a high altar for adoration, but the Anglo-Catholic appears to think that this practice is part of the very essence of the Church. We remember the description Father Ronald Knox has given of a meeting of Anglo-Catholic priests during the war, in which they compared notes on the progress their cause was making. In these days he had not yet seceded to Rome. One of them rejoiced in the fact that in his church he had 'installed a tabernacle' for the first time since the Reformation. 'But,' he added indignantly, 'it has taken the blood of nine nations to make that possible.' What a sense of proportion have we here! Did the men of Europe and more distant parts of the world lay down their lives that the Mass might be carried through the streets of an English village for worship, or that incense might be burnt in St. Paul's and St. Martin's-in-the-Fields for the first time? We are not surprised to learn on another page that Father Knox considered it a mortal sin if he did not read the Roman breviary through daily while his old University friends were dying for him in Flanders. Is that Anglo-Catholicism? If we evangelicals speak the truth we find ourselves nearer to devout Buddhists than to such Christians. 'The fight for the tabernacles' does not mean a fight for the sacramentarian view of life, but for the miracle of transubstantiation wrought by the hands of the priest through the miraculous powers with which he was invested in his ordination. Let our Anglo-Catholic friends say it plainly instead of shrouding it behind sentimental phrases based on our common belief in the immanence of the divine. Every spiritual interpretation of life is sacramental in that sense, but it is not every denier of materialism who believes in the full doctrine of transubstantiation. The Articles of the Church of England repudiate it. 'Transubstantiation,' says Article 28, 'cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the

nature of a sacrament, and hath given occasion to many superstitions.' We have heard the Roman doctrine put crudely enough by some Anglo-Catholic teachers. 'Every child born into the world,' said one of them, giving instruction in the course of a mission, 'has a dead soul. It is the holy waters of baptism that awake it to life.' There at least we have an intelligible statement. It is sufficiently confident and dogmatic that the wayfaring man, however big a fool he is, need make no mistake about it. But there are some evangelical wayfarers who would be prepared to say that such a dogma seems to savour rather of the beliefs of an Indian or African rainmaker than of the form of the Christian faith that has been handed down to us. We can only say that we have *not* so learned Christ.

With this conception of the sacraments is, of course, involved the Anglo-Catholic definition of the Church. Without going into elaborate details, is it not true to say that to the so-called Catholic the essence of the Church consists in its officials and in the due administration of its sacraments, its worship, its discipline? The Church is the divine institution founded by our Lord at Caesarea Philippi on the confession of Peter and continued through his fellow apostles and their successors ever since in one great community holding one identical creed, fed with the same supernatural manna, uniting in one holy warfare against the world, the flesh, and the devil. We feel that there is much in that picture that is alluring and something that is true. And yet it was with a shock of astonishment that we learned from the most honoured Anglo-Catholic leader in this country (Bishop Gore) some years ago that when our Lord discussed 'the things concerning the Kingdom' with His disciples in the forty days after the Resurrection, that He was really defining the future organization of the Christian Church. He was really talking about the three orders of the ministry and laying it down for all time that there could never be a real Christian Church unless there were bishops

and priests *and* deacons. Once again, all that we can say is that 'we have not so learned Christ.' If we tried hard all our days to believe that Jesus discussed such subjects with His disciples we could never do it. Such a conception is entirely foreign to our view of our Lord. We do not deny the importance of the episcopal organization of the Church that developed so early and persisted so long. We believe in the constant guidance of the Spirit of truth in matters of organization as well as in doctrine, but that the essence of the Lord's great society consists in its skeleton is foreign to our first principles. We may believe that the body of Christ should be one, but we are disinclined to wrest a metaphor into the rigidity of legislation. Did Jesus ever define the Church? We cannot think so. If He prayed for unity it was hardly the unity of so-called Catholicism of which He was thinking. 'What a fine conformity they would starch us all into!' as Milton put it. We believe that the Christian communities should close their ranks. We believe that nineteenth century individualism has done its work, and the time has come to attempt to fuse together the divided elements of the Christian Church. But we believe *that*, not because of any consciousness that we are sinners because we are not in the same fold with the Anglo-Catholic. We believe in an attempt to achieve corporate reunion, because the times demand that the army of Christ should be acting together, because we might understand and love one another better if we lived in the same house and sat down at a common table and pooled our resources, our service, and our beliefs.

The strength of the Anglo-Catholic position is in its dogmatism, its enthusiasm, its self-sacrifice, its real manifestation of the spirit of Christ through all its curious talk of incense and albs and chasubles. Its sentimentalism and picturesque appeal to the senses are not without their influence. It numbers amongst its followers some of the saintliest men and women in this country, and yet its future seems

far more uncertain than that even of the despised Evangelical communities. Its programme is more impossible, its elasticity in the strain and stress of modern criticism less evident, and its half-way house between Rome and Canterbury ultimately untenable. How difficult it is to persuade the English people that the Reformation was entirely a mistake! They know that if the Church of England is not a Protestant Church, the nation is at least a Protestant nation. The Bishop of Zanzibar may send the greetings of '16,000 Anglo-Catholics in Congress assembled' to the Holy Father, but even the Articles of the English Church warn us that 'the Bishop of Rome hath no jurisdiction in this realm of England.' We have lost our old bitterness for the Pope. Yet we find it hard to believe that the people of England will ever recognize the Bishop of Rome as the head of the Church unless it be as the spiritual leader of a reunited Christendom, in which the old Papal pretensions have gone, and gone for ever. In any such reunion both Evangelicalism and Liberalism in Christianity must find a place. It was with the latter rather than with the former that Newman's controversy began, and Liberal Christianity has taken a new phase since the days of Newman. The Anglo-Catholic has not yet begun to face squarely the questions of historical criticism. It will not avail him to turn with horror from the modern Churchman who denies the Virgin Birth, cannot believe that the Atonement is in any sense a propitiation, refuses to believe that Jesus either instituted the Lord's Supper or sent out His apostles to baptize, denies the existence of any miracle which contravenes the laws of Nature, and yet is sure that he, too, is of the Body of Christ and shares the spirit of his Lord. Thomas Hardy, the most distinguished *littérateur* of our time, has hardly been considered the friend of religion. Yet he has made, in his apology for his latest volume of poetry, a plea for the return of religion to modern poetry. 'It may be a forlorn hope, a mere dream,' he says, 'that of an alliance between religion,

which must be retained unless the world is to perish, and complete rationality, which must come, unless also the world is to perish.' Are the Anglo-Catholics prepared to welcome into their fellowship those who believe that religion must be rational, or at any rate not irrational or anti-rational? Can they join forces with people who believe in such answers as those which are found in a recent Methodist catechism:

'What is the Church of Christ?' 'The Church of Christ is the whole company of those who accept Christ as their Lord and Saviour.' 'Are there more Churches than one?' 'There are many communions of Christians in the world, differing in race and language, in doctrine and usage; yet all these, though now scattered and divided, form one Church universal in Him by whose name they are called.'

That sounds to us more like real Catholicism than the ecclesiasticism which puts priests at the wicket gate, priests at the doorway to the House Beautiful and to the Interpreter's House, priests as guides up the slopes of the Delectable Mountains, and priests to usher us into the Celestial City. Bunyan, alas, was too Protestant and too stolidly English to make a first-rate Anglo-Catholic; yet he was a very Catholic Christian for all that. So also was John Wesley. He printed no sermon on the Catholic Church among his standard sermons, but he included one on the Catholic spirit, and the text itself was a benediction: 'Is thy heart right as my heart with thy heart? if it be, give me thy hand.' That is the only pathway to reunion. The highest note struck in the Congress was in the final sermon by the Bishop of St. Albans on the Christ spirit from St. Paul's great word, 'If any man have not the Spirit of Christ he is none of His.' Hopeful, spiritual, sympathetic, he rose above the Zanzibar horizon altogether. Speaking of the Anglo-Catholic Movement he said, 'Let it be English, let it be Catholic; above all, see to it that it is Christian; for if any man or any movement have not the Spirit of

Christ it is none of His.' And again: 'It is Christ and Christ alone who cures, forgives, and saves, not the priest; his business is not, as some erroneously think, to get between the soul and God, but to help remove all obstacles which prevent the soul from direct access to the source of all life and health and love and power.' That is the note to which all Christians of every communion will respond, for the text of the Bishop's sermon, in reality, if not in the exactness of formal logic, implies its converse: 'If any man has the Spirit of Christ, he belongs to Christ.' The best definition of a Christian I find in a children's hymn:

> They that have My Spirit,
> These, saith He, are Mine.

The hope of complete uniformity of creed and Church government in Christendom is a vain hope. Even among the Anglo-Catholics themselves there are differences. Many of them profoundly disagreed with the action of their Chairman in sending greetings to their Holy Father at Rome. We find it hard to believe that Canon Peter Green of Manchester and the Bishop of Zanzibar are ideal stable companions.

If the problem of reunion is ever to be solved it must be by some other method than this of uniformity. Love of men and love of our common Saviour would be strong enough to fuse us together; we should then find that the fundamentals of our faith were very few and very simple. We seem to have a long way to travel before that desirable goal may be reached. The gist of all is this—a true evangelism is the real Catholicism. In the great colonizing days of England the Anglo-Saxon people came to many a place on the frontiers of civilization and beyond the frontiers, where there was no organized Christian Church. What did they do if they were real Christians? On the Sunday they remembered the old customs, they thought of their friends across the ocean, they gathered in Christian worship. They

were not willing to surrender that great obligation and privilege. In the field or the cottage or the cattle-shed they met and sang the familiar hymns together, they read the New Testament together, they knelt and prayed together; possibly some one spoke a few simple words of experimental religion to his neighbours and friends. We believe that such a fellowship was part of the Universal Church of Christ. Without any ecclesiastical building, without three orders or even one order of the ministry, without even the sacraments, there was the Church of Christ. There are some Methodist people who would perhaps hesitate to believe that the Church could exist even temporarily without a ministry and without a sacrament. There have been primitive Christians who are bolder in their utterance. 'Where the Spirit of God is, there is the Church,' says Irenaeus in the second century of our era; or Tertullian a little later: 'Where one or two are is the Church, and the Church is Christ'; or in the greater word of another of the Fathers: 'Ubi Christus, ibi ecclesia'—'Where Christ is there is the Church.' When shall we come to believe it? When we have adopted Christ's attitude to life—'Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul and with all thy strength, and thy neighbour as thyself.'

Love, like death, hath all destroyed,
Rendered all distinctions void;
Names, and sects, and parties fall;
Thou, O Christ, art all in all.

ARCHIBALD W. HARRISON.

FOUR CENTURIES OF RELIGION

Religion Since the Reformation. By Leighton Pullan, D.D. (Oxford : Clarendon Press. 1923.)

THE Bampton Lectures for 1922 open with the memorable year 1521, when the terrible army of the Turks began to threaten Central Europe. That year a European empire first annexed a great part of the new world; Pope Leo X died, and with him the Papacy of the Renaissance began to descend into the grave. 'Luther was finally excommunicated, and Ignatius de Loyola was converted. On the one side was the German friar who had burnt the Pope's bull with theatrical display in front of an enthusiastic mob. On the other side was a soldier of Spain lying sick, taking a turn for the better when almost at the point of death, reading the life of Christ, and resolving to be His penitent servant.' Luther and Loyola 'did what they did, and we are what we are, because Leo X had been in want of money.' St. Peter's was being rebuilt, and to raise funds the Pope published indulgences throughout Christendom. Rome claimed to have 'an inexhaustible treasure, not only in the infinite merits of Christ, but in the works which the saints had done over and above what was necessary for their salvation. Part of this overplus might be credited to the repentant sinner.'

Dr. Pullan holds it to be one of the greatest tragedies in history that a man with Luther's overwhelming force of character, as a result of the unmeasured violence of his language and the one-sided nature of his doctrine brought no deliverance to the people. He regarded human nature as totally corrupted by Adam's fall; denied the freedom of the will, and thereby lessened man's sense of responsibility; and took a most pessimistic view of the nature of even the converted Christian. 'By minimizing human

freedom, and by teaching that there is only one effective Will in the universe, Luther prepared for Pantheism as well as for Antinomianism, and the Pantheism of the classical German writers has been one of the greatest barriers in the way of any revival of Christianity in modern Germany.'

The Council of Trent laid the dogmatic and disciplinary basis of the Counter-Reformation. Harnack says the mediaeval Church went forth from that Council as still substantially the ancient Church, and the Bampton lecturer adds, 'It went forth strong. Henceforth all religion and all life, all arts and all sciences, were to be brought more closely than ever under the rule of the Papacy.' The reforming spirit showed itself in Cardinal Borromeo of Milan, who was the connecting link between the Italian episcopate of the Renaissance and that of the Christian reaction. 'His private life was one of severe simplicity. He improved the character of the clergy, organized the diocese, and set to work to reform the monasteries.' With him must be linked St. Philip Neri, who came to be regarded as the new apostle of the Eternal City. 'He refused the help of a rich relative who wished him to devote himself to commerce, and gave his care to the poor and the sick and the pilgrims who came to Rome. He had a great influence with young people, and horrified the over-good by encouraging dances and games.' The lecturer adds, 'It was the Oratory of St. Philip that granted a home to one who, as old men have told me, spoke in this church words that came to them like a revelation, the man whose sensitive intellect and moving arguments are typified by his own motto—*cor loquitur ad cor*—John Henry Newman.'

The Counter-Reformation was the golden age of the Church in Spain. The country was revelling in new wealth and knowledge. The people were fanatically Catholic. Ignatius Loyola's *Spiritual Exercises* won immediate and permanent success. The book was penetrated by three ideas. Christ is a King, and a general leading forth a con-

quering army. That is the first note which is struck. The second is that we cannot conquer unless we fight. Some wish to be saved, but will not destroy the obstacles that hinder their salvation. The third idea is that we must find a path in life, or, if we have already entered upon one, must learn to make the best use of it. St. Francis de Xavier embodied the spirit of adventure, and stands forth as one of the greatest missionaries since the days of St. Paul. In St. Teresa we find the essence of the old Castilian spirit. Mysticism is blended with common sense, courage with submission to God and an experimental knowledge of Him. She attributed the work of Luther and Calvin to the relaxation of the religious life, and was the founder of sixteen convents and fourteen monasteries. 'Certainly she was an heroic woman. And her greatness is not diminished by her masculine contempt for "silly devotions" and her motherly uneasiness when her young disciples forgot how to laugh.'

The revival in France was marked by the union of piety with sound learning. St. Francis de Sales was its first great exponent. When criticized for his gentleness to heretics he replied: 'I have never permitted myself to use invective or reproach without repenting of it. Love has a greater empire over souls than, I will not say strictness, but even force of arguments.' He went everywhere, even when his enemies were plotting to kill him, and spent one winter night up a tree surrounded by a pack of wolves waiting for his fall. By his eloquence, devotion, and culture he anticipated the outburst of religious learning which marked the latter part of the seventeenth century, when Bossuet, Fénelon, and other orators flourished 'who remain unequalled in the annals of Christendom.' Dr. Pullan thinks that there was room for a middle path of Christian life and thought between the extremes of Lutheranism and Ultramontanism. The leaders of Gallicanism strove to find and keep that path. 'They represented within the Roman Catholic communion a grave and inward religion, reasonable

and manly, which preferred sense to sensibility, and thoughtfulness to the lures of imagination, active in good works and watchful against every appearance of evil, loyally attached to the Church, and devoted to the incarnate Word who is "full of grace and truth." '

The second lecture surveys the history of religion in Great Britain from 1550 to 1689. The heart of English mediaeval religion was devotion to Christ and His passion, but it was enfeebled by superstition. Reformation was needed, and in no other country was the work done equally well, or the ancient and modern spirit so happily combined. Cranmer brought back the services to a form fundamentally the same as that of the older Roman books. New learning and light were united with the language and teaching of ancient saints and fathers. 'In substance, though not in every detail, this system corresponded with the faith and practice common to the whole Catholic Church in East and West before the great schism of the eleventh century.' But haste and impatience hindered the acceptance of the services. Cranmer was blown about by every wind of doctrine from the Rhine, and a second Prayer Book was issued before the people were accustomed to the first. Elizabeth tolerated the introduction of this second Prayer Book of Edward VI, but tried to deprive it of its Protestant sting by combining the new formula for giving the holy communion with the older Catholic words of administration and the nominal restoration of the Mass vestments. In Oxfordshire during the reign of Elizabeth, and for many years of the seventeenth century, Roman Catholicism was strongly represented among the country gentry and their dependants. There was little hostility between the two communions, and recusants were shown considerable leniency.

The defence and reconstruction of religion in England was largely the work of Archbishop Parker, Richard Hooker, Lancelot Andrewes, and Archbishop Laud. Parker did steadily 'every kind of dull, dreary, thankless work that a

prelate could do.' We owe to him the translation known as the Bishops' Bible and the revival of the study of Anglo-Saxon. Hooker and Dean Donne vindicated the reasonableness of Parker's upright faith. The *Ecclesiastical Polity* is a work of extraordinary value and of historical, constitutional, and theological importance. 'Lancelot Andrewes became the most influential bishop and theologian who represented matured convictions as to the Catholic heritage and position of the Church of England.' Laud wished to enforce a moderate uniformity, out of which he felt that a unity of spirit would be engendered; but he made a disastrous mistake in trying to use force, and especially the force of royal authority, to secure discipline in the Church.

Dr. Pullan describes the Puritan controversy, and expresses his own conviction that 'there is room in the Church for all that is noble in the Puritan's view of the sovereignty and majesty of God, but it needs combining with the truth that He declares His almighty power most chiefly in showing mercy and pity to all His children.' Continental Protestantism during this period assumed many different forms. Luther's theology was so torrential, and sometimes so inconsistent, that it is difficult to understand or condense, but it contained a large Catholic element, both ancient and mediaeval. He dropped episcopacy, and called the sacrament of orders 'nothing else than a ceremony for choosing preachers.' He translated the Bible into the simple spoken German of his day, which he could write with a directness and force that none of his opponents could equal. But he left it to stand without the Church to give a consistent interpretation. 'Novel views sprang up in every direction, and Luther could not convince everybody that his doctrine was Bible truth.' Zwingli's anti-sacramentarianism rent Protestantism in twain. 'Calvin, in spite of the monstrous nightmare which he himself admitted to be "a horrible decree" of God, and accepted although it was horrible, at least had the merit of teaching that we cannot reach God

without God's help.' The differences between Calvinism and Lutheranism are profound in theology, worship, and ethical temper. 'They had in common an appeal to the Bible, an assent to the doctrine of the Trinity and the Incarnation, a strenuous opposition to Rome, and a zeal for education. But they differed even in regard to their belief in God and predestination and good works.' Dr. Pullan says Lutheran Christology has not the high merit of the work of Richard Hooker. 'It sacrifices too much to *a priori* considerations. It leaves the Master less humility, less reality.' The Lutheran liturgy preserved some good ancient traditions in public worship, and its hymnology was 'of a high quality, marked by a new devotion to the Holy Trinity, the Incarnation, and the work of the Holy Spirit.' John Wesley's 'fine translation' of Tersteegen:

Lo, God is here, let us adore,

is referred to. Pietism was international; the outcome of devotional books such as the *Pilgrim's Progress*, *The Saints' Everlasting Rest*, the *Spiritual Guide* of Molinos, and John Arndt's *Wahres Christentum*. Franke rolled away from Lutheranism one of its greatest stones of reproach by persuading his co-religionists to begin missionary work among the heathen. But 'Pietism gradually deprived itself of the power of doing more effective work for the kingdom of God by its sentimentalism, by its neglect of learning, by its disapproval of innocent recreation, by its practice of fostering little associations which kept themselves to themselves, and by regarding as an impossible ideal the leavening of the whole body of society with a Christian spirit.'

The position of Roman Catholicism at the beginning of the eighteenth century was 'still magnificent.' The political prestige of the Papacy was waning, but in many countries its position seemed well assured. It was outwardly victorious over Protestantism, and able to send

missionaries to China, India, and Ceylon, as well as to America; it was also skilfully undermining the ancient ramparts of Eastern Christendom. That wide extension raised the question, What is the proper relation of a national Church to the universal Church of which it claims to be a part? The claim that each national Church should have a large degree of ordered liberty and independence was most forcibly advocated in France, and won the name of Gallicanism. A collision with Ultramontanism was inevitable, for two different conceptions of truth, of history, and of worship were represented. In Germany and Austria there were movements which closely corresponded with Gallicanism. The suppression of the Jesuits in 1773 coincided to some extent with these national movements. It proved futile, because the dogmatic and moral teaching with which the society had so largely identified itself was not condemned, but it crippled the success of their missionary work, and permanently ruined that among the Indians of Paraguay.

In London Roman Catholicism was kept alive by the six chapels attached to the foreign embassies. It was strong in Lancashire, in parts of Yorkshire, and in the Western Highlands. Richard Challoner, son of a rigid Dissenter, was consecrated bishop in 1740 in Hammersmith, and by his writings and his devoted life did a great work for Roman Catholicism.

Alphonsus Liguori holds a place in modern Romanism like that which St. Augustine held three hundred years ago. He 'made the tragic mistake of supposing that opinions which appear to be edifying require no rigorous evidence, and that great leniency towards sin is a legitimate method of attracting sinners.' Forty years before he was made a doctor of the Church in 1871, it was decreed that a confessor is always free to follow his opinion without weighing it. He gave his sanction to Probabalism, which holds that a man may legitimately follow a course which is

probably right even when the stricter course seems to him to be more probable. Later still he advocated Aequiprobabalism, which allows the more indulgent opinion to be followed if the authorities in its favour are as good as those on the sterner side. His influence as a moral theologian, and in other ways, has been prodigious. The standard of truthfulness which he upheld has been matter of vehement controversy, and is associated with the conflict between Kingsley and Newman.

The secession of the Non-jurors weakened the intellect and piety of the Church of England, and the quest for a new gospel and a Christ different from the Christ of the creeds was carried out with great eagerness and learning. The work of the Deists was essentially destructive. They ignored or impugned the unique value of the Holy Scriptures, and held that God and duty could be known by 'the Religion of Nature.' The moral law was plain to every man in the world alike, and a natural religion was superior to any revealed in the Bible and the Church. Bishop Butler 'eclipsed all other contemporary defenders of Christianity,' though important service was rendered by William Law and Charles Leslie, the Non-juror. John Taylor of Norwich, who leaned to Arianism, was one of the most influential Dissenters of his time, and Wesley's words to him are quoted: 'Either you or I mistake the whole of Christianity from the beginning to the end. Either my scheme or yours is as contrary to the Scriptural as the Koran is. Is it mine or yours?'

Wesley and Whitefield are described as 'priests and evangelists who helped to give Oxford its unique place in the history of Christianity. We often profit by a knowledge of their mistakes as well as by a knowledge of their virtues.' Dr. Pullan thinks the suggestion is fanciful that if Wesley had been a Romanist that Church would have retained his allegiance and canonized him as it canonized Loyola. The statement that Wesley's 'genius for organization made

everything in Methodism begin and end in his own supremacy' does not allow sufficient weight to the fact that he was in constant consultation with his helpers, and was needed to guide the work which he had been so wonderfully led to begin. Dr. Pullan also criticizes Wesley's teaching as to perfection and a sensible, instantaneous conversion. He admits that a conversion may be instantaneous, but regards it as presumptuous and false to confine the work of the Holy Spirit to one single method of operation. So, as Dr. Pullan states, did Wesley think in his riper years. He said in his old age that he had not 'for many years thought consciousness of acceptance to be essential to justifying faith.' But he would not accept Dr. Pullan's position as to the sufficiency of 'that sanctification of the mind and heart whereby the seed which is sown in baptism grows through the silent influence of grace.' It is interesting to note Dr. Pullan's judgement that Wesley's 'triumphant sermon on Free Grace directed against the Calvinism taught by Whitefield probably did more than any other sermon to bring English Calvinism to the grave.' He pays tribute also to Wesley's extraordinary talent as a preacher. The Methodists and Evangelicals called men back to the divine Head of the Church when the waves of Arian and Socinian unbelief were gradually reducing the worship of Christ 'to admiration for the best man who gave to other men some good advice.'

In the lecture on Lutheranism and Calvinism since 1700 much light is thrown on the progress of thought. 'Goethe's subtle egotism and shabby sensuality kept him nearer to Pantheism in creed and the pagan Renaissance in practice than to a religion that preaches self-renunciation and self-control.' Schleiermacher is the most imposing figure in German Protestantism since Luther. His real work was to teach that 'the Christian religion was and is created by the impression which the Person of Christ produced, and still produces, in and through the Christian

community. He returns to St. Paul when he emphasizes the reality of the Christian experience that Christ is our Redeemer as well as our Teacher and Example.' Ritschl's position is also clearly stated. Both he and Schleiermacher fall short of the glory of the New Testament message. 'The religious importance of Christ's pre-existence, of His eternal reciprocal relationship with the Father and His exaltation and present life in heaven, is put aside.' Neither of them 'adequately understood the religious value of the doctrine of the Incarnation.' 'For the one Christ was a man who had a unique consciousness of God, for the other Christ had the value of God.' That is quite different from confessing that in Him was the fullness of the Godhead, and no one who is not veritably God can possibly have the value of God. A plain and timely protest is made against those 'who have lately been introducing into this country the precise arguments which Germans have employed in undermining the faith of their fellow countrymen in various articles of the creed and in Christ Himself.' Professor Ernst Troeltsch sees quite clearly that the crucial thing in the difference between the Old and the New Protestantism is the question of Christology.

The lecture on the Eastern Orthodox Church is of special interest. Bolshevism has not destroyed the faith. It has revived it. War was waged against Christian doctrine, morals, and education, and at first the poison used had some effect, yet in his heart the Orthodox Slav 'believes in the Beatitudes which are sung at the celebration of his liturgy. And so long as any man has that belief, he can believe in his own future.'

The closing lecture brings out the aspects of Christian thought since 1815. There were only twelve evangelical clergymen in London in 1822. In France the opposition to religion was most bitter, but a change came when Chateaubriand, de Maistre, Lamennais, and other distinguished writers stood forth as its champions. The

Oxford Movement called men back to the Christian character. The Church, as Newman put it, was to be 'a home for the lonely,' and the Christian must realize himself as an inmate of that home. The weaker members of the Church have a right to some of the resources of the stronger. The sanctity of the Christian is not an isolated sanctity. 'We can support each other, help each other to live in an atmosphere which is frequently a poisoned atmosphere.' Dr. Pullan does not say so, but that is precisely what John Wesley did for hosts of men and women a century earlier by his societies.

'No more brilliant attempt has been made to explain Christianity, and to explain it away,' than that of the Tübingen School, but with regard to the dates of the New Testament books 'there has been a retreat to tradition along almost the whole front.' Dr. Pullan is justly severe in his censure of the prejudice that exists in 'Modern Protestantism,' that is, the theism which respects Jesus Christ but denies His essential deity, against admitting that the Fourth Gospel is the work of a personal eye-witness of our Lord's ministry. 'The internal signs of an exact acquaintance with the historical and religious environment of our Lord are so numerous, and the author's knowledge of small details is so evident, that to deny that it is the work of one who knew Christ in the days of His flesh leads us only into a blind alley.' The rehabilitation of the authenticity of nearly all St. Paul's Epistles, even in the eyes of non-Christian critics, has produced the most startling results. 'A divine Christ can alone explain the transition from Judaism to the religion of the early Church in Corinth.' Our happiness is 'to follow in the steps of Robertson and Lightfoot, of Liddon, and of Sanday also when he was still unconquered by the Germans, and let ourselves be guided by St. Paul to the life of the risen and ascended Christ and the life in Christ.'

What think ye of Christ? is a question that can never

become superannuated. There is a theology that regards Him as a human person only, with a much more perfect filial submission to God and confidence in Him than any other man; but passage after passage in the New Testament proves that our Lord attributed to Himself a significance for humanity far exceeding the limits imposed by such a theory. Nothing less than deity can satisfy His language. 'It is this Christ, and no other, that binds us with the past and the future, with the good and holy of all periods since the world began, this Christ who alone at this moment is able to save. And if the scattered children of God are again to be made one, unity can only be secured from Him and through Him and in Him.' Unity is a great prospect, and if it is distant, the vision of peace is nearer than it was. The lectures, which may be regarded as a companion volume to his notable work on *The Christian Tradition*, close with a call to each of us 'in looking at the image of our Redeemer crucified, not only to see in His face the reflection of eternal love, but also see in His arms outstretched to both horizons a token of our duty to the world and a call to join with Him in His present and perpetual intercession.'

WESTMORLAND TO WIMBLEDON

PERSONAL achievement, individual or family association, emphasize the latest as well as the earlier losses sustained by English letters, politics, and thought during the present century's first quarter. The April number of this REVIEW contained the present writer's attempt to put before its readers a view of Frederic Harrison's personality and work, which should be just, complete in outline, fresh, and authentic as regards detail. Three years before, the record of nineteenth-century fiction had been impoverished by the removal of a novelist prominently established since 1881 in the succession to George Eliot. Mrs. Humphry Ward for three months before her death (March 24, 1920) had been suffering from a severe attack of neuritis. She had visited London for specialist treatment when the anxiety caused by her distinguished husband's sudden illness aggravated her own disorder. Bronchitis supervened, and brought the end. Mr. Humphry Ward, long before his London course, when Fellow and Tutor of Brasenose, had eclipsed most of the Oxford *belles-lettrists* of his time by producing, in conjunction with the present Bishop of Colombo, then Mr. Copleston of St. John's, the happiest of *fin-de-siècle jeux d'esprit*. So far the best twentieth-century representative of the Ward-Arnold union is the son, Mr. Arnold Ward, Unionist M.P. for West Herts 1910–18.

Disraeli's second group of novels contain what he called a real trilogy, more particularly *Tancred* and *Sybil*, and of those two specially the latter, whose nomenclature is here given exactly as the novelist wrote it. Some critics, it may be observed in passing, have taken exception to the novelist's spelling; on that point the erudition and kindness of Sir Israel Gollancz enable me to give in a few words all the available facts. 'Sybil' is the etymology adopted by Disraeli himself on the strength of the old French form of

the word, 'Sibile' or 'Sebele'; side by side with these the sixteenth-century form of the word, 'Sibylle.' A hundred years later 'Sybyl' and 'Sybille' came into vogue. Long-established usage, therefore, abundantly justifies a departure from the orthodox, classical 'Sibyl' and the adoption of the ancient Gallic 'Sibile.' No doubt Disraeli, if using the adjective, would have written 'Sibylline.' There is a tradition, probably mythical, of Disraeli the younger—as he was then known—soon after leaving Dr. Cogan's school at Walthamstow, attempting a translation of Theocritus. For such a work his 'little Greek' may or may not have sufficed. At any rate, when christening his novel he knew the Greek and Latin way for writing its name, and had, doubtless a reason of his own for modernizing the Homeric and Virgilian form of the word, after the fashion in which it is now generally rendered.

The editorial felicity of the greatest among *Times* editors was shown in nothing more vividly than in the touches and phrases with which, by a happy inspiration, Delane interpolated his proofs. The vivid but excellently restrained *Times* account of the Heenan-Sayers prize-fight in 1860 may or may not have come from a contributor supposed to be in training for a bishopric. The editor thought it might close a little more sharply than it did, and added the words, 'Revive the prize-ring! As well talk about reviving the Heptarchy.' The great man, by-the-by, showed himself a better journalist than prophet; for the twentieth century has witnessed to all intents and purposes not only the renaissance of the earlier Georgian fisticuffs, but the social embellishment of the noble science on a more popular and even more fashionable scale than was known in those primitive Victorian days, regarded by the rising generation as belonging to the mediaeval or prehistoric age. The death in her ninetieth year at Fox How, Ambleside, of Thomas Arnold's daughter removed not perhaps the last but the best-known of Dr. Arnold's descendants surviving into the

second decade of the new Georgian age. Nine years less than a century ago, the Rugby head master who re-created the public-school system into its present form bought the house and grounds known as Fox How, midway between Ambleside and Rydal, as a holiday retreat ensuring him the maximum of change from Warwickshire. He never liked that county, and from the scenic point of view he always regretted he had exchanged Laleham on Thames for the little Midland town where his life's work was done, and where, just before the time fixed for his holiday he passed away in the manner described by perhaps the most illustrious of his pupils, Arthur Penrhyn Stanley. Archbishop Temple, who in the Rugby succession to Arnold followed Tait and Goulburn, used to say that the only time he had been able to lay by money was not in his episcopal or archiepiscopal days, but during the years when he lived beneath the same roof that had sheltered the most famous of the Warwickshire head masters before his time. He felt himself, then, for a short while, something of a capitalist. The illustrious father of the lady (whose departure has attracted less notice than might have been expected from the associations of her life) bequeathed to his daughter a patrimony gleaned from his pedagogic income sufficing his daughter for all her needs, comforts, and little hospitalities. The shrewd and frugal Harriet Martineau, presently to be reverted to, long Miss Arnold's Ambleside neighbour, attributed to the family's Semitic origin the Arnoldian faculty of making money breed. In the Rugby head master's physiognomy, as in that of all his descendants down to our time, there has been an unbroken persistence of Hebrew features. From the mediaeval clan of that name, including Arnold of Brescia in the twelfth century and Arnold of Winkelried in the fourteenth, the patronymic has been famous in European history. Hereditary surnames as they are known to-day first established themselves during the second Crusade. Before then the family nomenclature, when not derived from occupation or

locality, was largely the result of voluntary selection. This by the way. The Arnolds to whom the Fox How lady belonged may or may not have been in the line of descent from the hero of Sempach, whose death ensured his nation's victory. Many years have passed since the present writer last found himself in Lucerne. During that visit he was struck by the occurrence of the name in more than one shop window within sight of the lake. Matthew Arnold had been recently visiting the neighbourhood, and was claimed by many of the Unterwalden folk as their compatriot. The historic fact seems to be that about the same point in the early nineteenth century, within a year or two of the Rothschild's earliest settlement in the Lombard Street neighbourhood, the family of Thomas Arnold of Rugby had established itself, first at Portsmouth, afterwards at Cowes in the Isle of Wight. The earliest English Rothschild's confidential friend and agent was Friedrich von Gentz. A native of Breslau, trained to diplomacy both in the Prussian and Austrian service, he became secretary to the various eighteenth-century conferences, and eventually to the famous Congress of 1814. This personal friend as well as political adviser of the second Pitt, he never missed a chance of doing his compatriots, wherever they had made their home, a kindly turn. Directly or indirectly, his good offices had secured William Arnold, Thomas Arnold's father, a position in the Isle of Wight as collector of Customs. So originated the English line of the great Arnold clan.

The lady who died recently at Ambleside can scarcely fail to have left behind her family letters and papers dealing with the years and incidents now recalled. These will be likely to prove as rich in interest and value as was her conversation with the personal acquaintances and family friends whom, if there was any reason for her doing so, she welcomed from both sides of the Atlantic to the home to which she may have been first introduced in the year of the 'Grey' Reform Bill. Among the latest of her distinguished visitors

from the far West came Presidents Roosevelt and Wilson. One of these or his English companion had something to say about Dr. Arnold's Pan-German tendencies. 'Let me,' the old lady at once rejoined, 'remind you of my father's letter to Bunsen when Prussian Ambassador in England, about the prospect of trade revival during the forties, showing, as it does, a decided apprehension of the results likely to be expected from Teutonic commercial and political encroachments, for, he said, "You have irrevocably excluded us from many markets." '[1]

Thomas Arnold's widow continued to live with her daughter for the rest of her life. Those thirty odd years of survival were spent, with very few breaks, in the old Westmorland home. Its monotony was varied at short intervals, notably by Dean Stanley, the Arthur of *Tom Brown's Schooldays*; less frequently by the author of that book, Thomas Hughes himself. Concerning the University sequel to the earlier work, Miss Arnold had something to say which may be recalled now. Few sequels, whether in literary fact or fiction, are as successful as the original work.

'I can,' she said, 'barely recall my father's University life during the short professorship of Modern History to which Lord Melbourne appointed him in 1841, and which he held during the last year of his life.' The Oxford of that time was not the place afterwards created by Royal Commissions, and by its nationalization, such as became a centre of teaching for all subjects of learning and for youths of every class. It was, as it remained long afterwards, the exclusive resort of the well-born and well-to-do—the training-school for those born to develop into leaders of rank and fashion, with seats as a matter of course in Lords or Commons, and with an assured income adequate for their dignity and enjoyment in both those positions. As a picture of that time, the account of a gentleman commoner's life and doings in the Oxford story is true to the tongue of tradition and the

[1] Stanley's *Arnold*, vol. ii., p. 250.

pen of history. It lacks, of course, the enlightening touches of great men's boyhoods, giving, as these did, a value and interest of their own to the portraits not only of A. P. Stanley's gracious and accomplished youth, but to that of Harry East as Rugby knew him, of the fearless and chivalrous spirit, the quick and receptive brain animating the young Rugbian who afterwards raised during the Mutiny period the distinguished regiment known as Fane's Light Horse. To a date much, if at all, earlier than that of these her father's most distinguished pupils, Miss Arnold's personal memories would scarcely run.

She had, however, as her near Lakeland neighbour a lady to whom not only the Oxford of her father's professional year (1841–2), but of a more remote epoch, seemed almost a matter of yesterday. This was Miss Harriet Martineau, the sometime she-Radical in whose flaying no Tory critic could approach the art displayed by the Rigby of the earliest of Disraeli's political novels to become famous. Miss Martineau, after her travels in the Near East, could not reconcile herself to days spent in London lodgings and evenings in London drawing-rooms.[1] She therefore went to the then secluded and not easily accessible district in which stood Miss Arnold's paternal home. Near Ambleside, opposite Fox How and a mile from Rydal Mount, lay a field which had long taken Miss Martineau's fancy, and which her friends pleasantly called her Naboth's Vineyard. This piece of ground she eventually bought; and on the two acres thus acquired she instituted her system of miniature farming and remedial schemes applicable to local mischiefs. Here Miss Martineau, after a consultation with, and occasionally helped by, Miss Arnold, set on foot the earliest system of sound sanitation in that corner of the kingdom. That alone would have entitled her to State recognition with advancing but not as yet visibly enfeebling years. As a precocious child Harriet Martineau may have known the

[1] Martineau's *Biographical Sketches* (Macmillan & Co., 1885).

story or tradition of the money difficulties besetting Fox in his later years; and of the delicacy felt in approaching the great man with the results of the process known as sending the hat round: 'How' someone asked, 'will Mr. Fox take it?' 'Take it?' echoed Sheridan. 'Why quarterly, of course.' Something like the same difficulty and hesitation confronted Miss Martineau's admirers in their efforts to relieve her situation. In vain Lord Melbourne, the easiest and the kindest of men, pressed upon the lady, as the reward of her pen's public services, an annual gift of £150 from the Civil List. 'She would incur,' the Prime Minister said, 'no obligation of any kind to the Government.' Miss Martineau, however, in this and in other such matters, was flint. As regards the raising or disposal of money she would do what might be to make matters easier for others; that she thought, and indeed found, was a mission for whose performance the Westmorland solitude furnished better opportunity and inspiration than her native Norwich, where she made her first literary success with *Illustrations of Political Economy* (1832).

Two events in Harriet Martineau's life-work and spiritual development associate her with a name more familiar to the nineteenth and twentieth centuries than her own, and whose bearer passed away shortly after Miss Martineau's nearest neighbour and intimate friend. The first and last Viscount Morley of Blackburn, visited one of the ladies with whom we are now concerned during a short holiday tour while editing the *Pall Mall Gazette*. Miss Martineau had then passed away, but Miss Arnold's modest and cosmopolitan hospitalities still survived. To that lady the visitor expressed his own early obligations to Miss Martineau's *History of the Thirty Years' Peace*. This was indeed a work which, as he himself said, instructed and delighted his boyhood, as well as gave a new turn to his youthful ambitions and thoughts. He never failed, indeed, to impress the value of that book upon younger writers in

whom he took an interest; and this not only for its intrinsic value, but for a suggestion which, as he once put it, might have had something to do with his own work *On Compromise*. Nearly a quarter of a century before that work appeared Miss Martineau had made an avowal of spiritual experiences which may well have had no common interest for Morley. Kinglake's *Eothen* and Eliot Warburton's *Crescent and the Cross* both appeared in 1844. In each case topic and treatment had an immediate and lasting charm for all educated readers. The impulse thus given to travel in the Near East was felt by no one more strongly than by Miss Martineau; but in her case was followed by results which seem even to have surprised herself. Her wanderings were recorded in the volume *Eastern Life, Present and Past*, which declared a disbelief, not only in her natal Unitarianism, but in any kind of theistic faith. She neither expected nor perhaps wished to escape the discredit of heterodoxy attaching to all those concerned in writing the *Letters on the Laws of Man's Nature and Development*. At the same time she disclaimed, no doubt with as much truth as was done by her associates, disbelief in the First Cause, as distinguished from disbelief in the popular theology. All this happened long before Miss Martineau found her Lakeland neighbour and coadjutrix in Miss Arnold. The older lady had been warned by friends that her free-thought associations would blast her fortunes, interfere with the industries of her pen, and exclude her from intercourse with many whom she admired and loved. Nothing of that sort happened. Her experiences, on the contrary, were exactly those which, in his *On Compromise*, John Morley protested would be those of the moral and intellectual honesty as well as the social beneficence of all such as were above the art of trimming, and had the courage in speech and action to obey their conscience and convictions. 'My repudiation of dogmatic theology,' were Miss Martineau's own words, 'made all the relations of life sounder than they had been,

dissolved all false relations, confirmed all true ones.' 'At no time of my life was I more occupied, more prosperous, so thoroughly happy, as after the publication of the book that was to be my ruin.' These words, or others to that effect, may or may not have been repeated by Miss Arnold's neighbour to Morley himself. The sentiment expressed by them is exactly that which finds utterance in Morley's work as the reward of all honest men or women who, rising above colloquial conventions, and refusing to diplomatize with truth, say that of which their intellect is honestly persuaded, and whose effect must be to show them in their true light to the world at large.

The chief common interest shared by Miss Arnold with Miss Martineau was of a purely domestic and entirely unspiritual kind. The eternal problems of the scullery, the butler's pantry, and the kitchen were as much with our grandparents in the nineteenth century's first half as with us, their descendants, who have inherited their domestic troubles in this fourteenth year of the new Georgian era. De Quincey in his *Autobiography* had called England the paradise of domestic servants, and the phrase long lingered after its first utterance in the Grasmere district. So did the same critic's remarks on the English cuisine. Hence, perhaps, the combined efforts of both the ladies now recalled to make English cookery, not indeed 'the tool of luxury, but the handmaid of health.'[1] The simplest and the commonest dishes were the first to receive attention. To recall and popularize the right way of preparing potatoes for the table remained Miss Arnold's object long after she had lost her old friend. Had not the dyspeptic opium-eater described three potatoes like those found at the majority of British dinner-tables as equal in principle of ruin to two glasses of vitriol? With the staff of life it is even worse. Acting on the departed stylist's words, treasured in Lakeland long after his own departure, the two ladies co-operated to prevent

[1] Masson's *De Quincey* (Black), vol. xiv., p. 266.

the daily products of the baker's art being swallowed in a condition of sponginess whose defects and dangers at least amounted to, and perhaps exceeded, the number of the Beast in the Apocalypse. Lord Morley, during his Westmorland excursions, had quite possibly listened to part of the Iliad of evils incidental to the various stages of daily nutrition. Those risks, he said, included not only the miseries of indigestion—according to the sage who, dead, still, as it were, continued speaking—but dyspepsy in its most horrid forms, followed perhaps by palsy or by sudden death.

The stage of religious negation eventually reached by Miss Martineau has been already mentioned, together with those of its personal results, which she found satisfactory. Neither in the Fox How drawing-room nor the Ambleside library do these subjects seem much to have been discussed.

Like Morley himself, and, for that matter, like her father,[1] Miss Arnold soon ceased to trouble herself with mere negations, and rested in a faith that did no violence to the understanding. Here resided, in some among successive generations of the family, the true Arnoldian faith. That, in other words, was and is the acceptance of principles leading to moral and practical perfection; while unbelief, boldly called by Arnold himself the devil's religion, is equally beset by intellectual difficulties, and is morally a mass of monstrosity. The commonsense view of Christianity, thus descending through Fox How or Rugby adherents and expounders, found expression in the most popular of English writers during Arnold's own period, notably in the creator of Pickwick and David Copperfield. Most men of thought and all men of genius have at some time to pass through spiritually disturbing fancies such as visited Dickens during his repose at Peschiere in 1844. In the case of the great novelist, this agitation was increased by a vision[2] with a voice accompanying it: 'For you the

[1] See Thomas Arnold's letter to Lady F. Egerton, February 15, 1832.

[2] Forster's *Life of Dickens*, p. 255.

Roman Catholic religion is best.' The great genius thus visited never came nearer to obeying the monition. On the contrary, we know that neither of the Westmorland ladies now recalled could have given Roman or high Anglican doctrine a wider berth than was done by Dickens himself. During the spiritually vexed years described by his biographer the book which helped him most was Stanley's *Life of Arnold*. 'Every sentence that you quote from it,' he wrote to Forster, 'is the text-book of my faith.' Dickens, not far removed from being the prose Shakespeare of his time, was also its greatest master in all that concerned the technique of literature, and had more influence on the matter and manner of English journalism than any other king of his craft since Defoe. Some of those practical attributes belonged also to John Morley; he at least, whatever he may have thought, said, or believed, consistently showed his contempt for the crass or flippant infidelity of the time in vogue on a lower literary level than his own, with a certain class of periodical writers much in evidence during his earlier London days, and, largely through his example and influence, practically unknown before his death.

Comtism was long since described as Christianity without Christ. Morley, sooner than his friend Harrison, welcomed the justice of the definition. As a man of letters Morley owed much to his first and chief Oxford teacher, Mark Pattison. As regards spiritual belief, he was under no obligations either to the distinguished head of his old college or to Pattison's Balliol contemporary, Jowett. These two men may have been in a sense rivals, but not without some generous appreciation of each other and mutual desire for friendly co-operation. They indeed, became the two most influential contributors to *Essays and Reviews*, as they were accounted at the time and long afterwards. Neither as Lincoln undergraduate, nor one afterwards keeping in touch with his old college, did Morley come much under the personal influence of Jowett, whom, if I remember rightly,

he told the present writer, his successor in the *Fortnightly Review* editorship, he had only talked to once since going down from Oxford; the occasion, he added, was when revisiting the place with Chamberlain and the then Master of Balliol, who showed them those hospitalities which were the chief and never-to-be-forgotten charm of his dispensation. 'Jowett,' he said to me, 'greatly helped Pattison when he stood for and secured the Lincoln headship in 1861.' As for the resemblance or dissimilarity between the views and ideas of these two distinguished Oxonians, Morley could at least speak with authority concerning one of them—from, that is, his own point of view, which in these matters long remained somewhat rigidly academic. Some one—I think the late Mr. H. de B. Hollings, whose Oxford prize essay on Criticism during the sixties attracted more than local notice—had described Jowett as more of a Modernist than Mark Pattison, but less of a Humanist. Unless I am greatly mistaken, Morley's comment on that estimate was that, whether Humanist or Modernist, Jowett had much less of either in his composition than showed itself in Pattison. In one respect I can say with confidence both of them had a good deal in common, and their later ideas not only changed with the changing years, but with their own personal moods; and that, as all who knew him must recognize, was specially true of the Balliol philosopher. Both men had found their place among the *Septem contra Christum*, as the volume in everybody's mouth half a century ago, now equally unread and forgotten, was once called. Lord Morley lived to find each of the two much shaken in, if not divested of, the ideas once attributed to him, Pattison convinced that we and our children will only get into trouble if we think morality can stand without the support of the supernatural; and Jowett, on the other hand, silent about the notion once imputed to him that the divine personality, like human immortality, might some day pass into an idea.

T. H. S. Escott.

SIR HENRY CAMPBELL-BANNERMAN

The Life of the Right Hon. Sir Henry Campbell-Bannerman, G.C.B. By J. A. Spender. 2 vols. [London: Hodder and Stoughton.]

LAST November the ashes of Mr. Bonar Law were laid in Westminster Abbey amid the love and regret of the British Empire and the deepest sympathy of our allies all over the world. It was a well-deserved tribute to a Prime Minister who had laid down his life in the service of his country, and it brings out into full relief the debt which we owe to Scotland for three recent Premiers. Lord Balfour is still with us, never more honoured than in these crowning years of illustrious service. Sir Henry Campbell-Bannerman lives again in Mr. Spender's volumes. Most of his readers will agree with him that the years preceding the Great War deserve specially careful study. They witnessed the South African War, the Tariff Controversy, the interpretation given to the British-French Entente, the German naval advance, and in all these matters Sir Henry played a conspicuous part.

His father was a prosperous Glasgow merchant, who married Janet Bannerman, the daughter of a Manchester manufacturer. Their second son, Henry, was born on September 7, 1836. James Campbell was a man of immense industry and powerful will who carried on a great and expanding business, and was also an eager municipal politician and a leader of the Conservative party in his city. He took a prominent share in the banquet given to Sir Robert Peel when he came to be installed as Lord Rector of Glasgow University in 1887. The company numbered 3,480, and though the banquet lasted from 5.30 till 1.30 the next morning only nineteen out of the thirty-seven toasts on the list had been given. The future premier was brought up by

parents who were religious, dutiful, orderly, and business-like. They lived simply and gave serious attention to the education of their children. At Glasgow High School Henry was well grounded in Greek and Latin. He early discerned that the proper object of education was to get knowledge of the world rather than knowledge of books, and to that conviction he was always faithful. His father had large business connexions with the Continent, and in August, 1850, a week before his fourteenth birthday, Henry was sent on a year's tour of Europe with his brother, who was ten years older, and his cousin David. Henry's weekly letters were copied by his sister Louisa into two large copy-books, and show how well the boy used his opportunity. The elder brother had business to do for the firm, but they saw all the sights of Paris, and attended service twice on Sundays. They were delighted with France, though they had been told that it was not an interesting country, and were much impressed with the statues, pictures, and 'noble edifices' of Lyons. The Italian Lakes enchanted the young travellers, but they were 'surprised and disappointed' with Milan. 'Rome,' the boy writes, 'is very like Paris—not at all old, fusty, black, and dirty, but new, gay, and sunny. "Oh!" I thought, as I approached St. Peter's, "it is far too small," but when I got up to it I changed my tune.' Fuller experience showed that 'Old Rome is like Rome and nothing else. New Rome is like Paris or anywhere else.' The Carnival seemed a very pinchbeck affair. The youths got to Naples, climbed Vesuvius, and were much impressed by Pompeii. On their way back to Glasgow they visited the Great Exhibition in London, which 'surpasses anything we expected.' Mr. Spender says: 'The writer of these letters was clearly no ordinary boy. He is old for his years, with a thirst for knowledge and a quiet determination to make the most of every hour. He has evidently been well trained, whether at home or school, for he is admirably methodical, and when he embarks on a narrative sets it out in excellent order. He

seldom bubbles over, but absorbs with quiet appreciation, lit up with little touches of humour. Yet his eyes are wide open to everything that he sees, and he is curious about all sorts of people and their ways.' He settled down to work at Glasgow University, where he gained the Cowan Gold Medal for Greek in 1858, and next year went up to Trinity College, Cambridge. He graduated as senior Optime in 1858, and took a Third Class in the Classical Tripos. He then entered the family business, of which he became a partner in 1860. In September of that year he married Charlotte, daughter of Major-General Sir Charles Bruce, who was in command of the forces in Edinburgh. She had been a bridesmaid at his brother's wedding. It was a case of love at first sight, and to the end of his life he regarded his marriage as the happiest of all the events in his calendar. His wife was a shrewd judge of character, and was determined that her husband should not be deprived of any just reward in his political career.

He entered Parliament in 1868 as Liberal member for the Stirling Burghs, which he represented till the day of his death. After he won the seat he set to work to make peace between the rival factions, and praises of his tact, his geniality, his readiness to serve the humblest of his constituents, were in every one's mouth. It had been objected that he was too young. He replied, ' Of all the things that I possess and of all the qualities of which I am able to boast, there is none that I value more highly than the remnant of the vigorous fire of youth which still remains to me.'

He made his London home at 60 Queen's Gate, and delivered his first speech in Parliament on June 17, 1869, supporting Sir Lyon Playfair's plea for large amendments in the Scottish ' Endowed Hospitals ' Bill. Twelve days later he caught the ear of the House by a frank speech on the University Tests Bill, which he supported because of the gross inefficiency of the system and his desire for the infusion of fresh blood.

By the beginning of the third session, Mr. Spender says, he had struck his note as an advanced politician who was no blind supporter of the Government. He was regarded as a companionable and self-possessed young member, who expressed himself pithily and sometimes wittily. In November, 1871, Mr. Gladstone made him Financial Secretary of the War Office. His chief, Mr. Cardwell, was in the midst of his struggle for the abolition of purchase, and the young official learnt that it was possible to be a good Liberal and yet to take a profound interest in military policy and the organization of the Army. He quickly mastered the technicalities of the department, and was easily a match for the Service members, who sought every opportunity to catch the Government tripping. When the Government was defeated and Mr. Cardwell went to the Upper House Campbell-Bannerman was for six years 'largely a military specialist, with a watching brief, to prevent the great reforms of the previous Parliament from suffering in the general reaction.'

Mr. Gladstone returned to power in 1880, and Campbell-Bannerman went back to his post at the War Office. Two years later he became Parliamentary and Financial Secretary to the Admiralty, and in 1884, at Mr. Gladstone's special desire, he accepted the Chief Secretaryship for Ireland. Lord Wolseley, then on his way to Khartoum, sent him various counsels as to the best way to deal with his countrymen. 'The task before you is more difficult than that of taking a small army to Khartoum.' It was generally felt that the new Secretary had a good temper, good sense, a stout heart, and greater abilities than he had yet had an opportunity of showing. His serene imperturbability specially commended him to Mr. Gladstone and to Earl Spencer, then Lord-Lieutenant. In his difficult task he showed wit as ready as that of any of his opponents, an immense force of character, and unfathomable depths of imperturbability. In a very few weeks he had spoilt the sport of Chief-Secretary-baiting. After seven months the Government was defeated, but he

had won a reputation for patience, courage, and resourcefulness which he could hardly have gained in any other office. Lord Spencer felt deeply grateful for his loyal service, and his friendship and admiration for Lord Spencer was to the end of his life one of the strongest of his political attachments.

In 1886 he became War Secretary, with a seat in the Cabinet. Mr. Gladstone wished to give the position again to Mr. Childers, but the Queen was urgent for the appointment of Campbell-Bannerman, and the Premier gave way with great reluctance. The War Secretary sat down timidly at his first Cabinet, where he was next to the Premier, but Mr. Gladstone, waving his hand toward his colleagues, said, 'You will get on all right with them. You will be canny and you will be couthy.' That use of his own village patois set him at ease. Couthy, as he used to explain, was more than the opposite of uncouth. It meant affability, amiability, accessibility, and much more. He was welcomed by both soldiers and civilians at the War Office, and though his term of office was short he made many warm friendships and his departure was much regretted.

He had no love for office, and was glad to have greater freedom and less responsibility. During the next six years he proved his value as an all-round man in the Opposition ranks. Mr. Gladstone greatly liked him and trusted his judgement. In 1892 he returned to the War Office, and managed the delicate business of the Duke of Cambridge's retirement from the position of Commander-in-Chief in a way that pleased the Queen and gratified the Duke, whose simplicity, kindliness, transparent honesty, and sense of duty strongly appealed to him. He wished to be appointed Speaker in 1895, but the Cabinet would not consent to spare him. In 1899 he was chosen as Leader of the Liberal Party in the House of Commons. During the Boer War he caused great indignation by speaking of 'methods of barbarism.' He was branded as a pro-Boer and a traitor, who had insulted the

British Army, defamed the British people, and rendered himself for ever impossible as leader of one of the great English parties. He stuck to his description of the policy of farm burning and camp concentration despite all protest. It was a severe saying, but General Botha told Mr. Spender eight years later: 'After all, three words made peace and union in South Africa: "Methods of barbarism."' It made a tremendous impression on men fighting a losing battle with an apparently hopeless future to find the leader of one of the great English parties had had the courage to say this thing, and to brave the obloquy which it brought upon him. He felt that Boers and Britons would have to live together when victory was won, and was anxious that no smouldering animosity should linger in the hearts of the vanquished. He held that he was 'a Liberal and also an Imperialist enough for any man.'

At Marienbad in 1905 he had intimate conversations with King Edward which laid the foundation of their cordial relations in the next three years. The King talked freely with him as one who 'must soon be in office, and in very high office.' That 'quite scared and saddened me.' Mr. Spender thinks it is doubtful if he had ever before freely faced the fact that the mantle was to fall on him. About half his meals were taken in the King's company, and he found him uniformly and openly friendly beyond anything one could expect. His life at Belmont Castle, in Perthshire, was wonderfully happy. He had a curious and childlike affection for certain things. He delighted in his trees, and on returning to Belmont would pay a formal visit to his special favourites, bow to them, and wish them good morning. To one noble conifer he would raise his hat and ask after 'Madame's' health. He talked affectionately to his great collection of walking-sticks, with their quaint-looking handles. He selected one for his walk, and murmured words of consolation to those left behind. One Sunday morning he beckoned his secretary with an air of excitement to come

into a room, where sat a composed young gentleman of twelve or thirteen in full Highland rig. He had walked over from a neighbouring village to beg Sir Henry to help him to enter the Navy. The Prime Minister was proud of the boy's gallant bearing. He wrote at once to the First Lord of the Admiralty and secured the lad's admission. He was not a sportsman, for he liked living things too much to be happy in killing them. He was pleased to see rabbits on his lawn, and refused to let them be shot, trapped, or wired out. The death of his old coachman was a 'terrible blow,' and he spoke with affection of members of his household. He talked to everybody, and remembered faces, names, and family circumstances in a way that endeared him to his neighbours.

'He had an insatiable interest in men, women, and things, and in his travels abroad a great part of his pleasure was in simply looking at people. He would sit on Dover pier and watch the Channel steamers come in and go out. In later years he often crossed over by the morning boat and came back by the afternoon boat, just for the sea-breeze and the excellent French lunch which was (and is) to be had at the Calais Gare Maritime. When staying in hotels he liked to choose a table which commanded the largest view, and from that vantage-ground he studied the company and summed them up in lively character-sketches, sometimes furnishing the unknown with life-histories, and generally expressing very positive opinions about ladies' dresses and styles of beauty.'

When in Scotland he and his wife regularly attended Meigle Parish Church. He was tolerant to all religious opinions, and often declared that he was no dogmatist. The democratic ways of the Scottish Church appealed to him. He was a great lover of French literature. He spoke French like a Frenchman, and was quite fluent in Italian, but less ready in German.

In December, 1905, he became Prime Minister. Sir Edward Grey told him point-blank that unless he took a

peerage and transferred his leadership to the House of Lords he would not accept office, but Lady Bannerman would not consent to see her husband thus 'put on the shelf when the victory was in his hands.' Fortunately Sir Edward Grey's scruples were overcome, and on December 31, 1907, he wrote, 'Your presence in the House of Commons has been not only desirable but essential to manage this party and keep it together; and so it continues to be.' The triumph of his Premiership was the granting of immediate responsible Government to the Transvaal. 'There was a feeling stronger than party that the Government had placed themselves in line with the greatest and wisest of British traditions.'

His wife died on August 30, 1906. She had suffered much, and every hour that he could snatch from public duty by day or from sleep at night was spent in her sick-room. 'She had a prejudice past reasoning with against professional nurses, and from the time that her illness became critical she was pathetically dependent on his ministrations. Whenever she called he rose, and hour after hour in the nights he sat with her, soothing her pain, and giving her the food and medicine which sometimes she would take from no one's hand but his.' The friendship between them had been wonderfully close. He used to speak of her as his final Court of Appeal. It was sometimes difficult to adjust the claims of home and Parliament. Again and again the Whips were reduced to despair, both when he was leader of the Opposition and Prime Minister, by a brief note to say that he was unable to come back to the House after dinner that evening. His wife died at Marienbad. The King attended the service at the cemetery, and her husband was intensely moved and pleased by a simple but impressive service, which was just what she would have liked. She was buried at Meigle. Her husband bore up bravely, but the seeds of his own fatal illness were sown, and in October he had the first of the series of heart attacks which gradually sapped his strength during the next eighteen months. His personal

position grew stronger. But the strain was incessant. He was expected to see everybody, to find the appropriate word for the disappointed Radical and the alarmed Whig, to appear at all difficult moments on the front bench, to show civility and hospitality to the influential supporter, the Dominion Premier, the distinguished foreigner. Patronage and honours brought other burdens. He quoted a saying of his old friend, Sir Wilfrid Lawson, 'The man who walks on a straight road never loses his way,' and added, 'I flatter myself that I have walked on a pretty straight road, probably because it was easier, and accordingly I have not gone astray.'

In his last illness the Archbishop of Canterbury visited him almost daily. He told him how, when he was himself near death, he could not rise to the heights of spiritual feeling, but found himself repeating things that his mother had taught him—lines of hymns, the Scottish paraphrases of the Psalms, and simple texts. 'This is so with me,' said Sir Henry, and told how his own feelings were expressed in the text on his wife's grave, 'My trust is in the tender mercy of God for ever and ever.' He returned to this again and again: 'There is One watching over us who will arrange things for the best, and we can trust Him. If one had the management of it all oneself, one would make a hopeless mess of it.'

He resigned the Premiership on April 1 and died on the 22nd. There was a great demonstration of regard at the service in Westminster Abbey, and a sorrowful crowd from all parts met around his grave at Meigle. Many tributes were paid to him in Parliament, and General Smuts described him as 'a wise man with profound feeling and profound political instinct who achieved one of the wisest political settlements in the history of this country.'

His powers blossomed forth when he became Premier, and all agreed that he was a master of Parliament. Mr. Spender says there never was a more miraculous change in the 'form' of a public man. From his conduct as leader of the

Opposition it might not unreasonably have been inferred that he would be unequal to the double burden of conducting the Government and leading the House of Commons. But the election of 1906 showed that he was the one man who counted in the country. Candidates were unanimous on that point. He alone of the Liberal leaders had caught the imagination of the public; he more than any one else seemed in the public eye to be the representative spirit of the great Liberal uprising. The discovery that he had behind him this immense volume of affectionate support seemed to make a new man of him and to invest him suddenly with power and authority. He showed unfailing humour and good temper, as well as ready grasp of a situation, which gauges at once the tone and temper of an assembly of quick and intelligent minds. The greater the challenge the more he rose to the height of his opportunities.' Mr. Vaughan Nash says he habitually carried into affairs his personal code of conduct, taste, and honour. 'His was an old-fashioned and whole-hearted belief in duty, and with him, as with the Duke of Wellington, whom on occasion he would call in aid, it was an animating principle and no mere code of conduct. He spoke sometimes with misgiving of his failure to teach and practise this saving virtue.' Mr. Spender adds, 'No man was ever more of a democrat and less of a demagogue than Campbell-Bannerman, and if there is anything that may be learnt from his example, it is that a man may still in this country save his life by losing it, and win popular applause and affection by bravely resisting the tumults and excitements of the hour.'

JOHN TELFORD.

THE CHURCHMANSHIP OF JOHN WESLEY

THERE is a recurrent necessity, every few years, to meet afresh objections that have been often previously made, and as often answered, concerning almost every subject of cardinal importance and practical interest. About matters of speculative belief, or events of merely historical significance, we can afford to think and let think; but in things of vital import, and in the doings (or sayings) of others in the past that affect our present-day consistency, we cannot take the mild interest of mere observers. All this is true in the region of politics; it is equally true in religion. Regarding the latter, many examples might be adduced, but the instance that concerns us just now is one which sundry current discussions make more pertinent. In two respects especially the relation of Wesley's followers to himself may be challenged: as to whether they are loyal to his teaching, and whether they are faithful to his churchly convictions.

Of the former question we may say briefly, for the present, that it cannot be rightly decided unless we remember, and insist, that Wesley's doctrines, to which we are pledged, are simply those by which we live, namely, the great doctrines of experience. This may be conclusively proved; but it is not always borne in mind. The very few, but immensely important, doctrines, of the beginning and continuance of the spiritual life, which Wesley had learned at so much cost; which, as he tells us (in the Preface to his *Sermons*), he was constantly preaching throughout the country; and which every one knew to be his special message,—these are the truths that claim our loyalty, both of heart-felt belief and of urgent testimony. Others may be important; these are all-important. Of others he says, 'We think and let think'; but not so with regard to the gospel of God's universal redeeming grace through Christ, of a living faith, of an assured

justification and adoption by God, of the newness of nature and newness of life which result from this joyful assurance, and of the privilege of an ever-present experience of God's perfect love. We may all be loyal to these vital truths in theory; our danger lies in so taking them for granted as to fail to give them practically their due prominence.

To come to our immediate subject, the Churchmanship of John Wesley, it is frequently urged by outside critics, and sometimes almost allowed by ourselves, that here at least we seem to fail in our allegiance. What are the real facts of the case? The aim of this article is to show that the objections are not valid; that we need not reply to them apologetically; but that, on the contrary, we may claim to be perfectly loyal to Wesley's spirit and behaviour, while maintaining our rights as a separate, but not schismatic, people—'the People called Methodists.' At this point in the discussion I take the liberty of partially adopting words employed, for a transient purpose, years ago, which still serve to express convictions that the lapse of time has in no wise weakened, but that, indeed, further consideration has altogether confirmed.

It is true that Wesley, all his life long, asserted that never had he left, nor would he leave, the Church of England, and that at times he spoke in strong deprecation of his people doing such a thing, either during his lifetime or after he should be gone. But such statements cannot be properly understood unless they are taken in their right perspective, and interpreted by the whole of Wesley's work, as well as by his various, and not wholly consistent, utterances on this subject.

In the first place, it should be remembered that there were two John Wesleys. And this in a double sense. Not only was there the contrast between the ecclesiastical religiousness of the first thirty-five years and the experimental religion of the last fifty-three; there was also the conflict, in the later period, between Wesley the Anglican and Wesley the

Puritan. For coming, as he did, of a staunch Puritan stock on both sides, he had in his very blood the instincts and impulses of that spiritual freedom to which his ancestors had borne such heroic testimony, for which they had suffered the loss of all things, and in behalf of which they had virtually laid down their lives. The training, the habits, the more superficial tastes of John Wesley were Anglican; the deeper, truer, stronger being of the man was Puritan. He theorized as an Anglican, but invariably, at every critical juncture of his life, he acted as a Puritan. The old prejudices clung closely, like raiment that has been worn so long as to simulate the very form; but, loath as he was to part with his cerements, one by one they were burst by the growing spiritual manhood of the larger and freer John Wesley—the Wesley of the Great Revival.

This being so, we are the better able to recognize the singular providence that made John Wesley a member and minister of the Established Church, in spite of so powerful an heredity of noble Dissent; as well as the equally providential overruling of his slowly dying scruple and prejudice. For had John Wesley, like his great namesake and ancestor of two generations before, been an indomitable Nonconformist, he would, no doubt, like that hero-martyr of our English St. Bartholomew's Day, have borne brave testimony for the truth to the people of England; but he would have been an apostle in bonds, and not a tithe of the hearing would have been accorded to his testimony that he ultimately won, even from his erstwhile gainsaying, opposing, and persecuting fellow countrymen. It was evidently God's design that, as the prime necessity, just then, was not the assertion of religious liberty, but rather the preaching of the gospel, Wesley should preach his newly discovered gospel throughout a long life, with all the advantage and facilities that his unsevered connexion with the Anglican Church made possible. And no doubt, in his own mind, there was a sort of subconscious conviction of the necessity, for his work's sake,

of retaining this advantage, which largely helps to explain his attitude. There is, moreover, this further intention of providence to be recognized in his persistent assertion that he had not left, and would not leave, the Anglican Communion; that it should be made manifest—by the fact that he was, to all intents and purposes, thrust out, in spite of himself, and his people, alike then and later, still more obviously—that not John Wesley, but God, was the originator and controller of that great movement of spiritual power and liberty; and Christ, not Wesley, the supreme leader of the people called Methodists.

Moreover, there is considerable and very interesting evidence that Wesley's ideas of 'the Church' were becoming much broader as the years passed, and that some of those very expressions about not leaving the Church of England may have to be regarded, for a proper understanding of them, in the light of his larger views. For example, in his sermon (No. lxxiv.) entitled 'Of the Church,' taking as his text Eph. iv. 1–6, he argues, on simple evangelical principles, to the following conclusion: 'Here, then, is a clear, unexceptionable answer to that question, "What is the Church?" The catholic or universal Church is, all the persons in the universe whom God hath so called out of the world as to entitle them to the preceding character; as to be "one body," united by "one Spirit," having one faith, one hope, one baptism, one God and Father of all, who is above all, and through all, and in them all.' And he goes on to say: 'That part of this great body, of the universal Church, which inhabits any one kingdom or nation, we may properly term a National Church; as the Church of France, the Church of England, the Church of Scotland.' And again: 'These things being considered, it is easy to answer that question, "What is the Church of England?" It is that part, those members, of the universal Church who are inhabitants of England. The Church of England is that body of men in England in whom "there is one Spirit, one hope, one Lord,

one faith," which have "one baptism," and "one God and Father of all."'

In accordance with this glorious ideal, even as early as 1740, he says, replying to an allegation that he was a Dissenter, 'Our Twentieth Article defines a true Church, "A congregation of faithful people, wherein the true Word of God is preached, and the sacraments duly administered." According to this account, the Church of England is that body of faithful people (or holy believers) in England, among whom the pure Word of God is preached, and the sacraments duly administered. Who, then, are the worst Dissenters from this Church? 1. Unholy men of all kinds; swearers, Sabbath-breakers, drunkards, fighters, whoremongers, liars, revilers, evil-speakers; the passionate, the gay, the lovers of money, the lovers of dress or of praise, the lovers of pleasures more than lovers of God. All these are Dissenters of the highest sort, continually striking at the root of the Church; and themselves belonging in truth to no Church, but to the synagogue of Satan. 2. Men unsound in faith; those who deny the Scriptures of truth; those who deny the Lord that bought them; those who deny justification by faith alone, or the present salvation which is by faith; these also are Dissenters of a very high kind. For they likewise strike at the foundation; and, were their principles universally to obtain, there could be no true Church upon earth. Lastly, those who unduly administer the sacraments; who (to instance but in one point) administer the Lord's Supper to such as have neither the power nor the form of godliness. These, too, are gross Dissenters from the Church of England, and should not cast the first stone at others.'

Such was the pattern which was shown to Wesley on the mount; and, though he was not always on the mount, nor was his vision always clear, yet it is plain enough that he had a meaning, often little suspected, in many of his sayings about not leaving the Church of England. His ideal of the true Church of England, which, as he shows, is the Scriptural

ideal, and likewise the ideal of the Articles, is one which he might well cherish, and wish his people to cherish. In this sense his grandfather, the first great John Wesley, never ceased to belong to the true Church of England, nor his equally noble great-grandfather, Bartholomew Westley, though both were ejected, persecuted, harried to death by that which usurped the fair name of the Church of England. Then, as at other times, those were the schismatics, not who were cut off from fellowship and service, but who ruthlessly cut others off.

Such considerations as have been thus far set forth are strongly reinforced by a study of the Minutes of Conference for the five years 1744–48, when Methodism was in the making. After 1749 no Minutes were published again till 1765. Immediately before the record for that year occurs the following note: 'The great chasm in the annual Minutes which occurs here may be accounted for by considering that, the doctrines and principal parts of the discipline of the Methodists being agreed upon, Mr. Wesley, it appears, discontinued publishing the Minutes annually, till 1765; at least, if any more were published, we cannot find that a single copy of them is extant.' The Minutes for the first five years may be consulted in the very convenient form provided by the Wesley Historical Society, as No. 1 of their 'Publications.'

One striking characteristic of the early Minutes is that they are mainly concerned with the doctrine and discipline of the new Society; that is, with the teaching and oversight required for the existence and maintenance of the life of God in the soul. There is comparatively little of such 'business' as occupies so large a space in our modern Conferences. At the first Conference, held in the Foundery, London, in June, 1744, 'after some time spent in prayer, the design of our meeting was proposed, namely, to consider: 1. What to teach; 2. How to teach, &c.; 3. What to do; i.e. how to regulate our Doctrine, Discipline, and Practice.' It is in-

teresting to go on to read, 'But first it was inquired whether any of our Lay Brethren should be present at this Conference, and it was agreed to invite from time to time such of them as we should think proper.' Immediately Thomas Richards, Thomas Maxfield, John Bennet, and John Downes were brought into the Conference. The question was again proposed at the third Conference, held in the New Room, Bristol, in May, 1746: 'Who are the properest persons to be present at any Conference of this nature? Answer: 1. As many of the Preachers as conveniently can; 2. The most earnest and most suitable of the Band Leaders, where the Conference is; and 3. Any pious and judicious stranger, who may be occasionally in the place.' This was lay representation of a sort much more than a hundred years before its final recognition, after a prolonged contention that threatened to rend the Connexion—to say nothing of earlier, and disastrous, disputes that turned upon the same question.

With the main subject of these Conferences, namely, doctrine, we are not now dealing, except incidentally. But we may observe in passing that the treatment of doctrine on these memorable occasions abundantly confirms what was stated at the outset, namely, that the doctrines which Wesley considered essential are the few, simple, vital doctrines which brought Methodism into being; that is, the doctrines of experience, the doctrines of saving grace. If the reiteration of this fact may seem tiresome, the excuse must be that it is a fact so largely—one is tempted to say so persistently—overlooked by most of those who discuss the subject, whether as opponents or as apologists.

After two days wholly devoted to justification and sanctification, Wesley and his associates turn their attention to the relation of Methodism to the Church of England. In answer to the question, 'What is the Church of England?' we again have the diplomatic answer, 'According to the Twentieth Article, The visible Church of England is the

congregation of English believers in which the pure Word of God is preached, and the sacraments duly administered.' Asking, 'How far is it our duty to obey the Bishops?' the Conference replies, '*In all things indifferent.* And on this ground of obeying them we should observe the canons, *so far as we can with a safe conscience.*' 'Do we separate from the Church? We conceive not. We hold communion therewith for conscience' sake, by constant attending both the Word preached and the sacraments administered therein.' 'What, then, do they mean who say, You separate from the Church? We cannot certainly tell. Perhaps they have no determinate meaning; unless by the Church they mean themselves, i.e., that part of the clergy who accuse us of preaching false doctrine. And it is sure we do herein separate from them, by maintaining the doctrine which they deny.' 'But do you not weaken the Church? Do not they who ask this, by the Church mean themselves? We do not purposely weaken any man's hands, but accidentally we may thus far—they who come to know the truth by us, will esteem such as deny it less than they did before. *But the Church, in the proper sense, the congregation of English believers, we do not weaken at all.*'

From these extracts it is evident that Wesley, as we have before said, was, on the one hand, wishful to use his official connexion with the Established Church to the full so long as he might, in so far as it extended his sphere of influence, giving him often a hearing on the part of the nation such as he could not otherwise hope to have; and, on the other hand, that he was ready to fall back, whenever necessary, on that larger view of the Church of England, which gave him and his people the right to regard themselves as belonging to it, however distinct their fellowship, and however separate their action, so long as they did not, by formal and explicit deed, dissociate themselves from it. By a further declaration it is also clearly indicated that Wesley was both fully purposed to leave the whole question of the

future of Methodism to the guidance and governance of God; and almost as fully persuaded that, whatever his own wishes might be, such things would happen as must lead to a providential overruling of the whole situation for the independent mission and message of Methodism to the nation and to the world. To the question, 'Do you not entail a schism on the Church? i.e., Is it not probable that your hearers, after your death, will be scattered into all sects and parties? Or that they will form themselves into a distinct sect?' it is replied: '1. We are persuaded the body of our hearers will, even after our death, remain in the Church, unless they be thrust out. 2. We believe, notwithstanding, either that they will be thrust out, or that they will leaven the whole Church. 3. We do, and will do, all we can to prevent those consequences which are supposed likely to happen after our death. 4. But we cannot with good conscience neglect the present opportunity of saving souls while we live, for fear of consequences which may possibly or probably happen after we are dead.' It is a matter of history that Methodism never did separate itself, but at last, in spite of itself, was forcibly thrust out, both by the repellent action of the clergy and by the compelling hand of God.

Two additional considerations may be here remembered which doubtless weighed with Wesley, and often led to his speaking more strongly than he would otherwise have done. He felt it to be highly important that both he and his people should be fortified against the charge of treachery to the Constitution, and to the Protestantism, of England. Both were in very actual danger. There were yet many sympathizers with the deposed Stuarts, and, in the very year (1744) of the first Conference, 'Charles Edward, the grandson of James the Second, was placed by the French Government at the head of a formidable armament' (see Green's *Short History of England*, pp. 724, 725). The attempt finally failed, but it was very nearly successful.

Nor were there wanting many who longed for the destruction of Protestantism and the re-establishment of Popery. Unusual movements and unusual meetings of people were watched with nervous suspicion. Secret societies were no doubt rife enough, and there were plots in plenty; and Methodism, as regards both its leaders and its rank and file, was for a long time on its defence, so that Wesley was almost driven to extreme utterances and to extreme action in order to prove alike its patriotism and its Protestantism. It was accused, by those who did really suspect it of being a treasonable movement, and by others who feigned such suspicion because they hated it and desired its destruction. While, then, 'Church and State' was the war-cry, any ostensible separation from the State Church would at once have aggravated the danger of its attempted overthrow.

Apart, however, from these extraneous considerations, and from the more personal factors affecting the case, there is a startling Church theory propounded in the Conference of 1745, which goes far to show that, had Wesley been untrammelled in the matter, he would have felt quite free to favour such a development of Methodism in England as afterwards took place in America, and, indeed, as ultimately, after many embarrassments, obtained even in this country. Theoretically, he saw that it was reasonable and scriptural, although, for practical reasons, he felt unable as yet to allow it free course. When, however, Wesley was able to speak and to act with untrammelled conviction, there was no faltering. He says in 1784, when the American War of Independence had changed everything in that part of the world, and Methodism was there sent forth afresh on its wonderful career: '*As our American brethren are now totally disentangled, both from the State and from the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church. And we judge it best that they should stand fast in that liberty wherewith God*

has so strangely made them free.' He speaks almost enviously. He and his people in England were, and continued to be, 'entangled,' nor have we ever yet been quite similarly free. Hence, in part, the difference between our often halting progress and the triumphant onward course of the Methodist message in America.

This reference to America leads us to our final consideration. Wesley provided the newly constituted American Church with a revised Prayer Book. It was entitled, *The Sunday Service of the Methodists in the United States of America. With other Occasional Services.* This was republished two years later (1786) as *The Sunday Service of the Methodists in His Majesty's Dominions. With other Occasional Services.* He thought, and said, that he had made 'little alteration' in the Common Prayer Book of the Church of England. As a matter of fact, the changes are very many, and very significant. The morning and evening services are considerably abridged, the Absolution disappearing altogether; the Athanasian Creed is omitted; so are most of the special prayers and thanksgivings; all the saints' days and 'so-called Holy Days' disappear; those Psalms, and portions of Psalms, are removed which he deemed 'highly improper for the mouths of a Christian congregation'; the 'Occasional Services' are restricted to the Communion, Baptismal, Marriage, and Burial Services; in every instance the word 'Priest' gives place to 'Minister' or 'Elder'; and finally, all other traces of sacerdotalism are purged away from the phraseology. It was no High Churchman who dealt thus with the Prayer Book. But the significant thing is that he dealt with it at all, and so drastically. And it is surely most significant that, even in the British Service Book of 1786, there is the provision of an Ordination Service of Superintendents, Elders, and Deacons.

The foregoing considerations apply to those of the Methodist converts who had been connected previously with

the Church of England, as well as to all who had been reclaimed from the semi-paganism which so largely prevailed throughout the country. Wesley is careful, in some instances, to discriminate between the former and the latter, when speaking on the subject of the Church. He doubtless recognized that he was peculiarly responsible for the latter as the only shepherd of souls whom they had ever known. *And they were the vast majority.* They could not possibly leave the Church, having never belonged to it. One who knew better than most (Dr. Adam Clarke; see letter to Mr. Humphrey Sandwith, October 1, 1829), thus testifies: 'It has been said, "The members of our Societies were *taken out of the Church*, and in forming Societies out of its members we made a *schism in the Church*." This is a total mistake. I know well what *has been*, and what *is*, the composition of our Societies. Our Societies were formed from those who were wandering upon the dark mountains, that belonged to *no Christian Church*; but were awakened by the preaching of the Methodists, who had pursued them through the wilderness of this world to the Highways and the Hedges, to the Markets and the Fairs, to the Hills and Dales, who set up the Standard of the Cross in the *Streets* and *Lanes* of the *Cities*, in the *Villages*, in *Barns*, and *Farmers' Kitchens*, &c.—and all this in such a way, and to such an extent, as never had been done before, since the Apostolic age.' The whole of this letter, now in the possession of the Conference Office, and quoted by Dr. Cadman in his book, *The Three Religious Leaders of Oxford and their Movements*, pp. 869–871, is of exceptional importance to a full understanding of our subject; not least in its reference to the Conference of 1788, when, on the motion of Dr. Coke that 'the whole Methodist Body should make a formal separation from the Church,' as Dr. Clarke reports, 'After the Doctor had said what he wished at the time, Mr. Wesley rose up, and with great calmness said: "Dr. Coke would *tear* all from top to bottom; I will not tear, but *unstitch*."'

We cannot better conclude this brief discussion than with the words of one whose acute insight, careful impartiality, sure judgement, and trenchant reasoning, give them peculiar value and force. In bringing his invaluable little book—bearing the same title as this article, *The Churchmanship of John Wesley*—to a close, Dr. Rigg says: 'Looking at the whole evidence, it appears to be undeniable that, so far as respects the separate development of Methodism, Wesley not only pointed but paved the way to all that has since been done, and that the utmost divergence of Methodism from the Church of England at this day is but the prolongation of a line the beginning of which was traced by Wesley's own hand. It is idle to attempt to purge Wesley of the sin of schism in order to cast the guilt upon his followers. There is, indeed, neither sin nor, properly understood, schism in the case, unless it be that the sin of persecution and proscription may be chargeable on some of the ministers and people of the Church of England. But at any rate Wesley himself led his people into the course which they have since consistently pursued.'

THOS. F. LOCKYER.

A ROMANCE IN QUAKERISM

NEVER surely was there a more unlikely place in which to find a Quaker hero of romance, or more unlikely circumstances than those with which our story opens.

In November of the year 1778, in the city of Limoges, in the beautiful district of Limousin, was born Etienne de Grellet du Mabillier, the fifth child of Gabriel Marc Antoine de Grellet and of his wife Susanne de Senamand. He grew up in all the surroundings of a nobleman's family, amid wealth and luxury, carefully nurtured in the Roman Catholic religion. As a lad he was sent to the University of the Oratorary at Lyons, and there 'laid the foundation of the fortitude, the skill in languages and general knowledge, which fitted him for moving with such freedom and ascendancy among all classes of society,' says his biographer.

He was sixteen years of age when came the French Revolution with all its horrors. The de Grellets were among the aristocracy, on whom the fierce passions of the people sought to avenge their wrongs. A hundred thousand of the most wealthy fled from their castles and homes. Etienne left his father's house never to see his father again. The young nobleman went cool and courageous amid the perils that surrounded him. He records in his memoirs, 'I was not in the least moved when surrounded by the mob, who poured out their abuse on my brother and myself, and threatened to hang me on a lamp-post. I coolly stood facing them, my hands in my pockets, being provided with three pairs of pistols. I waited to see what they would do, and resolved, after killing as many as I could, to take my own life with the last bullet. No thought of eternity was there before me, no sense of remembrance that there is a God.'

Later young de Grellet fled with his brother to Coblentz, and there joined the King's Horse Guards, a regiment which consisted almost entirely of the nobility. Accompanied by Austrians and Prussians the army entered France, only

to suffer a defeat, in which the de Grellets were taken prisoners and ordered to be shot. Just as the time for their execution had come a commotion arose in the French Army, during which they made their escape, and fled to Brussels, and later found friends in Amsterdam.

Learning that to return to their parents would only endanger them the more, they resolved to go to America, and in 1798 obtained a passage on board a ship that was bound for Demerara, then in the possession of the Dutch, from whom they received letters of introduction to some of the planters. Finding an opening for mercantile pursuits, they remained there for two years. But here was no more promise of the life he was to live later than amongst the King's Guards in Coblentz. 'Demerara,' he tells us, 'was a place of utter dissipation. There was no place of worship, no priest of any kind except one who was a dissolute and drunken man. It was of the Lord's mercy that I and the whole land were not destroyed like Sodom and Gomorrah.'

One memory was burned imperishably into his soul. Around him, he says, were negroes whose almost naked bodies bore the marks of the cruelty of their oppressors, their backs frequently covered by large scars left by the lash of the whip. Some, still bleeding under the strokes recently inflicted, had cayenne pepper and salt rubbed into their wounds to increase the suffering. Such was the impression upon him that he tells us for many years after the sound of a whip would chill his blood and bring back the memory of their agony.

Concerning himself he says, 'I had become one of those infatuated ones who call good evil and evil good—to so daring a pitch as to say "*There is no God.*" I thought that there was no religion; that all profession was but priestcraft, invention, and deceit. I had become a complete disciple of Voltaire.'

After two years in Demerara there came a rumour that the French were coming to take possession of the colony.

A fleet was seen approaching, and forthwith Etienne and his brother hastened on board a trading-vessel that was leaving for the States. Not until some time after did they learn that the fleet they fled from was English, not French.

Their voyage was full of perils. Off Martinique they were chased by a privateer, but because of a storm the boats could not be lowered to capture them. Off the island of San Domingo the vessel was driven ashore, and, taken for enemies, the guns were pointed on them, when they unexpectedly found a channel of escape. Some days after the ship was on fire, and when all seemed hopeless the flames were restrained. Off New Jersey a thick fog brought the ship into a perilous position, and in a few minutes all on board would have perished, but for a brief moment the fog cleared, to show the master where the vessel was. 'But such was the obdurancy of my heart,' he writes, 'that I do not recollect to have had any sense of gratitude to God.'

The brothers settled in Newtown, where their position gave them access to the best families, and they were received as visitors into the house of Col. Corsa, an officer who had served in the British Army. The daughter of the house, with whom they had been accustomed to converse in French, finding they were anxious to learn English, recommended them to read the works of William Penn with the help of a dictionary, and they began at once to read in this way Penn's *No Cross, no Crown.*

The thoughts that came to Etienne as he read the book were kindled to a flame by a vision of which he tells. 'One evening, as I was walking in the fields alone, being under no kind of religious concern, nor in the least excited by anything I had heard or thought of, I was suddenly arrested by what seemed to be an awful voice proclaiming the words, "Eternity! Eternity! Eternity!" It reached my very soul; my whole man shook, it brought me like Saul to the ground. For a long time it seemed as if the thundering proclamation was yet heard. After that I remained almost

days and nights in prayer that the Lord would have mercy upon me. I soon took up again the work of Penn, *No Cross, no Crown*. I proceeded to read with the help of my dictionary, having to look for the meaning of nearly every word. I read it twice through in this manner. I had never met with anything like it before, neither had felt the divine witness so powerfully operating upon me. I now withdrew from company, and spent most of my time in silent waiting upon God. I began to read the English Bible with the help of my dictionary. I was a stranger to the inspired records. I had not even seen them before.'

Soon after came the great revelation for which his soul was longing. He went with Col. Corsa and his family to the Friends' Meeting-house, where two Quakeresses who were on a religious visit to the country were to meet for divine worship. 'I felt the Lord's power,' he says, 'in such a manner that my inner man was prostrated before my blessed Redeemer. Joy filled me that I had found Him after whom my soul longed. . . . I was like one introduced into a new world; the creation and all things around me bore a different aspect. My heart glowed with love to all.'

So the French nobleman became a Quaker. Henceforth he was known as plain Stephen Grellet, and assumed the dress and simple manners of the Friends. He soon began that wonderful ministry, more widespread even than that of John Wesley, in the course of which, waiting ever for the guidance of God's Holy Spirit, his way is marvellously opened to the outcasts, almost beyond hope and help, and to the highest. There was scarcely a crowned head in Europe before whom he did not stand to declare the gospel of the Lord Jesus, from the Emperor of Russia—of whom Napoleon said, 'If I were not Napoleon I would be Alexander'—to the King and Queen of Spain; from the King of Sweden to the King of Bavaria and others; until this simple

Quaker stands, a welcomed visitor, in the presence of the Pope himself.

He finds Thomas Paine in a destitute condition and ministers to his relief. 'Having to leave home,' he says, 'I induced a young Quakeress to go and take him some refreshment. She repeatedly heard him uttering the words, "Oh Lord, Lord Jesus, have mercy upon me."'

He travelled over thousands of miles in the States and amongst the French in Canada. He went into the South to lift up his voice against slavery, and where we should expect to find resentment and even persecution we find him holding meetings in the Methodist and other churches, attended by the principal inhabitants.

Seventeen years had passed since he had fled as a fugitive from France, and he finds he can safely visit his mother. His father had died under the anxieties and sufferings of the Revolution.

He is described at this time as being very dignified and graceful, remarkably tender and courteous. In looks and manner he was still the French nobleman, and yet how greatly changed! His dress as a Quaker aroused the curiosity of the people, and his simplicity as a Friend won their regard. There was a charm about him that seemed resistless.

At Languedoc he began his ministry, sitting at an open window, that those within the room, and the vast crowd in the street, might hear him. It seemed as if the whole town had turned out. The Commissary of the Police came to summon him before the Mayor, holding him by the coat. 'Pray sit down,' said Grellet in his courteous way. 'I will not detain thee long.' 'He stood amazed, keeping hold of me as I spoke. I continued about an hour as the Lord enabled me, and the divine witness reached many hearts.'

At Quissac he preached in an orchard to about fifteen hundred people, the lanterns hanging from the trees. 'I

have seldom seen a more solemn stillness prevailing in a religious meeting than we witnessed there,' he says. Surely there is nothing in the life of Wesley or Whitefield more wonderful than that scene—the orchard with the lanterns hanging from the trees, lighting up the eager faces of these Roman Catholic peasants as they listened to the simple and sublime truths of the gospel.

He reaches Brive, the residence of his mother. He tells us, 'I am there entirely surrounded by Roman Catholics, and am a public spectacle among them. Every part of my dress, speech, and conduct is narrowly considered, and gives rise to various inquiries which lead to the unfolding of the gospel and the nature of true religion. I marvel how I can have so open a door with them. It being a time when some renowned orators had come from a distance to preach, I was made the object of a discourse in a large church. It was said that Bonaparte had fetched me from the remote parts of America to undermine, and if possible to destroy, their holy religion (!). This only excited public curiosity the more, and brought many to the meetings I held.'

In 1811 he came to England, and instantly began his work of preaching in the country. The largest churches were opened to him, but would not hold the crowds that gathered at his services. But it was in London that he was most deeply stirred. 'The depths of exercise with which I was introduced on account of rich and poor, but especially the last, rested heavily on me.' He had meetings for the nobility; he met Jews in Houndsditch; thieves and abandoned characters were gathered in the Friends' Meeting-house in St. Martin's Lane. 'They were mostly young people. I wept bitterly over them. The love of Christ filled my soul. It was a solemn time indeed. I have seldom seen such brokenness and so general as it was that evening. After I had sat down the silence was broken only by the sobbings of some of them. Oh, what a display of the Lord's mercy and power!'

He visits Newgate prison. 'My visit to that part which is occupied by the women had very nearly been frustrated. The jailer tried to prevent my going there. The very least I might expect was to have my clothes torn off. I felt persuaded that He who called me to His service could make my way for me and preserve me. When I first entered the foulness of the air was almost unbearable, and everything that is debased and depraved in the faces of the women greatly dismayed me. Surely, then, did I witness that the Lord is a refuge and strength. The more I saw the consequences of sin the more also I felt the love of Christ. As I began to speak their countenances began to alter. Great was the brokenness of heart manifested on this occasion. . . . In going to the part where the sick women lay I found a mass of misery and woe. Many sick were lying on the bare floor or some old straw, having scarcely any clothing though it was quite cold; and there were several babies almost naked.

'On leaving that abode of misery I went to my much-valued friend, Elizabeth Fry, and told her of the suffering children. She at once sent for pieces of flannel, and collected such a number of young Friends, who went to work with such diligence, that the very next day she carried to the prison garments for the naked children.'

Thus was it that by the influence of Stephen Grellet Mrs. Fry was led to begin her great service, 'never surpassed in the history of the Church and in its ameliorating and saving result.'

Our space affords room but for one incident more, perhaps of all the most remarkable—his visit to Rome. It was in 1819. Pius VII, after a chequered career, had been restored to his dignities, and was now in his eightieth year. Grellet had brought an introduction to the Pope's Prime Minister, Cardinal Gonsalvi, and waited upon him at his palace, and was received in a private interview. The dress and manner of a Friend, who stood with his hat on in this high presence,

stirred the curiosity of the Cardinal. He began to inquire as to the principles of this strange sect. For an hour and a half Grellet spoke of the superstitions he had seen in Italy. Then he went on to speak at length of Jesus Christ as the only Head of the Church, and of the work of the Holy Ghost within us as the only true religion. The Cardinal must have been deeply impressed. 'He wished to know in what way he could help me. I told him that I wanted to visit the prisons and public establishments. Having promised this, he took me by the hand and led me through the rows of persons waiting in the ante-chamber to the door.'

With a young man who was appointed to accompany him as guide and interpreter he visited the galley slaves and hospitals, his heart distressed at the sufferings he witnessed. He visits a place of correction for boys and girls, where the priests told of the great reform they effected. 'On both sides of the tall apartments were small chambers; opposite each door was a boy with a spinning-wheel. Each boy had a chain at his ankle, allowing him to go only from his cell to the wheel. I saw several sloping blocks, with stocks to confine hands and feet and knotted cords near them. "These are the places," said the priests, "where they receive correction on their bare backs morning and evening." In another part I found a similar treatment used toward the girls to reform them.'

Of another occasion he writes: 'I visited to-day a large college. There are about six hundred students in it. There was I among many priests also. When I began to speak some of the young men were somewhat rude, but very soon silence and seriousness spread over them. The Lord helped me to proclaim the everlasting truth. Then I went to another college for four hundred boys. My next visit was to a nunnery, where also the Lord was near, enabling me to proclaim His holy name. It is marvellous that though these services bring me into contact with so many priests, monks, and nuns, when they hear teaching which strikes

at the root of Popery no one has yet made any objection, but on my taking leave of them they treat me with kindness, persuaded that it is the love of Christ that constrains me to visit them.'

He goes where probably no Protestant had ever gone before or since except to be condemned as a heretic, and where Father Mirandi, the head of the Inquisition, told him the priests themselves were not permitted to enter. He visited the cellars underground, and stands where the Inquisitors sat, and where the tortures were inflicted, but finds that they were no longer used. He went into the Secret Library. 'Here were the books, manuscripts, and papers condemned by the Inquisitors. There are many Bibles in different languages.' He finds a complete record for many centuries containing the names of all who have suffered—the tortures each underwent, and what death they endured.

Cardinal Gonsalvi sends him a message that he should see the Pope before leaving Rome, and arranges for the interview. 'I had while waiting an interesting time with L'Abbé Capacini and other secretaries. Their inquiries led me particularly to speak of the divine Spirit by whom alone acceptable worship is offered and qualification for the ministry is received. This brought me to state that the Pope, Cardinals, Bishops, could not confer spiritual gifts, but that Christ Jesus, the Head of the Church, is the giver of spiritual gifts; that He alone can forgive sins, He only is the Saviour of men. They were all very serious while these subjects were treated upon.'

A sight indeed worth looking at—this simple Quaker in the midst of these ecclesiastical dignitaries in their robes, ever near to the Pope's presence, listening to a testimony such as none had ever dared to utter in their hearing.

'Then the Cardinal came and said the Pope would see me. After being led through several apartments, in one of which was the armed bodyguard, the Pope's valet,

arrayed as a Cardinal, opened the door and announced, "The Quaker has come." "Let him come in," said His Holiness.'

As he entered some one behind him took off his hat, and before he could look round the door was closed and he stood in the presence of the Pope. The old man rose to receive his Quaker visitor, but in his feebleness resumed his seat. He told Grellet he had read the reports he had made to Cardinal Gonsalvi as to the prisons, and that he would do all he could to make the suggested changes.

And here we must quote Grellet's own words: 'Finally, as I felt the love of Christ flowing in my heart to him, I particularly addressed him. I alluded to the various sufferings he had endured, the deliverance granted him from the Lord, and asked if his days were not lengthened that he might be enabled to glorify God, and to exalt the name of our Lord Jesus Christ as the only Head of the Church, our only Saviour. That such a confession from him in his old age would do more to the advancement of Christ's Kingdom and the promotion of His glory than all the Popes, his predecessors, had been able to do; that thereby his sun would set with brightness, and his portion in eternity would be with the sanctified ones in the joys of Christ's salvation. The Pope, while I thus addressed him, inclined his head and appeared tender, then, rising from his seat in a kind and respectful manner, expressed a desire that the Lord bless and protect me wherever I go. On which I left him.

'On returning to the other apartment my hat was given me. They said, "The Pope must have been much pleased with your visit, for we never knew him give half so much time to any one in a private interview, nor conversing with them as he has done with you."

'My soul magnifies the Lord, my strength and help. The work is His, and the glory also.'

BASIL ST. CLEATHER.

TIRUVALLUVAR AND THE KURRAL

The Sacred 'Kurral.' Edited by Dr. G. U. Pope. (Oxford Press.)

Bibliotheca Tamilica. Edita a Carolo Graul, D.Th. (Lipsiae: F. A. Brockhaus.)

Nannūl and Yāpparungalam. Edited by Dr. G. U. Pope. (Madras: R. P. Hunt.)

THE sacred Kurral of Tiruvalluvar-Nāyanār is the noblest product of Tamil genius, and has exercised and delighted the minds of European scholars for the last two hundred years. Its three books cover the great ideas of virtue, wealth, and love, as conceived by the Dravidians of South India a thousand years ago or more. The whole of life and conduct is discussed in polished Tamil verse, the like of which has never been written by any of his countrymen. Why at the start has supreme excellence been achieved *per saltum* by Homer and Dante and Tiruvalluvar? Others labour after them in vain. No translation can give any conception of Tiruvalluvar's exquisite finish, beauty, or packed concinnity. To translate him into prose is difficult, into rhymed verse is hopeless; so much is lost through the sieve. A paraphrase is needed to fetch all out, and then a close translation; but the whirlpool strains and the rock grinds as you try to sail 'twixt Scylla and Charybdis in the business.

The poet has no name, and the poem none. The first was given an euphemistic title, and the second is known by its metre only, it having been written in the most difficult in the language, a metre demanding strict observance of rule and the utmost condensation. Tiruvalluvar, the poet's title, means the sacred devotee or priest, a Valluvar being the priest, soothsayer, or teacher of the pariah folk. It is amazing that a pariah devotee should have been for a thousand years the fount of sacred learning and the father of all

letters to the Tamil race. He lived at Mayilāpūr, a suburb of Madras, and had a patron, 'Lion-of-the-surf,' who owned a small vessel; he had also, so tradition says, a sister who was a poetess, but who, like him, lost her name, and is known as the 'old woman,' *Avvai*. Her sayings, pithy and pointed, are taught in every village school in the Tamil country. Stories of her divine wisdom are on the lips of everybody. 'Show me a place where the divinity is not and I will go there and stretch out my feet' were her words to the angry priest who had found her seated in front of the idol with the soles of her feet facing it—a highly improper posture in the temple. The priest had reproached her for saying she was weary and old and spent with the heat, and had come into the darkened, cool adytum for rest and refreshment. He had said, 'Is there no other place for you to go and rest and stretch out your feet, but that you should come into the very presence of the divinity for that purpose?' Her memorable answer is as well known in South India as the tale of Alfred and the cakes in England.

Tiruvalluvar was a weaver as well as a poet and priest; to the click of his shuttle he wove his polished verse. Mayilāpūr (S. Thomé) is not only famous as the home of the poet but also as being an ancient centre of Christianity. There are Armenian and Portuguese churches there now, and one inscription that is said to go back to the fifth century. Pantaenus of Alexandria is said to have taught there. Cosmas of Alexandria tells of Christians on the Malabar and Coromandel coasts in 585 to 550, and there still exist copper plates in the hands of the Syrian Church on the Malabar coast that tell in incised letters of the grant of lands to the Christians of Cranganore in 774. Our own King Alfred in 888 knew so much about those Indian Christians of SS. Thomas and Bartholomew that he sent gifts for them to Rome in fulfilment of a vow, by the hands of Sighelm and Athelstan; the Anglo-Saxon chronicle tells us that under the said date. So that it may well be that a genius so powerful as

that of the Tamil poet, living in Alfred's century or thereabouts, may have inquired and got some knowledge of the fundamental ideas of Christianity, and that some of the refinements in religious thought and moral behaviour that he so beautifully expresses may be due to Christian influences. 'The string that ties the bunch of jessamine gathers some of the perfume.' The ardour of the Nestorian missionaries had carried the gospel to China by 635, if we may trust a Jesuit statement as to the inscription relating to Olopuen, said to date from 635.

But as to Tiruvalluvar's date there is the vaguest and widest conjecture. Some, like Dr. Graul, think it may be at any time between 200 B.C. and 800 A.D. Our knowledge of philology is our only guide in the matter, and that knowledge at present is far too scanty to warrant our basing any definite conclusions upon it.

Some account of the poem as a whole may be welcome. The first book deals with virtue (Tamil, *Aram*, Sanscrit, *Dharma*), the first of the 'three human aims.' This starts with a glorious section on the praise of God, passing on to the excellence of rain, the greatness of ascetics, and ending with an exhortation to virtue, commending its power. Then virtue is treated under the two heads of domestic and ascetic virtue. Under the former he deals with married life, wife, children, love of the family, hospitality, kindly speech, gratitude, justice, self-control, decorum, not coveting the wife of another, forbearance, absence of envy and of covetousness, not speaking evil of the absent, not uttering profitless words, the dread of evil deeds, the recognition of duty, on giving and on renown. Under ascetic virtue he dwells on religious observances, benevolence, vegetarianism, self-mortification, indecorum, absence of fraud, truthfulness, absence of wrath, on inflicting no pain or death, the instability of earthly things, renunciation, the perception of the true and the uprooting of desire; then follows a short section on Fate.

The second book is on wealth or property, being the second of 'human aims.' The first section deals with royalty, the second with Ministers of State, the third with the essentials of a state, and an appendix follows on various virtues. Under royalty he deals with kingly greatness, learning, and its absence, hearing, wisdom, self-correction, seeking the help of the great, not associating with the mean, action after due consideration, the recognition of an opponent's power, the recognition of opportunity and of place, on examination before trusting, on the use of duly-selected agents, on cherishing kindred, on the necessity or self-fecollection, on the righteous sceptre, on its opposite—tyranny, on not striking fear, on benignity, the use of spies, magnanimity and energy, the absence of sloth, manly activity and never despairing. Under the head of Ministers of State he deals with the ministry, on power in words and in deeds, firmness, method, embassies, the way to behave before kings, reading their minds by signs, tact in the council-chamber, and fearlessness there. Under the head of the essentials of the State he deals with land, forts, method in tax-collecting, the army, military spirit, allies, their scrutiny, familiarity, evil and false friendships, folly, unwisdom, hostility, the value of hate, how to profit by enmity, skill in quarrelling, treachery, on not offending the great, uxoriousness, on the evil of wanton women, on not drinking toddy, on gaming, on medical art. The appendix contains sections on nobility, honour, excellence, greatness, perfection, courtesy, the folly of wealth without beneficence, on virtuous shame or modesty, the way to sustain a family, agriculture, poverty, mendicancy, the dread of beggary, on vileness.

In the third book Tiruvalluvar deals with sexual love under the heading of concealed love (the Gandharva Marriage) and wedded love (the Asura Marriage). This book treats of the growth of pure passion, the anguish of separation, the longing for reunion, on pouting and jealousy, and on the pleasures of temporary variance. It is sometimes very

beautiful, but is at others too frankly naturalistic to suit the ordinary Christian taste, though some question this. G. U. Pope in English, Dr. Graul in German, and M. Ariel in French, have published it, thinking they did good service. The exquisite poetic form of the Kurral makes it universally popular. G. U. Pope likens it to the best in Greek epigrams and in Martial, and to the happiest efforts of Propertius. The packed verse gives an effect as of an oracle—it is essentially gnomic.

The picture Tiruvalluvar draws of the ideal home is exquisite. The householder is a consecrated man, attending to every duty, whether to the living or the dead. His wife is modest and frugal, adores her husband, guards herself and the fame of her home. His children are his wealth, their voices his sweetest music; their tiny fingers dabbling in his rice make his food ambrosial; to make them better and wiser than himself is his one aim; affection is his great virtue, love is the sum of all virtue. His home welcomes the guest with pleasure and shares with him its meal; he is courteous, just, strict in duty, pure, patient, gracious, speaking no evil, free from envy, refraining from unprofitable words, dreading the touch of evil, diligent, beneficent, and one whom all delight to praise.

Very pretty are the tales of him and his wife Vasuki. 'Boil this rice for me,' said Tiruvalluvar to the meek maiden ere he married her, and he handed her a basket of sand. The obedient and dutiful Vasuki did it, and lo! the gods turned it into rice for her virtue. So he married her. An ascetic who was his guest asked him which was the better, the ascetic or the married life. Tiruvalluvar remained silent, but let him observe the order of their life. The sage one day called Vasuki, and the ascetic saw her leave her bucket halfway up the well to attend to her dear husband. His cold rice, brought in the morning, he said burnt his mouth; instantly she fetched the fan. One day he dropped his shuttle in the sunlight and called for a light; instantly she

lighted the lamp. The ascetic got his answer; where a Vasuki is, there married life is the better, otherwise not. Vasuki, the perfect, lay dying, and looked wistfully at her lord. 'What is it?' he said. She replied: 'On our marriage day you bade me always put you a needle and a cup of water with your meal; I don't know why.' The poet replied: 'It was that I might pick up a grain of rice if it fell, and purify it.' The meek one, satisfied, closed her clear eyes for ever. She had never questioned his command, and he had never spilt a grain. That night after her cremation he lay awake, and was heard to exclaim in sweet Tamil verse the keenness of his anguish: how can he sleep without that gentle one, so full of love, sweet as his daily food, ever obedient, chafing his wearied feet, the last to sleep, the first to rise, a wife indeed.

The Tamil race to this hour is profoundly influenced by the ideals it has gained from its greatest teacher. Aristotle did not describe or commend humility, charity, and forgiveness of injuries, but Tiruvalluvar does. His verses are at times a *praeparatio evangelica*, and for that very reason they strangely make the harder any Christian mission work among the cultured and noble of the Tamils. So near is often so far; they cling to the old life as to old wine, saying, 'It is better,' for it is so very good, and the new seems in some respects so raw and strange. What bred so much of goodness in their mothers and grandmothers and in the best of their friends cannot be all false; the converse also may be true, that not all that the stranger brings is true, though so much may be so. And so they say, 'There are many ways to the city.'

As an illustration of the nobility of the religious atmosphere and thought of the Kurral, no better example can be taken than the first canto, with which and a few notes this article may have end.

1. '*A is the first of all letters: the Primal Deity the First to the World.*' *Athi Baghavan:* Primal Deity. The ending

of the name *-an* is personal, though his philosophy deletes personality from the deity. *Kadavul* is the most striking Tamil word for God. It is said to consist of two roots : *kada*, to cross over, and *ŭl*, existence ; i.e. that which exists beyond the phenomenal, ὁ ὤν, or, to preserve more nearly the impersonality of the Dravidian and Hindu conception, τὸ ὄν.

2. '*What is the profit of learning if it leads not to the adoration of the Feet of Him who knows the Absolute Truth?*' *Valarivan :* the Omniscient—He who is in touch with reality.

3. '*Those who draw nigh to the Foot of Him that hovers on the flower will flourish long.*' The flower here is said by some to be a figure for the world, and by others for the human heart. The deity moves upon it. Compare Hebrew *m'rachepheth* in Gen. i. 2. Possibly it is a bare reference to the common Hindu idea of the deity as standing or sitting on a lotus.

4. '*There is no sorrow for him who draws nigh to the Feet of Him who neither has desire nor the negation of it.*' This conception of deity is peculiarly Indian. Pure bliss, unsullied by any suggestion of want, is His condition. Pure intellect is He, in which subject and object are blended. Personality you cannot predicate of Him : He is That—The Truth.

5. '*Those who draw nigh to praise the Reality of the Sovereign Lord will not draw nigh to the darkness that is indissolubly linked to the two deeds.*' Cessation from all action, good or ill, is the poet's goal. It is darkness, error, sin, to have to do with the two deeds, or forms of doing, good and ill. The true end and goal of our being is the melting of self into the pure bliss of the impersonal deity. Here stands revealed the unbridgeable gulf between the Hindu and Christian conception of sin. A deity deprived of what corresponds to personality necessitates a conception of sin that strikes at the root of morality. The perfect man is the comatose ascetic and holiness a dreamy bliss, unmoral and unintelligent. Of course, the rising of the moral self against the

ultimates of this religious philosophy produces the dualism of Hindu life and thought, and lays the foundation for the beautiful morality that Tiruvalluvar describes in his Indian householder. But it divorces religion and the religious from morality and the good, and so the proverb goes, 'A great ascetic—the great scoundrel'; the cowl does not make the monk there or here.

6. '*Those free from falsehood and standing in the noble Way, even that of Him who has quenched (for them) the desires arising from the five senses, will flourish long.*' 'He who has quenched the five sensory desires' seems hardly a descriptive epithet for the deity, and so we insert 'for them.' And yet the startling contradiction of such a phrase for the Absolute and Eternal is a possible licence in Hindu thought and speech.

7. '*He who does not draw nigh to the Foot of Him for whom there is no fitting figure of speech will find it hard to rid his heart of care.*' Compare Cardinal Newman's passage in his great description of what he means by God, in Discourse III. 7 on University teaching (*Idea of a University*): 'Omnipotent, omniscient, omnipresent; ineffably one, absolutely perfect; and such, that what we do not know and cannot even imagine of Him, is far more wonderful than what we do and can.' Newman puts into twenty-one lovely words what Tiruvalluvar puts into two in his wonderful agglutinative Tamil. God is Nonpareil, the Hidden One of Isaiah and Pascal, and Paul's 'One whom no man hath seen nor can see, dwelling in light unapproachable.'

8. '*Those who do not draw nigh to the Feet of Him who is the Ocean of Virtue will find it hard (impossible) to swim across the ocean of births.*' The great end of life is to escape from the endless bondage to rebirth which burdens the minds of those believing the doctrine of transmigration; man desires to escape into the bliss of Nirvana. 'Oh, plunge me in Thy Nature's sea.' All the mystics speak one language, feeling the Unutterable.

9. '*The head of him who does not worship Him who hath the Eight Qualities is like a paralysed sensory organ.*' The 'eight qualities,' according to Kurral commentators, are: (1) Self-existence; (2) Immaculateness; (3) Intuitive Wisdom; (4) Omniscience; (5) Freedom from the illusions of a derived intelligence; (6) Unbounded kindness; (7) Omnipotence; (8) Infinite happiness. These agree with the *Agamas*. But the Jaina books give another set, differing in part, namely: (1) Infinite wisdom; (2) Omniscience; (3) Omnipotence; (4) Boundless happiness; (5) Namelessness or ineffability; (6) Without descent; (7) Without age, eternal; (8) Without obstacle.

10. '*Those who draw nigh to the Foot of the Sovereign Lord will swim across the great Ocean of Rebirths, the rest will not.*' Transmigration will end for the worshippers of the deity, not for the rest.

So does the holy priest, poet and weaver of the pariah tribe begin his wondrous Bible, urging all men to reverence for the Supreme. A close study of the Kurral will make any man rise a better and nobler being, fuller of reverence for that Mysterious Spirit of Wisdom that God has sent abroad into all the earth, writing His scriptures in the very natures of men, impressing His divine law upon the inmost soul, and making men 'friends of God and prophets,' as the writer of the Wisdom of Solomon said. Truly 'the Spirit of the Lord hath filled the inhabited earth,' as he again said, and is 'a holy spirit of discipline' in all who love righteousness.

Hardly any book save the *Panchatantra* gives a better introduction to Hindu life and thought than the Kurral. A close study of its every word and style is a rare introduction to many things, and not least to pure Tamil, singularly free from Aryan derivatives; it also plunges the mind into the abyss of that mysterious region of moral and religious thought, universally one, that points to the primaeval mind of man, and seems to show him as existing far from the lowly state that many would predicate through the physical

similarity of man to the anthropoid apes. At any rate, in Tiruvalluvar we have a form of religious and moral thought that is the highest expression to which the Dravidian as opposed to the Aryan races have attained, and for that reason, if for no other, is of supreme importance to those interested in the comparative study of religion, philosophy, and morals; while to lovers of literature and the eternal beauty of the fit in expression, the Supreme Pariah is one of the supreme men, and affirms with thundering emphasis the unity of the race and the universality of genius.

JAMES LEWIS.

P.S.—For those interested in questions of prosody and poetical form it may be said that the Kurral is written in two-lined *Venba* stanzas. Each stanza contains but seven metrical feet, and this necessitates constant ellipsis. This ellipsis produces not only great difficulty but equally great beauty. The finite verb is omitted whenever possible; casal signs are elided, and the inflexional base of nouns used only; verbal inflections vanish; connective particles go, especially when one noun is used attributively of another; clipt forms are everywhere. *Each word must form a foot;* that is the general rule, but words closely connected, as in apposition, may be taken together as one foot. In the first couplet we have seven such feet, each a single word, except one in which two words are in apposition. The said couplet runs:

ăkhără mŭthălă vĕ|ŭtthĕllā māthĕ
băghăvăn mŭthăttrē yŭlăkhŭ

In the Kurral the foot is of three kinds: (1) ⏑ or ⏑ ⏑; (2) – –, or ⏑ ⏑ –, or – ⏑ ⏑, or ⏑ ⏑ ⏑ ⏑; (3) – – –, or ⏑ ⏑ – –, or – ⏑ ⏑ –, or ⏑ ⏑ ⏑ ⏑ –. Each of the ten metrical feet has its technical name. Rhyme in Tamil is in the beginning of the line and is strictly the identity of the second, or second syllabic letter, e.g. *akhara, baghavan*: soft and hard guttural in this case being represented by the same letter. Pauses sometimes fill out the measure.

Notes and Discussions

THE WORLD CRISIS 1915

When Mr. Churchill ceased to be First Lord of the Admiralty in May, 1915, Lord Kitchener came to pay him a visit, 'the rugged kindness and warm-hearted courtesy' of which he cannot forget. As he got up to go he turned and said, in the impressive and almost majestic manner which was natural to him, 'Well, there is one thing at any rate they cannot take from you. The Fleet was ready.' That was the theme of Mr. Churchill's first volume, *The World Crisis*, 1911–1914. Many episodes there chronicled naturally excited dispute. 'Still the broad and enduring results were crowned with success, and there was praise and honour for all concerned in their achievement.' The second volume, just published by Mr. Thornton Butterworth (30*s.* net), is the story of the Dardanelles, a tragedy which came near to being a real triumph. The year 1915 was a year of ill-fortune for the Allies, and Mr. Churchill says he was brought 'into unyielding conflict with two of the most honoured and famous war-figures of our national life—Lord Fisher and Lord Kitchener.' His story is one that stirs many painful memories. He disclaims the position of the historian, but sets down the facts as they are known to him 'without bitterness, but without compunction, seeking no offence, but concealing no essential.' Judgement upon them he leaves to the future. Letters and reports written at the time are used to support the narrative and show how anxious were the deliberations and how divided the opinions of the chief actors in these momentous events.

The deadlock in the West at the beginning of 1915 is the subject of the first chapter. It was a critical time, but 'the terrific affair was still not unmanageable. It could have been grasped in human hands and brought to rest in righteous and fruitful victory before the world was exhausted, before the nations were broken, before Europe was ruined.' That, however, was not to be. 'Victory was to be bought so dear as to be almost indistinguishable from defeat. It was not to give even security to the victors. . . . Noble hopes, high comradeship, and glorious daring were in every nation to lead only to disappointment, disillusion, and prostration. . . . The most complete victory ever gained in arms has failed to solve the European problem or remove the dangers which produced the war.'

At the opening of 1915 'the German fleet remained sheltered in its fortified harbours and the British Admiralty had discovered no way of drawing it out. The trench lines ran continuously from the Alps

to the sea, and there was no possibility of manœuvre. The Admirals pinned their faith to the blockade; the Generals turned to a war of exhaustion and to still more dire attempts to pierce the enemy's front.' Under these circumstances the French High Command, carrying with them the British, turned again to the forlorn expedient of the frontal attack which had been discarded in the bitter experiences of the past. It was necessary to discover something which would render ships immune from the torpedo, and make it unnecessary for soldiers to bare their breasts to the machine-gun hail. Those who discerned this secret had a long and thankless struggle to convert authority and procure action. This was most quickly done at sea, where the monitor and the 'bulged' or 'blistered ship' were the beginning of the torpedo-proof fleet. The tank was the beginning of the bullet-proof army. The monitors were far from perfect and were never employed as a part of any great naval offensive, but the tanks survived to play their part, though they were improvidently exposed to the enemy long before they were numerous enough to produce decisive effects. The chapter on 'The Origin of Tanks and Smoke' is of peculiar interest. It was not until Passchendale was over that the tanks were allowed to have their own battle, and to prove that they could destroy wire without a bombardment which would warn the enemy, and consequently restore the element of surprise to a modern offensive. It was not until 1918 that the use of smoke to cover the advance of tanks was actually adopted. Had the war continued into 1919 every tank would have possessed the means of making its own smoke, and all tank operations would have been conducted under clouds of artificial fog. After the battle of Cambrai, they became, to friends and foes alike, 'the great decisive weapon and distinctive feature of the British, French, and American offensives.'

Since the flank of the enemy could not be turned in the West the question was whether it could be turned in the North or in the East. Lord Fisher's thoughts were centred on the Baltic. The idea was to seize the island of Borkum as an advanced base for our flotillas and inshore squadrons. The difficulties involved were, however, found to be insuperable. In January, 1915, Mr. Churchill thought he saw a great convergence of opinion in the direction of the attack upon the Dardanelles which he had always so greatly desired. The highest authorities, political, naval, and military, seemed ready to put their shoulders to the wheel. Lord Fisher felt that the naval advantages of the possession of Constantinople and the getting of wheat from the Black Sea were so overwhelming that he came to regard the plan for Turkish operations as vital, imperative, and very pressing. Vice-Admiral Carden, commanding at the Dardanelles, did not think they could be rushed, but felt that they might be forced by extended operations with a large number of ships. Lord Kitchener regarded the Dardanelles as the most suitable military objective, as an attack there could be made in co-operation with the Fleet. The War Staff suggested that the *Queen Elizabeth* might

there test her enormous guns, which would far outrange those of the Turkish forts. This, and the fact that a large class of heavily armed and armoured ships were available which would inevitably pass out of commission in a few months, encouraged Mr. Churchill to believe the forcing of the Dardanelles could be accomplished. He regards the statement in the Australian official history as inaccurate and prejudiced: 'So through a Churchill's excess of imagination, a layman's ignorance of artillery, and the fatal power of a young enthusiasm to convince elder and slower brains, the tragedy of Gallipoli was born.' The project had really been for twenty days under consideration of the leading naval authorities as well as of the War Council, and so far all opinions were favourable.

The victory of the Dogger Bank brought to an end the opposition to Mr. Churchill's administration and gave the Admiralty an adequate measure of prestige. Lord Fisher still had his doubts, but finally decided for action under pressure from the First Lord, reinforced by Lord Kitchener's personal influence, the collective opinion of the War Council, and the authoritative decision of the Prime Minister. Naval opinion was all on Mr. Churchill's side. 'I was the only rebel,' said Lord Fisher. Mr. Churchill does not regret his effort. 'It was good to go as far as we did. Not to persevere—that was the crime.' He is persuaded that if the forces sent afterwards had been used at once in 'a great combined operation to seize the Gallipoli Peninsula and thus open the passage for the Fleet, few will now doubt that a complete victory would have been gained.'

When Sir Ian Hamilton's army was brought to a standstill on the Peninsula, and the Fleet relapsed into passivity, there was a 'sulphurous' War Council on May 14. Lord Kitchener complained that he had been induced to participate in the operations on the assurances of the Navy that they would force the passage. More particularly, his judgement had been affected by the unique qualities of the *Queen Elizabeth*, which was now to be withdrawn on account of the danger from torpedoes. Mr. Churchill had to defend the position of the Navy, and made a definite impression on the Council, though it separated without any decision. Two days later Lord Fisher resigned. Sir Arthur Wilson consented to follow him as First Sea Lord, but when the Coalition Government was formed and Mr. Churchill left the Admiralty, Sir Arthur felt that he could not undertake the burden without his help, and Sir Henry Jackson was appointed.

It is a tragic story, and Mr. Churchill feels how closely his own reputation is interwoven with it. Some of his criticisms of others will provoke keen discussion. A long chain of fatal missed chances prevented the forcing of the Dardanelles. 'One sees in retrospect at least a dozen situations all beyond the control of the enemy, any one of which, decided differently, would have ensured success.' The series of tragedies culminated in the evacuation of Gallipoli 'at the time when the position of the Turkish Army was most desperate and the British Navy most confident.'

CHRISTIANITY AND INTERNATIONALISM

If a typical Englishman were asked to name the characteristic Christian virtue, he would say 'Love.' He would be right, yet the word needs further definition. The Christian social temper can only be properly defined by the combination of 'two great commandments' as Jesus combined them—'Thou shalt love the Lord thy God with all thine heart; thou shalt love thy neighbour as thyself.' Here the love of self is assumed; the love of 'neighbour' is made its equal; the love of God is set above both. The writer has discussed the relation of these three fully elsewhere, and in particular has shown that the love of God, rightly defined, includes, while it transcends, the love both of 'neighbour' and of self. He has also proposed that, for convenience in discussion, the term 'Meekness' should be rescued from its namby-pambyness and used for this distinctively Christian kind of love.[1] It is often asserted, and oftener assumed, that this motive is too ethereal to be applied to the problems of society to-day. The writer has attempted elsewhere to show how it may be applied to the problems of wealth, of labour, and of woman-hood.[2] Can it be applied to the pressing problem of internationalism? Is there any possibility that nations should begin to love?

The modern world, unlike the world of Jesus' day, consists of a number of 'Powers' in constant and inevitable relation with each other. What is to be the rule of their connexion? In the past might was right. This doctrine still partly holds the field, but Christianity has begun to beat it back. No nation now undertakes war unless, at the least, it first persuades itself that its quarrel is just. Again, each of two combatants always looks eagerly for the approval of the neutral world. These straws show the tide's flow. Probably Napoleon was the last monarch to love war for its own sake. In that one fact there is the record of a revolution. And the hearts of the nations are more and more set upon methods of delaying, shortening, humanising, preventing war. Opinion hesitates about the *possibility* of its abolition in the near future, but not about the *desirability*. Of its ultimate disappearance no Christian can doubt. The doctrine of its inevitability rests upon a postulate that happily is to-day at last questioned. It has too long been taken for granted that the duty of each State is to seek the welfare of its own citizens only, or at least that any benefits it may seek for others are secondary 'works of supererogation.' Whoever heard an Englishman, in the discussion of Tariff Reform, begin with this question, 'What is best for England *and* for Germany? What will benefit the United States *and* Great Britain?' Many will think it an absurd demand that States as well as individuals should 'love their neighbours as themselves.' Yet it is the only Christian policy. If a nation's policy does not benefit

[1] In *The Bible Doctrine of Society in its Historical Evolution*, chap. v.

[2] In two volumes soon to be published by the Epworth Press, entitled *The Bible Doctrine of Wealth and Work* and *The Bible Doctrine of Womanhood*.

mankind, it has no Christian justification. In other words, the need of international policy is Meekness,—the recognition by nations, as by individuals and smaller societies, of the duty of seeking one's own good only as part and parcel of the wider good of mankind. While the number of wars may diminish and their fury mitigate by other means, their disappearance awaits the adoption of Meekness as the rule of diplomacy. Even here one can catch gleams of hope. It is no longer so uniformly taken for granted that the rule of international behaviour must be, and ought to be, 'Every nation for itself, and the devil take the hindmost!' The selfishness of the societies called States is not so absolute as it used to be. The great illustration, of course, is the League of Nations. Or, rather, the League of Nations already furnishes several illustrations. Perhaps the most obvious is the theory of 'Mandates.' Here at last the more progressive nations recognize in set terms that they have a responsibility for the more backward, and some of them have undertaken to live according to that responsibility. England has a 'Mandate' for Palestine, and France for Syria, not for the aggrandizement of England or France, but for the good of Palestine and Syria. And recent meetings of the League show that this is seriously meant. 'In the Assembly no one will ever forget the impression made by the solitary negro delegate from Hayti arraigning the conduct of the Government of South Africa, and thus indirectly of the British Empire, with regard to the Bondelswart rising; nor the admirable spirit with which the High Commissioner of South Africa and the rest of the British speakers accepted without a murmur the Haytian demand for a committee of inquiry.'[1] It is not meant that the high motive thus confessed will at once always prevail. It is a mark of great advance that the duty should be admitted at all, and every one knows that it takes time to climb an Alp. The ascent has begun! The same is true of other of the League's activities, and of its whole attempt to abolish war between nations. War within the limits of such a nation as England is now almost incredible, yet how slowly England, centuries ago, won its way to continuous internal peace! Mankind will at length win internal peace too.

Yet there is a deeper difficulty than the apparent slowness of progress. A stable League of Nations is only possible between nations that at least to some degree share a common ideal. They must be seeking at least some of the same ends. And the League will only reach its full stature when its constituent nations come to share the same ideal altogether. This does not mean that any two of them will be alike, but that some ideal must be found at once as various as the peoples and yet as naturally one. It must combine unity with multiplicity. Where shall such an ideal be found? Isaiah's ancient prophecy of a League of Nations gives the answer (Isa. ii. 2–4). He makes a common worship the focus of a federated mankind. Here the constant Hebrew social postulate asserts itself—

[1] *Headway*, June, 1923, p. 346 (Professor Gilbert Murray).

a true sociology is the outcome and sequel of religion.[1] Whether the old Latin term *religio* meant 'bond' or not, religion is the final bond of men. The League of Nations can only be perfected when all the nations serve the one God.

This suggests another set of international problems. One of the set is some centuries old,—On what terms ought a superior race to intrude upon an inferior? Another begins to gain importance,—On what terms ought a superior race to admit the intrusion of an inferior? To use less general but current terms,—By what right has the white man invaded the brown, the red, the black, the yellow man's country? On what conditions shall the white man now admit the black, the yellow, or the brown, into lands that he controls? The world to-day is so closely knit that it is impossible for the various races to keep apart. Mankind is bound to face the problem of its own unity.

Neither question has in history a Christian answer. It is true that such a man as Columbus, and even such a man as Cortes, undertook his adventures with a sincere desire to win new empires for the Cross. Yet this motive quickly faded, and at last faded away. The law of the white man's intrusion upon the world outside Europe was for centuries all but wholly selfishness. He went abroad to exploit others for his own ends. But the day of a better motive begins. To take the greatest instance, few Englishmen to-day, whatever their practice, would contradict the statement that the only justification for England's rule in India is India's own good. The opinion betokens another victory for Meekness, for it admits that the white man is only to intrude upon the coloured if it be for their mutual benefit. Does this seem to some but the pretence of international hypocrisy? Undoubtedly it is sometimes so, but the hypocrite always parades the motive of the honest. There begin to be instances where this motive is practised. In the present crisis of the clash of colour, its adoption is the only alternative to despair.

The past story of the white man's introduction of the black, the yellow, or the brown, into his own world is just as sinister. Its first great instance was the transportation of the negro to America. It has been claimed—for instance, by Froude—that at first the slave-ship saved conquered negroes from death at the hands of negro conquerors. But the real motive was greed, for at best the black men were to be the white man's tools. For long the experiment seemed to 'pay,' but those who study most closely the current 'colour problem' of the United States bear witness that it is costing that land 'the uttermost farthing.' Similar experiments, of a mitigated kind, have more recently been made. Does any pretend that it was for the Chinaman's benefit that he was brought to the Rand, or for the Hindu's that he was 'indentured' for Natal? What is to be the solution of the mingling of black and brown and white in Kenya? These instances are only a few of many. The problem of the mixture of races threatens in almost every part of the world.

[1] See *The Bible Doctrine of Society*, *passim*.

It must be solved. The future is fraught with peril just in proportion as one race, or the men of one colour, make mere self-seeking their rule. Only mutual Meekness—the subordination even of racial good to that of mankind—can avert catastrophe. And in this motive it falls to the Christian races to set the world the example. To-day they still have the opportunity of this service; soon it will be gone.

For the white man's past exploitation of other races begins to bring its nemesis. What are the 'Black Peril,' the 'Brown Peril,' the 'Yellow Peril'? They are the danger that other men will use the white man's old method of race-selfishness against himself. Or, rather, they arise because coloured men have already begun to use it. The white world cannot for ever dominate the earth. When, for instance, the four hundred millions of China have learnt the lessons of the West as thoroughly as tiny Japan, what use will they make of their power? Add to them the three hundred millions of India and the unknown millions of Africa. Shall the few white legions always overpower these multitudes? No longer than they are undisciplined. Will education teach them an international altruism? Every leader of sedition in India is educated. The truth that the white, the yellow, the black, are brothers, still all but nauseates many a white man, but it may easily become some day the white man's only plea for the toleration of his own survival. In a century or two the white world will be at the mercy of the coloured. Who are teaching the coloured races the motive of Meekness? The missionaries. Only they have a policy equal to the crisis. The white man has often opposed, criticized, or despised them, because he 'instinctively' knew that their work would slowly make the coloured man his equal, but all the while they have been preparing his salvation. Brotherhood, once his derision, is to become his hope. There is perhaps in history one parallel to the racial situation of to-day—the downfall of the Roman Empire. Its citizens had so long wielded the sway of the world that they thought their empire essential to society, and the opinion had much warrant. But at last the Barbarian, having learnt from Rome her art of war, burst her barriers and beat her down with her own weapon. How did civilization survive? Because the Barbarian was not wholly barbarous; because he had learnt from Rome something else than war. No doubt his Christianity was a poor, feeble, imperfect thing; no doubt it often seemed lost in ferocity; but it was there, and slowly it saved civilization. Is not modern civilization the issue and witness of these things? But how did the Barbarians get their imperfect Christianity? Because, before they flung themselves finally over the Roman frontier, the foolish missionaries of the Cross had crossed that frontier from Rome to them. Certain old monks had applied the command 'Thou shalt love thy neighbour as thyself' to 'Barbarians' and 'Scythians,' as their modern brethren to Chinamen, to Hindus, to negroes. Their practice of this precept saved mankind. To save mankind is again its task, and again it will be not unequal to it. The Christian missionary not only dreams of a universal society, but fashions it. As

he teaches 'the heathen' Meekness, he is 'saving' not only Asia and Africa, but Europe. He sets the seed-plot of the Meekness of nations. He vindicates again the old Biblical creed that sociology waits upon religion. He unifies mankind in God.

C. RYDER SMITH.

THE ORIGIN AND GROWTH OF LONDON

MR. PAGE, the general editor of *The Victoria History of the Counties of England*, has given us a volume on *The Origin and Early Development of London* (Constable & Co., 14*s.* net) which may be described as unique. It is based on the evidence supplied by archaeological discovery, and the authority for almost every statement is given in the footnotes. He thinks it probable that the earliest settlement was at Dowgate, at the mouth of the Walbrook. 'Here on the wooded banks of the creek formed by the estuary of the stream, running down the valley between Ludgate Hill and Tower Hill and Cornhill, was the little village out of which eventually grew the present metropolis.' Fishing and ferrying travellers across the Thames were probably the chief employments. After London Bridge was built the centre of population shifted a little to the east, and the British village expanded into the Roman town, the centre of trade and communication for the whole island.

When Caesar invaded Britain in 54 B.C., the stronghold of Cassivelaunus was at Verulamium, near St. Albans. The trade route from the Kentish ports and the Continent would make for the lowest safe ford across the Thames between Lambeth and Westminster. In A.D. 5 Cunobeline transferred his seat of government to Colchester, and the trade route to that capital required a new ford between London and Southwark. A road was apparently made direct from this point to Colchester. The ford here would be dangerous and insufficient for the traffic, and a timber bridge was probably erected at the time of the divergence of the road, or when Claudius invaded Britain in A.D. 43. We know that there was a bridge over the Thames at that time in this neighbourhood. When old London Bridge was taken down Roman coins were found in the bed of the river dating from 31 B.C. to A.D. 14, and there can be little doubt that these had been dropped by passengers. Pottery, attributed to the early part of the first century, has also been found at or near the approaches to the crossing on either side of the river. This pottery seems to indicate that Southwark was the earlier settlement, but the highlands to the north of the river were soon seen to have a great advantage over the marshes of Southwark, and these formed the only ground for many miles to the east which rose to any height above the swamps on the left bank of the Thames. Mr. Page says: 'The river also at this point provided an excellent anchorage-ground for ships, while the mouth of the Walbrook was a safe harbour, and the somewhat high banks to the east of it afforded good positions for wharves. Thus London, though not in the middle

of Britain, was, by reason of its bridge and its advantages as a port, a convenient centre for the distribution and collection of overseas and inland traffic. Such a position could not fail to attract merchants and others, and a trading town quickly rose to prosperity and wealth.'

In A.D. 60 the Iceni rose against the Romans. Suetonius, then governor of Britain, who had hurried to London with a small force, had to leave the place to its fate. The Iceni destroyed it and killed all whom they found there. In it and the other two Romanized towns, Camulodunum and Verulamium, 70,000 are said to have been massacred. Suetonius retired on his main army, and when Boadicea attacked it she was defeated, and poisoned herself. Pottery and coins show that London made a speedy recovery. Judging from the fact that no burials have been found in the district bounded by Walbrook on the west, St. Mary-at-Hill and Rood Lane on the east, Cornhill on the north, and Thames Street on the south, that was the extent of the earliest town. Outside this area traces of burials are numerous, and we know that Roman sanitary law permitted no burials in urban areas. The most densely inhabited part of the city was the original settlement at the bridgehead, and it expanded northward until it was arrested by the building of the city walls, probably at the end of the third century. The area within the walls was about 322 acres. The walls were about 8 feet 6 inches thick at the base and from 20 to 25 feet high. London was evidently wealthy. Its tesselated pavements outnumber those discovered in other Romano-British towns, its wall paintings equalled or surpassed in quality those found elsewhere. Pottery, sculpture, bronzes, all speak of culture and opulence. Its little harbours or hithes formed a port for shipping exports of wheat, wool, hides, lead, and slaves, and for unloading wine, oil, pottery, cloth, and other imports. London was the road centre of the province.

The half century of peace under Constantius and his successors increased the prosperity of London and led to the spread of Christianity. Up to that time the religion of Rome had been followed, as altars and statuettes bear witness. Sculptures of Mithras have also been found. Christianity was probably introduced at the end of the third century, but made little progress till the early part of the fourth century. In 314 Restitutus, Bishop of London, attended the Council of Arles with the Bishop of York and another prelate. Fourth-century burials immediately around London show that some of the higher officials of the city were Christians. Damaged statuettes of Jupiter, Apollo, Mercury, and Ganymede found in the bed of the Thames appear to indicate that they had been deliberately broken and thrown into the river.

The veil which covers London for two centuries after the withdrawal of the Romans is only once lifted, when the Britons of Kent fled to the city after their defeat by Hengist at Crayford in 457. That proves that it was still in the hands of the Britons, and that the bridge was maintained. But it had lost its trade with the

Continent, and must have been 'a mere shadow of what it had been fifty years before.' Numerous Viking swords and other weapons of the ninth and tenth centuries have been found in London and the Thames. These indicate that it was the scene of much fighting before Alfred besieged and took it in 883. Personal ornaments, combs, and draughtsmen have also been found, which show that there was a considerable Danish population, some of whom were Christians. The petty kingdoms of earlier times were not able to maintain a force strong enough to resist invasion, but Alfred pursued his policy of consolidation with tact and wisdom. He is said to have fortified London and rebuilt it in a splendid manner. He held a council at Chelsea in 898 to discuss the rebuilding and the development of the port. The city became impregnable, and never again yielded to a siege. It did notable service in defeating the Danes in 894 and 896.

London's submission to William the Conqueror completed his victory at Hastings, but he did not trust the citizens, and erected the Tower to overawe them and to protect the city from invasion. William Rufus made heavy demands for his buildings in London and Westminster, and a great fire in 1092 destroyed almost the whole city. The heavy exactions led to much discontent and to the formation of an oligarchic party which aimed at a municipal form of government. The city was attracting merchants from all parts of Europe, who found it a more convenient centre for business than their own towns. Mr. Page says the Londoners obtained their independence bit by bit. They secured one concession after another, until at the end of the twelfth or beginning of the thirteenth century their outstanding claim centred round the question of taxation.

Mr. Page devotes a chapter to the sokes of London—districts over which private jurisdictions extended. Alfred granted blocks of more or less vacant land between the central settlement and the walls. His successors probably continued this mode of development. His great-grandson Edgar seems to have established the wine merchants of Rouen in the Vintry, and the merchants of Cologne, afterwards known as the Hanse merchants, at Dowgate. At first the cathedral of St. Paul's served the whole city, but as the sokes developed churches were built for their use. 'With a few exceptions all the hundred and twenty closely packed churches of London were originally built before 1200.' The majority were erected two centuries earlier. The three principal schools were St. Paul's, Holy Trinity, and St. Martin's. The Chancellor of St. Paul's was master of the schools. Two chancellors in the early part of the thirteenth century were eminent judges, and some of the canons were famous lawyers. The School of Law at St. Paul's was naturally very strong. The wards were originally devised for military purposes. The portreeve seems to have been the official of the city until the time of Cnut, when the staller, or lord of the stable, came into power. Mr. Page throws much light on his office and on the early government of the city. William the Conqueror

abolished the office of staller and introduced the Norman offices of constable and judiciar. The chapter on some governing families of London is of special interest, and the volume closes with a sketch of the growth of the city which shows that all the main arteries and many of the lesser lanes were well established in the twelfth century.

JOHN TELFORD.

A FAR-FAMED ARCHAEOLOGIST

DR. SAYCE'S *Reminiscences* (Macmillan & Co., 18*s.* net), will do much to promote the study to which he has devoted a long lifetime. The volume seems to have been suggested by his younger brother, who did not live to see it published, and grateful recognition is made of the unstinted help of his old friend, Mr. George Macmillan. It is a fascinating record. The writer was born in 1845, 'a sickly, puling child,' whose life was despaired of in infancy and who had many a sharp struggle against lung trouble in later years. But nothing daunted his courage or sapped his ardour as an explorer. Every page of his *Reminiscences* shows how he has been trusted and beloved by archaeologists of other countries as well as his own. His gallery of portraits includes a host of noted men and women, and his rapid movements from Oxford to the countries round the Mediterranean, as well as to America and Japan, keep a reader's interest on full stretch from first to last. He had confidently expected to follow Dr. Pusey as Regius Professor of Hebrew, and Mr. Gladstone lived to express his regret long afterwards that he had listened to other counsels. But that disappointment left Dr. Sayce free to live much in Egypt and to do the special work which won recognition in his appointment as Professor of Assyriology in the University of Oxford. No one has done better service to Christian Archaeology. His books have been in all hands, and his attitude after the discovery of the Tel-el-Amarna tablets expressed his conviction that 'merely subjective criticism of ancient literary documents was a worthless pastime.' He has often been in advance of his time, but for that we are the more his debtors. We owe him warm thanks for these intimate and delightful *Reminiscences*.

Il Risveglio (October).—This little monthly—*The Awakening*—is published by the Methodist Church in Italy and is winning its way into circles where its witness is greatly needed. It has articles on 'Mazzini and Christianity,' on 'Faith and Justification: an Analysis of Catholic Doctrine,' and many notes of interest to all who feel the importance of evangelical work in Italy. The sum of 8*s.* 6*d.* sent to the Rev. E. J Bradford, 4 Via Villa Madame, Rome, will bring it to any English reader for the year.

*** In reference to Mr. North's note on 'The Higher Criticism in Relation to the Pentateuch,' which appeared in our last issue, Professor Mackay tells us that Dr. Naville did not refer to the *Century Bible*, but to a different work, the *Bibel du Centenaire*.

Recent Literature

THEOLOGY AND APOLOGETICS

The Spirit in the New Testament. By Ernest F. Scott, D.D. (Hodder & Stoughton. 7*s.* 6*d.* net.)

Professor Scott says in his Preface that if our religion has been able to maintain itself under the altered conditions of the last century, when the social order has undergone profound changes, the knowledge of nature immensely widened, and the documents of the faith subjected to critical inquiry, this has been chiefly due to the doctrine of the Spirit inherited from the early Church. The conception passed over into Christianity from the Old Testament, which had taken it from primitive religion. 'As we approach the close of the Old Testament period the Spirit is conceived in an almost mystical fashion as the power which makes for righteousness, holiness, fellowship with God.' In later Judaism Scripture took the place of the Spirit. The idea of the Logos, offered by Greek philosophy, was better adapted for cosmic speculation. 'Some effort was made to correlate the Spirit with the Logos, but in philosophical thinking the Greek idea finally prevailed.' In the Synoptists Jesus makes few references to the Spirit who *rested* upon Him, so that 'He was unconscious of its presence.' Professor Scott seems to us to minimize these references and not to give adequate weight to the passages in St. John. He states that the doctrine of the Spirit was cardinal for the Church almost from the beginning, and that was manifestly due to the teaching of Christ. For Christian thought the Spirit was inseparable from Christ. With Paul the Spirit was conceived as the source of all Christian thought and motive and activity. The earthly nature is transformed by the Spirit and wrought into affinity to the nature of Christ. Professor Scott says that the progress of the Logos doctrine made it more difficult to distinguish between Christ and the Spirit, who can do no more than duplicate the work of Christ as 'the Life and Light, the companion and guide and supporter of His people.' But Dr. Scott shows that it was the assurance of the Spirit that enabled the disciples to undertake their tremendous task, and made it possible to apprehend the gospel as an immediate divine message, and to regard Christianity as a growing revelation. The Spirit has always been conceived as the ultimate witness to the truth of the gospel. We are learning that the Spirit's influence extends far beyond that of the Church, which is only one of the channels of His influence. The book is very suggestive, though we think that it is open to criticism at various points.

The Literature of the Old Testament in its Historical Development. By Julius A. Bewer. (H. Milford. 22*s.* net.)

This is one of a series, 'Records of Civilization: Sources and Studies,' issued by the Columbia University Press in New York. Professor Bewer seeks to trace the origin and development of the various books of the Old Testament, and to show how they sprang out of the life and thought of the people, influenced the cultural development of Israel, and were in turn influenced and modified, until finally the great Sacred Bible resulted. He gives chapters to 'Early Poems,' 'Early Narratives,' 'Early Laws,' to 'The Jahwist' and 'The Elohist,' and follows these with studies of the various books in their chronological order. The way in which the book of Job is discussed shows the interest and value of such a companion to the Old Testament. Professor Bewer says a new epoch, not only in literature, but in religion, began with the rise of the literary prophets, who ushered in the greatest movement in the spiritual history of mankind. 'It was a great day for religion when, at a harvest feast in Bethel about 750 B.C., Amos chanted before a vast assembly the funeral song of Israel:

> The virgin of Israel is fallen,
> She shall no more rise.

'Nothing could have been more startling and absurd, if not blasphemous, than the quickly following announcement that Yahveh Himself would deal the death-blow to His people.' The book is written from the standpoint of the Higher Criticism, but it is a stimulating study which will be prized highly by even those who do not feel able to accept all its conclusions.

Brotherhood in the Old Testament. By Arthur S. Peake, M.A., D.D. (Hodder & Stoughton. 2*s.* 6*d.* net.)

This is the John Clifford Lecture for 1928, and expresses Dr. Peake's sympathy with the Brotherhood Movement and with the work of its secretary, the Rev. Tom Sykes. He points out in his introductory pages that the immeasurable differences between the very simple society of the Old Testament and our own vast, complex, and highly organized system must not lead us to depreciate the significance of Israel's sacred literature for our own problems. Much can be used just as it stands because it is the expression of those principles of righteousness which in all generations are the same. Dr. Peake passes in review the political and social development of Israel, and discusses its attitude to the family, to slavery, friendship, the poor and defenceless, to humanitarianism, the administration of justice, war and peace, in a lucid and suggestive way. A valuable section deals with the relations of Israel to other peoples, drawing special attention to the book of Jonah. The closing chapter on the teaching of the New Testament regards Christianity as a great tide of redemptive energy which renews our exhausted vigour, a fountain of living

water, cleansing even our most secret thoughts. The book is an important contribution to a practical subject, and it is full of interest from first to last.

The Mystical Element of Religion. As Studied in Saint Catherine of Genoa and her Friends. By Baron Friedrich von Hügel. 2 vols. (Dent & Sons. 85*s.* net.)

Baron von Hügel's masterpiece produced a great impression when it first appeared in 1908. Four months later it was reprinted, and now we have a second edition. The author tells us in a new Preface that its vitality has greatly consoled him. During the fifteen years Father Tyrrell has gone, who had been so generously helpful as to the mystical states, as to Aquinas, and the form of the whole book. Abbé Huvelin, whom the Baron regards as 'the greatest manifestation of the spirit of sheer holiness' which he has been privileged to watch and be moved by at close quarters, has also gone. The Preface deals with criticisms or suggestions by Bishop Gore, Dr. Boyce Gibson, Père Léonce de Grandmaison, and Mr. Algar Thorold. He adds notes on recent books on the subject. He strongly supports Troeltsch's view as to the slenderness in religious power and fruitfulness of all Hegelian interpretations of religion. Amongst recent writers he finds the deepest and most many-sided philosophical apprehension of what religion really is in Troeltsch's writings. Some misprints have been corrected and about six passages slightly modified in this second edition. The Baron is at work on another big book with much delight, and there is no lay theologian whose writings are studied with more eagerness and profit by the foremost thinkers of our time.

Folk-lore in the Old Testament. Studies in Comparative Religion, Legend, and Law. By Sir James G. Frazer, F.R.S., F.B.A. Abridged Edition. (Macmillan & Co. 18*s.* net.)

The warm welcome given to the abridged edition of *The Golden Bough* has led to the issue of this one-volume edition of the three volumes of *Folk-lore in the Old Testament*. Some chapters have been omitted, most of the rest have been shortened, almost all the footnotes have been left out. The complete work will therefore always be essential for students, but this abridged edition will appeal to the wider circle to which the studies of folk-lore and prehistoric archaeology make a growing appeal. To Bible students this work is of even deeper interest than *The Golden Bough*. It traces 'some of the beliefs and institutions of ancient Israel backward to earlier and cruder stages of thought and practice which have their analogies in the faiths and customs of existing savages,' and sets 'the history of Israel in a truer, if less romantic, light as that of a people not miraculously differentiated from all other races by divine revelation, but evolved like them by a slow process of

natural selection from an embryonic condition of ignorance and savagery.' That is the line along which this investigation proceeds. Sir James Frazer reminds us in his Preface that the comparatively new sciences of prehistoric archaeology and of the study of savage races 'lift to some extent the veil which has hitherto hung over the infancy of mankind; they allow us to pierce, if I may say so, the dead wall which till lately appeared to block the path of the inquirer beyond the limits of classical antiquity; they open up a seemingly endless vista of man's thought and activity as they existed in those dim and incalculable ages which elapsed between the emergence of our species on earth and its full maturity in civilized humanity.' The study is one that never ceases to fascinate, and all who love it will be grateful for this abridged edition.

Introduction to the Old Testament. By Dr. E. Sellin. Translated by W. Montgomery, M.A., B.D. (Hodder & Stoughton. 10*s.* 6*d.* net.)

Professor Peake suggested the issue of this translation, and in an Introduction he gives a brief account of Dr. Sellin and of the significance of his work. He is Professor of Theology in the University of Berlin. His Introduction, of which the first German edition appeared in 1910, represents on the whole the advanced school. He denies the Mosaic authorship of the Pentateuch, and in his monograph on Moses reaches the conclusion that he suffered martyrdom. He, however, accepts the Decalogue and the Book of the Covenant as Mosaic, and more thoroughgoing scholars regard this as an attempt to unite elements mutually contradictory. He thinks we must take far more account of Israel's environment than earlier scholars have done, and holds that eschatology was one of the primitive factors in the religion. The study of the various books will appeal to students, who will be able to examine the evidence adduced for the views here taken. The sections on the Pentateuch and Isaiah are the most important, and the treatment of Job should not be overlooked. Dr. Sellin sees no insuperable objection to the view that the original author inserted the Elihu speeches later as the ripest fruit of his own life of trial, thus softening down the hardness of other chapters. The appendix on the Old Testament canon is valuable, and the bibliography for English readers which Dr. Peake supplies adds much to the completeness of the work. Dr. Sellin's conclusions will not carry conviction to some of his readers, but they are a very real contribution to the investigation of the whole subject.

Some Aspects of Christian Belief. By H. R. Mackintosh, D.D. (Hodder & Stoughton. 7*s.* 6*d.* net.)

We owe much to Professor Mackintosh as one of the ablest and most judicious of our theologians, and this collection of his essays, two of which appeared in this REVIEW, will be of great service to those who wish for expert guidance on subjects profoundly interesting to

Christian thinkers. The first six essays, of a more doctrinal type, appeared in the *Expositor*, and deal with such themes as 'History and the Gospel'; 'Is God Knowable?'; 'Jesus Christ and Prayer.' Two essays are on Ritschlianism, others discuss 'Modernism in the Church of Rome'; 'The Psychology of Religion, Old and New'; 'The Subliminal Consciousness in Religion'; 'Bergson and Christian Thought, and other important topics.' Busy men will find here a discriminating estimate of subjects in which they are keenly interested and much in need of guidance. The first essay closes with the view of God as 'the God of history, who in Jesus makes a new start in His connexion with the sinful by altering and rectifying, in ethical and spontaneous ways, the imperfect relationship which had previously obtained.' The article on 'Subliminal Consciousness in Theology' is acute and well timed: 'Your life, writes St. Paul, is hid—not in the abysmal depths of your psychical being, but—with Christ in God. God, writes St. John, not any subliminal self, is greater than our heart.' The full reality of what the believer has become is 'rooted in and constituted by something quite other than the unconscious, whose character by very definition can never be ascertained; it is constituted by the new relationship to Himself in which God has set us through Jesus Christ our Lord.'

Apollinarianism: An Essay on the Christology of the Early Church. By Charles E. Raven, D.D. (Cambridge University Press. 12*s.* 6*d.* net.)

We owe to Origen the first exposition of Christianity as a systematic theory of the universe. With a few exceptions his system is not only orthodox, but the very foundation of later orthodoxy. His theology was debased by successors of shallower and less devout minds, and led to a reaction from abstract speculation to the practical study of human need, from the Logos incarnate to Jesus the Son of Man. The condemnation of Paul of Samosata was the most notorious event of the time for the Christian world, yet the city of Antioch, which had witnessed the scandal of his bishopric and of his excommunication, dared to revive and perpetuate during two centuries of conflict the characteristic features of his theology. Apollinarius of Laodicea challenged the Christology of Antioch, and began the controversy which, after three campaigns, finally rent the Church in sunder. Apollinarius was a man of unblemished character, with the scholar's passion for truth and the saint's confidence in righteousness. Athanasius and Basil recognized him as the leading expert of the day in matters of doctrine. The sum of his heresy is his denial to Christ of a human mind or spirit. The centre of His personality was divine, not human. Dr. Raven says, 'If Apollinarius was justly condemned, Antiochus and Cyril and Dr. Bright should be condemned with him.' When he began his study Dr. Raven was himself an Apollinarian in the sense that he believed in the impersonal humanity of our Lord, but his investigation has forced him to the conviction

that both in its ancient and modern form Apollinarianism is untenable.

A Psychological and Poetic Approach to the Study of Christ in the Fourth Gospel. By Eva Gore-Booth. (Longmans & Co. 8*s.* 6*d.* net.)

The writer tells us that she was 'for many years so blinded and befogged by false psychic vibration as to be unable to believe in the reality of any divine light or life at all; and was even positively convinced that God did not exist, and that there was no life after death.' The 'vivid presence and message from one who was dead' shook her conviction, and 'the astounding, overwhelming knowledge of Jesus Christ came over me in a flood of light.' Her book offers to others the result of her study of the New Testament, her prayer and experience. A series of explanatory essays work out the idea of the threefold in God and man—truth, love, and life—and then these principles are applied to the interpretation of the Fourth Gospel. We do not think that it is very convincing or helpful. Christ's remaining two days where He heard of the sickness of Lazarus is 'an insistence on the necessity of a time interval, symbolizing that it is "on the third day" that all men rise to eternal life. Also that we cannot do so without responding here to the three vibrations of God with: (1) Animal Life and Hope responding to Life. (2) Human Mind and Faith responding to Truth. (3) Love responding to Love.'

Ministerial Commission. By the Rev. C. Sydney Carter, M.A. (Longmans & Co. 2*s.* 6*d.* net.)

Since his retirement from the rectory of Aston Sandford, Mr. Carter has devoted his leisure to the study of this subject in its bearings on the problem of Christian Reunion. He seeks in this volume to present clearly and concisely the contemporary view of the authority, purpose, and work of the official ministry of the Christian society during the main stages of its growth. He finds no evidence in the New Testament and the sub-apostolic Church that any special form of ministerial commission was regarded as the necessary channel of divine grace or as a vehicle for the operation of the Holy Spirit. Nor was any special form of Church organization required in the apostolic age as a condition of fellowship between the different local Churches all making up the one Body of Christ. In the present day he feels that the only possibility of a *rapprochement* with the Roman Church is on the basis of a humiliating surrender and an unlawful sacrifice of scriptural truth. The prospect is more hopeful when we turn to the Reformed Trinitarian Churches. 'They have never been disunited on any fundamental question of doctrine. The Anglican Church has never taught that episcopal Orders are essential to the performance of a valid ministry or sacrament, and the various bodies which separated from her did so on minor matters of discipline and ceremony.' The subject is handled in a catholic temper, and we trust the little book will have a wide circle of readers.

The Religion of Jesus and the Faith of Paul. By Adolf Deissmann, D.D. (Hodder & Stoughton. 7*s.* 6*d.* net.)

These lectures were delivered at Selly Oak last February and March, and are translated by Professor W. E. Wilson. They are divided into two parts: Communion with God in the experience of Jesus and Communion with Christ in the experience of St. Paul. The first part is the most difficult. Dr. Deissmann feels that after the last years of darkness and misery a new *parousia* of Jesus Himself has begun. He hopes for a time of new enthusiasm in Jesus which will lead to a new revelation of Jesus Himself. He is greater than the tradition about Him, which is only the last echo of His words, the mirror of Himself. St. John's Gospel and the other Johannine writings are a great synthesis of the Synoptic Jesus and the Pauline Christ. Our Lord's relation to God is largely one with the question: How did Jesus pray? His communion is a fellowship of love with the Father, and a fellowship of will with the Lord. He shows us that the kingdom of God is still to come and is 'a new condition of affairs in the world, produced by power from the other world.' 'The originality of Jesus lies in the comprehensive uniqueness of His inner life; the new, the epoch-making thing, is Himself.' Paul's communion with Christ began at Damascus. There he gained the assurance 'Christ in me' and 'I in Christ' which is the really creative power for his religious thought and language. Paul's mysticism is that of a prophetic mind trembling in the presence of God. It remains for not only theologians, but also poets, artists, and musicians, above all for all real believers, to realize for themselves Paul's Christ-mysticism. St. John is a true interpreter of that mysticism which he also combined most closely with ethics. The lectures are rich in thought and beautifully expressed.

The Acts of the Apostles. Translated from the Codex Bezae, with an Introduction on its Lucan Origin and Importance. By Canon J. M. Wilson, D.D. (S.P.C.K. 8*s.* 6*d.* net.)

The problem of the origin and reconstruction of the Western text is growing more pressing and promises to yield some important results. Canon Wilson gives a full account of Codex Bezae and adopts the hypothesis that it is a fuller version which St. Luke himself reduced to the form which is now translated in our Authorized and Revised Versions. The Bezan text gives a strong impression of personal knowledge, and would fix the date of the Acts to about A.D. 57 to 59. St. Luke's Gospel would be written in 56 or 57. St. Mark and Q would be still earlier. Canon Wilson has some most interesting notes on Manaen, the foster-brother of Herod the Tetrarch, and on c. xv. 28, 29, where the Bezan codex says nothing of 'things strangled,' but prohibits things sacrificed to idols, blood, and fornication. Blood he takes to mean murder, and thus the decrees of the Council at Jerusalem are not food-laws but great moral laws. It is a little book of deep interest and importance.

A Large Room. By the Rev. S. C. Carpenter, B.D. (Longmans & Co. 6*s.* net.) The Vicar of Bolton's 'Plea for a more inclusive Christianity' was written before he left his tutorship at Selwyn College in October, 1922. It seeks to indicate the nature of complete churchmanship, and suggests that we are apt to attach too much importance to preferences which arise from temperament or early associations, and not enough to considerations of truth. Mr. Carpenter sketches in eight chapters the Catholic and Evangelical characteristics of Christianity which 'overlap and are to a very great extent identical,' and inquires what difference the outlook and method of Liberalism make to the view of the Bible. 'The Bible of a critically-minded Christian is a lantern, not only to his feet, but to his head. We read the Bible now like any other book, and we find that no other book is like it.' The discussion of 'some experiments' is of much interest. Reunion and the ministry of women are frankly discussed in this able and timely book.—*Imperialistic Religion and the Religion of Democracy.* By W. Adams Brown, Ph.D., D.D. (Hodder & Stoughton. 7*s.* 6*d.* net.) Dr. Brown takes up the discussion where William James left it in his *Varieties of the Religious Experience.* He deals with the attitudes of religious people to society and the institutions it creates, which James expressly excluded from his consideration. Dr. Brown finds three types of religious experience which he calls imperialism, individualism, and democracy. The Roman Catholic Church is taken as an example of the first. As a transient type it has performed useful, possibly indispensable, services. It has disciplined undisciplined races, subdued rebellious wills, and been a civilizing and humanizing agency. There are men and women whose needs will always be met by such a religious type. The individualistic type becomes a menace when it claims to be a finality. Either the man is lost in the contemplation of God and is content to let the world go on its way without his help, or he makes his own experience the standard for all. In democratic religion the thought of others enters as an integral part into one's relation to God. Wilfred Grenfell is taken as a type. The responsibility of the individual, the missionary spirit, and the emphasis on fellowship, are also dwelt on.—*Buddhism and Christianity: A Parallel and a Contrast.* By J. Estlin Carpenter, D.Lit., D.D. (Hodder & Stoughton. 8*s.* 6*d.* net.) This Jowett Lecture deals with a great subject in a way that is gathered up in one sentence: 'Shall we not welcome the faith of the Far East as a help in the great providential enterprise of the education of the race?' Both Buddhism and Christianity seek to effect man's deliverance from sin; both present a Person as an object of faith, who in a human life devotes himself to teaching. Both result in the creation of religious communities for the maintenance of the spiritual life of their members. There are many diversities between the two which every Christian feels conscious of, but it is well to be led to look at the points of agreement which bear striking testimony to the fact that God has never left Himself without witness.

Christ Pre-eminent. Studies in the Epistle to the Colossians. By W. H. Griffith-Thomas, D.D. (Chicago: Bible Institute Colportage Association. $1 net.) 'Ephesians and Colossians represent the highest, fullest, richest presentation of Christianity. Just as Romans tells us how to enter into fellowship with Christ through the gospel, so Ephesians and Colossians tell us how to abide therein. First we come out of bondage and then we are brought into the banqueting-house.' That is the note of this set of studies. They are not only scholarly but practical, and are arranged in a way that will be a material help to preachers and teachers. It is full of suggestion for all devout readers.—*The Week of Our Lord's Passion.* By E. Theodore Carrier. (Epworth Press. 2*s.* net.) These six addresses have a purely devotional purpose, but they are rich in thought and knowledge. Not a word is wasted, and there is a grace and tenderness which show how deeply the preacher's own heart has been moved by his theme. The portraits of the apostles are beautifully drawn, and the suggestion as to the man who lent his guest-chamber to Jesus will provoke thought. It is a little book that will win its way to many hearts.—*The Fourfold Evangel*, by Thomas Stephenson, B.A., D.D. (Epworth Press, 2*s.* 6*d.* net), is a short outline of gospel study intended for readers of the English Bible who wish to investigate the subject for themselves. Dr. Stephenson entirely refuses to surrender the historical value of the Fourth Gospel, which he believes to be the key to the full understanding both of the history and teaching of Jesus given in the Synoptists. It is a manual which many will regard as priceless.—*Handbook to the New Testament.* By Howard J. Charter, B.A., B.D. (Christian Literature Society. 1*s.* net.) The writer is a Baptist missionary in Ceylon, and the book has grown out of work done with his theological students. After a brief account of the formation of the Canon and a valuable chapter on the Gospels, the books of the New Testament are taken in order and a very useful analysis is given of each. Mr. Charter dates the Epistle of St. James A.D. 50, Thessalonians 53, and St. Mark's Gospel 65–66. The book will be of real service as a general introduction to the study of the New Testament.—*The Realm of God.* By L. E. Bennett, M.A., B.D. (Hodder & Stoughton. 7*s.* 6*d.* net.) The Master of King's College, in the University of Queensland, sets forth the kingdom of God as a sublime cause which challenges us to establish its sovereignty in the modern world. He feels that in Christ's conception of the Kingdom there is a world of meaning that has not yet been satisfactorily expressed. The conception runs through the whole of the New Testament, and calls to-day for the best that we have. The Christian salvation is the birth of a new spirit within us, a spirit that will immediately reach out to a larger life in its fellowship with other souls. The Kingdom is a practicable ideal whose realization should enlist the enthusiastic service of all people of goodwill. It is a book which calls to high spiritual adventure.

The Necessary Existence of God. By W. H. Gillespie. (T. & T. Clark. 6*s.* net.) This is the last of five books prepared by Mr.

Urquhart on behalf of the trustees of the late Mrs. Gillespie. The work has been for many a real aid to faith. It was published in 1848, and Professor Mackintosh in his Foreword and Mr. Urquhart in his Introduction bring out the special features of the work. 'The defects of former *a priori* arguments are reviewed, and proofs of God's existence offered by such writers as Locke and Clarke are submitted to detailed scrutiny.' Messrs. Morgan & Scott send us five of their publications. *Let us Go On*, by W. H. Griffith-Thomas, D.D. (5*s*. net), sets forth 'The Secret of Christian Progress in the Epistle to the Hebrews.' It amplifies lectures and Bible readings on 'one of the greatest and most important' Epistles in the New Testament. After an introductory section expositions are given of the Epistle which are full of suggestion for devotional readers. It is the work of a scholar and a well-trained master of theology.—*The Lord Cometh*, by Christabel Pankhurst, LL.B. (3*s*. 6*d*. net), seeks 'to draw attention to the biblical prophecies which tell of the future now immediately before us.' The writer, on whom the conviction first dawned in 1918, holds that the signs of the times witness irresistibly to the truth that Christ is coming, and coming soon. 'The world has nearly run its course. It has got beyond human statesmanship. Its one hope is Christ.'—*The Greatest Force on Earth*, by Thomas Payne, D.D. (2*s*. 6*d*. net), sets forth the power of intensified prayer as shown in Bible scenes, and gives modern instances of apostolic prayer-life in operation. It is a book that will give new energy and expectation to praying souls.—1,001 *Bible Problems*, compiled and arranged by Rev. T. H. Darlow, M.A. (1*s*. 6*d*. net), appeared first in the *Daily Express* for Saturday, the answers being printed on the following Monday. They are intended to encourage people to make themselves familiar with the Bible. Mr. Darlow rightly holds that 'a sound working knowledge of Scripture is the surest antidote to modern superstition and fanaticism.' The questions are short and the answers are shorter, but to go through the book will be a real Bible education.—*A Caution against Christian Science*, by H. Robin Tourtel (3*d*. net), uses strong words to show the real nature of a science which is 'not Christian at all, but anti-Christian.'

Messrs. Hodder & Stoughton are issuing a series of 'Tracts for the Times' which represent the Anglican Evangelical Group Movement. Sixty have been arranged, and are to be completed early in February. They are neat pamphlets sold at threepence each, and deal with The Church of England; Evangelicals and the Green Book; Liberal Evangelicalism; The Church and the New Testament; Prayer Book Revision, by Canon de Candole; The Person of Jesus Christ and Reservation, by Canon Storr; and The Church in History. They are important manifestos, concise, clear, and weighty, and both the subjects and the names of the writers will give them wide appeal to thoughtful readers who are deeply concerned as to the evangelicalism of the Church of England.

Messrs. Skeffington & Son send us some helpful volumes. Mr.

Faithfull's sermons *The Word of Christ* (5*s*. net) are evangelical, practical, and thoughtful. New Testament subjects predominate, and effective use is made of gospel incidents. The clear and homely style well befits the topics treated in the volume.—*The Shepherd of the Nations* (3*s*. 6*d*. net) is by David L. S. Pocock, British chaplain at Berlin. He dedicates his book to the memory of the Empress Frederick, who founded St. George's English Church in that city. The addresses lay stress on the broad and world-wide teaching of Christ, and have, as the Regius Professor of Theology at Oxford says, a quality which is all their own. They deal with many important questions in a clear and suggestive way. It is a wise and helpful book.—*Strait Gait* (2*s*. 6*d*. net) seeks to enforce the standard of conduct enshrined in the Lord's Prayer. 'It quarrels with no creed, and should harmonize the most difficult doctrine. It is healthy and robust, able to stand any climate and attain any age.' The numbered sections put their points clearly and persuasively and never wander far from the gospel story.—*The Church's Message from Advent to Advent*, by Vivian R. Lennard, M.A. (6*s*. net), gives thirty-three sermons for the Sundays from Advent to Ascension. There are also sermons for Christmas Eve, Christmas Day, Good Friday, and Easter Eve. They are really helpful messages, full of evangelical teaching applied to daily life and the formation of character.—*The Problem of Human Immortality*, by Charles Magraw (2*s*. net), welcomes psychical research, and shows that materialism robs the beauty of holiness, the divinity of truth, the grandeur of self-sacrifice of all rational explanation. He bases the belief in immortality on God's love for us. It issues in human goodness. 'We must believe in the supreme value of love and self-sacrifice, sure pledges of our immortality. Then will human life be transfigured to the likeness of the divine.'—*Metaphysics of Life and Death*. By W. Tudor Jones, M.A., Ph.D. (Hodder & Stoughton. 3*s*. 6*d*. net.) This volume of the Library of Philosophy and Religion is addressed to thinkers, but its positions are so clearly stated that young readers will be both interested and helped. In the best teaching of science there is enough to carry the mind a long way towards religion. Mind is as real as any object in the external world, and the higher it is developed, the further it gets from physical objects. The personality passes into a spiritual world. The individual 'becomes absorbed in the spiritual evolution of his soul, and is convinced from the very depth of his personality that such an evolution can never come to an end and consequently that death does not count at all.'

Highways and Byways in the Spiritual Life. By Janet E. Stuart. (Longmans & Co. 6*s*. net.) The *Life* of this Catholic lady made a great impression, and this set of papers, edited by her biographer, will appeal to a wide circle. It has a striking variety of subject, a deft literary touch, and much that is suggestive and helpful. Cardinal Bourne says in his Preface that she had few free moments, but she seized every one of them to write what might help members

of her religious family. Protestant readers will not share some of her views, but they will learn many things from the studies.—*Prayer Book Revision and Christian Reunion.* By F. C. Eeles. (Cambridge University Press. 8*s.* 6*d.* net.) The assimilation among many Anglo-Catholics to Roman practice, both in rite and in ceremony, has greatly disturbed many members of the Church of England. Mr. Eeles criticizes some proposed schemes of Prayer Book revision, and thinks that sound liturgical study, coupled with a humility that does not despise little things, would go far to promote peace. Such an expert study of this desires careful attention.—*Book of Revelation: Theory of the Text: Rearranged Text and Translation: Commentary.* By John Oman. (Cambridge University Press. 7*s.* 6*d.* net.) The Principal of Westminster College has been led to three main conclusions about 'Revelation': the style and thought alike guarantee unity of authorship; the literary sources are almost entirely the prophets, and most of all Daniel; the visions are transparencies of what are for us abstractions, but what were for the ancient world concrete, if ideal, realities. He was led to notice the uniform length of the sections, and reached the conclusion that the sheets of the MS. had become disarranged, and that the editor's glosses show mistaken ideas about the meaning of the book likely to cause mistakes in his arrangement of sheets which were in disorder when they came into his hands. The prologue i. 1–8, the epilogue xxii. 18, 19, and the only additions of any length in the body of the work (vii. 5–7, viii. 7–12) he ascribes to the editor. The student will be impressed by the uniformity of the sections as here printed. Dr. Oman has already won the support of some capable critics, and his theory will have to be reckoned with by future commentators.—*In and Around the Book of Daniel.* By Charles Boutflower, M.A. (S.P.C.K. 16*s.* net.) Dr. Pinches says in the valuable Preface to this volume that a reader will probably come to the conclusion that there is no more interesting examination of the Book of Daniel. It is written in defence of the old view, and holds that the critical solution does great violence to the book as a whole. The symbolism of the four kingdoms of chapter ii. is discussed, and the inscriptions of the Neo-Babylonian Empire are adduced in strong confirmation of the story of chapter iv. The personality of Nebuchadnezzar, Belshazzar, Darius the Mede, the chronology of the seventieth week, and all the problems of the book are discussed at length. The evidence from language and from the use of foreign words is well brought out. It is a careful and well-supported argument, and all the more cogent for its own higher criticism of chapter xi.—*The Christian Faith and Eternal Life.* By G. E. Horr. (Milford. 4*s.* 6*d.* net.) The Ingersoll Lecture for 1923 only covers fifty-three pages, but they are all golden. The Christian faith as to eternal life is a conviction woven of many strands. The advance of ethical monotheism led to a strong conviction that there is a blessed future for loyal spirits, who share the glory of the divine fellowship. 'Jesus stamped with His approval these great persuasions, and clarified them by His revelation of the character of God.'

HISTORY, BIOGRAPHY, TRAVEL

Some Authors. A Collection of Literary Essays, 1896–1916. By Walter Raleigh. (Clarendon Press. 15*s*. net.)

English literature owes no small debt to Sir Walter Raleigh, and this volume will increase it. It is a school for critics where one learns to admire the catholicity and sound judgement as well as the ripe and well-digested learning of the Professor. He entertained the idea of gathering together some of his occasional essays, and left a number of lists of various dates and the title under which these papers are now published. The selection has been made with a view to those lists and a wish to bring together all the essays in literary criticism that are difficult of access or scattered in divers editions. We begin with Boccaccio, whose secret is that of air and light. 'A brilliant sunshine inundates and glorifies his tales. The scene in which they are laid is as wide and well ventilated as the world. The spirit which inspires them is an absolute humanity, unashamed and unafraid.' We should have liked a word or two more about the character of the stories. Many of them, he says, were plain, broad folk-stories, but he 'never uses a coarse word.' 'He has the elixir of life; he is eternally joyous and eternally young.' Don Quixote comes next. The saints of the Church Militant would not fail to discover the religious kernel of the book. 'Above all, they would appreciate the more squalid misadventures of Don Quixote, for, unlike the public, which recognizes the saint by his aureole, they would know, none better, that the way they have chosen is the way of contempt, and that Christianity was nursed in a manger.' The longest essay is an illuminating account of Sir Thomas Hoby, who was ambassador to France and died in 1566. His translation of Castiglione's *Book of Courtiers* opens the way for a study of the Renaissance which is of special interest. 'John Dryden and Political Satire' was the Henry Sidgwick Lecture delivered at Newnham in 1918. Congreve said Dryden was the most modest man he ever knew. He is one of the most reserved of poets, and has no endearing indiscretions. He deals almost exclusively with public affairs, and the ugliness and squalor of personal hostility cannot live in the tonic atmosphere of his great satire. There is a fine essay on 'The Battle of the Books,' and Robert Burns is discussed with insight and sympathy. William Blake is another masterly study. His world of overlaboured giants is 'a nightmare, broken by sudden miracles of spiritual insight, and irradiated by wonderful gleams of tender memory, coming far and faint from that world of sense which, in his later speculations, he despised.' Shelley, Matthew Arnold, and Burke are also discussed in a way that is wonderfully suggestive. The whole book is marked by rare knowledge and true insight.

Tales of Travel. By the Marquess Curzon of Kedleston. (Hodder & Stoughton. 28*s.* net.)

Lord Curzon has gained distraction from official responsibilities by living over again the experience of days when he found the chief zest of life in travel. He wanted to see the beautiful, romantic, and, above all, the ancient things of the earth, and to form an opinion on the Eastern responsibilities and destinies of Great Britain. The subject had absorbed him from boyhood, and his books on the subject have a high reputation. Here he does not repeat himself, but recounts some experiences of those days which keep alive details that otherwise might be forgotten. 'The Drums of Kairwan' describes a journey to that once famous city, where he witnessed the amazing fêtes of the dervishes, who crunched mouthfuls of glass and wounded themselves with knives and skewers. It is an appalling record. The fortnight which he spent as guest of the Amir of Afghanistan is a study of human nature which it would be hard to match. The Amir talked freely to his guest, and instances are given of his sardonic and fearful cruelty. The vocal Memnon at Thebes is discussed, and the passages from ancient travellers bearing on it are considered. There is a fine account of the Falls of the Zambesi, and a paper on great waterfalls which gathers up many facts which are not easy to find elsewhere. The shorter papers on the death-bed of Sir Henry Lawrence and Napoleon's billiards-table show with what care Mr. Curzon studied all available records before he visited these scenes, and was able to set the very custodians right on important points. 'Pages from a Diary' and 'Humours of Travel' are brief papers of vivid interest, and the study of 'The Singing Sands' of various countries is full of information on this strange subject. Lord Curzon has been able to draw upon notes made at the time when he visited the scenes described, and his book shows what a preparation his experiences have been for his invaluable service at the Foreign Office. The tales are told with a zest which the reader not only feels but shares.

Four and Twenty Minds. By Giovanni Papini. Essays selected and translated by Ernest Hatch Wilkins. (Harrap & Co. 10*s.* 6*d.* net.)

Papini's *Life of Christ* has brought him so prominently before the British public that this volume is sure of a welcome. It certainly deserves it, for the studies are both discriminating and felicitous in phrase and style. They are selected from three of his volumes, and the translator has endeavoured to find the true English expression for Papini's thought. There can be no question about his success. It is a pleasure to read the essays and to get such vigorous criticism and warm appreciation from an Italian thinker. Dante's *Divine Comedy* is described as 'an anticipatory Last Judgement.' Michael Angelo's work in the Sistine Chapel is the only worthy illustration

of it. The study of Bishop Berkeley is a fine piece of work. Herbert Spencer does not fare so well at the hands of the critic, who regards him as 'a middle-class spirit without courage and without audacity.' Croce's *Breviary of Aesthetic* is severely handled, and *Hamlet* still more severely. 'For us,' he says, 'the death of Shakespeare is beginning now.' There the critic will not carry conviction to English minds. He is an enthusiastic admirer of Walt Whitman, to whom as a youth he owed the discovery of poetry, and Jonathan Swift is to him one of the four greatest writers of England. 'Shakespeare and Carlyle are of the same company.' Maeterlinck finds no favour in Papini's eyes, but he acknowledges a debt of love to Nietzsche. The studies of less-known writers are of special interest, and the book as a whole will stir many minds and provoke many controversies.

Carlyle till Marriage (1795–1826). By David Alec Wilson. (Kegan Paul & Co. 15*s*. net.)

During his official work in Burma Mr. Wilson gathered up a vast collection of material about Carlyle, and on his retirement in 1912 he allowed himself ten years to put the results of twenty-two years' study into order. He is severe in his condemnation of Froude, whom he regards as the dupe of a knave, and a bore, who 'tried to be an imitation Carlyle, but was rather like a counterfeit.' Mr. Wilson has visited the scenes of Carlyle's early life and talked matters over with David Masson and scores of men who knew him. He thinks sincerity was his supreme attainment. 'His philosophy had nothing new, but he was the Rembrandt of writers, and in the great pen-portrait gallery of his works there may here and there loom greater men than himself, but not one more amusing.' The story is told in short chapters, and with a wealth of detail which makes every stage of his development at Ecclefechan, at school, and at the University, of his early literary struggles, and his protracted courtship, more vivid than we have ever felt them to be before. One's respect for his father deepens, and his pride in his son's scholarship and fine sense was keen. Carlyle's friendship with Irving was very intimate, even when their theological views were wide apart. As a young man Carlyle 'was first-rate commonplace, and hardly peculiar at all, and had the sense to congratulate himself on being saved in that way from many of the poet's temptations. . . . He continued growing wonderfully, but as yet and for a long time to come he was merely like the best of his neighbours.' He distinguished himself in mathematics at the University, and was for some time tutor to Charles and Arthur Buller, who were greatly attached to him. His translation of Wilhelm Meister, his life of Schiller, and other German studies laid the foundation of his literary reputation, and he was at last in a position to marry. His wife would have liked to live in London, but he felt that it was 'not worth looking at for above a week.' He agrees with Cobbett that it is a wen. 'It is

a monstrous wen! The thick smoke of it beclouds a space of thirty square miles, and a million of vehicles, from the dog or cuddy-barrow to the giant wagon, grind along its streets for ever. I saw a six-horse wain the other day, with, I think, number 200,000 and odds upon it!' He felt the excitement was pleasant as a transitory feeling, but much against his taste as a permanent one. He would much rather visit London from time to time than live in it. Carlyle's taste in houses was 'the easiest thing on earth to fit. Quietude by night—such that I can sleep in it—this is fully nine-tenths. In all other points my toleration is boundless.' The volume closes with their wedding on October 16, 1826, and their arrival that evening at their first home, 21 Comley Bank, Edinburgh. We shall eagerly expect the other three volumes which Mr. Wilson contemplates, and if they are as interesting as the first they will be read with real pleasure.

Greek Religion to the Time of Hesiod. By A. le Marchant. (Sherratt & Hughes. 7*s.* 6*d.* net.)

This study of Greek religion seeks to set forth some of its early elements, with the aspirations that broke through them and the failures that attended them. The story of that development has been 'largely a matter for dictionaries of archaeology and mythology. It is relegated to the world of the unreal.' Religion arose in Greece without founder or law-giver. It was largely the work of a corporate mind. The change from the nameless deities that filled the world before Zeus sat supreme upon his throne, to named deities presupposes a religious revolution of which Dodona preserved the memory. Ghosts came before the gods, little gods before great ones. These positions are supported by extended quotations from Greek writers. Human sacrifice represented the dark side of religion, and though Greek writers are reticent about it, 'the silence indicates that there is something to be silent about.' The Greek received the vision of life beyond the grave earlier than the Jew, but never made so much of it. Nor did he give it, as did the Jew, a strongly moral significance. Two chapters describe the invasion of the Olympians and their gifts. These gods brought a large measure of intellectual order into religious life in Greece. They did not reduce the theogony into a single unity, but they made it into a single constellation. Man could pay them homage without suffering degradation; his mental vision was directed upwards instead of downwards. Special attention is given to Homer's work as theologian, his conception of man's attitude towards the gods, and towards his fellows and his eschatology. Hesiod's position as theologian is also clearly brought out. The moral advance, however, failed to create an intellectual order, either on earth or in heaven. The Greek ideal was the attainment of the fullest culture; the calling of the Jew was spiritual, and 'his history through affliction and suffering was its preparation,' and 'to-day, while the civilized world is repeating the Decalogue of the

Jew, breathing the hopes of his prophets, and endeavouring to build the world of which he dreamed, few but the student know the words of Homer, who gave being to the gods of Olympus; or of Hesiod, who gave them a theology.' It is a learned and impressive survey, but we wish that the Greek passages had been translated.

The Pageant of Greece. Edited by R. W. Livingstone. (Clarendon Press. 7*s.* 6*d.* net.)

This volume is uniform with that entitled *The Legacy of Greece*, and it is quite as fascinating. It is intended for those who know no Greek but wish to gain some idea of its great writers and their work. It is not a mere anthology, for the selections are pieced together to form a continuous whole and to show the vast intellectual development which started with Homer and outlasted the Roman Empire. No first-class writer before 300 B.C. and whose works survive otherwise than in fragments is overlooked. The introductory chapter dwells on the simplicity or economy of the Greek literature, on its beauty, and on that truthfulness which is the parent, not only of Greek science and philosophy, but also, in part, of its literature. Each selection is prefaced by some account of the writer and his environment. Homer comes first, and sixty-four pages of quotations give a real conception of his power and charm. Lyric poetry is represented by Pindar, tragedy by Aeschylus, Sophocles, Euripides; comedy by Aristophanes; history by Herodotus, Thucydides, and Xenophon; philosophy by the Sophists and Socrates, Plato and Aristotle; oratory by Demosthenes. The selections close with Theocritus and the epigrammatists, Plutarch, and science. Mr. Livingstone has been allowed to use copyright translations by the foremost scholars of the day, and the interest of the volume is increased by views of a Greek theatre and portraits of Sophocles, Plato, and other masters. Many will feel it a delight to have such a view of the glories of Greek literature in one volume. Its production is certainly a notable piece of editorial skill and discrimination.

The Legacy of Rome. (Clarendon Press. 8*s.* 6*d.* net.)

This is a companion volume to *The Legacy of Greece* which was received with such well-deserved favour. The volume has been edited by Mr. Cyril Bailey, Fellow of Balliol, and includes thirteen essays by acknowledged experts and an extended and valuable Introduction by Mr. Asquith. Many illustrations light up the studies and enable a reader to trace the extent of the inheritance which we owe to ancient Rome. The Serena Professor of Italian at Oxford writes on 'The Transmission of the Legacy' through the dark ages to our own time. Dr. Barker deals with 'The Conception of Empire,' then follow studies of Administration; Communications and Commerce; Law; Family and Social Life; Religion and Philosophy; Science; Literature; Language; Architecture and Art; Building and Engineering; and Agriculture. Lists of Books

Recommended for further study of the various topics are given. Mr. Mackail's essay on literature begins by pointing out that the Latin language is still the necessary foundation of one half of human knowledge. The name of Rome is the greatest of the nations of the past. We think, and construct, and express ourselves, both in words and in acts, not like Greeks but like Romans. It is a masterly summary, and each of the essays has its own importance.

Theodore Roosevelt. By Lord Charnwood. (Constable & Co. 7*s.* 6*d.* net.)

Those who read Lord Charnwood's *Abraham Lincoln* will turn to this volume with high expectation, and they will not be disappointed. It is not a biography, but a study of the chief events of Roosevelt's public life and of the circumstances under which he acted, and the motives which shaped his action. A boyish hero-worship has made the task a pleasure, and when Lord Charnwood undertook it he stipulated that he should be amply briefed with the worst that had been said against Roosevelt. His Presidency made his country safer and stronger. He built up the respect in which America was held, and laboured truly for 'the peace of righteousness.' He told Lady Delamere, in a fine letter printed in an Appendix: 'No President ever enjoyed himself in the Presidency as much as I did; and no President after leaving the office took as much joy in life as I am taking.' Lord Charnwood was inclined to agree with those who blamed certain actions taken by Roosevelt, but has been 'forced to the conclusion that the blame comes to nothing when his actual situation is really envisaged.' He places one act among the 'Golden Deeds,' and the doer of it ranks with those 'about whom laudatory rhetoric can be dispensed with.' 'Men have fought as stoutly as he, and more wisely—seldom so consistently for the right. He took life whole, as it offered itself . . . respected worth when it met him, and welcomed friends as God sent them, careless of differences between nations, or between classes, between gentle and simple, between the like and the unlike to himself.' It is a study that will promote understanding and goodwill between our own country and America.

Here and There in the Historic Near East. Impressions and Reflections, 1918–1919. By R. Martin Pope. (Epworth Press. 8*s.* 6*d.* net.)

Mr. Pope reached Salonika in September, 1918, in connexion with the new Army Education Scheme and spent six months in Asiatic Turkey, where he found the soldiers eager to listen to the story of Troy from one who was a lover of Homer and of the poetry of Greece. He describes his travels in a way that almost makes a reader march at his side along the region between Parnassus and Olympus and around the eastern shores of the Aegean. He has much to say about ancient ruins and inscriptions, and accepts Dr. Leaf's explanation

of the great struggle waged at Troy. The world's market was on these plains, and the trade monopoly could only be broken after a fierce struggle for the freedom of the seas by the Greek allies. Constantinople and its surroundings made a great impression on the visitor. The very memory of the views of sky and sea in the suburbs of Constantinople is a joy. 'The coast line from Scutari to the Gulf of Ismid—the most easterly inlet of the Marmora—is a Riviera which gives you a grouping of sea and island and mountain as brilliant in colouring as any scene of the Italian Mediterranean or perhaps of the Pacific.' The closing chapter on 'People, Politics, and Religion' is of special importance. Mr. Pope rarely met a Westerner who had resided in Turkey who had anything but praise for the Turks as a people. A broader and more enlightened system of education would do much to open a new era, but 'Islam does not encourage progressive ideals. There are no signs that she welcomes enlightenment from sources outside her own pale.'

From Augustus to Augustine. By Ernest Sihler. (Cambridge University Press. 12*s.* 6*d.* net.)

The author of these studies has been professor of the Latin language and literature at New York University for thirty years. He brings to bear on the beginnings of Christianity a ripe classical culture which he properly insists is the right equipment for those who undertake the study of early Christian literature, from the Greek Testament onwards. He might have adduced, in support of this view, the work accomplished in this field by scholars like Sir Samuel Dill and Dr. T. R. Glover, but his main concern is with the original authorities rather than with the results of recent scholarship. And the value of these essays, which treat of the contact and conflict of classic paganism and Christianity, lies in the author's citations from writers like Tertullian, Origen, Lucian, Macrobius, Julian, Synesius, and Plotinus, whose original texts are not generally accessible to students of the period. His chapters on 'Neoplatonism,' 'The Era of Diocletian,' and 'The Old Believers in Rome' illustrate the desperate attempt made by the votaries of the ancient polytheism to prop the tottering fabric of paganism when the twilight of the gods had set in and the Goths were threatening the classic lands of Greece and Italy. The essay on 'The Earlier Stages of Augustine' is an admirable introduction to the 'Confessions.' The author's standpoint is a healthy antidote to Gibbon, whose great qualities are cordially recognized. He mercilessly but not unfairly points out the spiritual failure of paganism and classic philosophy, remarking that Christianity 'was then, and is always, reared on a gospel of mighty facts,' with a positive redemption for man's essential sinfulness. In comparison, 'all the dithyrambic flights in Plato's myths are what to a famishing wanderer is some splendid baronial hall hung with arras—figures to look at, nothing more.'

Mélanges Thomistes, publiés par les Dominicains de la Province de France a l'occasion du VIe centenaire de la Canonisation de Saint Thomas D'Aquin (18 *Juliet*, 1828). (Le Saulchoir, Kain. 28 francs.)

This volume of 412 pages is the third issue of the Bibliotheque Thomiste under the direction of M. Pierre Mandonnet, who writes the first section on 'The Canonization of the Saint.' It is published separately at 2 francs 50, and gives a full account of the steps which led to his canonization half a century after his death. The Order of Preachers has never shown any great solicitude for its own glory, and the long delay was in some measure due to the fact that it was a definite consecration of a doctrinal supremacy without parallel in the Christian centuries. The *quodlibétique* disputations of St. Thomas have an important place among his writings, and these are dealt with by M. Destrez in the thorough manner of the Society. St. Thomas' commentary on the Four Gospels, his contribution to the history of the Treatise on Faith and to the history of the Solemn Vow, are the other main contributions to the volume. Eleven other papers deal with his views on the apostles as doctors of the faith, the natural love of God, and other subjects of great interest. Each is the work of an expert, and the whole volume forms a noteworthy tribute to Rome's supreme master in theology. The monograph on David de Dinant and his relation to Albert the Great and St. Thomas is an important addition to the work.

Unity Triumphant. By Elizabeth Herrick. (Kegan Paul & Co. 7*s*. 6*d*. net.)

This is an introduction to the Bahai teachings and a testimony of faith in the revelation of Baha'u'llah, who was born in Tihran in 1817 and carried on his spiritual teaching there. In 1863, in a garden outside Bagdad, he declared himself to be the Expected One whom the Bab, or Gate, born at Shiraz in 1819, had announced in 1844. 'And so great was the power of the Spirit in Him, that during long exile and confinement under the Persian and Turkish Governments, at the instigation of the Mullahs, his influence carried to distant parts of the earth, and drew many on long pilgrimage in search of the Divine Knowledge He had to impart.' Before he died, in 1892, he appointed Abdul-Baha, his son and companion in exile, of whom a portrait is here given, to be his successor. Views are given of the first temples built for the sect in Russia and near Chicago. The quintessence of the teaching is 'that all Revelations of the Truth, past and present, are in harmony.' It is described as the 'Treasury of the Divine Will for this New Age.' Abdul-Baha's addresses in Paris, London, and Liverpool are given, and it is claimed that the principles contain the very essence of peace, individual and universal. It is another sign of the hunger for truth and light which even those who do not share Mrs. Herrick's enthusiasm will be interested in studying.

St. Francis of Assisi. By G. K. Chesterton. (Hodder & Stoughton. 2*s.* 6*d.* net.)

This is the first volume of an attractive *People's Library* edited by Sidney Dark and intended to supply simply written introductions to the study of history, literature, biography, and science. It appeals to the ever-increasing thirst for knowledge which is one of the happiest characteristics of the time. John Drinkwater will write on *Victorian Poetry*, Professor J. A. Thomson on *Everyday Biology*, Frank Rutter on *The Poetry of Architecture*, Mr. Dark on *The Renaissance*, and Mr. Sullivan on *Atoms and Electrons*. Mr. Chesterton writes for 'the sympathetic outsider,' and seeks 'by approaching the great saint's story through what is evidently picturesque and popular about it' to make more clear the consistency of a complete character. He portrays the world St. Francis found, and describes him as the fighter, the builder, *Le Jongleur de Dieu*, and the Little Poor Man. Then he deals with the 'Three Orders,' 'The Mirror of Christ,' 'Miracles and Death,' and 'The Testament of St. Francis.' It is a beautiful study of a saint who was above all things a giver, and cared chiefly for the best kind of giving, which is called thanksgiving. 'Before Dante was, he had given poetry to Italy; before St. Louis ruled, he had risen as the tribune of the poor; and before Giotto had painted the pictures he had enacted the scenes.'

Wordsworth: Lectures and Essays. By H. W. Garrod. (Clarendon Press. 7*s.* 6*d.* net.)

This is an amplification of lectures delivered in Oxford in 1919 at the invitation of the Professor of English Literature. Mr. Garrod says nearly everything by which Wordsworth is supreme was written between 1797 and 1807 in his *decas mirabilis*. *Lyrical Ballads*, the *Poems* in two volumes of 1807, and *The Prelude* contain nearly all of Wordsworth that is supreme, and 'form, as it were, an oasis of power and splendour, amid endless arid tracts of middling performance.' The first lecture deals with 'Biography and Autobiography.' The first Life, by his nephew, Bishop Christopher Wordsworth, is 'dull beyond excuse.' The authoritative *Life* is that by Mr. Harper, and its scope and character are set forth. Mr. Garrod's reading of *The Prelude* makes him feel that Wordsworth understood himself better than even Mr. Harper, and has drawn the lines of his own life with a truer emphasis. After this opening lecture the 'Descriptive Sketches' are studied in connexion with the poet's life, and his Goodwinian period, from 1793 to 1797, is described. In the early part of 1793 humanity and the French Revolution were his sole interest. He could not face Nature and remained in London, but in July he rushed into the country. 'Guilt and Sorrow' and 'The Borderers,' across every page of which Goodwin is written, are then discussed, and a lecture is devoted to the 'Ode on Immortality.' After the ten lectures two important chapters are given to 'The Preface to *Lyrical Ballads*' and 'The Composition of *The Prelude*,' which is

'the image of the poet's true being, of his slowly self-realising individuality, of that in him in virtue of which he is a "dedicated spirit."' Mr. Garrod says, 'Wordsworth saw things that other people did not see, and saw with quite unique clearness and frequency things which they see at most rarely and dimly. That is his originality.' He makes no approach to myriad-mindedness, but starts always from the impression made by some natural object or phenomenon, or some familiar incident which sets up 'a mood of mind or feeling in which the object contemplated is suddenly released from the tie of custom and becomes the source of a mysterious spiritual exaltation.' Such a study of his best work every lover of Wordsworth will be eager to have in his hands.

A Saunter through Kent with Pen and Pencil. By Charles Igglesden, F.S.A. (Ashford: Kentish Press. 8s. 6d. net.)

This is the sixteenth volume of Mr. Igglesden's work. It deals with Kenardington, Stone-in-Oxney, Wittersham, East Sutton, Chart Sutton, Sutton Valence, and Frittenden, which lie between Maidstone and Rye. Some of the villages rest upon the ridge overlooking Romney Marsh, and include those bordering on Sussex and within the Isle of Oxney; the three Suttons are sheltered by North Downs and Frittenden is a typical village of the Weald. The region was once liable to piratical and other invasions, and delightful old homesteads are dotted over its acres of woodland and pasture. A page of illustrations is given to each chapter, showing the chief buildings, and other illustrations are found in the text. They are delicate and dainty work, and add much to the interest of the book. Kenardington Church tower dates from about 1170, and the region is rich in historical and legendary associations. Thomas Spratt, afterwards Archdeacon of Rochester, was once Rector of Stone-in-Oxney, and Sir Thomas Wyatt owned land in the parish. The fine corbel heads in Wittersham Church attract much attention. William de Valentia, half brother of Henry III, changed the name of Town Valence to Sutton Valence when the King granted him the estate, and a magnificent panorama stretches for miles before you as you look down from the village. John Willes, who built a house here, introduced round-arm bowling, and taught Alfred Mynn to bowl. The old stone altar of the original church is now in the Victoria and Albert Museum. The centre shows the Madonna with the child at her knee; the smaller group on the Virgin's left represents the Ascension. Mr. Igglesden's *Saunters* are very popular, and the latest volume will have a warm welcome.

Cornaby of Hanyang; A Great-souled Missionary. An Appreciation by Coulson Kernahan, with biographical chapters by Mrs. W. A. Cornaby, B.A. (Epworth Press. 2s. 6d. net.) Dr. Barber says he has never met with a European who more entered into the Chinese literary mind than Mr. Cornaby. 'His name was known

in the yamens and literary coteries throughout the Empire during the years when China was turning towards the knowledge of the West.' The story of his early life and training and his work in China is told with loving insight by his wife, and Mrs. Herman's discriminating appreciation of him as 'Missionary, Editor, Scholar' is given from *The Christian*. Mr. Kernahan's description of Cornaby as a lover of children and a delightful friend and companion add much to the charm of this record of a true saint and scholar.—*Hymn-Tunes and their Story*. By J. T. Lightwood. (Epworth Press. 6*s*. net.) This valuable work has been for some time out of print, and the new and revised edition will be warmly welcomed by all lovers of Church music. Mr. Lightwood has lavished his research on the subject, and he writes with a practical knowledge and an enthusiasm which make his volume one of unusual interest. He begins with the German chorale, describes the rise of modern psalmody, its history in the seventeenth and eighteenth centuries, and has chapters on the music of the Methodist Revival, on tunes and composers, which are packed with information. It is a great pleasure to welcome a new edition of a masterpiece like this.—*Rhineland and the Ruhr*. By C. J. C. Street. (Couldrey & Co., 108 Borough High Street. 1*s*. net.) A strong indictment of the French occupation based on personal investigation and enforced by many painful incidents.—*Apolo of the Pygmy Forest*. By the Ven. A. B. Lloyd. (C.M.S. 1*s*.) The Archdeacon of Uganda has a wonderful story to tell of a native minister in Uganda who was brought up as a Mohammedan. He is an outstanding missionary of the Uganda Church and has been made one of its Canons. His sufferings and labours make a thrilling story. The account of the pygmies and their fear of the great God who is 'cruel and strong and hates us' is intensely interesting.

The Trefoil: Wellington College, Lincoln, and Truro. By A. C. Benson. (John Murray. 12*s*. net.)

The trefoil-leaf is the principal charge on the Benson arms, and aptly symbolizes three stages in the life of Dr. Benson. His son has already given us the biography. Here we have ampler detail of years which remain singularly fresh and vivid to the biographer, and have 'an intensity and a romantic quality, infinitely more arresting and vivid than the later years.' His children were never quite at ease with him, though, despite his severity as head master, he never punished them for anything. He was passionately devoted to them all, but he had a very quick eye for the smallest things, and when he came in to lunch they were mostly silent. They had intense and deep admiration for his visible greatness and majesty. His ascendancy over the boys at Wellington was very great, and his son says his farewell on leaving for Lincoln was 'the most affecting and beautiful thing I had ever seen or shall ever see.' Life at Lincoln was full of delights for himself and his children. He learned to

preach extempore, to his own great comfort and to the benefit of his congregations.' His son found the sermons both interesting and inspiring. Many happy little sketches are given of Bishop Wordsworth and other friends at Lincoln. Truro proved a congenial sphere. One pathetic story is told of the vicar, who confessed to his diocesan, 'I am so lonely and miserable in the evenings that I rent a pew in the Wesleyan chapel, and go there on Sunday nights to get a little warmth and light, and to see human beings and hear them speak. I know it is very wrong, but I cannot bear the perpetual solitude.' Dr. Benson said a prayer with him, and gave him his blessing and some comforting words, but he was in great distress as he rode away. The little sketch of Arthur Mason stands out in this record, and the future Bishop Wilkinson made a great impression on Arthur Benson, and his talk and prayers wonderfully comforted his father after the death of his eldest boy. The biographer is not sure that leaving Truro for Canterbury was not his father's great mistake, and though one may not quite accept his view, the days at Truro were fruitful and happy. Altogether the book is a study of a gifted and complex character, and not least attractive where it opens windows into his son's own life and all its early thoughts and doings.

The Life of Alexander Whyte, D.D. By G. F. Barbour. (Hodder & Stoughton. 20*s.* net.)

Sir James Barrie, himself a native of Kirriemuir, wrote on the death of his fellow-townsman: 'To know him was to know what the Covenanters were like at their very best.' He came from humble stock, and the story of his struggle for self-education whilst he was apprenticed to a shoemaker is of a piece with his resolute advance in knowledge throughout his noble ministry. His biographer says that 'from the first conscious page to the last the volume of Alexander Whyte's life bore the Pauline injunction, "Covet to prophesy," and the Pauline inspiration, "That I may know Him."' The Revival of 1859 had a lasting influence on his spiritual life, and that year he began to preach. He showed unusual power, and the Free Church minister, Mr. Maxwell, began to speak of him as one who would do notable service in the Church in Scotland. In 1866 he finished his college course and became assistant, and then colleague, to Dr. Roxburgh, in Free St. John's, Glasgow. His reputation as a preacher spread widely, and in 1870 he found his life sphere, first as colleague to Dr. Chandler at Edinburgh, and then as his successor. The biography describes his methods of work, the growth of his famous classes, the preparation of his books on Bunyan and the mystics, and sets him amid his home surroundings and among his congenial friends in a way that is deeply interesting and stimulating. No man made finer use of his time, or was more eager to put the best of himself into all his public work. It is a memorable story and one that leaves a profound impression on the mind. It was a great thing to be in Dr. Whyte's company even for an hour, and the readers of this

volume will feel that they are sitting at his feet once more and finding new beauty and power in spiritual things. He tells his son in 1901 that he had read a good deal for his class-work, 'chiefly Wesley's *Journals*, a remarkable book. I shall probably have four lessons out of the two Wesleys and Whitefield.'

Collier of Manchester: A Friend's Tribute. By George Jackson, D.D. (Hodder & Stoughton. 6*s.* net.)

Samuel F. Collier was a priceless gift, not merely to Manchester, but to all the churches and to the world itself. Dr. Jackson has brought out clearly the secret of his power. It was never-ceasing devotion to his work as an evangelist. He was a wonderful organizer, and his social work acted and reached throughout the whole of the great city to which he devoted thirty-six years of his life. For that mission he laid aside his thoughts of scholarship. He was absorbed in saving men and women from degradation and in winning them for Christ. But despite the strain of his daily labours in his office he got through no little fruitful reading in his sleepless hours from two to six in the morning, and his preaching had a reality and a power that came from his intimate touch with human nature in all its temptations and conflicts. In his home he was full of sunshine. Among his workers he was both father and friend. Such men as Dr. McLaren, Dr. Morgan, Dr. Horton, and the Bishops of Manchester, looked on him as one of the chief glories of that city. Dr. Jackson shows with what wisdom and tact he guided the Plymouth Conference and the Irish Conference in critical moments, and what blessing he carried with him wherever he went. His visit to Australia was an inspiration to all the churches, and his influence is felt all over the world to-day. He was a mighty friend to hosts of men and women whom he rescued from sin and helped to live earnest and Christ-like lives.

Three Measures of Meal. A Study in Religion. By Frank G. Vial. (H. Milford. 10*s.* 6*d.* net.)

The writer is Professor of Pastoral Theology at Lennoxville, Canada, and uses our Lord's parable to describe the Vital Force which kindled Hebrew receptiveness. The transformation wrought by Christianity is brought out in a singularly impressive way. We see how the mass of humanity was leavened by the vital force. The Spirit of God controlled the energies and operations of the Church so that it did not absorb more of the world elements than it could at least ultimately assimilate. The religious genius of Israel is impressively described, and the momentous change bound up with Christ, and intensified after His removal. Not less suggestive is the study of the Greek world. Socrates awakened the conscience of Greece, made ethics a matter of principle, and gave a fresh impulse to the search for moral and spiritual truth. Through St. Paul the Vital Force came into contact with the Graeco-Roman world. Such a record inspires fresh faith in the final victory of the Kingdom.

GENERAL

Lamb's Criticism. Edited, with an Introduction and Short Notes, by E. M. W. Tillyard, M.A., O.B.E. (Cambridge University Press. 5*s.* net.)

LAMB's criticisms are scattered through *The Essays of Elia* and his letters and other writings, and it is no small advantage to have the best of them gathered into one small volume. Mr. Tillyard thinks Coleridge the greatest English master of theoretical criticism, and 'of applied, in a sense, Lamb.' The criticism brings a reader closer to certain works of art than he has been able to get unaided. It has the quality of indispensableness. 'The *Lear* passage has grown to be almost inseparable from the play; we simply cannot do without the "smatch of Tartarus and the souls in bale" and the rest of that great passage to enrich our appreciation of *The Duchess of Malfi*.' That quality meets us again and again. His very amateurishness and lack of range helped him to concentrate the more intensely on what he loved, and to reach a more intimate sympathy with it. Mr. Tillyard has confined his selections to what he considers good criticism, save for the passages on Goethe, Byron, and Shelley, which are added to illustrate Lamb's defects. The thirty-five selections are classified by authors or groups of authors, and the authors are arranged almost always in the chronological sequence of their births. They begin with 'Stage Illusion' and end with Keats' *Lamia*, 'as gorgeous stuff as ever romance was composed of.' Lamb thought Lear could not be acted. It is while we read it that 'we are Lear—we are in his mind, we are sustained by a grandeur which baffles the malice of daughters and storms.' It is a great pleasure to browse on such a set of criticisms as are here so skilfully brought together.

The Art of Poetry. Seven Lectures, 1920–1922. By William Paton Ker. (Clarendon Press. 6*s.* net.)

The seven lectures are on 'The Art of Poetry,' 'Shelley,' '*Samson Agonistes*,' 'Romantic Fallacies,' 'Pope,' 'Molière and the Muse of Comedy,' 'Matthew Arnold.' It is no small education in poetic taste to read them. We often wish for a little fuller explanation, but that really provokes thought and personal study. There is a fine independence in the criticism. Mark Pattison's censure of *Samson Agonistes* and his inability to read *L'Allegro* for himself or to understand the syntax when it was explained to him are duly castigated, though these disparaging notes 'are not intended to deny Mr. Pattison's literary skill in writing elegantly about the lives of great scholars.' We are glad also to see the praise of Macaulay's *Lays of Ancient Rome* and the defence of *Horatius*, to which Matthew

Arnold was 'so unjust.' The lectures are full of suggestive passages. Shakespeare's friends and admirers have conspired 'to praise him in the wrong way for native uncorrected genius, not at all for art. Yet is there anything more amazing in Shakespeare's life than his security in command of theatrical form? One of the first things he does, when he has a little leisure, is to invent the comedy of idle good manners in *Love's Labour's Lost*; in *A Midsummer Night's Dream* he raises the finest and most varied structure of poetical comedy; where did he learn it all? There had been nothing on earth like it.' We feel as we read that we are sitting at the feet of a master from whom we have much to learn, and the quotations from poets under discussion are admirably chosen. The *Cenci* is described as the most amazing in some respects of all the works of Shelley. He 'did not know how great it was; what an absolute repudiation of all the vanities of his luxurious dreams. He did not know that he had won through to imaginative and creative freedom.' 'How great a poet he was may be proved in minute particulars.' That is illustrated by a study of the 'Cloud,' the 'Skylark,' and the 'Ode to the West Wind.' The lectures on Pope and Matthew Arnold are appreciative and discriminating, and one lays down the book with many regrets for the loss of one of the best equipped and most skilled of critics. His tribute to Sir Walter Raleigh in his last of the lectures contains a sentence from one of his friends' letters to him: 'We never get used to death; if we did it would mean that we were not ourselves alive.'

An Outline of Relativity. By L. Southerns, M.A., B.Sc. (Epworth Press. 2*s.* net.)

In his brief foreword to this excellent little volume the author rightly says that 'although many popular accounts of relativity have appeared, the subject is still to most people involved in mystery.' The great difficulty undoubtedly, for ordinary minds, is to 'give up this idea of absoluteness' in regard to the three fundamentals of matter, space, and time. Newton was content with these, and 'his laws of motion and gravitation have been the basis of physics for more than two hundred years.' Why should not we be content with them also? But science knows nothing of such contentment. During recent years nothing has made greater impression upon the mental world than Einstein's principle of 'Relativity.' One may almost say that it is talked about everywhere, and understood nowhere. Last year Mr. H. Dingle published (Methuen) a careful little booklet entitled *Relativity for All*. But all will not read it; nor will all who do read it understand. That is not the author's fault. It is simply due to the entirely unexpected and complex conceptions which have to be grasped if the case is to be intelligently followed. Mr. Southerns has therefore done well to try again, and to seek to make the whole subject still clearer, in these fifty lucid pages. Even he has to say: 'It now becomes necessary for us to pay

attention—rather close attention, I am afraid.' But by the employment of five diagrams he does everything that a skilled teacher can do to enable the reader to apprehend. And with a 'Pause' at the end of each chapter he does much to rivet upon the reader's mind what has so far been made clear. Limits of space here prohibit quotations which would do justice to his useful summaries. But any ordinary mind must be set thinking when told that 'we are driven to the conclusion that when we speak of a body as "absolutely at rest," or of a body "in absolute motion," we simply mean nothing at all.' For his excellent handling of the 'Paradox' involved; the consequences of relativity; the relativity of simultaneity; the relation of Einstein's theory to Newton's gravitation, we must here be content to refer the reader to the little book itself. It merits special recommendation to those who have neither time nor taste for mathematical abstruseness and yet desire not to remain in 'absolute' ignorance concerning a subject which, as Mr. Dingle says, 'is the beginning of a new chapter in science.' Their own 'relativity' to the possibilities of further valuable knowledge will be really advanced by the careful study of Mr. Southerns' helpful brochure.

Chambers's Encyclopaedia. A Dictionary of Universal Knowledge. Edited by David Patrick, LL.D., and William Geddie, M.A., B.Sc. Vol. III. Cata to Diop. (Chambers. 20*s*. net.)

This is certainly a rich storehouse of information on all subjects. The work has been thoroughly brought up to date and revised in the light of the latest research. The article on China covers thirty-one columns and has a large map. The history is brought down to June, 1922. Czecho-Slovakia has also a large map and thirteen columns of text. It is a very valuable summary. The natural history articles—cell, crustacea, &c.—are excellent. Articles on Christianity and Darwinian Theory will appeal to students, and every subject is handled with knowledge and skill. It is a handy volume to consult, and its illustrations add much to its usefulness.

Second Chambers in Theory and Practice. By H. B. Lees-Smith, M.A., M.P. (Allen & Unwin. 7*s*. 6*d*. net.)

This is No. 71 in the Monographs connected with the London School of Economics and Political Science, of which Mr. Lees-Smith is a lecturer. He describes the Parliamentary machine, discusses the theory of a Second Chamber, and gives a full account of the Canadian, Australian, South African, and Irish Senates, and the Legislative Council of New Zealand. The illustrations are chiefly drawn from the experiences of the British Dominions, but the Senates of the United States and France and the Norwegian Second Chamber are also discussed. The conclusion is that the composition of a Second Chamber should be very simple, since, as it is cut off from the sphere of Executive

policy, it can only be a subordinate element of the constitution, and should not add greatly to the complexity of government. Election is the only means of securing such a Chamber with a representative character and quite free from the danger of contesting the authority of the Lower House. It should not be invested with the right to defeat legislation, but should make suggestions for amendments and ensure that these should be properly debated, and public opinion expressed as to them. The lucid style of the work and its clear account of the working of Second Chambers in other countries make this a welcome and necessary guide to students of political science.

Land and Sea Tales for Scouts and Guides. By Rudyard Kipling. (Macmillan & Co. 4*s*. net.)

No one but Kipling could have given boys and girls such a treat as this. We wonder which story will be their favourite, and incline to vote for 'The Son of his Father,' a boyish miracle of insight and sagacity. 'An Unqualified Pilot,' the lad who took a Chinese junk down the Hugli, and 'The Bold Apprentice' run it close. Every story has its own attraction. 'The Young Marksmen,' 'Stalky,' 'An English School,' will delight all sorts of boys. 'The Burning of the *Sarah Sands*' describes a thrilling fight with fire. The mastery of detail makes Mr. Kipling pilot and fireman, Scout officer and schoolboy, all in turn. The verse interwoven between the tales has a force and freshness of its own, and the whole book is a stimulus to manliness and enterprise. The opening pages, 'Winning the Victoria Cross,' are not the least invigorating.

Selected Papers on Anthropology, Travel, and Exploration. By Sir Richard Burton, K.C.M.G. Edited by N. M. Penzer, M.A. (Philpot. 15*s*. net.)

Since the publication of his *Annotated Bibliography of Sir Richard Burton*, Mr. Penzer has had numerous requests for a reissue of some of Burton's rarer and more inaccessible articles. He gives ten of them in this volume, which are not only rare and interesting but also afford an insight into the writer's varied activities and achievements. 'Early Days in Sind' throws light on one of the most attractive periods of his life. 'The Guide-Book to Mecca' describes his famous pilgrimage; 'A Trip to Harar' affords interesting glimpses of the country and the government of the Emir. 'A Day among the Fans' takes us amid the so-called cannibal tribes of the Gaboon country. Then follow notes on the Dahoman; short papers on Damascus and Palmyra; an important article on Rome; a study of 'Spiritualism in Eastern Lands,' and a biographical sketch of Belzoni, the Italian Egyptologist who was the first to excavate in the Valley of the Kings. The fascinating papers show with what intrepidity and resourcefulness Burton carried on his restless explorations.

The Collected Poems of John Masefield. (Heinemann. 8*s.* 6*d.* net.)

All Mr. Masefield's poetry is now collected for the first time into one volume. It begins with 'Salt-water Ballads,' which catch the spirit of the sea and its sailors, and passes on to 'Ballads and Poems,' 'Lyrics,' and poems like 'The Everlasting Mercy,' 'The Widow in the Bye-Street,' and 'Dauber,' which made a great impression, and may almost be said to have opened a new vein of poetic thought and feeling. 'Good Friday,' the play in verse, is also included. Mr. Masefield is eminently readable, and he knows how to touch the heartstrings. The little poem 'C. L. M.,' in memory of his mother, is steeped in emotion:

> If the grave's gates could be undone,
> She would not know her little son,
> I am so grown. If we should meet
> She would pass by me in the street,
> Unless my soul's face let her see
> My sense of what she did for me.

That will certainly thrill many a reader. What suggestion there is in the closing line of 'The Chief Centurions':

> Death opens unknown doors. It is most grand to die.

'Lollingdon Downs' tempts quotation, and so do many other short poems. There is a ring of sincerity in them, as well as music, and keen sympathy with every side of human life. It is a pleasant thing to look at life through such eyes.

Collected Poems. By Vachel Lindsay. (Macmillan & Co. 12*s.* 6*d.* net.)

'An Autobiographical Foreword' adds much to the zest with which an English reader studies these poems. Mr. Lindsay has had many adventures while singing his songs, now he has had the adventure of collecting and arranging his treasures. The songs come first, because he somewhat prefers them, and they are headed by 'The Chinese Nightingale,' which is his favourite long poem, and has been used for several seasons in a special production by students of English in the University of Chicago. He is specially proud that his verses have been danced, and gives some interesting details as to Miss Dougherty's 'Poem Games.' His friend, Stephen Graham, tells us in *Tramping with a Poet in the Rockies* that 'Vachel is devoted to the Universities and high schools of America, and the life they represent.' He has 'covered the map' of the United States singing his songs to college youths. He gives some facts about himself. His father was a doctor who practised near Springfield (Mass.), and married Kate Frazee, the daughter of a noted farmer of that region. She had taught painting and English literature in a Kentucky college, and intended her son to be an artist. He studied in

the New York School of Art, and has done much art lecturing, though poetry has now claimed his chief devotion. He belongs to the 'Disciples of Christ,' the followers of Alexander Campbell. He says, 'There was always a cold second thought, a double consciousness, among the "Campbellite" theologians. They breathed fire, but they thought in granite, Scotch heads, Red Indian and Kentucky blood.' The poems are a real introduction to many little-known phases of American life. The three poems in 'A Gospel of Beauty' depict the life of his native place, Springfield, and 'In Praise of Johnny Appleseed' is the romance of the man who pushed beyond the Appalachian barricade, and a vivid set of poems it makes. 'The Statue of Old Andrew Jackson' has a fine patriotic ring, and we get a vivid impression of Bryan in the campaign of 1896. We do not wonder at the popularity of that masterpiece, 'General William Booth enters Heaven,' with its instrumental accompaniment.

Christus Natus Est. By J. A. Chapman. (Imperial Library, Calcutta. 10*s.* 6*d.*)

Mr. Chapman's work is always carefully, often consummately, done. His book, though practically his first publication, is the harvest of thirty years of writing; it is not the work of a young man. It bears marks of an aloofness of experience, and of a tendency to explore obscure ways of thought. Further, it has the material disadvantage of being issued from Calcutta, and has no big publishing house behind it. But it is a book by a poet of genius, and has that magic of phrasing and rhythm which keeps a man's thought alive long after the mass of ordinary, well-written verse has gone its ways.

This magic of phrasing and rhythm shows most consistently in his sonnets. The sonnet is still extensively cultivated, and is one of the forms of verse in which the level of technique has fallen. The best sonnets by contemporary writers are not by young men, though practically every one of the younger men has tried the form. Mr. Chapman's best sonnets can stand beside the best by contemporary writers. No man living has done a finer sestet, either in thought or phrasing, than that of 'India':

> Three hundred millions breathing, and not one
> To leave a name, or dictate of his will
> Clear-voiced, for children's children to fulfil;
> But be forgotten all; remembered none!
> Thus now, and ever while the ages run,
> Millions of beings rise, and strive, and pass
> Like morning dew upon the summer grass,
> And yet have nobly suffered, nobly done.
> Or it may be, before his beard is grown,
> That one will leap into a Titan's throne
> By huge success in mind or war, be
> Deathless until the final trump is blown,
> A Buddha or a Rama, and no sea
> Of time prevail to drown his memory.

Not less inferior are his 'Builders,' 'Prophets,' and 'Love' sonnets. Any sonnet-anthology, in the present reviewer's opinion, should contain all three, as well as 'India.' But Mr. Chapman's great gifts of style appear in some of his lyrics with a poignancy of feeling and a power to touch upon the mind's deeper griefs that raise them into higher poetry still—in 'A Wife's Reverie,' 'The Sorrow of the Death of Little Children,' 'To Night,' 'Sorrow,' 'Epilogue,' and 'The Wonder of Loving'—the last, perhaps, the greatest poem in his book.

Mr. Milford has just published *Vaishnava Lyrics* done into English verse by S. Kamar, N. Daste, and J. A. Chapman (4 rupees). Mr. Chapman got his two colleagues in the library to give him literal translations of these lyrics in poetical English prose, and then turned them into rhyme. The loves of Krishna and Radha are described in a set of lyrics, which follow them from their first sight of each other, through their lovers' quarrels, and on to their happy marriage. It is graceful work and steeped in Indian thought, and with many happy glimpses of Indian scenes. Mr. Chapman's renderings are musical and effective.

Mr. Chapman has also published *Aesop in Rhyme*. (Calcutta: Lahri. 8 rupees). Much wisdom is happily blended with much fun, and the reader will enjoy the verses as much as the writer has enjoyed making them. He tells in his Introduction how they grew out of his reading fables of Aesop to his Indian pupils.

Virgil's Georgics as an English Poem. By Dr. A. T. Shearman. (Beech Villa, East Cowes. 5*s*.) This rendering has filled three years with happy work, and has been cordially welcomed by well-known literary men. It certainly deserves such recognition, for it is not merely a close rendering but it is skilfully phrased, and has a melody and grace which make it very pleasant reading. The sub-titles are well chosen and add no little to the ease with which one follows the descriptions of the farmer's toil. Here are the lines about his plough:

> While in the wood is trained with mighty strength
> An elm to form the plough-beam's crooked length,
> From this, below an eight-foot pole, extends
> Two mould-boards and the share-beam's gripping ends,
> Light linden stem is felled to form the yoke,
> The lofty beech will feel the woodman's stroke
> For tail, the bottom of the plough to steer,
> And smoke shall try the whole with test severe.

It is a notable piece of work, and its accuracy and finish are well sustained from first to last.

The School of Poetry. An Anthology chosen for Young Readers. By Alice Meynell. (Collins & Co. 7*s*. 6*d*. net.) Mrs. Meynell died before this anthology was issued, and it will win high favour, not

only for its own merits, but as another illustration of her ripe taste and judgement of poetry. The photogravure made from a studio portrait just before her death is a fitting introduction to the poems, and the publishers have sent out the volume in a form that will make it an attractive addition to the family book-shelf and a welcome prize for schools. The selection has been made for readers of ten to fourteen years of age, and at the head of most of the pieces a few lines serve as 'a finger-post pointing to the quality.' Mrs. Meynell says, 'I have taken some poems for their happy, courageous, and honourable thoughts, some for the very poetry of poetry.' She begins with the story of 'Sir Patrick Spens,' and Drayton's 'splendid boast' about 'Agincourt.' Shakespeare's songs, George Herbert's and Marvell's poems, and a happy selection from Blake are followed by delightful work by Wordsworth, Tennyson, Browning, and a host of later poets. The publishers have wisely added Mrs. Meynell's 'Shepherdess' to a book which young folk and their elders alike will come to look on as one of their chief treasures.

Poems by Indian Women. Edited by Margaret Macnicol. (Oxford University Press. 2*s.* 6*d.* net.) This is a novel and most interesting addition to 'The Heritage of India Series.' Mrs. Macnicol has selected the hundred and ten pieces written by fifty-six women in fourteen distinct languages, and has had the help of twenty-five translators. Almost every part of India is represented, and all the important religions save Jainism and Zoroastrianism. The list of poetesses in chronological order and of languages used, and the General Introduction, which gives facts as to the various writers, show with what workmanlike care the volume has been produced. What part will Indian women play in the new era which has dawned for their country? This little anthology shows their outlook at different stages of its history, and helps a Western reader to see into their minds and hearts. The poems form four groups—Vedic India, Early Buddhist Days, Mediaeval and Modern India—and cover all phases of religious and social life, and natural history, and other themes. It is a collection of exceptional interest.—*The Life that was the Light*, by Joseph Dawson (Epworth Press, 1*s.* 6*d.* net), traces the early life of Christ in fifty beautiful sonnets which stir the imagination and warm the heart. New light is thrown on many gospel scenes. Such a book will be a true aid to devotion.—*From Shadow to Light* (Epworth Press, 1*s.* 6*d.* net), begins with a crushing bereavement and gradually creeps out of darkness into the peace of resignation and trust. The writer hopes that his sonnets may bring comfort to many sorrowful hearts, and we feel that he has a welcome message.—*Parentalia and other Poems.* By J. D. C. Pellow. (H. Milford. 5*s.* net.) The first poem, which gives its title to this little volume, celebrates the feast of the dead in a way that awakens interest and sympathy. The 'English Elegies' which follow are happy meditations on the hillside and by the sea-shore. Songs, Tenebrae, and little pieces of various metre add

much to the interest of a choice little set of poems.—*The Prisoned Poet and other Poems.* By Loren H. B. Knox. (Merton Press. 8*s.* 6*d.*) One of these poems describes the exploit of an American blacksmith who distinguished himself in the Great War by making 182 German prisoners. The verses have caught the spirit of that exploit. 'The Peacock' is a striking little poem, and 'On the Lizard' has a swing about it befitting the coastguard veteran who tells his story.

The Eighth Wonder, and other Stories. By A. S. M. Hutchinson. (Hodder & Stoughton. 7*s.* 6*d.* net.) There is the stamp of genius on these stories. Perhaps the first charms us most. Edward Bryant was the happy possessor of a wife and a little son, who were to him the eighth wonder of the world. 'The Rough Little Girl and the Smooth Little Girl' is scarcely less charming, and 'The Grim Test' is a strange but fascinating love-story. Each of the eight tales has a distinctive note, and the variety is not less striking than the way in which each of them opens up and grows in interest. The little maid who proves a strike-breaker is delightful, and 'In Evening Bells' has a lesson which we all need to learn.—*The Winding Stair*, by A. E. W. Mason (Hodder & Stoughton, 7*s.* 6*d.* net), will rival *The Four Feathers* in interest. Paul Ravenal wipes out his father's dishonour by his own bravery as a soldier in the French Colonial Army, but deserts under extraordinary circumstances. His love romance, his work in and around Fez, and his redemption of his good name, and Marguerite's wit and loyalty, make an enthralling story—one of Mr. Mason's best pieces of work.—*A Son at the Front*, by Edith Wharton (Macmillan & Co., 7*s.* 6*d.* net), is the dramatic story of an American painter and his only son, who both happened to be born in Paris. That means that the son comes under military orders at the beginning of the Great War. His father is divorced and his former wife and her second husband, an American millionaire banker in Paris, are as devoted to George as his father. The anxieties and losses of the war are described with wonderful power, and we see how rich and poor shared a common load. What America will do after the *Lusitania* outrage and the joy of the friends in Paris when she declares war give a special thrill to a vivid picture of those terrible years. Campton himself, despite his jealous feeling as to the stepfather, is a striking figure, and one's heart warms to Adele Anthony and to Boylston, and not less to the self-effacing and resourceful Anderson Brant. It is one of Mrs. Wharton's most moving stories.—*Moordins & Co.* By William J. Locke. (John Lane. 7*s.* 6*d.* net.) There is no doubt about the power of this story. Moordins, the Paris banker and gambler, is painted with rare skill, and Timothy Swaine, who is strangely joined with him as executor of old Joseph Grabbitor and guardian of Suzanne, makes a striking foil to the villain of the tale. Suzanne herself is a fine study, though her fascination for Moordins costs her dear. Valerie, Moordins' reputed daughter, is not less

interesting, and she wins the love of Timothy, on which she has set her heart. The nursery scenes are specially attractive, and the horrors of the bull-fight to which Moordins takes Suzanne are forcibly brought out. The motor ride across France is another notable feature of a book that sometimes almost gets on one's nerves by its dramatic situations.—*Under London*, by Stephen Graham (Macmillan & Co., 7*s.* 6*d.* net), is the writer's first novel. It is a realistic description of the life of boys and girls, at home, at school, in playtime and holidays. It describes their dreams and hopes, and shows how they faded in the actual round of office work and daily duty. It is a real picture, and has evidently cost Mr. Graham much investigation of the conditions of homely folk in a busy outskirt of London. The two boys showed their best sides in their love affairs. Each used 'their girls as the sacred receptacles of all their better thoughts on life, all their real hopes and warm reflections. Mutual confidences, indeed, made up all their intercourse.' Such a story will open many eyes to the ways of a multitude of Londoners.—Messrs. Stanley Paul & Co. have arranged in *The International Library* to give new translations of standard fiction. The small crown 8vo volumes are bound in embossed cloth, with frontispiece and three-coloured wrapper, and are sold at half a crown net. In *The Prussian Terror*, by Alexandre Dumas, of which this is the first English translation, by R. S. Garnett, the early stages of the war between Prussia and Austria in 1866 are described. In the translator's Introduction we are told how Dumas was struck with the barbarous conduct of the Prussians at Frankfort. He went there to examine into matters, visited the battlefields, and on his return wrote this novel to awake France to her own peril. The book has historical value as a picture of the times, and as a story it is of vivid interest. Benedict, the French swordsman and artist, is a fine study.—*The Convict Colonel*, by Fortuné du Boisgobey, takes us to the days of the French Revolution, when Pierre Coignard is a grenadier in the service of the republic. His adventures and his love affairs make a story that is full of excitement from first to last. We see human nature at its worst in some of the characters, but there are gleams of better things in places where one least expects to find them.—*Paul and Virginia*, by Bernardin de St. Pierre, is an attractive edition of the famous love-story which Napoleon greatly admired. It is a gem in its own way. A brief memoir of the author adds much to the interest of the book.—*The Neapolitan Lovers*, by Alexandre Dumas, is translated by R. S. Garnett, with a brief Introduction describing the circumstances under which the story was written.—*The Decameron from the Italian of Boccaccio* and *The Angel of the Chimes*, by Fortuné du Boisgobey, the thrilling story of a notorious criminal gang in Paris, have also been added to the library.

The Epworth Press publish some very tempting volumes. *Rubble and Roseleaves*. By F. W. Boreham. (5*s.* net.) Here are twenty-one of Mr. Boreham's most charming studies. 'He finds splendid themes

in 'Old Envelopes' and 'The Front-door Bell,' and invests 'Saturday' with a new significance, as was done long ago for him by his first schoolmaster. A man's fiftieth birthday is Saturday morning. His week is by no means over, but it brings new calls on his energy and sweetens his criticisms. 'It is a poor week that has no Saturday and no Sunday in it. To have finished at fifty, an old man will tell you, would have meant missing the best.' True philosophy and keen interest in life mark all the pages of this charming volume.—*Wonders of the Seashore*, by J. H. Crabtree (1*s.* 6*d.* net), in 'Nature's Wonders Series' makes a strong appeal to all who wish to probe into the marvels that surround us in our walks. This study of seagulls, cockles and mussels, crabs and lobsters, is not merely instructive, it is really entertaining, and with its capital illustrations will be a real friend to take with one to the seaside.—*British Earthworms and how to identify them*, by Hilderic Friend (1*s.* 6*d.* net), seeks to make these wonderful creatures popular. It represents thirty years of happy investigation, and the descriptions and illustrations will make others share his pleasure in this much neglected side of nature study.—The Epworth Press sends us some bright stories. *The Temptation of Gideon Holt*, by Mrs. Coulson Kernahan (3*s.* 6*d.* net), is a wonderful account of a boy's transformation and the happy discovery of his father. Gideon is a fine character, and he is fortunate indeed in his friends.—*The Head Girl of St. Bee's.* By Alys Chatwyn. (5*s.* net.) Beatrice Buckland is a real heroine, and her skill in managing unruly girls is notable. The games of the school are exciting events, and Bee's personation of the Queen of Uragalia is a wonderful scene. The story is full of dramatic situations.—Two missionary books for young people (6*d.* net) should be in great demand—*Missionary Stories from Bengal*, by W. H. Hart, and *In the Land of Spicy Breezes*, by Thomas Moscrop. They are full of incident and freely illustrated.—*Dick Denver's Quest*, by Kenyon Wynne (1*s.* 6*d.* net), is a treasure-hunt, with endless adventures and a triumphant success.—*The Young Adventurers*, by Nellie Fielding, are a boy and girl from London who are sent down to Looe whilst their naturalist father is in South America. They get into all kinds of scrapes, but come out safely and win many friends.—*Little Lost Curly-wig*, by E. S. Dale, is kidnapped by a lady who falls in love with him. Kindness is lavished on him, and he gets back to his home happily at last.—*Bed-time Stories* are very quaint tales based on nursery rhymes and illustrated by delightfully grotesque pictures.—*Friar Tuck's First Term*, by Ernest Protheroe (5*s.* net), is an enthralling story. The boys at the fair, and in pursuit of burglars, have wonderful adventures, and their games will appeal to all boys, who will pronounce it a first-rate story.—*The Enchanted Maid*, by H. L'Estrange Malone (1*s.* 6*d.* net), is a fairy story which keeps one wondering till the last page. Mr. Malone has a fine imagination and a vigorous style.—*In Africa* and *In Australia and New Zealand* belong to 'The Story of Empire' series (1*s.* 6*d.* net), and Mr. Protheroe describes the country, the animal and vegetable

life, and the developments, in a way that will foster true imperialism. The pictures are very attractive, and the lists of events will be very useful.—*The Letter Carrier.* By Russell Coates. (2*s.* net.) This idyll of the village postman shows how a life that had come near shipwreck is rebuilt amid country scenes and homely folk till love comes to fill up the cup of happiness. It is a graceful little bit of philosophy, and has many a happy stroke of homely wisdom and strong sense.—The Methodist Diaries for 1924 are reduced in price, and many little improvements make them more useful than ever. The prices range from 1*s.* 6*d.* for the neat Vest Pocket Diary to 2*s.* 6*d.* and 2*s.* 9*d.* net for the Ministers' Pocket Book, with its schedules and its phases of the moon. It covers eighteen months. They are neat, strongly bound, and yet light enough for a very modest pocket. Postal information, Sunday-school and Public Lessons, are given, and there is a useful Calendar of Connexional Events.

Vedic Hymns. Translated from the Rigveda, with Introduction and Notes by Edward J. Thomas, M.A., D.Litt. (Murray. 8*s.* 6*d.* net.) Veda is the general name given to four collections of religious works, which contain the sacred knowledge necessary for the performance by the priests of Brahmanical rites. Each Veda consists of hymns and brahmana, or interpretations and ritual instructions. The Rigveda, the Veda of Verses, is the most important of the four collections. It has 1,028 hymns arranged in ten books. Most of these are addressed to gods, others have a narrative or dramatic character. 1000 B.C. is regarded as 'a minimum date' for the close of the millennium during which they were composed. They show a progress towards monotheism, first in identifying one god with others and then explicitly. The volume is a welcome addition to 'The Wisdom of the East Series,' and opens many doors through which we enter into the mind of India.—Mr. T. F. Unwin has just issued the seventeenth impression of Mark Rutherford's *Autobiography* (8*s.* 6*d.* net) with Mr. H. W. Massingham's Memorial Introduction. It is interesting to compare it with the account of his early life, which was published by the Oxford University Press. Much that was entirely fictitious was added to the *Autobiography*, which holds its charm 'as a sketch of the modern religious temper, driven like a leaf before the wind of fresh doctrine, and finding, save in a simple service of humanity, no new home.' This is a very neat pocket edition.—*A Little Medley Book of Fantasy, Fable, and Verse.* By A. Elliot. (Bristol: Partridge & Love.) This is a pleasant companion for a leisure moment. There is much ingenuity in the fantasy and fable section, and the verse is in many measures and often very bright and lively. It is dedicated to the memory of Mrs. Elliot's father and husband.—*Burns's Income-Tax Guide*, by John Burns, W.S. (Edinburgh: W. Green. 2*s.* 6*d.* net), is the fifth edition, brought up to date in accordance with the Budget of 1923, and abreast of legislation, decisions, and practice. It is very clearly arranged, specimen returns are given, and the allowances to be claimed

by the taxpayer. Super-tax is also dealt with in the same helpful way.—*India Painting Book.* (Church Missionary Society. 1*s.*) Both story and pictures will charm young folk and help them to understand the life of Indian children and the joy which the gospel brings into their lives.—*The Daydream; A Study in Development.* By George H. Green. (University of London Press. 6*s.* net.) It is interesting to see what use can be made of daydreams to explain the development of a child's mind. Mr. Green finds at each stage an interest in persons which we speak of as love, directed successively to parents, self, comrades, and a potential mate. To understand the child we must go to the child himself and study him without intruding our own prejudices. The chapters on 'The Daydream in Art' and 'The Daydream and the Child's Religion' are very suggestive, and the whole study has special importance for teachers.—*The Kiss in English Poetry.* Selected by W. G. Hartog, M.A., Litt.D. (Philpot. 5*s.* net.) These love-poems are drawn from a wide circle, opening with a translation of the ode to Lesbia by Catullus, and then moving through the ranks of English poetry, from John Harrington, Lyly, Michael Drayton, Sir Philip Sidney, down to Swinburne, George Meredith, Edmund John, and Stephen Phillips. They are little gems, which lovers will be glad to have strung into such a garland as this.—*India Pie* (C.M.S., 1*s.*) gives delightful stories and charming pictures in colours and in black and white. Papers on Girl Guides, Indian games, Scouting in South India, and a Sikh baby will be eagerly read by English boys and girls.—*Marionettes and how to make them.* By C. J. M. Isaac. (Stanley Paul & Co. 2*s.* 6*d.* net.) These little figures are very popular, and Tony Sarg tells how he made them, and shows how he attracted crowds to see them. His black and white illustrations are very amusing, and two plays for home-made marionettes by Anne Stoddard add to the attractions of a book that will appeal strongly to boys and girls.—*Poetical Works of Matthew Arnold.* (Macmillan & Co. 4*s.* 6*d.* net.) The poems were published in 1890, and this is the sixteenth reprint. Clear type, good paper, wide margins, and the familiar green cloth covers of this Globe Edition will strongly recommend it to those who love Arnold's 'delicate scholarliness of mind.' Ripe scholarship is blended happily with grace of style and wealth of thought, and no lover of poetry can be content till this volume is on his shelves. It is the fine work of a master in his art.—*Love's Labour's Lost.* (Cambridge University Press. 7*s.* 6*d.* net.) 'The New Shakespeare' has made its reputation both for Sir Arthur Quiller-Couch's masterly introductions and notes and Mr. Dover Wilson's important work on the text. This seventh volume has Zuccaro's fine portrait of Sir Walter Raleigh as frontispiece, and sets the play in its framework of rural England, 'by virtue of which we instantly distinguish and differentiate Shakespeare, even at his most artificial, from the rest of the Elizabethans.' No student can afford to overlook 'The New Shakespeare.'

Periodical Literature

BRITISH

Edinburgh Review (October).—Mr. Bruce Lockhart says in 'Central Europe and Czecho-Slovakia' that of all the States created or enlarged by the various peace treaties, Czecho-Slovakia has reaped the richest harvest of material wealth and natural resources. Dr. Benes and the venerable President Masaryk have worked wisely in promoting peaceful and correct relations with their former fellows, and efforts are being made to regain the Central European markets which they had lost. In 'Oxford and Cambridge Colleges' Dr. Ernest Barker describes the tutorial system as expensive, because it 'engulfs so much of a man that he has little of himself to give to that very cause of learning for which he is labouring.' The imperfect economy of tutorial power is also criticized. 'The Outlook of the Rising Generation,' by Sir R. Blair, explores the prospects of employment, and holds that if the young will 'put their backs into construction as their seniors did into destruction,' the future may be faced with the well-grounded belief that it will give what is asked from it.

Hibbert Journal (October).—With this number this excellent journal has passed its majority. Twenty-one years ago it first appeared, and during that period it has helped to discover and to create a constantly widening public, interested in religion and philosophy and welcoming a periodical occupying a broad and tolerant attitude in relation to these important subjects. Leaders of thought of very various types have helped to secure this success and establish the position of *The Hibbert*. The October number starts a new feature, an editorial article by Principal Jacks 'dealing with a philosophical problem suggested by the march of events.' The subject of the first article is 'Government by Talk,' and in Dr. Jacks' hands proves itself to be a 'live' subject indeed. Eleven paragraphs at the close of the article summarize a formidable indictment of existing methods of ordering affairs, and many will look out for the 'Alternative' promised. Some of the most notable articles in this number are Professor C. J. Webb's examination of Bosanquet's Philosophy of Religion, Canon Quick's paper on 'Value as a Metaphysical Principle,' and Dr. C. D. Broad's 'Butler as a Moralist.' More or less burning social questions are discussed in 'The Impermanence of Marriage,' by Professor Felix Adler, and 'Birth Control and Christian Ethics,' by the Rev. L. Hodgson. Sir O. Lodge deals with 'The Larger Self,' and it is pathetic to notice that the last article is by one whose loss has been widely lamented, Miss Lily Dougall. It is a protest against 'The Worship of Wrath.'

Journal of Theological Studies (July).—The opening article by Professor V. H. Stanton on 'Style and Authorship in the Acts of the Apostles' seeks to establish the genuineness of the 'we' sections on substantial stylistic evidence. The arguments are minute and interesting, and show the difficulty involved in discarding such evidence. Dr. Caldecott's article on the 'Cleansing of the Temple' deals with a recent paper of Dr. Eisler's on the subject. Dr. Caldecott lays stress on the importance of the incident, and inclines to the view that there were two cleansings, the earlier, recorded by St. John, being of minor importance. Professor W. F. Howard, of Handsworth College, contributes a scholarly paper on the 'Futuristic Use of the Aorist Participle in Hellenistic.' Professor F. C. Burkitt, of Cambridge, is responsible for four articles, one on the Text of the Vulgate, another on 'The Old Lectionary of Jerusalem.' The Reviews are full of interest, the longest, by Dr. Skinner, dealing with Eissfeldt's *Hexateuch-Synopse*.

Holborn Review (October).—A diversified and attractive bill of fare is presented in this number. The Rev. E. E. Fisher gives an appreciative notice of Thomas Hardy as a novelist of country life, and the Rev. B. Moore, in dealing with Shakespeare, is bold enough to find spots in the sun and press the point that 'our great Englishman, whatever else he was, was never democratic.' The Rev. John Morrison, somewhat late in the day, deals with Sir H. Jones' Gifford Lectures on 'A Faith that Inquires.' But he presents a thoughtful analysis of a book which has certainly not lost interest or importance. The discussion of current social and moral questions is carried on by two papers for and against capital punishment, and another on 'Guild Socialism; is it Workable?' a question answered in the negative by the Rev. D. H. Rees. Other interesting articles are on 'The Place of Beauty in our Experience,' 'The Manifoldness of Pascal,' and 'Moses and the Luxor Discoveries.' The Editorial Notes and Discussions continue to form an important feature in this Review, and a comparatively new and attractive feature is the Study Circle, which should be of use and profit to many.

Expository Times (October and November).—A new volume begins with this number, which well preserves the standard of interest set up by the late Dr. Hastings. The Editor's Notes deal with such various topics as 'What is Q?' 'Did Jesus see the End from the Beginning?' the Transfiguration, and the American religious crisis. Dr. Rendel Harris discusses the origin of 'a famous Lucan Gloss' in Luke xxiii. 48. Dean Inge contributes a very interesting paper on what he calls 'A Reconciling Principle.' He finds in the Cambridge Platonist School of Divines, including Cudworth, Smith, Whichcote, and others, a vitalizing, spiritual principle which should mediate between the Catholic and Evangelical parties in the Church of England—'the Logos doctrine for our time, the doctrine of Origen and of the Prologue to St. John's Gospel.' Professor J. E. Macfadyen writes on

'Biblical Scholarship in the Indian Church,' as represented by Canon Sell, and Professor E. Naville contributes a short paper on Gen. xvii. The notices of literature are excellent. The November number contains an interesting article entitled 'Reality proved by Identity,' and its argument for the historical truth of the Gospels rests on the remarkable identity in the human features of our Lord's character as protrayed by the several independent evangelists. Professor Dalman, of Greifswald, shows how the work of Lightfoot's *Horae Hebraicae* is being carried on by scholars to-day. Professor H. R. Mackintosh reviews some utterances of recent German theologians. The attempted identification of Simon of Cyrene with Symeon, the prophet of Antioch, by the Rev. A. B. Kinsey, is hardly convincing. But the value of such articles lies in the seeking rather than in the finding. The turning over of the sods in the harvest-field may bring more wealth than the discovery of a few gold coins.

Church Quarterly (October).—Dr. Headlam writes on 'Little Bishoprics,' discussing various suggestions and sketching a plan for meeting the needs of all parts of the country. Where possible a diocese should be conterminous with a county, or nearly so. He thinks that to increase to a large extent the number of dioceses would alter the whole status of the bishop and make him a sort of super-parish-priest. Dr. W. H. Rigg highly commends Dr. Scott Holland's work on the Fourth Gospel.

Science Progress (October) has articles on 'Electrical Stimulation'; on 'Recent Advances in Photographic Science,' with many illustrations; 'The Evolutionary History of the Vertebrate Limb,' and an account of 'The Levels of Land and Sea' by Sir Charles Gore, who says there is possibly a real increase of a few inches in the height of the sea surface above the geoid from south to north, along the coast of England and Scotland. There is no evidence that the levels of England have altered since the earliest exact observations (about 1840). 'Yellow Freebooters' is a study of the wasp. A populous colony may contain thirty thousand of them. Fifteen to twenty thousand cells is the usual capacity of a normal nest.

Congregational Quarterly (October).—Sir Gilbert Murray writes on 'The League of Nations Union,' which he maintains must steadily press forward its cause and carefully avoid party conflicts. Dr. Horton, in an article on 'The Altered View of the Bible,' says Bible-classes will become the most attractive form of service, when it is understood that the teacher is trying to show exactly what the Bible is in the light of scholarship and our widening knowledge. Dr. Grieve has a timely article on 'Religion and Healing,' and other important subjects are ably handled.

Bulletin of the John Rylands Library (August).—The librarian's 'Brief Summary of the History of the "First Folio" of Shakespeare's Plays' is a compact statement of the facts, with reproductions of the

title-page, the dedicatory epistle, the address 'to the great variety of readers,' and the table of contents. The exhibition arranged to commemorate the death of Shakespeare is repeated, and will be open till the end of the year. Mr. Roberts, one of Mr. Guppy's assistants, writes on 'Music in Shakespeare,' who seems to have been a keen-witted but easy-going amateur. Dr. Rendel Harris describes 'A New Christian Apology,' probably of the second century, which is incorporated in the fictitious story of the martyrdom of St. Catherine of Mount Sinai.

Natureland (October).—Mr. Scholey writes about 'Cuckoo and Reedwarbler.' The Arctic conditions which lasted well on into June made it the most disastrous year on record for the cuckoo, so many birds having failed to return or perished after their arrival. Articles on Indian Butterflies, the Tawny Owl, Parrakeets, Brown Owlets, and Fish-notes from Great Yarmouth, are pleasant features of a good number.

Poetry (August).—The 'Study in Contemporary Poetry' deals with the work of Mr. Dawson Scott. The editor's version of 'The Inferno' is continued, and there is some bright original poetry in the number.

AMERICAN

Harvard Theological Review.—To the July number Dr. Adolf von Harnack contributes the first article on 'The Person and Work of Stephanus Gobarus.' All that is known of him is contained in the 'Bibliotheca' of Photius, who gives excerpts from his writings, which Harnack translates in full. The conclusions arrived at are that Gobarus wrote towards the end of the sixth century, that as a philosopher he was an Aristotelian, that he rejected Origen, and that, although a Monophysite, 'he must have succeeded in giving his work such a form that Chalcedonian orthodoxy could not completely reject it.' Dr. G. H. Gilbert, in 'From John Mark to John the Theologian,' emphasizes the difference between our oldest Gospel and our latest. The possible existence of a tradition of a Jerusalem ministry to which the writer of the Fourth Gospel had access is not contemplated; there are other interpretations of the recognized variations in the narratives which do not necessitate the assertion of 'sharp and sweeping antagonisms.' Writing on 'The Definition of God,' Dr. M. Bowyer Stewart pleads for 'clearness in the use of the term "God," which to Christian theists generally does mean the Supreme Being. . . . In the present state of affairs the most needed thing is to restore to our ordinary religion that forgotten article of our creed.' (October).—In the Dudleian Lecture on *Natural Religion: Consciousness and its Implications*, Dr. Pratt seeks to answer the question, 'What is man?' He examines the facts of experience and the testimony of consciousness, and finds that man, with his spiritual nature, is 'the fundamental and central fact from which our whole interpretation of the universe may well start. And if we

start with man as he is, we shall be led to recognize that reality stretches out beyond the realm of the merely natural, that it contains a sphere which may well be called the Realm of the Spirit.' In 'The Aramaic Origin of the Gospel of John' Dr. Torrey is unable to accept Dr. Burney's conclusions in regard to 'Mistranslations of the Original Aramaic,' but from his own study he has reached the same main result, namely, 'that the Gospel of John was written in Aramaic, persumably in Palestine, and that our Greek text is both a close and a skilful translation.' In 'The Libelli of the Decian Persecution' Professor Knipping shows that these finds of Libelli have helped to 'a more accurate conception of the relations of Roman State and Christian Church.'

The Journal of Religion (Chicago) (September).—There are six main articles in this number, all of interest and importance to students of modern religion. The first contains an intelligent plea for 'Religious Education for a New Democracy,' by Professor E. W. Lyman, of Union Seminary. The second, by Dr. Joseph Ratner, criticizes Santayana's Theory of Religion. According to it, God has no reality, being only the embodiment of man's highest aspirations, and the idea of personal immortality is a foolish figment of the brain. A paper on 'The Dark Night of the Soul,' by A. B. Brown, gives a psychological explanation of this well-known feature in the experience of great mystics such as St. Teresa, Madame Guyon, and St. John of the Cross. The present religious tendencies of two great countries, Italy and Germany, are dealt with in two instructive papers by experts, Signor Puglisi and Professor Bornhausen. The section entitled 'Current Events and Discussions' is a feature of interest and value.

The Methodist Review (September).—The curious reactionary movement in some States of America, known as 'Fundamentalism,' is the subject of the first article, by Dr. Nagler, who contends that were Wesley alive to-day he would probably fail to recognize as his followers those who boast of their strict literal adherence to some of his theological positions. A very interesting article on 'The Influence of Methodism on National Life' is by Dr. H. K. Carroll, one of the most distinguished laymen in the M.E. Church. The importance of the work of Francis Asbury is recognized in this article, as also in another on 'An Ignored Historical Character,' probably written by the late Dr. Abel Stevens in 1859. The forthcoming General Conference of 1924 will be called on to deal with a burning question—that of amusements and Church membership. Two articles appear in this number of the Review, one for, and one against, the retention of 'Paragraph 280' in the Discipline. Dr. Frank Neff argues for the continuance of the legislation of 1872 prohibiting certain amusements to Church members; Bishop Hughes, on the other hand, while himself a Puritan and an upholder of the general rules of the Church on the subject of amusements, thinks specific legislation unscriptural, unspiritual, and unwise. An interesting and important

subject is discussed in a paper by E. D. Soper, entitled 'Did Jesus have a World Vision?' Other important features of this Review preserve a high standard of living interest.

The Princeton Theological Review.—The first article—an instalment only—by R. D. Wilson is on 'The Influence of Daniel'—the book 'Daniel,' that is—on subsequent literature. Dr. C. M. Mackay writes on 'The City of Ezekiel's Oblation.' An elaborate article by F. D. Jenkins asks the question, 'Is Harnack's History of Dogma a History of Harnack's Dogma?' In other words, the writer, evidently well versed in his subject, criticizes severely the methods and aims of Harnack's standard work. The second part appears of a discussion of 'Protestantism and Property' by E. K. Eels. The Book Reviews are able and interesting.

Bibliotheca Sacra (October).—'The Tragic Fate of a Famous Seminary' is by Professor Faulkner, who studied Church history at Andover and thinks it the grimmest piece of irony that its Theological Seminary should have been affiliated with the Harvard Divinity School, which is Unitarian. Andover was founded to train ministers on orthodox lines, and students flocked to it from all lands and all Protestant Churches. It has now merged itself with the Theological School, against whose teaching it was founded to protest.

FOREIGN

Calcutta Review (August).—Mr. Chapman gives an amusing sketch of Sir Edward Denison Ross, whom he knew as Principal of the Calcutta Madrasah. (September).—'Wilfred Scawen Blunt and Indian Affairs' is an interesting study, and 'Birds-Nesting in the Simla Hills,' by S. Basil-Edwards, gives notes made during many years of residence there. The tiny red-headed tit, fly-catchers, the Himalayan whistling thrush and other birds are pleasantly described. (October).—Professor Winternitz, of Prague University, writes on 'Ascetic Literature in Ancient India.' Its legends are based on the folk-lore of popular tales and ballads, and its heroes are the world-renouncing Yokins and ascetics.

Revue des Sciences Philosophiques et Théologiques.—The July number contains an extended article on Leibniz's conception of substance and another on the controversy between Abelard and St. Bernard on the functions of the Persons in the Trinity. Over sixty pages are devoted to recent books on the science of religions. (October).—'Fact and Essence' discusses the truth of human experience.

Hindustan Review (July).—'Jehangir: A Critical Study' is based on the volume by Professor Prasad, of the Allahabad University. He combined the chivalry of Baber and the boldness and energy of Akbar. An inveterate drunkard and a lover of ease and comfort, the emperor saw the necessity of continuing the liberal policy of his father. Another article deals with 'The Early Years of Shah Jahan,' the third son and the successor of Jehangir.